

# Temperance Column

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

## THE "DIISTRICT" GOES DRUNK

The District of Columbia, the seat of the government of the United States, is one of the high light drinking and drunk spots in America. This s while we are trying to win a war!

Note these s statistics on expenditures in the District for thde fiscal year 1941:

|                                     |                        |
|-------------------------------------|------------------------|
| "General government .....           | \$ 4,293,202.85        |
| Protection of f life and property.. | 9,070,484.77           |
| Health and sannitation .....        | 3,565,493.84           |
| Highways .....                      | 757,462.82             |
| Public welfarre .....               | 10,317,560.44          |
| Education .....                     | 13,626,991.60          |
| Recreation .....                    | 1,575,186.15           |
| Miscellaneous .....                 | 391,509.48             |
| <b>Total.....</b>                   | <b>\$43,597,891.95</b> |
| Alcoholic Beverages—                |                        |
| (Estimatted).....                   | 55,000,000.00"         |

The research department of the Anti-Saloon League also ssays:

"The policee report 21,600 arrests for drunk-ness in 19441. Other misdemeanors directly due to liquor were: Violations of the A. B. C. Act, 407; drinking in public places, 354; driving motor vehiccle while drunk, 422; driving horse-drawn1 vehicle while drunk, 1; total, 22,784, or 400.4 per cent of the 56,324 misde-meanors committed in the District.

"There weere 1,729 arrests of women for drunkenness, 8 per cent of the total. This is the largest number of women ever arrested for drunkenness in the District."

The Administration has urged us to stop waste. We : agree. The place to begin is in Washington.1.

The Administration pleads for efficiency. We agree. TThe place to begin is in Washing-ton. We believe that our government sober would do att least as well in directing the war as our government drunk.

Then there is that matter of our need of God. We are encouraged to pray for victory. How shall we pray? "Our Father, Thou knowest that we are drunk at the top. But we want the war conducted as if we were sober. Thou knowest that we at Washing-ton waste \$55,000,000 per year on liquor and billions in the nation, and that we allow the brewers to debauch our fighting forces with their beer, lbut we want enough resources to win the war and take care of civilians, and we want the soldiers to be fit as they would be if they were sober. We plan to continue the debauchery and the waste. And we pray for victory. Amen."

How do you like the prayer?  
How does God like it?

## FOR THE FAITH OF OUR FATHERS

One of the curses of our modern "Christ-ianity" is its nice adjustability. It is flabby and spineless. It is without conviction.

With this kind one can do what "every-body" does, go where "everybody" goes, use the Christian Sabbath as "everybody" uses it.

When we have made all the adjustments to the world in belief and practice, there is nothing in religion for which we will die and very little for which we will live.

It has been said that rivers have become

crooked by following the lines of least re-sistance. We shall do well to avoid this in our own characters by crossing the ridges and even going uphill and against the current when necessary.

Lord God, help us that we may not become the poor, weak followers of a compromise faith but rather stalwart sons and daugh-ters of the Most High.

It is faith among men that holds the moral elements of society together, as it is faith in God that binds the world to His throne.—Evarts.

## A SIX DAY WEEK

Those who are zealous for the preservation of the Lord's Day from the encroachments of work and idle pleasure alike, will have learn-ed with gratitude that the Industrial Health Research Board, has declared against a seven-day week for war workers. Many Air-craft Factories have reported that Sunday work has ceased and the result, far from hindering the war effort, has been a marked increase in production.

Sir Walter Citrine, the Trade Union Lead-er, who speaking upon his recent visit to Russia, said that Russian workers are limit-ed to a six-day week.

To Christians, who recall our Lord's words, the Sabbath was made for man, it is parti-cularly significant, that our productions ex-perts should endorse the Divine Principle of one rest-day in seven as necessary for health and efficiency.—The Christian Herald (Eng.)

## "I AIN'T GIVE HER NONE YET"

Perhaps you have heard of the flowers so fragrant that the aroma wafted far gives pleasure everywhere, but which if placed under an airtight bell-glass and the sweetness preserved within, the perfume becomes a poison and finally brings death to the plant itself.

And you know that the Sea of Galilee has kept itself alive down the centuries by re-ceiving, using, giving. And you know that the Dead Sea has died by receiving and refusing to give.

"What, am I asked to give again?" asks the self-centered one. And have you noticed that it is those who do little giving who do the grumbling about the many collections? Perhaps you have heard about the man who seated himself in the barber chair and, solici-tous of sympathy, said, "My wife is always asking for money. She wants twenty-five cents, then she asks for fifteen cents, then she wants half a dollar." The barber was respon-sive. He asked, "What does she do with all this money?" The customer said, "I don't know. I ain't give her none yet." If you do not think that such a conversation could ever take place, you do not know all the church people. True enough, most do not in words confess, "I ain't give her none yet." But truth is a persistent thing and may stand apparent when least desired. And, anyway, God knows.

But money is almost the cheapest thing we have to give.

There is the matter of our praying. As the giving of money may bless the good object of our liberality and will surely return in blessing to the soul of the giver, so the prayer in the Spirit will attain the objective ends for

which it is made (as interpreted and trans-lated by the Spirit). And most surely it will return in benediction and grace to the prayer.

Then there is testimony. Try keeping the good news to yourself; try stifling under your own bell-glass the fragrance and the glory of the good you have found! You will be poisoned and stagnated by such a wicked selfishness. And, really, if God has called you to be a life-giving, fresh-water lake and you are deter-mined to be a stagnant pond, why should you not be a pond? Does not the Lord leave us often to our own choices?

You see, God's good plan is for all men, not for us alone. We are not the ends of this gospel but the means for its carrying to needy ones near and far.

But, of course, as the girls who work in perfume factories bottling fragrance for others are found to be themselves carriers of sweet aroma, so as we are consumed with our giving we may be surprised at the blessedness which persists upon our own lives.—Free Methodist.

## HOW A FAMOUS POET FOUND GRACE

William Cowper, contemporary and friend of John Newton, at Olney, in the eighteenth century, was, in his early years, subject to great depression and fits of melancholy, bordering on madness. It is said, that on one occa-sion he hired a post chaise to drive him to the river Ouse, in which he had planned to drown himself, so as to end his sad and judgment-haunted life. For it was nothing else or less, than the fear of meeting God in his sins un-pardoned and unpurged, that was the real cause of his depression. The driver of the chaise missed his way, and so God overruled events to keep him from his suicidal purpose. And it was while walking through the fields on his way homeward, thinking of what might have been, that he composed the hymn begin-ning:

"God moves in a mysterious way,  
His wonders to perform.  
He plants His footsteps in the sea,  
And rides upon the storm."

But while this providence of God stayed his tendency to suicide, it gave no peace to his soul. He needed the knowledge of Christ as Redeemer and Saviour to give him peace. And this is how it came. Reading in Paul's Epistle to the Romans one day, he came to the words in chapter 3:24-25, "Christ Jesus, whom God hath set forth as a propitiation through faith in His blood." Not the works or toils of his own, but through a personal trust in the blood of Christ, shed on the cross to make peace and atone for sin. That moment his soul was filled with peace and joy; and it was then, or soon after, that he wrote his best-known hymn, "There is a Fountain Filled with Blood," in which he describes his own conversion in the following lines:

"The dying thief rejoiced to see,  
That fountain in his day,  
And there may I, though vile as he,  
Wash all my sins away."

This is God's way of reconciliation and of peace, and there is no other. By the atoning death of the Son of God, peace has been made. In the gospel it is proclaimed to all. And all who believe on the Lord Jesus Chhist are justified, and have peace with God (Rom. 5:1) here and now.—Selected.

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