

UNITY.

On the glassy sea of green,
Flooded with God's noontide keen,
Can there be for sin a screen?
Omnipresence none can flee;
Flight from God to God must be.

Evermore with God must I
Dwell in strife or harmony;
Evermore my changeless past
Gaze on me from out the vast.
Thou art first and thou art last.

O if now before thy face
In thy brightness I had place,
With the past unscreened from thee,
Thou, from whom I cannot flee,
How could peace abide with me?

Since from thee in heart estranged,
If, this instant, I unchanged
Were in Heaven, thou, God, dost know,
Highest heaven were deepest woe,
I and it are variant so.

—[Joseph Cook.

 THE RELATION OF THE CHURCH
TO THE TEMPERANCE WORK.

The first object of all temperance societies is, we believe, to prevent drunkenness rather than to cure it, as all rational people admit that the traffic in intoxicating liquors is at enmity with every interest of society and should not be permitted to be carried on in a civilized and Christian community. Shall we then suffer this monster evil to cast its hideous shadow over our fair land and we stand idly by and say we feel no concern in the movement? The determination of this question demands great plainness of speech as well as earnestness of action. The press that is silent on this topic does not deserve a place amid literature, the legislator who is not willing to do all in his power to aid is unworthy the seat he occupies, and far less is a church fulfilling her duty if indifferent to this branch of Christian labor.

If alcohol is not a necessity in health nor in disease, we need not hesitate to advocate the

policy of prohibition against that of license high or low, indeed it seems that principle leaves no room for license as we have failed thus far to find anything that will justify us in the sanction of an evil because we receive a bribe. When we give our approval of license we are staining our hands and displaying a selfish interest. There is but one way to regulate an evil having the dimensions of the liquor traffic, namely total prohibition. It, then, remains for us as a Christian people to examine our position and perform every duty in regard to the reform. Friends, we believe, have always been among the foremost in any good work needing assistance, and we anticipate for the Society a prominent position among the various people who are bringing about the reform which we mention. We feel confident that Friends are realizing the fact that although as a body they are a strictly temperate people in their habits, it is necessary that they extend a helping hand to raise the fallen and unite with others in preventing the growth of the traffic by all likely means.

While we should heartily welcome a prohibitory law at the earliest possible date, in the meantime we should endeavor to have our public position filled by men who will assist in enforcing such a law, and to accomplish this temperance men must act as well as think.

We have had laws partially prohibitory in their nature offered to us from time to time, and it is a fact to be sincerely regretted that professing men have scorned these laws intended for good, and instead of firmly standing on the side of temperance and light have yielded to their selfish interests and not only incurred guilt on themselves but also weakened the confidence reposed in temperance men. Far better come boldly out on one side or the other, then we may know on whom to rely when firmness is required. On certain occasions when an important question relating to the traffic was being discussed in our Parliaments Friends with other denominations have shown their sympathy and wielded their influence by memorializing Government—this we think has had and still continues to have a powerful influence, coming as it does from bodies whose sentiments our legislators can