

## Temperance Column

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

### MONTGOMERY: PURITAN GENERAL

(From the London Christian Herald)

General Montgomery is a tee-totaller and non-smoker. He never absented himself from church parade, and always read the lesson.

At his final conference with a large staff of his command headquarters he stated, "I read my Bible every day and I recommend you, gentlemen, to do the same. One of my favorite texts is I. Corinthians 14, verse 8, 'For if the trumpet give an uncertain sound, who shall prepare himself to the battle?'"

He was keenly interested in the chaplains, and still more in their work.

Too much publicity cannot be given to this letter. I have been interested in trying to trace the ancestors of the General who were clergymen, as it seems he has inherited firm convictions.

His father was a Bishop; his grandfather, on his mother's side, Dean of Canterbury, whose father was also a cleric, the Rev. C. Pinhorn Farrar, an Indian Missionary. Dean Farrar's wife was the daughter of a Judge; but her grandfather was the Rev. John Haydon Cardew, M. A., Vicar of Curry Mallet, Somerset, 1797-1854; and his father was the Rev. Cornelius Cardew, D.D., Master of Truro Grammar School, 1771-1805, and Rector of St. Erne, 1803-1831.

Before General Montgomery took over the command of the Eighth Army he was at a dinner with Mr. Winston Churchill. The arduousness of the job was mentioned, but the General replied:

"I'm a non-smoker and non-drinker, and I'm 100 per cent fit."

This story was told by Lady Montgomery, his mother, of Merville, County Donegal, on November 16 when he was 55 years of age.

It is obvious that he not only has convictions, but also he is not afraid to express them. In view of the fact that so many people in high places do not take a stand against the use of alcoholic drinks, one might inquire why this great soldier holds strong opinions on liquor.

He comes from a family which has been in the forefront of temperance work and particularly is this true of Dean Farrar. Before going to Canterbury, he was Canon of Westminster. When he went to London he had great sympathy with the "Moderation Societies" and thought moderation in drinking was all right.

Why did he change his mind? I will quote the Dean's own words:

"Among the first acts which I realized when I became a London clergyman, and what made me instantly become an abstainer, was the devastating horror caused by drink. I saw a poor, white-haired old woman lying in bed, black and blue from the assault of her own young son, when he was in drink. I saw a young woman on the point of death from swallowing carbolic acid, after the brutal assault of the drunkard with whom she lived. In the next house lived a drunken crossing-sweeper and his drunken wife. Night after night they remained in the public house boozing till midnight and left their wretched children, two boys and a girl, to run loose, in the slums till they returned. One night the little girl was so terrified by their raging violence that she ran and took refuge in a disused cellar,

spent the night among the rats, and was found the next morning, cold, and almost dead. Another night, flying from the brutality of these wretches, the two little boys ran into the house of a neighbor, and hid themselves in the chimney. One day a distressed father asked me how he could possibly send his children to school, when his drunken wife was constantly pawning their shoes to get gin."

This is a dreadfully sad story of the doings of drink, and when it is remembered that this account was uttered by one who was Chaplain-in-Ordinary to Queen Victoria, it has a considerable authority.

Some young women think that men like to see them smoking and drinking. This is not true. From a well-known weekly newspaper is culled the following story: "General Montgomery is remembered at Sandhurst as an exceedingly hard-working young officer, not much interested in the more social activities of the mess. A friend tried to persuade him to take a girl to a dance, and chose fittingly, as he thought, a vicar's daughter, whom he invited to tea and seated next to Monty. But, alas, she was discovered both to smoke and drink. Monty pronounced her 'not maidenly' and stayed away from the dance.

This General, who reads his Bible every day, is acknowledged by all who know him to be thoroughly alive and alert. He believes in carrying out the words: "Whatsoever thy hand findeth to do, do it with thy might."

### PROFESSIONAL MEN YIELD TO JOHN BARLEYCORN

Such missions as the Bowery Mission, New York City, can accurately tell the story of the increasing drink curse in our country. Superintendent C. J. St. John says: "During prohibition we got only the chronic drunk on the Bowery; today we are getting the lawyer, the skilled employee, the professional man, the musician. All kinds are coming to us today; there is 300 per cent more drunkenness since repeal than before. We deal with 150,000 to 250,000 of John Barleycorn's finished products each year—men who started with a social drink, took two or three cocktails, thought they could handle booze."—Sel.

### STRANGE BUT TRUE

Some folks will not listen to a preacher who uses notes, but they will not miss one note of the singer.

The best type of music is the note of victory. Speaking of one's own humility transforms it into pride.

Before you speak out in public be sure the public wants to hear.

A good manager is one who can make a profit on criticism.

Discouraged folks instead of lifting, must be lifted.

A rain of sorrow always follows the free reign of sin.

Often a man's testimony is cool because his religious experience is shady.

There is no power in this world like friendship. There is nothing, as you look upon your life, that has shaped you, made you what you are today, so completely as the friendships in which you have been living from boyhood up.—Phillips Brooks.

### OLD-FASHIONED THINGS

There are some good, old-fashioned things  
To which my heart in fondness clings:  
Old-fashioned help in time of need  
That's better far than modern greed;  
Old-fashioned kindness, peace and love  
That helps us on to Heav'n above;  
Old-fashioned smiles and friendships warm  
That help us brave life's sea and storm.

Old-fashioned greetings on the street,  
And shaking hands with friends we meet;  
Old-fashioned honesty and truth  
Among the aged and the youth;  
Old-fashioned promises so stout  
Until there is no room for doubt;  
Old-fashioned praying in the home,  
And grace that keeps us as we roam.

Old-fashioned sermons filled with grace,  
And glory in the preacher's face;  
Old-fashioned testifying, too  
From "Amen Corners" and the pew;  
Old-fashioned parents, pure of soul,  
With children under good control;  
Old-fashioned teachers in the school,  
With knowledge sound, and grit to rule.

Old-fashioned manliness of heart—  
Old-fashioned decency in art;  
Old-fashioned books and songs inspired,  
That God approved and saints admired;  
Old-fashioned living for the right,  
And truly walking in the light;  
Old-fashioned praying for the lost,  
And winning souls at any cost.

—Walter E. Isenhour

### DEVOTIONAL SINGING

"The spirit and the understanding" are seldom united in our congregational singing. Those whose hearts are right with God have generally no skill in music; and those who are well skilled in music have seldom a devotional spirit, but are generally proud, self-willed, contentious, and arrogant. Do not these persons entirely overrate themselves? Of all the liberal arts, surely music is the least useful, however ornamental it may be. And should anything be esteemed in the church of God but in proportion to its utility? A good singer among the people of God, who has not the life of God in his soul, is vox et preterea nihil, as Heliogabalus said of the nightingale's brains on which he desired to sup: "He is nothing but a sound." Some of them who sing with the understanding without the spirit, suppose themselves of great consequence in the Church of Christ; and they find foolish superficial people whom they persuade to be of their own mind, and soon raise parties and contentions if they have not everything their own way; and that way is generally as absurd as it is unscriptural and contrary to the spirit and simplicity of the Gospel.—Dr. A. Clarke.

### CHURCH ORDER

St. Paul inculcates the necessity of order and subjection, especially in the church. Those who are impatient of rule, are generally those who wish to tyrannize; and those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to leave the power in their own hands, and would infallibly abuse it if they had. They alone who are willing to obey, are capable of rule; and he who can rule well, is as willing to obey as to govern.—Dr. Adam Clarke.