

Temperance Column

Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

THIS METHOD HAS FAILED

An Editorial

In the past ten or fifteen years raid after raid has been successful in uncovering illicit alcohol in various parts of Nova Scotia, and seizure after seizure has shown the magnitude of the illegal liquor business and has demonstrated the great sums of money involved in financing it.

During all this time while the Revenue Laws have been flouted and the Public Treasury cheated to the extent of tens of thousands of dollars.

Many a small bootlegger has had to face his trial before a Magistrate and has been fined or imprisoned, or both, for some petty infraction of the Liquor Act, but the "big fellow," the man whose thousands have financed this wretched business, has, with few exceptions, escaped punishment—and thus the very root of the evil has continued to exist without serious disturbance.—Halifax Herald.

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Editor's Note—The foregoing, taken from an editorial in the Halifax Herald will give our readers some idea of how the present system of Government Control in Nova Scotia is succeeding in driving the bootleggers out of the liquor business in that province.

It seems to be meeting with about the same success that it is in New Brunswick. That is, catching and fining a pocket peddler occasionally to try to make it appear that they are trying to stop them, while the big fellows who have money are unmolested and so continue to carry on.

THE BREWER'S SLOGAN

"A million boys are needed."

Have you heard the brewers' cry?
Can you see the fearful vision
Of this army passing by?
"A million young men give us,
Who have never tasted beer;
For new customers are needed
For our business year by year."

"A million boys are needed."

Friend, have YOU a lad to spare
To fill dying drunkards' places?
Is it YOUR son's "needed" there?
"A million boys are needed."—
(So the brewers plead their cause)—
"Our Trade's urgent and demands Them,
And WE need, too, freer laws."

"A million boys are needed."

'Tis your son and mine they claim;
But—our daughters now they're asking,
Not our sons alone! Oh, shame!
Shame on Christian men and women,
Who can fail to rise in might,
And forever banish from us
Every foe of Truth and Right.

"A million boys are needed."

Say, oh brewer, have YOU one?
Haven't YOU a lad to offer?
Why not give your own dear son?
Haven't you a baby daughter
You can spare to help your trade?
Never mind if she IS ruined—
Think of all the wealth you've made.

Send HER to your cursed beer-rooms.
Let HER drink your brew of hell—
If YOU haven't son or daughter,

Why seek mine your ranks to swell?
"A million boys (and girls) are needed!"
Yes, WE need them, every one,
For a glorious clean tomorrow,
When the cause of Truth is won.
—By G. M. C.

IS FAITH PRACTICAL?

In my first parish a banker of the town occasionally came into my church. It so happened that every time he came I was preaching on faith. He said to me one day: "Why don't you preach on something else than faith? Why don't you get something practical?" A few days afterward I heard there was a run on his bank downtown, and I went down to see the run. I found the foreign people had gathered from their quarters and were demanding their money; they were alarmed, they were suspicious, and my banker friend was going up and down the line saying to these people: "Everything is all right. There is nothing wrong with the bank." I touched him on the shoulder and said, "What is the matter?" "Why," he said, "there is nothing wrong. The bank is sound and safe, nothing wrong; but these people for some reason or other have lost faith in the bank, their confidence has been shaken, and if you can say anything or do anything to restore their confidence, I wish you would do it." Some time after I said to the banker, who came through that experience safely: "What about faith? You remember when you told me to preach on something more practical than faith?" "Oh, yes," he said, "I remember it very well, and I will take it all back. After all, there is nothing so fundamental to the business interests and commercial life of this country as faith."—John McDowell in Record of Christian Work.

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that, unless it was intrusive, he would be happy to enjoy the company of his host longer. Of course the man could not object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom. At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain. When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for the consecrated hour of man in audience with Deity." I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked that it was the best lesson of his life.—The Prospector.

STOREHOUSE TITHING

B. C. Cochrane

Those who read the Word of God, with sincere intention, and a desire to learn His good will in all things, cannot fail to ascertain that tithing, the laying aside one-tenth of our wages, income, or profit, for the support of the work of the Lord, as a prominent Bible precept. Scripture abounds in statements and historical incidents which emphasize this as an obligation carefully observed by the chosen people of God in Old Testament days, and one that is meant to be perpetuated under the New Testament dispensation. Abraham, the father of the faithful, "paid tithes of all" to the priest of God. Jacob, patriarchal head of the tribes of Israel, covenanted with the Lord at the time and place of his conversion to this effect: "I will surely give the tenth unto Thee." By Divine command this rule was followed by succeeding generations of God's chosen people, and, as a system of church finance, was commended by our Lord when He said to the Pharisees, "Ye pay tithes . . . this ought ye to have done." Likewise, Paul's command to "lay by in store, as God has prospered," the same to be done at the first of the week, indicates that a systematic plan of paying the Lord that which is due Him is to be continued in this Gospel day, and since there is no command which abrogates the original tithing plan, it is obvious that the same should be continued.

It appears to the writer, that perhaps the most comprehensive statement on the subject of tithing, found in the Word, is that recorded in Malachi 3:10-12. Get your Bible out and read it again. Note the points of emphasis. There is the specific command to "Bring all the tithes into the storehouse." This is followed by a reference to the primary need of this practice, "that there may be meat in mine house." And the remaining statements, far more lengthy than those needed to include the command itself and the cause of its origin, the words intended to comprehend the gracious results that will follow a faithful observance of this Divine precept, portray in the most impressive and beautiful language the blessings that attend those who give God His due.

A threefold importance is very prominent in the brief order, "Bring ye all the tithes into the storehouse." Consider reference to (1) the individual, (2) the tithes, (3) the storehouse. "These three are one," in the matter of gaining a Scriptural comprehension of this very important teaching. Every person who accepts the holy privilege of membership in the church of Christ, assumes a responsibility, (it should be cheerfully) in that relationship, of lending assistance in the carrying on of the work of God. If the individuals who comprise the membership of our churches, and all churches, would "give tithes of all they possess," there would be no shortage in finances for the support of every department necessary to the church. We are exhorted to bring in ALL the tithes, and to bring them into the STOREHOUSE. The tithe is peculiarly and sacredly the Lord's. It is meant to constitute a financial income to provide a strong church treasury to enable the message of the Gospel to enjoy a local and world-wide proclamation. It is not our right to take of the Lord's money and use it in a personal way, no, nor even "spread it out" to every person and enterprise that we might feel inclined to contribute to. "The tithe is the Lord's." It is ALL the Lord's, and according to His request, (and surely He has the right of making such a request) we are under obligation to bring ALL the tithes into the STOREHOUSE. If this command were faith-

(Continued on Page 7)