

Temperance Column

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

THE TRUTH ABOUT THE LIQUOR SITUATION AT PEARL HARBOR

The truth about the liquor situation at Pearl Harbor at the time of the Japanese attack, at 7.55 A.M., December 7th, is revealed in a special communication to The National Voice by Chris. J. Benny, Executive Secretary of The Temperance League of Hawaii.

"On December 6th, literally thousands of our men in the service, both enlisted and commissioned, augmented by like thousands of defense workers," says Mr. Benny, "were spending their first pay day since the first of the month and were crowding the streets of Honolulu in a gay Saturday night. The timing of the enemy's treacherous blow on the first Sunday morning following pay day is believed by many people to have been no mere accident."

Immediately after the attack there was a declaration of martial law, and the sale of liquor was forbidden. Up to the time of the Japanese attack there were 493 outlets for the sale of liquor in Honolulu and rural areas were enjoying a maximum trade. Thousands of defense workers, as well as Army and Navy enlisted men and personnel crowded the saloons and night spots. Many became so intoxicated they had to be helped back to their organizations. Military approval of beer gardens and beer parties and the sponsoring of beer in recreation centers of the service was common.

Immediately after the ban on the sale of liquor was issued by General Short, liquor interests began a determined campaign to have the ban lifted. Pressure was put on many organizations to back up the liquor men's demands. The temperance forces combatted the wet campaign as far as possible, using newspaper space for display advertising to give the people the facts as they saw them.

A great Citizens Committee sent a special delegation to the office of the Military Governor asking that no action be taken to lift the ban on the sale of liquor. The Executive to the Governor, Col. Thomas H. Green, informed the committee that there was no intention to make a change, and to cease its efforts in the matter.

The liquor ban has now been lifted and arrests for drunkenness soar.—National Voice.

TICKET FOR PERDITION

The following item should be of interest to all of us:

"A Study of Individual Income Tax Returns, by the Raymond Rich Associates just released, discloses total contributions in 1939 of \$489,000,000. The percentage of net income given away was 1.6 of all incomes under \$25,000; 2.7 for incomes of \$26,000 to \$149,000; 4.7 for incomes of \$150,000 to \$999,000; and 7.4 of net incomes over \$1,000,000. The government exempts contributions up to fifteen per cent."

Associated with the above is the statement that of all income in the United States, 2.8 per cent goes to churches and other religious and benevolent organizations—of this 1.1 per cent to churches.

To compare, note that seven per cent of American income goes for liquor and 1.6 per cent for tobacco; the movies get about 1.8 per cent; gambling, about eight per cent.

It looks like we have bought a ticket for perdition.—Sel.

Pride is at the bottom of all mistakes.

FINESSE IN PASTORAL RELATIONS...

Among all our human relationships there is none more beautiful, nor more delicate, than that which exists between the pastor and his people. It is based on mutual trust, grows from a friendly frankness, and becomes one of life's richest possessions. The pastor enters the home on the most sacred occasions—marriage, joy, trouble, and death. His ministry in such times cannot be reckoned in monetary values. His advice is sought on many matters, and because he is a minister of the Gospel, his counsel carries more weight than that of others.

While this relationship is one of life's finest possessions, it is often destroyed by mere trifles. Preachers are not supermen, and it often happens that the minister weakens or hinders his usefulness among his people by carelessness in his pastoral relation. A slight betrayal of trust will do it. Sometimes words spoken in haste, or statements made without due prayer for Divine guidance, cause untold harm. Some pastors hinder their usefulness by political partisanship; others possibly by personal selfishness; and others, by not sharing their life with all who are under their care.

The pastor who expects to be of the greatest usefulness must make sure that his words from the pulpit do not destroy his opportunity as a pastor. He must speak with authority, yet with love. He must rebuke sin, but show that Christ died for sinners. He must at all times pray for his people.

More pastors have been hindered over the Sabbath dinner table than all other ways. Parents have voiced their judgment of the pastor before their children and before unbelievers, until their confidence in the minister is destroyed. In most cases the layman stands ready to make allowance for human frailties, but we still expect the pastor to be different. When mistakes have been made, a simple and frank apology, and an inclusive forgiveness, will do much to preserve this sacred relationship. Sometimes the laity has become so critical that it requires a getting back to God. "Remember therefore from whence thou art fallen, and repent, and do the first works." Surely, we must do our best to maintain this relationship. No pastor ever is at his best in an atmosphere of criticism and fault-finding. To get the best and finest from the pastor, the people of the congregation must do their best to create and maintain an atmosphere in which he can do his best.

Only as pastor and people work together, remembering that all have weaknesses and shortcomings, will we be able to point a lost world to the Savior.—W.G.H. in The Church Herald.

WITHOUT HOLINESS—WITHOUT CARNALITY

Without holiness, and with carnality, one is doomed. Without carnality and with holiness, one is fully saved. It is a dealing with positives and negatives. You cannot have both. If you have one, then you cannot have the other.

Before folk are sanctified, they do not have holiness; after they are sanctified, they do not have carnality. Thus they are without one, at one time or the other. In that statement is a dealing on "without," thus a play on negatives.

Usually a "without" does not mean so much—here, it means everything. If you are without holiness you can not please God. If you are without carnality, what a joy and delight. So there are negatives that say a great deal.—W.

THE GRACE OF TRUE HOLINESS

If we wish to rise high in God, we must be willing to sink low in ourselves. It may seem like a contradiction of terms, but it is nevertheless true, that there is no elevation in true religion higher than that of profound humility. He that would be greatest must become least. He who was equal with God condescended to become man, and it was He, the beloved Son of God who washed the feet of His disciples.

It is not by the mere number of words and actions that we can most effectually serve the cause of God and glorify His name. It is the temper and spirit in which they are performed, rather than the mere multiplication of them, which gives them power. It was the remark of a good man who had much experience as a minister of the gospel that "We mar the Word of God by doing it in our own spirit."

Many persons are more solicitous for *strong* emotions rather than for *right* emotions. It would perhaps be a fair representation of their state to say that the real burden of their prayer is that, like Paul, they might be caught up into the third heaven. They seem to desire some great experience. Would it not be better for them, in a more chastened, humble frame of mind, to make it the burden of their supplication, that they may be meek, forbearing, and forgiving; that they might have a great love for their enemies; in a word, that they might bear the image of Christ who came not with observation, but was "meek and lowly in heart"?

It is quite possible for one to possess evidence of sanctification, who is temporarily destitute of joyful and rapturous emotions. But it is not possible for one to possess such evidence, who is destitute of a living, operative and effective conscience. On no part of our nature does sanctification work greater effects than on the conscience. It may be said to give to it an intensity and multiplicity of existence, so that like a flaming sword it turns every way, and guards the tree of life.—Selected.

BOAKE CARTER SAYS—

New York, November 10 (1941)—Some time ago this column wrote that the encouragement would be much greater if the news dispatches from London told of an earnest, voluntary national desire to return to prayer and faith in God, instead of cocktail parties and 3.00 a. m. dances throughout air raids, as signs of undamaged morale.

The observation intended to convey the thought that there is always hope of a better future when a nation demonstrates by its actions that great suffering has taught it that character and conduct reformations might be a clue to the cause of their suffering. For making the statement this writer was roundly criticized by some rather emotional correspondents.

I reproduce today two paragraphs from a report in the New York Herald Tribune, written by a reporter who interviewed passengers descending from the trans-Atlantic Clipper at LaGuardia Airport.

A somewhat less sanguine report * * * was brought by the Rev. Dr. Joseph Fort Newton, rector of the Protestant Episcopal Church of the Ephiphany, Philadelphia. He was talking about England.

"The religious situation is appalling," he said. "Religion is not a great force in England now. It seems unable to provide the proper leadership. * * * The people are bewildered and the church has not been able to interpret the war for them."—Selected.