

with the love of God in their hearts, White Ribboners will come up to their 1916 Convention determined to do greater things than ever for God and Home and Every Land.

CONVENTION.

TRAVELLING ARRANGEMENTS.

As the Executive meets at 10 a.m. on Wednesday morning, it will be necessary for all members of the Executive to arrive at Wanganui on Tuesday evening. The New Plymouth express leaves Wellington at 8.20 every morning, and as it arrives in Wanganui in plenty of time for the reception on Wednesday evening, perhaps some delegates who are not members of the Executive will prefer to travel on Wednesday. If a party of 12 can arrange to travel together they can travel first-class at second-class fare. Will all delegates who would like to join such a party send their names to Mrs Houlder, 108, Wallace Street, Wellington, as soon as possible, and state whether they will be travelling with Tuesday or Wednesday's express. The Mararoa, which arrives from Lyttelton on Tuesday morning, cannot be depended on to catch the express, so members of the Executive will need to reach Wellington by Sunday's boat. If these members will send their names to Mrs Houlder she will find homes for them in Wellington. The Maori, which arrives from Lyttelton on Wednesday morning, can generally be depended upon to catch the New Plymouth express.

THE QUESTION.

Day after day she stands,
With aching back and busy hands,
Smoothing the silks and laces fair;
She does not wear.
Night after night she climbs up to her dingy cell
Whose bare walls foretell
The drawn-out torture of her future years.
She shudders, and her frightened tears
Flooding the roses of her skin,
Turn it to parchment pale and thin,
And then, we call together sleek and prosperous men,
Fat-jowled and double-chinned,
To find out why the girl has sinned.

WILL YOU VOTE ON HIS SIDE?

(By "Marguerite.")

"Why hesitate? Ye are full-bearded men or full-grown women,
With God-implanted will, and courage, if

Ye dare but show it. Never yet was will

But found some way or means to work it out,

Nor e'er did Fortune frown on him who dared.

Shall we, in presence of this grievous wrong,

In this supremest moment of all time,
Stand trembling, cowering, when with one bold stroke

These groaning millions might be ever free?

And that one stroke so just, so greatly good,

So level with the happiness of man,
That all the angels will applaud the deed." —E. R. Taylor.

If Jesus were here in the body to-day, how would He vote? Would Jesus vote for or against the liquor traffic? Surely it is not irreverent to ask ourselves that question. When we answer it, may we find that many of us who profess to walk "in His steps" are hypocrites.

Here is one who says, "I will vote for the drink traffic. The country cannot afford to lose the revenue derived from it. I know that dreadful things happen every day, directly or indirectly caused by drink; that many children are injured through it; but the State needs the revenue."

Is this argument Christ-like? If only one little child were injured through the drink traffic, it would be enough. There would be no thought of revenue. And the supporters of the drink traffic injure not only one little child, but thousands.

Here is a man who says, "Why should I, a moderate drinker, be asked to abstain just because another man is weak enough to drink to excess?" Would Jesus have said this—He, whose every thought, whose whole life was for others?

There are leaders of men to-day who profess to be leading others to walk "in His steps." One says, "Jesus said when He broke the bread and took the wine, 'This do in remembrance of Me.' You, my followers, must not let this prohibition of

spirituous liquor come to pass, for although the advocates of prohibition say that we may keep the wine for the communion table, yet, if it is unlawful for others to take it, it will be unlawful for us, and if we take it, then our sojourn in Purgatory will be lengthened. If we disobey the higher law, and do not take it, our souls will perish. We know that through the drink traffic many thousands live a life of hell upon earth, and, according to our creed, many of them are doomed. But we must think of ourselves, and save our own souls."

Would Jesus do this? He whose life upon earth was a demonstration of unselfishness and self-sacrifice.

How it must pain the Saviour to see the meanings men put to His words. If we are to take the literal meaning of the bread and wine, would He have us follow a form, a ceremony, rather than the example of a life's teaching, when the two, under altered circumstances, contradict each other? Would He not far rather have us take the figurative meaning, and do every action, even the smallest and most trivial, in remembrance of Him—do it as He would have done it?

In "The Bottle Imp," Stevenson makes one of his characters say, "Is it not a terrible thing to save oneself by the eternal ruin of another?" It is not possible, but if it were, it would certainly be a terrible thing. Those who insist that the taking of fermented wine at the communion table is necessary to salvation seem to think that it is possible to save oneself by the ruin of another.

When we are asked to cast our vote, let us put self aside and vote as Jesus would vote. For the sake of His little ones, let us vote for a cleaner, brighter, better world.

HELP OUR N.Z. FUND.

A friend has a large quantity of freesia bulbs, which she will be glad to sell on behalf of the N.Z. W.C.T.U. It is well to plant as soon as possible, but it is better to keep the bulbs dry and do nothing to favour growth for some weeks. Stamps or postal note, addressed "Freesia," Box 382, Dunedin, will receive immediate attention. Price, including postage: Per doz., one shilling (1s); per 100, five shillings (5s).