

Temperance Column

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

PROHIBITION IN FRANCE

France's decree prohibiting the manufacture, sale or giving away of all liquors containing more than 16 per cent alcohol has caused a mild sensation in America.

The law was promulgated on the grounds that alcoholism hastened the moral collapse of the army and that it was the worst of the problems confronting the country.

This event should serve as a warning to America, which is rapidly being undermined by the flood of liquor let loose upon us eight years ago.

It remains to be seen whether any vigorous, moral action will be taken by our government to save America from France's debacle. Mere guns and armament will not do it.—The Lookout.

"TOBACCO GETS THEM"

More than ninety-five per cent of the young men of the United States have used tobacco. We are breeding a race of tobacco degenerates. The children inherit the narcotic (body-cell) craving, from tobacco-using ancestors, making them as they grow older, easy addicts to tobacco, liquor and other dope. Juvenile crime, vice and degeneracy, steadily increase with the increasing use of tobacco. The average age of crime (U.S.) has come down in sixteen years from age 28 to age 19. The worst juvenile criminals (cigarette smokers) are usually age 19. The people of the United States smoked 163 billion of cigarettes in 1937 (few cigarettes were smoked fifty years ago), and paid for tobacco and the smoker's supplies more than the combined cost of our public schools and churches. Our jails, prisons and reformatories and insane asylums are badly overcrowded (chiefly with increasing young degenerates) and we have not the money to build them. Tobacco is a true narcotic "dope," like opium, cocaine, etc., and when a case against tobacco is carried up to the Supreme Court (U.S.) it will be so declared. The tobacco habit is more difficult to cure than liquor or other "dope" addiction. With the increasing use of tobacco we may expect much worse conditions in the future. I see no hope for spiritual, moral or physical uplift of our people and future generations with increasing use of tobacco-dope.

All through "hard times," U. S. people spent 3½ billion dollars for tobacco in 1937. We must get rid of tobacco first, to get rid of liquor and other dope, and reduce juvenile crime and vice.—Arkansas Methodist.

A MILLIONAIRE'S REFLECTION

One of the most influential men in Great Britain is Lord Beaverbrook, who owns the London Daily Express and a number of other daily papers. He is the son of a preacher. He made a fortune in Canada and then went to England, where he has forged ahead and made money and a name for himself. Some years ago he was elevated to the British peerage. Recently he wrote, "The evangelist is the man who has the greatest opportunity for doing good, and if I were in a position to influence the life of a sincere young man today I would say to him, 'Rather choose to be an evangelist than a Cabinet minister or a millionaire.' When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am old I envy him, his life and career.—Sel.

A LITTLE WHILE

Fanny J. Crosby

A little while to sow in tears and weakness,
The precious seed along the vernal plain,
Till into life the tender blade expanding
Fresh promise gives of summer's ripening grain.

A little while of patient, earnest labor,
For His dear sake, our best and truest friend;

A little while to wait for His appearing,
And then the joy that nevermore shall end.
A little while to bear the cross for Jesus,
And meet the foes that once He overcame;
To stand unmoved, the sword of truth uplift-

ing,
And though its power to conquer in His name.

A little while around His throne to gather
For one sweet hour within the house of prayer;

A little while when, heart with heart commun-

ing,
We know by faith that He Himself is there.

A little while to weep for those we cherish
As one by one they near the river's brink,
A little while to catch their sweet assurance
That we in Heaven shall find each broken link.

A little while! and then the glorious dawning
Of that fair morn beyond the swelling tide,
When we shall awake, and in our Saviour's likeness,

Perfect and pure, we shall be satisfied.

—Selected

BUNYAN ON SLOTHFULNESS

If you would know a sluggard in the things of Heaven, compare him with one that is slothful in the things of this world,—as:

1. He that is slothful is loath to set about the work he should follow; so is he that is slothful for Heaven.

2. He that is slothful, is one that is willing to make delays; so is he that is slothful for Heaven.

3. He that is a sluggard, any small matter cometh between, he will make it sufficient excuse to keep him off from doing his work; so is he that is slothful for Heaven.

4. He that is slothful doth his work by halves; and so it is with him that is slothful for Heaven. He may almost, but he shall never altogether, obtain perfection of deliverance from hell; he may almost, but he shall never (without he mend) be altogether a saint.

5. They that are slothful, do usually lose the season in which things are to be done; and thus it is also with them that are slothful for Heaven; they miss the seasons of grace. And, therefore, they that are slothful have seldom or never good fruit; so also it will be with the soul of the sluggard.

6. They that are slothful are reprov'd for same; so will Christ deal with those that are not active for Him. Thou wicked or slothful servant, out of thine own mouth will I judge these; thou saidst I was thus, and thus: wherefore then gavest not thou my money to the bank, etc. Take the unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth.

Holy, humble, penitent, believing, earnest, persevering prayer is never lost; it always prevails to the accomplishment of the thing sought, or that with which the suppliant will be better satisfied in the end, according to the superior wisdom of the heavenly Father in which he trusts.—Weeks.

TEN CAN'TS FOR THE SANCTIFIED

1. You can't spare the Agag of your special friends and please the Lord.

2. You can't substitute human leadings for the Divine and do things for God.

3. You can't give way to carnality and keep sweet in your own soul.

4. You can't let somebody's "old man" tell you how to run a holiness church or school.

6. You can't let folk's victories of the past mark their spiritual temperature today.

7. You can't let smooth-tongued, keen-minded carnality tell you what the mind of Christ is.

8. You can't let the glitter and shine on the outside of polished carnality take the place of the purified heart.

9. You can't appease the root of bitterness in an unsanctified heart and honor the Holy Ghost.

10. You can't expect carnality in authority to bring down the glory of our God.

—J. O. Emrick in Immanuel Missionary

BREACHES IN THE WALL

The story is told of an Armenian merchant in 1860 who was sending goods from Erzerum to another town. As the goods were very valuable, he himself accompanied the caravan.

A band of Kurd highwaymen followed the caravan intending to rob it at the first stopping place on the plain.

"At the chosen hour, under cover of darkness, they drew near. All was strangely quiet. There seemed to be no guards, no watchers; but as they pressed up, to their astonishment, they found high walls where walls had never stood before. They still followed, but the next night they found the same impassable walls. The third night the walls stood, but this time there were breaches in them, through which they went in. The captain of the robbers, terrified by the mystery, woke the owner.

"What does it mean? Ever since you left Erzerum we have followed, intending to rob you. The first night and the second night we found high walls around the caravan, but tonight we entered through broken places. If you will tell us the secret of all this, I will not molest you."

The merchant was surprised and puzzled. "My friends," he said, "I have done nothing to have walls raised about us. All I do is to pray every evening, committing myself and those with me to God. I fully trust in Him to keep me from all evil; but tonight, being very tired and sleepy, I made rather a half-hearted, lip-prayer. That must be why you are allowed to break through."

The Kurds were quite overcome by this testimony and then and there gave their hearts to God and became true Christians. But the Armenian never forgot the breach in the wall of prayer.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Tract.

Duty is duty; conscience is conscience; right is right; and wrong is wrong—whatever size type they may be printed in. Large and Small are not words for the vocabulary of conscience.—MacLaren.

"No man with the love of the world in his heart can ever reach the kingdom of heaven."