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SMILES
 How many smiles, I wonder. Are smiles to hide a tear. If lips ye could lock under. The beating heart could hear? I would not chide the weeping. But let me praise the brave. Their smiles forever keeping. Like flowers on a grave.
 Oh, let me praise the smiling. The brave, the brave indeed. The cares of men beguiling. When theirs the greater need. Who smile all behind their eyes. They face the life ahead. And smiling you will find them. On every road you tread.
 Who looks for consolation. But little ever had. From wealth or joy or station. Go seek it from the sad! The courage of the stoic. Has nothing but a smile. They are the most heroic. Who smile to hide a tear.
 —Douglas Malloch.

FIRST PRIZE ESSAY AT GUELPH COLLEGIATE
 The following essay by Gordon Martin of Georgetown, was awarded first prize at Guelph Collegiate, and was given at the morning service in Knox Presbyterian Church on Mother's Day by the pastor.

THE LIQUOR PROBLEM
 For a few minutes I am going to speak upon a subject which I know is of vital importance to every man, woman and child in the world. I know it is a real problem affecting every phase of life. It affects the thoughts, the visions, the deeds, the characters and the destinies of men. Like the old saying
 "Sow a thought, reap an act,
 Sow an act, reap a habit,
 Sow a habit, reap a character,
 Sow a character, reap a destiny"

In discussing this important question: "The Liquor Problem," I should like to treat it from angles: 1. The history of the problem. 2. Remedies that have been tried. 3. Suggestions for a present day solution of the problem.
 When the evil of intemperance first became a social problem, the watchword of temperance men was moderation. They felt drink was necessary in the lives, but drunkenness was considered disgraceful. To keep themselves presentable to the eyes of the public was their aim. This brought a great advance on the disgraceful habits of gluttony and wine-bibbling, which preceded this period, but it did not reach the root of the evil. The travelling preacher still carried his bottle of so-called tonic in his satchel. The children of the street got their first lesson in drinking from the bottom of their parents' muddling glass, and the great army of hopeless drunkards continued to be constantly recruited from the ranks of the moderate men and women.
 I ask you how great a step do you think this was toward the matter of staying intemperance; for the eminent pathologist and physician today both say that any beverage with alcoholic content affects badly the human organism. And hence any moderate drinker is taking the first step toward what is known as alcoholism.
 Then followed the noble crusade of the teetotalers. They felt moderation could never cure the evil, because few men were able to preserve the moderation. So they went to the other extreme and advocated total abstinence. These noble men look for their motto the words of the apostle: "If you drink makes my brother to offend, I will eat no meat nor sup any wine, while the world stands." This was a great step supported as it was by a few conscientious men (rather than by the mass of the people) failed to uproot the curse.

Moral suasion with all its pleading, was unable to cope with the will power man. If a man saw a man drink, he would say, "I should like to see you expect to reap anything but an obnoxious character." "Sow an act, reap a habit, sow a bad habit of drinking and one may reap the whirlwind of drunkenness."
 In view of all this we have discovered that the liquor question has become more than a social problem—it has become a national political question, and has resulted in having the problem handled around among political parties. This may or may not have been a hinderance. But at any rate some failure has appeared all along the line. Since the ill-fated hour when this was brought into politics, the struggle of righteousness against the liquor traffic has apparently lost ground. Today it is the firm conviction of the average Christian man that the work of uprooting the liquor traffic through the organization alone, known as the Prohibition Party is as hopeless as beating down a wall with a child's toy pistol.
 Consider further some of the present day remedies which have been tried out. The first and most natural one is total prohibition of the liquor traffic. If liquor brings such a brood of trouble to our life, let us cut it out. However, prohibition by external law can never be successful in any country until public sentiment is generally in favor of it. Characters must be built up through the exercise of free choice. To get a man to do right in this or any other matter, he must have the power within himself, to distinguish between right and wrong, and to act accordingly. Until this power is cultivated and secured, our prohibitory laws alone will never avail.
 A few years ago we had a system known as Local Option which could be obtained or rejected with two-thirds vote. It was adopted by many municipalities and proved successful in rural districts, but in the cities owing to the mixed population it did not lay sufficient restriction on the liquor traffic.

At the present time we have in Ontario what is known as the Liquor Control Act, which is a Provincial Act that seems to find favor with the majority of the people. I should not think it would find favor, however, with total prohibition advocates? The Government has demonstrated in the principle towns and cities throughout the province filed with liquor, wine and beer. They issue a permit for the sum of \$2 to any person who is 21 years of age and of reputable character. What a blow it is to Christianity to know that, during this depression we are passing through, some fathers and mothers are known to deprive their children of proper food and clothing in order that they may quench their thirst, and thus poison their minds with drink.
 Surely there is a solution for this problem? One thing we find lacking in this work is co-operation. We must cast aside religious and political differences and work for the good of the cause, rather than our own personal ends. As long as we have a Government that is particularly grasped with the huge revenues derived from this business, I maintain efforts in the solution of the liquor problem, will be fruitless.
 However, we must not condemn the government, because the liquor traffic has been going on for years, and our representatives in parliament must listen to the demands of the majority. The temperance supporters have met with many disappointments in the past, but are

turning with renewed hope and courage to the idea of educating the people regarding the numerous evils of strong drink. Much excellent temperance teaching has been accomplished by means of private efforts, but as yet no steps have been taken to make it a compulsory part of our schools. Which step if taken might be one in the right direction. While I am decidedly in favor of this, I firmly believe the starting place is in the home, with the children.
 For example: A child between the age of three and seven passes through two conflicting stages; one which may be termed the natural animal appetite and the other the noble instincts of love, honor, and respect for others. If the appetite of children could be safely guarded until they are well on in their teens, there would be less chances of drunkenness, and if their instincts could be splendidly cultivated until they are 21, they would be more immune to the temptation of strong drink.
 In conclusion I would say "All power to the elbow of any and every temperance worker." Yet I am bent on stressing the repression of the evil by means of education, and scientific enlightenment. At the present time legislative repression is being tried out on a large scale, and the evidence of success. Of course I am assuming that the Ontario law today is a kind of legislative repression. I believe many conscientious writers on the temperance question that we must have more enlightenment of a scientific nature given to our boys and girls—given in a fashion that will stand out as pillars of cloud by day and pillars of fire by night, and thus make an effective and an ideal temperance sentiment; then we could see in the temperance sphere the deep meaning of the old saying
 "Sow a thought reap an act,
 Sow an act reap a habit,
 Sow a habit reap a character,
 Sow a character reap a destiny."

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