

**A LAYMAN'S ADDRESS
ON TEMPERANCE**

Address Delivered Before the Methodist Ministers of Minneapolis by W. G. Calderwood

ADVOCATES GOSPEL OF CHRIST

The editor's father, Mr. James Thomas, who lives at Lincoln, Nebr., is an earnest advocate of temperance and believes in prohibition as the best method of dealing with the liquor traffic. He sends the writer a copy of "The Vindicator", a paper published in the interest of the prohibition party, and requests us to publish extracts from the same. We are glad to comply with the request and print the following, which is part of a speech delivered recently by Hon. W. G. Calderwood before the Methodist ministers of Minneapolis:

"Once to every man and nation Comes the moment to decide In the strife of Truth with Falsehood,

For the good or evil side; Some great cause, God's new Messiah,

Offer each the bloom or blight, And the choice goes on forever. 'Twixt that Darkness and the Light."

As the Jew's Christ came, "despised and rejected of men," so comes "some great Cause, God's new Messiah," to us; so it came to our fathers; and so it came to their fathers. Our error, if we err, will not be ignorance of that fact. Our monumental and appalling blunder, if we blunder, will be parallel with that of the Jews, that, knowing this, yet, when some "great cause" comes in the Spirit of Truth (which, being interpreted is the Spirit of Christ), preaching the Gospel of a better day to the poor; healing the hearts broken under law-sanctioned crime; and preaching deliverance to the captives of sin; the recovery of sight to those that are blinded in vice; and setting at liberty those that are bound by cords of appetite, we will jeer Him; and scoff Him; and fling the contemptuous query in His teeth. "Have any of the doctors of divinity or the Christian statesmen believed on Him?" That we will vote for the murderous, seditious Barabbas, instead of for Him; that we will be instant, with our ballots, requiring that He be crucified, until the indifferent Pilate, the law, shall give judgment as we require.

The Gospel of Jesus Christ is the sufficient teacher to teach us the way and the truth whereby we may not only avoid the error of the Jew in crucifying the lowly and gentle

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HARPER'S LADIES TOGGERY

Jesus, but that it will teach us how to crown Him King of Kings.

Roman Hammer and Christian Vote

I have said "crucifying Jesus." Some may stumble here. Jesus Himself said, "Inasmuch as ye have done it unto the least of these My little ones, ye have done it unto Me." The cruel jagged nails that were brutally driven thru the tender nerves inflicted no sharper pain than the vice your vote may have protected has brought to the heart of many a mother, sister and wife, and meant no surer death to His body than your civic conduct may have meant to the soul of many a one blind in sin, born in appetite, captive in the snare of the tempter and sick with the poison of drink.

A Christian ballot may be as surely an instrument of crucifixion of our Lord as a Roman hammer.

Come Out!

The Gospel of Jesus Christ teaches separation from that which is evil. The first step toward salvation is the forsaking of sin. "Come ye out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

As touching the liquor traffic, the license system is a most unclean and unholy covenant with death and agreement with hell, without which the traffic would have been stoned back to its native pit by the votes of the people a generation ago. And the license system is the law of this state, by which the grace of political parties committed by platforn and policy to that system.

The system "justifies the wicked for reward". It "takes a reward to slay an innocent person", it is a "bribe to blind the eyes withal". It is a work of iniquity. And the teaching of the Gospel is to "come out from among them, and be separate."

"But," says one, "where shall I go?"

The Book says, "Come out." That is first. After you come out, God will receive you and be a Father unto you.

Possibly even God can show you very clearly where to go, till you obey and "come out."

Moreover there must be some necessary confusion of the path so long as you walk in political agreement with a party that "justifies the wicked for reward," and at the same time seek to follow the Gospel. They are divergent. Many good men have made hard work for themselves by trying to follow divergent paths.

"Won't Do Any Good"

"But it will do no good to leave the dominant party. One will merely throw away his vote."

Possibly you err. It does do some good just to "come out."

A teaching that if one's hand offends him he should cut it off and cast it from him. If his eye offends him he should pluck it out. I can scarcely conceive of a patriot, not to say a Christian, who can contemplate the servile sycophancy of the dominant party to the brewery interests during the past ten consecutive years who has not been offended with it. The Gospel teaches that "it is profitable for thee to enter life maimed and halt, rather than having two hands or two feet to be cast into everlasting fire," which applied might read: It is better for thee to enter life voteless than to have carried your precinct for iniquity and be responsible for its consequences.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And, if all who are opposed to license would come out of the license parties, they would make a party stronger than either of them.

The Spirit of Truth

The Spirit of Christ is the Spirit of Truth. The liquor traffic is an accursed lie, and the father of it. It says to the young man, "Come on, my boy, and have a good time." But for the bread of gladness it gives him the stone of grief, and for the fish of joy it gives him the serpent of foe and despair. It says to him, "Come on, my boy, enjoy your personal liberty," but binds him with chains of slavery stronger than forged steel. Manacles and shackles are powerless to bind a man, for they but restrain his body. The drink lies to him that because his members can move, he is free, when the real man is bound.

The license system is a lie. United States Judge Dayton says, "There is no more monumental lie existing today than that license regulates." And the Spirit of Truth demands of me that I shall not tell that lie by my ballot.

I am talking to men who believe that the traffic ought to die. But if you go to the ballot-box, which is the ear of the state, and whisper confidentially to the state that you give your support to a political party that licenses the traffic, all the Phillips that you may thunder from the pulpit in a millennium will not efface the indisputable documentary evidence that you supported the bar traffic.

My brethren, tell the Truth to the state. And you cannot talk to the state from the pulpit, nor in the prayer meeting, nor from the rostrum, nor from a box in the street. You can only speak to the state at the ballot-box. If your ballot supports license, or a license party, the state marks you down for license.

GOES TO SYNOD

Rev. James B. Brown, of the First Presbyterian church, left Tuesday noon for Hastings to attend the convention of the Synod of Nebraska which convenes Wednesday. Rev. Brown will return Saturday morning.

IT PAYS TO ADVERTISE

POPULAR PLACE FOR BUYERS AND SELLERS

It is a common occurrence for persons who have articles to sell or who wish to buy to call at The Herald office for information. The office is conveniently located for the accommodation of such persons, and we are always pleased to give any assistance possible. A peculiar coincidence of prospective buyers and seller calling at the same time occurred on Tuesday of this week. A. S. Eneyart of Hemingford came down to Alliance on 44 to see about selling potatoes, of which he had about three car loads to sell. The same day Chas. E. Seeger and Geo. Smith of Ansley came in on 43 to purchase potatoes to ship to their town. The last named gentlemen came from the train to The Herald office for information. Before they left Mr. Eneyart called and informed us of the object of his visit to Alliance. An introduction and a few minutes' talk, when they all hiked for the station, to take 43 to Hemingford, to go from there to Mr. Eneyart's ranch and see the spuds and close the deal.

FAIRVIEW W. C. T. U. MEETS

We are pleased to report a very pleasant meeting of the Fairview W. C. T. U. on Sunday, October 13. After a short business meeting, the following program was rendered in a very creditable manner:

Opening Song, "Call for Reapers." Recitation, "Frances E. Willard," by Glenna Lawrence, followed by the song, "We are Coming, Dear Leader." Recitation, "The Two Glasses," Rose Bauer. L. T. L. Exercise, by five children. Recitation, "Give the Boys a Chance," Ruby Bauer. Song, "Tribute to Frances E. Willard," La Verne and Esther Nason. Children's Pledge, A Favorite in the Willard Home, Five little children. Reading, "Welcome to Our Harvest Home," Alice Bauer. A very interesting report of State Convention, by Blanche Bauer. Recitation, "Pledged with Wine," Violet Hadley. Recitation, "Dedication of Harvest Home Gifts," Valentine Lawrence. Closing Song, "Bringing in the Sheaves."

During the program a large picture of Frances E. Willard occupied a prominent place on the platform, which was appropriately decorated with small bundles of grain and vegetables representing fruits of the harvest.

The next meeting will be held in two weeks and will be led by Miss Blanche Bauer, vice president of the Union. We hope all who are interested in the work will make an effort to be present.

MRS. HERBERT NASON, Press Supt

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