

## TO THE WAITING MEN.

"When the temperance party gets strong enough to amount to something, I am going to vote its ticket."—*Cautious Temperance Man.*

But what is your vote, man, and what does it stand for!  
As year after year you hold in your hand  
This emblem of power, this sign of your manhood,  
This voice in the councils in your native land.

Is it owned by a party, or bought for a dollar?  
Where habits direct, is it carelessly thrown?  
Then the glorious light is robbed of its virtue,  
And liberty well might such followers disown.

"My vote is but one"—but units make armies;  
One man at the cannon deals death to the foe,  
So an honest man's vote carries with it conviction,  
And such votes, like bullets, hit hard as they go.

Your vote is a hand, reached out to the fallen,  
Or else it's a link in the chain of their woe;  
Your vote is a blessing in some unseen fashion,  
Or else it's a curse—as the future may show.

Your vote is a prayer, which God hears and answers,  
When given to save some poor brother from sin;  
Or to evils untold it gives your soul's sanction,  
If policy dictates when you throw it in.

Self alone, in your vote, can't be represented;  
You vote for your mother, your sister, your wife;  
You add to the tears, or subtract from the sorrows,  
That make up the measure of somebody's life.

Would you wait till the right is stronger, my brother?  
Right always is strongest, and soon it must win;  
You're a coward to wait till victory is sure,  
And think at the last to come stumbling in.

And remember, amidst all your plans and conclusions,  
A time for accounts must surely come;  
When principle only can stand the last trial,  
What then will you do with your party and—rum?  
—*The Michigan Mirador.*

## NOT "GO" BUT "COME."

The Rev. W. J. Woods, of Manchester, in speaking at the last annual meeting of the Congregational Total Abstinence Association said:—He did not hesitate to say that he was able to speak for the Lord Jesus Christ, and appeal to the principles which He set going in this world, far more freely, far more ably, and with far more manifest results, because he could speak as a total abstainer, then he could ever have done whilst he stood on the platform of the moderate drinker. When he was a moderate drinker he asked a certain man to sign the temperance pledge, and that man replied, "It is all very well for you to say so, but tell me honestly do you take a glass of Scotch whisky every night?" It was a fact that he did take it. He did not know how the man knew it, yet he was appealing to him to give up the drink. The man went out of the room, went down the street to the public-house, became drunk, went home and broke the face of his wife and kicked his little infant daughter. As a consequence, he was sent to prison for three months. He (the speaker) began to think that perhaps if he had been a total abstainer the man would have listened to him when he begged of him not to touch the drink; or at any rate he could not have left the room with a scornful laugh on his face, knowing that he (the speaker) was using, without being apparently the worse for it, the very thing that he was using and was his destruction. He then made a vow—and with the grace of God he hoped to be able to keep it as long as he lived—that he would never put himself in the false position, that, when he was trying to do the work of the Lord Jesus Christ, his habits would come between the perishing and their Saviour—and so long as he did not

touch it he had not to go to any man and say, "For the sake of the Lord Jesus try and master yourself, go and give up the drink," but "come." This was not the position of the Pharisee, who said, "I can use it and not abuse it; I can tame this devil and master it; you cannot for the devil will master you; I can control it, but you cannot;" but it was the position of one who could say, "I am the brother of the men that have fallen; I am the brother of the men that are perishing; I am the brother of the men who everywhere need a helping hand," and he could say, "My brother, come along with me, and Christ helping us, we will give up the thing that is a curse to the country and a peril to ourselves."—*League Journal.*

PROHIBITION, by driving saloon keepers into some respectable business and thus giving the men opportunity to raise their families respectably, would benefit them to an incalculable degree. Everything about the saloon is so extremely low and vile, that few indeed can daily come in contact with it and maintain their respectability. Few saloon keepers ever retain their ill-gotten gains, which usually take wings and seek a purer and better atmosphere where honesty and virtue dwell, and where there are thrifty business men and women. How many saloon-keepers can you remember who died leaving money made in the liquor business? Had prohibition been in force for the past twenty years many thousands of saloon-keepers, who were looked down upon and filled drunkards' graves, would to-day be living and filling positions of the highest honor. It being true that prohibition benefits the saloon-keeper by forcing him into a business that is free from crime and degradation, we cannot wonder at the vast army of true philanthropists who are working for the good of those who now regard them as fanatics.—*Exchange.*

## Temperance Items.

## THE CONVENTION IN MILTON.

(From the Report of the Globe's Special Correspondent)

The semi-annual Convention of the Halton Branch of the Temperance Alliance opened at the Town Hall, Halton, at half past ten a.m., on Tuesday, 15th inst. The Rev. M. C. Cameron, President, opened the Convention by reading a portion of the 23rd chapter of Proverbs and offering a prayer. After the reading of the minutes of the last meeting the reports of delegates on the working of the Scott Act in the county were received. Mr. Wm. Hall, of Hornby, said that they had not seen liquor and its effects paraded publicly as it had been before the passage of the Scott Act, and children could now go to and from school without meeting drunken men. In some respects, certainly, the Act had proved a great success. Mr. Wm. Henderson, of Ash, said that the people in his section were nearly all in favour of the Act. Much had been done by the friends of temperance in this county, but much more remained to be done. He recommended that candidates for Parliamentary honors be pledged to staunchly support the cause of temperance. There was no liquor sold in his part of the county so far as they knew, and none were suspected of selling. Mr. Vanfleet, of Kilbride, reported that though he lived only three-quarters of a mile from the Wentworth line the Act was a success in his section. Their neighborhood was morally and socially the better of it. The town constable said that the Scott Act injured him. Before its passage he had collected \$70 in fees, but since its passage he had not collected a dollar. Mr. Earle, of the same place, asserted that all that Mr. Vanfleet had said was quite true, and not too sanguine as it might justly have been. Many who had voted against the Act before were now staunch friends to it. Mr. James, of Gienwilliams, spoke in the strongest terms of

## THE SUCCESS OF THE ACT.

He thought where it had compelled the enemy to hide under beds and in dark places it was pretty evident that the temperance people had the upper hand. Before the passage of the Act he, in his capacity of constable, had received plenty of fees, and was frequently called out of bed to arrest people and adjust difficulties. Now he could go to bed and sleep without any fear of being called up for such an enterprise. He knew of numbers who had voted against