

Temperance Column

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

THE CURSE OF LEGALIZED LIQUOR

Legalized liquor has brought the United States to the status of blind Sampson grinding in the mills of the Philistines. Every day disease, degradation, debauchery, destruction and despair as the results of the insane traffic in alcoholic beverages, gives confirmation of this truth. Principles have been sold for pelf, and perjury of the national conscience is the consequence.

How can there be respect for law by the youths of our country when they are continually facing its absurdities in the legal manufacture and sale of the deadly concoctions that craze the brain and make debauchees, criminals, and brutes out of our citizenry? All classes of people are practically forced to participate in the manufacture, sale, consumption, and distribution of liquors, and when many have been made criminals as the result they are sent to jails, penitentiaries, and to the electric chair or made subjects for the hangman's rope by the same government that is responsible for their condition. There can be no doubt, as statistics will show, that our nation has been blinded by the repeal of our prohibition laws and that Satanic powers are jubilant as the result.

The first step toward repentance is to stop the wheels of machinery that is turning out the liquid fire of perdition to ruin, debauch, and brutalize the nation. And it is not too late if our American citizens who have the right use of their senses would arise to the occasion and use their God-given facilities in the repudiation of the liquor curse. Will they do this or continue to let King Alcohol wield the scepter in the destruction of the God-given heritage that has come to us in throwing off the yoke of the monarchical system of the Old World.

The corrupt political forces and the liquor powers offered the government in revenue large sums of money. They claimed repeal would curb the bootleggers, but the latter are more active than before repeal in every state in the Union. It must be remembered that the devil, who made promises through the liquor forces and corrupt politicians, is a liar and the father of lies as recorded in Holy Writ, and has never been known to keep his promises, unless in some cases where they might prove advantageous in the advancement of his own cause. The promise was there should be no open saloons, but every promise has been broken; there has been no curbing of the traffic anywhere under the seal of the government. As it stands today the government sponsored liquor traffic is a hundred per cent more deadly and destructive than it was in the old saloon days. Advanced motor power and speed has contributed to this end. Can it be otherwise than that we are facing another great war as the result of our national sins in both Church and State?—Mrs. Alma White in the Dry Legion.

A report from Oslo, Norway, states that five churches have been closed because of a fuel shortage. The pastors there, however, have offered a strong protest on the ground that people are flocking to churches as never before to receive food, clothing, guidance—and most important, to hear the Word of God, which has become very dear to them.—Evangelical Messenger.

THE REVIVAL THAT PREVENTED A REVOLUTION

Rev. Roy S. Nicholson

Among the records of the Christian Church none are more intensely interesting than those of great revivals. They are fruitful in lessons for us today because of the applications to present-day living. The records will be found to be as varied as the personalities of the leaders of these movements. But such is to be expected, for it is a study that deals with living men and women as they face the living problems of their days.

These great movements have usually centered about one dynamic personality whose influence touched and inspired and moulded others. The leader of such a movement is always found to be a person with a message for his age, and neither fears the sacrifice involved nor the criticism of his contemporaries. The methods employed may vary with the personality of the messenger and the conditions about him. But the message has never truly varied from the sermon on the Day of Pentecost to this day, when God's men went forth to do His work among men.

The Wesleyan Revival

The methods of the Wesleys were called "novel and irregular" but they were not more so than those employed by the early Christians, who went everywhere preaching the gospel. Wesley had a message to deliver, and he employed the scriptural means of preaching to get his message to the people; and he would deliver it wherever men met and would listen, if he had to use his father's tombstone for a pulpit. And his appeal was direct. He spoke in such a way that each hearer felt that he was addressed personally. His hearers felt the power of his soul-searching gaze and words! This was due to no mere human invention or artifice. It was due to the energizing, illuminating anointing which God gave him to do His work. And such a man with such a message, using such methods, was the special target of men whose doctrines he crossed and whose life he was condemning. Their doctrines could not stand the scrutiny of his logic and their lives could not stand the light of the Word of God. If the Wesleyan Revival succeeded their position was in danger of exposure and loss. But Wesley's one great aim was to glorify God, regardless of man's stubborn opposition. His courage is worthy of imitation today.

One characteristic of the Wesleyan Revival was the emphasis put on entire sanctification. It was presented as a scriptural doctrine to be believed. But by personal experience Mr. Wesley had discovered it as an experience to be received. And in its practical application he demonstrated it as a life to be saved. It was, of course, then as now, assailed. It was called a novelty, but it was a scriptural truth, emphasized by the early Church. The objection arose from three main sources: lack of information as to what Wesley himself really taught; prejudice because of a failure on the part of some of its advocates; and, mainly, from a wilful unbelief that did not wish to receive it, choosing to love sin and excuse it, rather than to seek its extermination.

Wherever Wesley went he preached this as a vital part of his message, and considered it the great theme of Methodism. It was to be spread all over the lands; and as the societies went forward in seeking and obtaining Christian perfection, or an experience of perfect love, the work took on new life, and the condition was more satisfactory than ever before. *The success of Methodism has been directly parallel to the prominence given this theme.* Wesley's statements on it are the clearest that were ever incorporated into any Church creed, and it was the

force in making Methodism a dominant factor in evangelizing the world. Its ascendancy as a denomination was in direct proportion to its revival work of the Wesleyan type; and its decline has been in proportion to the substitution of ineffective methods, or the displacement of the revival work.

To merely mention the results of the Wesleyan revival would be to have a long list. But the results appeared in the transformed lives of men and women: drunkards were made sober, gamblers were made honest, dirty homes were rearranged, evil habits were abandoned, amusements were changed, literature was purified, and no impartial person could deny that this movement was Christianity in earnest. But despite these wonderful results, it was abused and its leaders were persecuted.

Coming as, and when, it did, the Wesleyan Revival was a "moral revolution" which changed the very current of religious history. One, in evaluating it said: "By it was Christianity restored to its place as a living force in the personal creed of men, and in the life of the nation." And these results are the direct fruit of a man whose preaching was aimed at showing men and women the way to heaven, and the will of God for both the public and the private life. His efforts at creating a new conscience in the Church and making Christianity authoritative on the moral sense of the nation, were not in vain, as history proves. The seeds sown by him and his colleagues were germinating, and when the stress and strain of the conflicts in which his land was engaged had passed, behold there dawned a better day. Social and moral conditions were bettered by his work. The French Revolution came to the shores of the Channel and stopped, for a man of God with a message had covered the country with his message, and the hearts and lives of men were changed. They had already experienced a revolution, but it was spiritual rather than political.

And as we look backward through the years, the Wesleyan Revival gave the world the Methodist Church with its revitalizing of the spiritual life of the day and other days, of that land and other lands; it gave the world a message of hope without the limits imposed on it by teachers of a previous day; it made the offer of salvation to all who would believe and obey it. It showed that the Christian message had meaning for all men everywhere, and produced results today comparable to those of earlier days. And as we look forward, shall we with this same message and power, ignore the calls for help; or will we go forth braving the foes, enduring the hardships, getting the message to the lost?—The Wesleyan Methodist.

NEW JAPANESE CHURCH

The new Church of Japan, comprised of 23 denominations, is faced with the difficult problem of finding a creed that will be acceptable to the Ministry of Education. The church has informed that body that the basis of its belief is the Apostles' Creed. The Ministry of Education has, in turn, informed the church that it rejects the Virgin Birth, the Resurrection of the Dead, and the Final Judgment. An exchange prophesies a rough voyage for this new church unless the government of Japan allows freedom of belief and worship.—The Alliance Weekly.

A man said he could be just as good a Christian, and not go to Church, whereupon another replied,—"Coal in that mountain is just as good as that in your coal house, but it isn't doing anyone any good."—Exchange.