

have been due to drink. At Pearl Harbor, "Only 60% of the officers were on duty, or on the alert, after a pay-day night spree." In 1940 the Vichy government claimed that "The chief cause of the moral collapse of the French Army was alcohol, and this is the worst of France's four major problems." Lord Roberts said, "If you will give me a teetotal army I will take them anywhere, and do anything with them." If our men must go away from their homes to defend our country, why send so many of them back to us broken in body, mind and soul, because of drink. A mother, whose boy died in the service of his country, gives her opinion what can be done. "First," she says, "They can stop giving liquor to the boys. Today I feel that most of the people in America are not worthy of the sacrifices my boy made."

Coming to our own province, do we know that four-fifths of our adult population is in possession of liquor ration books, and that the amount paid for these books alone was \$99,960? According to our last census the number of persons over twenty years was 253,166. Of these, 200,000 hold a ration book. Sales during the year ending Oct. 31st, 1944, increased \$1,034,000 over the previous year, with an increase in the sale of spirits, and beer sales took a terrific upswing. In some parts of the province, the re-sale of liquor was carried on extensively. We can look for greater increase, as the Toronto Daily Star in a special despatch from Ottawa dated May 23rd, says: "Federal liquor restrictions probably will be lifted soon after June 11th Federal elections. It is estimated, roughly, that each province, if it desires to do so, will be about able, this summer, to double its rations." We would like to know why our liquor ration can be doubled, when our sugar ration has to be cut in half?

In 1943, some 14,000,000 gallons of cheap rum, gin and other concoctions, were imported from Cuba and more than 6,000,000 gallons were received from Puerto Rico. There was plenty of sugar there, but no shipping space could be obtained to transport it to this country. The Associated Press sent out the story that 10,000 cases of Cuban gin was held up by customs officials and would probably be sent back, because each bottle lacked three drops of juniper oil to give it the proper flavor. Imagine that! 10,000 cases of gin shipped all the way to Portland and turned back to Cuba, at a time when housewives were asked to sacrifice on sugar because of no shipping space. Which is more important, that drinkers get their gin or families get proper food?

In the face of all this evidence, what can we do? Shall we keep silence? To do so is to share the guilt. We make a few suggestions:

First: Let us as individuals, and as a denomination, remain awake to the demoralizing influence of the rum traffic, and maintain continual instruction in our Sunday Schools and from our pulpits.

Second: Let us do something about it! We are a small group compared with other denominations, but surely the united voice of two thousand Reformed Baptists in the Maritimes could make itself heard in our local council chambers, and in the inner precincts of our provincial government. Let us protest and then protest again! Across the border, according to the "Christian Union Herald," the Drys have won 10,000 of the 16,000 local option liquor elections, and gained 500 new units of territory. This shows what a crusading band of people can do, and we can do it here. In a community where there is a Re-

formed Baptist church, no liquor store should be allowed to set up business without a fight from our people. Under our governmental system we have the right of local option. Often that right is lost merely by the lack of a protesting voice. Let us cry out then, in our churches, in our community societies, in our papers. Let our members of parliament know how we feel. Through these media we can make our voice heard.

Third: We make a plea for unity. Many times moral causes are hindered by denominational lines. We reserve the right to our major theological differences, but surely we can present a common front, and without compromise, in the interest of temperance and moral reform. Isolated efforts are good, but their isolation is their weakness. Recently one pastor was instrumental in getting his Sunday school to make a financial contribution to a temperance organization initiated by another group. We feel he acted wisely as pastor of an individual church, but why could not similar action be taken by our whole denomination backed by a vote of the Alliance? The Temperance forces must have funds.

Fourth: Let us pray that God may raise up some nationwide Temperance leaders with the ability to consolidate the entire Temperance sentiment, and harness its power for action. With a united front, and united faith, we believe this curse could be lifted from our land.

Respectfully submitted,

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AND THEY WERE ALL FILLED

Chas. V. Fairbairn

The birth of Christianity at Pentecost was the breaking through of heaven upon the affairs of earth. The Holy Ghost was Spearhead, Body, Means-of-communication and Source-of-Supplies of the invasion. The Upper Room was the point of attack. The Church Militant was the bridgehead formed.

There was no Christian body, the Church, till the Spirit came. There is life in that body while the Spirit is present. There is no life in that body if and when the Spirit leaves—it is DEAD. Present life and proper functioning of the body depend directly upon the internal continuity of the Holy Spirit's presence in the Church.

When the Holy Ghost broke through—when the first great revival broke—it came in the hearts of the very best folks in the world; there were none better. It came to the hearts nearest the Throne of God. Such holy life can only flow into the cleanest areas. It is still so. Revival never begins in the dance-hall, nor the beer-joint, nor at the church supper, nor at the bridge-party. It begins in the prayer-meeting group, in the faithful ones, with the burden bearers amidst the holy ones.

Preparing the Way

The pre-pentecostal lives of the disciples were marked by occasional outbursts and manifestations of various forms of carnal selfishness, worldly ambition, prejudices, antipathies, little revenges, pride, hardheartedness, and lack of love. But, sir, in that old Upper Room, long before the promised Spirit came, the disciples themselves, with the help of God were doing everything in their power to "prepare the way of the Lord." They filled

the gap occasioned by the treason of Judas. They spent the days and nights in prayer. There were no side-trips to go fishing. There was no blaming either of the other for anything. They were "of one accord" (homothumadon). All other motions and urges were "We will wait until that which He promised is come."

And it came. It surely came. I like the French version of the passage: "And when the day of Pentecost had fully come, they were altogether in heart and altogether in place. Suddenly a noise made itself heard, sounding like a wind when it blows furiously and seeming to come from the skies. And it filled the house where they were seated. And there appeared (things like) tongues of fire, split part from part, and they rested upon them (the disciples). And they were all filled (full) with the Holy Spirit and commenced to speak (parler) in strange tongues (foreign languages) even as the Spirit empowered them to express (exprimer) themselves." I like that. To me it speaks volumes about some things.

Some have said that Peter preached the Pentecost revival down. He did not. He arose to be a pentecosted pentecostal explainer of something that had arrived before he began to speak at all. "And they were ALL filled with the Holy Ghost." NOTE: "ALL WERE FILLED." Peter arose and declared, "THIS IS THAT," but the preacher was backed by the prayers and witnessing of one hundred and nineteen others, everyone of whom knew just as well and as fully as did Peter "That this they had was that which Joel had foretold should come." My, my, my, my! How all-too-frequently, when the church undertakes a spell of evangelism, the pastor and the evangelist and two or three others are all (if that many) there are who could be said to be "FILLED WITH THE HOLY GHOST!" Then ten days or two weeks are spent reviving the other church members and, just when the machinery is all steamed up to go, to break forth in evangelism, a crowded slate calls the evangelist away, or previously calendared things demand the stage, and the revival closes as a special effort in the church's behalf and before anybody has gotten blest-out enough to undertake any special effort on behalf of the sinners just outside the church's doors. How often we have seen it! And we profess to be lined up with Pentecost.

What it Did

I notice (and I am glad) that Pentecost did not make them all Peters. Neither did it make Peter any less Peter. It never un-Scotches a Scotchman, though it may limber up his pocketbook. It never de-Swedes a Scandanavian. It never un-Dutches a Dutchman. It never removes anything essentially human and originally creation-implanted; it does burn out the devil-injected sin and carnality. I do not know that it creates new talents and places them in a man; it does discover what he has and uncovering these, brings them into use in harmony with Divine Will and anoints him and them with the unction of the Holy One. It may also, upon occasion, temporarily, and as emergency may demand, momentarily lend—and I use that word with thought—some special gift to meet that emergency for His glory and as it could not be met by the believer without the loan of the special gift. It did not make preachers of them all; but it did pentecost them each for and to his place.

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