

they go, they are, if properly enforced by temperance people, a great blessing and are a step to something better. A strict "license" law should be accepted as one step forward in temperance education and made a vantage ground for something better. But the temperance reformer who abuses such a law, on the ground that it is a compromise with sin, that it licenses sin, does not understand the meaning of the word.—*The Independent.*

**Which Is Better—Beer or Water.**

A man once said to me, "Do you believe there is more strength in a glass of water than in a mug of ale?" "Stop a bit," I answered. "That's not a fair comparison. You pay five cents for your mug of ale—I get my glass of water for nothing. Besides, when I drink my glass of water, I am satisfied with it; but if you drink a glass of ale, directly you must send down another to keep it company. Suppose now you get a quart and pay twelve cents for it, and I take the same amount of money and pay six cents for steak, and two cents for potatoes, two cents for bread, two cents for apples and have a glass of fresh water for nothing. Which is the best? I eat my dinner and am satisfied with it, and go back to my work and earn more money. You go back to the saloon to get more ale, to spend more money, and waste your time."

If the beer drinker will abstain long enough to get rid of the effects of his beer, he will find himself able to do much more work than when he drinks. One of the greatest champions of our day, when he is training for a contest, says there is nothing like cold water and the dumb-bells.

There is no greater mistake than to suppose that beer and spirits strengthen a man. They only stir him up and use up his strength. I drove twenty-four miles the other day. When I got within a mile or so of home my horse flagged. I gave him a sharp cut with my whip and he went faster, but I did not say, "I've strengthened my horse!" If that's the way to strengthen him, why not let him live on whip cord? Alcohol is a whip to him that drinks it, and he is a great fool that whips himself.

Some years ago two men took an early start and walked over to a neighboring town twenty miles

away. Having done their business they walked about to see the place and met a fellow-townsmen, who proposed to return with them, and invited them into the beer shop for a strengthening drink. "No," said they, "we are teetotalers, and we have had our lunch." But he could not go without a priming of ale. At last they were off, and for a while they all kept even step, till, after some miles, the beer man began to flag, and, at the-way house he must have a bracer. After three miles more he wanted another, and this time it was whisky. Finally at fifteen miles he gave out entirely and stopped for the night, where he was laid up for a day or two, while they walked on home, and the next day were fresh for business.

Oh, no friends, all nature works on water, and we believe that God meant man should do the same. Take the water friends, and all the good things that go with it. God's blessing is in it.—*Ec.*

John B. Gough relates the following:

The only instance of embarrassment I could not overcome occurred many years ago. It was my own fault and proved a sharp lesson to me. I was engaged to address a

large number of children in the afternoon, the meeting to be held on the lawn back of the Baptist church in providence, R. I. In the afternoon a friend met me and said:

"I have first rate cigars, will you take a few?"

"No, thank you."

"Do take half-a-dozen."

"I have nowhere to put them."

"You can put half-a-dozen in your cap."

I wore a cap in those days. I put the cigars into it, and at the appointed time I went to the meeting. I ascended the platform and faced an audience of more than two thousand children. As it was out of doors I kept my cap on, for fear of taking cold, and I forgot all about the cigars.

Towards the close of my speech I became much in earnest, and after warning the boy against bad company, bad habits and the saloon, I said:

"Now, boys, let us give three rousing cheers for temperance and for cold water. Now, then, three cheers. Hurrah!" and taking off my cap I waved it most vigorously, when away went the cigars right into the middle of the audience.

The remaining cheers were very

faint, and nearly drowned in the laughter of the crowd.

I was mortified and ashamed, and should have been relieved could I have sank through the platform out of sight. My feelings were still more aggravated by a boy coming up the steps of the platform with one of those dreadful cigars, saying: "Here's one of your cigars, Mr. Gough."

Though I never afterwards put cigars in my cap or hat, when going to a meeting, I am ashamed to say it was sometime after that before I gave up cigars altogether.—*Ec.*

**Why We Are Prohibitionists.**

The *Pilgrim Press*, edited by Rev. Dr. J. E. Rankin, of Washington, D. C., publishes the following as its temperance creed:

1. It is the only tenable position. The traffic is a sin against God, and a crime against man. To legalize is a sin and a crime.

2. It is the only consistent position. If no true Christian can sell liquor, no true Christian can license it.

3. It is the only practicable position. The attempt to regulate the sale of liquor is a farce.

4. Any other position is false.

It makes the Government partake of the crime of selling.

5. Any other position makes the Government a protector of the criminal who sells.

6. Any other position makes every citizen both a partaker of the crime and a protector of the criminal.

7. The only way to regulate fire in a conflagration, is to put it out; the only way to regulate water in a flood, is to turn it off; the only way to regulate the yellow fever, is to quarantine it; the only way to regulate liquor manufacture and liquor dealing, is to stop it. This is our temperance creed.—*Temperance Journal.*

The whisky men complain that temperance men are "mixing politics with temperance." The real trouble is that they, heretofore, have been mixing whisky with politics without hindrance. Protected by the strong arm of the law, they derided the efforts of temperance people. Realizing the fruitlessness of such a contest and roused by the fearful woes resulting from the traffic, "lovers of God, home and native land" with an awakened conscience and the densest determi-

nation, that must bring success, are striving for Constitutional Prohibition. The responsibility for the "mixing" rests upon the drunkard makers. They fear the Ballot Box with the issues clearly defined in a free man's land where God is honored and country loved.—*Worker.*

**FOR PROHIBITION. THE WORKER.**

B. R. NEAL, EDITOR, LOUISVILLE, KY.

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