

Temperance Column

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

LIQUOR RATIONING IN MANITOBA

Winnipeg, Jan. 15.—Residents will be permitted to purchase only 40 ounces of spirituous liquors and 48 pint bottles of beer a week beginning tomorrow, W. R. Clubb, chairman of the Manitoba Liquor Control Commission, announced tonight.—Moncton Times.

We are glad to note that at last the powers that be are beginning to ration beer and strong drink. According to the foregoing, Manitoba seems to be one of the first provinces to ask her people to make such a sacrifice. If it were not so serious, it would be laughable to read how the liquor commission of Manitoba is rationing its liquor: Read it, only 48 pints of beer a week; only six gallons, for each individual, so if they drink a gallon a day, they will have none left for Sunday. Poor fellows! How they will suffer with thirst—on only a gallon a day. Oh, but, wait a minute: We have overlooked something. They need not suffer of thirst all day Sunday for their good government also allows them 40 ounces of hard liquor for each week which makes one quart and half a pint which each individual can have to drink on Sunday in addition to his six gallons of beer during the week. Well, that's not so bad, if a fellow is allowed 313 gallons of beer or 10 barrels and 16 gallons or over half a barrel of whiskey to drink in a year, he should keep pretty well soaked on that amount.

When we read the foregoing about Manitoba rationing liquor, we wondered how much each individual would drink if he were allowed to have all he wanted. For a government or liquor control board to talk about giving men and boys, women and girls 6 gallons of beer and a quart and a quarter of hard liquor to drink each week then call that rationing, is the height of folly. It is an insult to intelligent people. Yes, this government control liquor law was going to curtail the sale of liquor and beer and produce temperance and sobriety among our people, so its devotees and founders and friends said. Well, this is how it works according to the report of the N. B. Liquor Control Board recently released: The first year that this law was in operation in 1927-28 in N. B. alone they sold a little over 3½ million dollars worth of liquor, and in the year 1941-42—about 15 years later—it sold nearly double that amount, or nearly 7 million dollars worth. And the reporter says when this present year's report is complete, we expect it will break all previous records and sell nine million dollars worth of liquor in N. B. alone—a gain in sales of about six million dollars in fifteen years; that is how this present liquor law is curtailing the use of liquors in our province. Think of all that means: not to speak of other losses, but just in wasting good material to make it. When grain is so badly needed to feed live stock to provide meat for our fighting forces, and for our hard working men on farms and in the lumber woods, and sugar is needed to feed our children and to preserve apples and other fruit in the fall of the year which otherwise must be wasted; but sugar is rationed to us by our government, while the brewers get thousands of tons of grain and sugar to make beer and hard liquors which destroy the bodies and damns the souls of those who drink it; and is fast making drunkards and slaves of our soldier boys who have enlisted to fight for freedom's cause. The reason that there

is such an increase in the sale and consumption of beer and liquor in the last two years is very obvious: more soldiers under arms and more drinking, and as the editor of the Moncton Times says: These things ought to make the public do some serious thinking.—H. S. Dow.

HELPFUL HINTS TO PREACHERS

Mr. Churchgoer writes a letter:

Dear Preacher Jones:

Can't you do something about this? I know I have my criticisms paid up several months in advance of my financial pledges—but this is important.

Today's listener to a radio war correspondent remembers what Hitler's doing in the Balkans—most movie-goers can give a fair resume of the plots of last month's pictures. But at the same time not one in ten of us who attend your church can recall the theme or even the text of the last four sermons we heard.

Too many of your sermons fail to hit home because they are foreign to our daily lives; they aren't practical. You don't come down to where we live. You assume that we live, and think, and find our interests on your plane of life. But we don't. Our background, our life, is different from yours. It's up to you to bring your sermons down to where we live and to present them in our language—not in your theological lingo.

You take for granted that we know what you mean by depravity, vicarious atonement, verbal inspiration, sanctification, millenium, dozens of others—but we don't. To most of us they're just church words, hazy ones at that. You'll have to follow the example of Ezra and Nehemiah—"They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

Your sermons would mean more if you and I walked on the same earth. You're sanctimonious; you adopt a sonorous, preachery tone—and then wonder why you're in a world all your own. Why don't you come down off the preacher's pedestal we've helped you make? Why not admit that you have temptations, discouragements, failures, and heartaches just like the rest of us. Paul, you remember, sought a common ground with his hearers. "I am made all things to all men, that I might by all means save some," he declared.

And while we're in the mood to tell you, we don't care for a rehashing of the second-and-third opinions you've exhumed from books and commentaries. We want facts and convictions. And if you haven't any convictions—why not hunt a job ploughing corn or selling soap.

Don't tell us that you're inclined to believe in the pre-existence of Christ and His pre-millennial return because some of the church fathers held these views. Take us to the Bible and show us what Scripture teaches.

And to be perfectly frank, we don't want your opinions about the war, nor your ethical essays, nor your ideas on literature and art, as such, nor your book reviews, nor your political views—we want a message from God—not from you.

Like the Greeks of old, "We would see Jesus." We would see Him as the Creator of all things, as the Messiah foretold by Israel's poets and prophets, as the Man who lived the perfect life we could never live, as the Lamb

of God who offered Himself a sacrifice in our stead, as the One who rose victorious over death and the grave. We would see Jesus as the present Mediator now interceding for us at the Father's right hand, as the indwelling, ever-living Saviour who gives strength and help for today, as the coming glorious Ruler and Restorer of His fallen creation? And isn't that enough to talk about? Sir, that's the Jesus we would see in your sermons, and in your life.

Yours for sermons that change lives,

John Q. Churchgoer,
in Student News

ARE YOU GROWING IN GRACE?

J. B. Chapman

Heart purity is a very definite attainment—everyone is either pure in heart or is not pure in heart. Maturity, on the other hand, is of necessity a somewhat indefinite ideal. One who has been cleansed from sin by the baptism with the Holy Spirit is expected to give others the advantage of his definite testimony. But no one, no matter how aged or saintly he may be, is expected to claim to be mature.

Perhaps we do well to allow for the indefiniteness of progress, even though we are required to be definite on the process of salvation. In keeping with such a distinction we may more consistently speak of "Growing Christians" than of "Grown Christians." And we can better look for evidences of growing in grace than for proofs that certain size has been reached. By the witness which He has given, I know I am a child of God. By reason of the Spirit's presence, I know also that my heart is clean from sin. But as concerning growth in grace, I am dependent upon inner impulses and outer fruits for intimations of my progress.

Hames, in *Vital Christianity*, suggests that one of the first evidences of growth is a "Divine stillness or holy hush that settles down over the soul." In this place of growth "the things of time and the happenings of men" no longer disturb one's settled peace. Hames then goes on to enumerate signs of a growing soul as "ability of seeing all things working together for our good"—"ability to rise above injuries and refuse to get discouraged or even sore because of a wrong done us"—"Able to manifest a lamb-like, Christ-like spirit toward those who oppose us"—and "An increase of faith, to where the soul refuses to doubt, no matter how dark or forbidding a circumstance may look."

Thinking of ourselves as the subject, we may say that our whole problem is involved in our becoming so positioned that things cannot distress us, that finite persons cannot unduly affect us, and God will be an everlasting joy to us. Perhaps as concerning such an ideal, we should hasten to say with Paul, "Brethren, I count not myself to have apprehended." But it should be possible for us to find within ourselves three things: (1) increasing ability to endure the undesirable in circumstances and in men; (2) increasing ability to understand men, both good and bad, and with this growth of understanding, increasing ability to enjoy the good and to mend the evil; (3) increasing ability to enjoy the worship and fellowship of God by means of that process in which the worshiper tends to become absorbed into the likeness of the object of his worship. Measured by these standards, what is our answer to the question, Are you growing in grace?—Herald of Holiness.