

Temperance Column

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

FOOD AND ALCOHOL

The editor of The Christian Advocate states that one of the most amusing dilemmas into which the liquor business has trapped the traffic is in connection with beer. "For many years the brewers have declared that their product has great food value . . . Now comes the reducing craze, and they are obliged to spend more money to convince the public that beer is 'non-fattening . . .'. The chemical laboratory states very frankly that there is a certain amount of food value in beer, due to the use of hops in the process of brewing. But the same chemical analysis . . . also shows the presence of alcohol in such quantities as to nullify any food value . . . One chemist figured it out that if a man wanted to get the food value in beer equivalent to one loaf of bread, he would have to drink nearly four gallons of beer; and in so doing he would consume more alcohol than is contained in a quart of whiskey. In any case, the presence of the alcohol so far outweighs the food value of an intoxicant, that the damage done by the alcohol is far greater than the good done by the food." There is nothing which can be truthfully said in the favor of any alcoholic drink.—Gospel Banner.

THE DOWN ROAD

Jonah not only paid the fare of the ship in which he tried to run away from God, but he also paid the full price of his disobedience. Notice that in his whole career he was going "down." He went "down to Joppa." From the sweet, free highlands, where he walked and talked with God, to the miasma of the lowlands, he went "down into" the ship, and then down into the sea, and then down into the very bottom of the great deep! Disobedience to God means always that we go down. "Down" is the key word to every life that flees from God and duty.—The Faith.

WHAT IS A CALL?

Mary Lyon, the founder of Mt. Holyoke College, and for twelve years its principal, was wont to say, "To know the need should prompt the deed."

William Carey said his call was an open Bible before an open map of the world, and he went to India.

Robert Morrison said, "Jesus, I give myself to Thy service. My desire is to engage where laborers are most wanted," and he went to China.

James Gilmour, of Mongolia, decided the question of his field of labor by logic and common sense. "Is the kingdom a harvest field? Then I thought it reasonable to seek work where the need was greatest and the workers fewest," and he went to Asia.

Bishop Alfred R. Tucker, of Uganda, left a secluded artist's studio for the work of Christ. He had been painting the picture of a poor woman thinly clad and pressing a babe to her bosom, wandering homeless on a stormy night in the dark, deserted street. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them," and he went to Africa.—Moody Monthly.

THE BEAUTY OF BROTHERHOOD

Who does not like to imagine a Christian world or a Christian community in which peace, good will, and loving neighborliness predominate? In olden times, when an individual or a family was overcome by sickness, tragedy, or disaster, the neighbors formed a "bee"—cultivated the afflicted one's crops, harvested them, provided means of support and otherwise helped. And when the afflicted one recovered, he, in turn, remembered to aid others in distress. This is surely one practical way to express love, or good will. We do not forget those who aid us during calamity, and God does not forget our labor of love.

The average person likes to look ahead and prepare for "a rainy day," and thrift is an excellent word to keep in mind. Yet brotherly kindness and almsgiving have a prominent place in the Christian life, and Christ Jesus, Paul, and many others were not anxious for their life, since they knew that their needs would be supplied by the Father.

We are living in an outwardly beautiful world, yet many who are fond of beautiful outdoor surroundings wonder if it is not sometimes a case of making the "outside of the cup" appear beautiful, while the inside is something else! Magnificent public buildings, memorials and monuments are legitimate in their place, but is not suffering humanity of more real consequence? Are not people of more importance than paved streets and public parks? Let us seek to reinstate them into paths of usefulness, self-respect and godliness. Edwin Markham said—

"We are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilt goes?
In vain we build the world unless
The builder also grows."

—The Church Herald

MODES AND METHODS OF MINISTERS

Don't despise the day of small things. When ready, begin. Take what you can get. Preachers are long-lived. The big ones do not often resign. If you want a large church make a little one bigger. The best way to get out of a small place is to work out.

Don't imitate others. Better be a poor original than too fine a copy.

Don't always talk yourself. Dr. Holmes says: "A dull preacher, hearing no one but himself preach for thirty years, will finally die a heathen for the want of the gospel."

Don't read anonymous letters. Burn them unread. By so doing you will "fire out" their cowardly writers. "Ashes to ashes" is the cremation liturgy.

If unmarried, don't become a "beau." Indulge in no clandestine correspondence. Be no candidate for the universal admiration of the young ladies. Many a promising minister ruined his life here. Have a view to a wife suited to a minister's work. Forecast your improvement and provide for it in advance by selecting a woman adapted to its meridian.

Don't indulge in mannerisms. Simplicity is desirable in high places—above all, the pulpit.

Don't "flower" your sermons with tangle-foot adjectives that adhesively strangle your meaning instead of clarifying it.

Don't confound violence with energy, nor perspiration with inspiration. Be in earnest,

but unaffected in your delivery. It is the steam in the cylinder, not in the whistle, that enables the locomotive to walk away with the train.

Don't apologize for the truth; preach it.

Don't catch the pulpit twang. Talk to men in as natural tones as you talk with them.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't neglect the poor. Prove to your people that you seek them, and not what they have. Love them for what they are and not for that which they own. Earn your salary and you doubtless will get it. Work wears well, and wins.

Don't be beguiled by the former success of "Brush College." Times have changed. The pews have been lifted intellectually nearer to the level of the pulpit. The minister who finds the intellectual level of the pew higher than his pulpit undoubtedly will suffer embarrassment. Science and philosophy are challenging Divine Revelation.

Don't choose the largest church. If you have the choice between two churches, choose the smaller. Should you fail in the larger, the smaller church would not want you; but if you succeed in the smaller one, the larger one will call you.—Selected.

THE WORLD'S OPEN SORE

For five hundred years Africa has been the "open sore of the world." It started when several of the nations began the African slave traffic. Millions of black men and women were caught, transported and sold in the slave markets of the world.

When this iniquitous traffic was curbed and finally stopped, the leading nations of Europe began to exploit the black people and reduce them to slavery. They laid hold on the better parts of the great continent. Germany and Italy finally appeared on the scene and grabbed what remained of the black man's domain.

More than twenty years ago seed were sown at Versailles in France. Germany was deprived of her colonies in Africa and Italy was denied a foothold south of the Mediterranean. For twenty years these two nations have nursed their grievances. The reaping time has come. Led by two brutal and unmerciful dictators, war is being made upon all Europe. The conflict has spread to the greater part of Africa. The war centers in the battle of Britain, which is raging as we pen these lines. What will be the final outcome? God in heaven only knows. This much we are certain of, that if Germany and Italy win, the black people of Africa will be reduced to a state of slavery such as the world has never known before.

At present there are 6,000,000 Christians in the dark continent. Livingstone gave his life that the continent might be opened to the gospel. Our own sainted Schmelzenbach spent twenty years in South Africa and no doubt died a premature death because of the burning passion that he carried for dark Africa. Thousands of missionaries have sacrificed their lives for the sake of Africa's millions.

What shall we do? What can be done? One thing is certain. The church does not have to fold and quit. The church was brought into existence for the purpose of fighting; not to take the defensive but to wage a mighty offensive against the enemies of God and the church. This can best be done by prevailing prayer to our heavenly Father for the overthrow of the forces of evil in high places and or a crusade for God and souls.—Sel.