

which they differed. But no, each held his individual opinion and joined hands in work for God and man. There is something wrong with that religion that keeps a man from joining in a good work, unless it be done in his own peculiar way or within the limits of his special ecclesiastical fold. When all denominations, Jew and Gentile, Catholic and Friend, can work together with a common interest in a common cause, the temperance problem will be nearly solved. The Wine, Beer and Liquor Dealers' Associations do not ask a man if he pays allegiance to the Pope or believes in the Trinity. They only demand his allegiance to the Association and that he believes in its purpose. Christian workers have some things to learn from the powers of darkness. The work may not be done in just your way or mine. No great work was ever accomplished without the sacrifice of many individual opinions as to just how that work ought to be done. It might be well to bear in mind one fact: The entire prohibition of the liquor traffic is probably many generations ahead of us. In the meantime let us accept any legislative means that may lead up to that. Local option is a good thing; one saloon in a town or ward is better than a dozen. State regulation of the traffic better than no regulation whatever. The people may be brought through these restrictive measures up to the entire prohibition of the traffic, root and branch. Upward, step by step, has always been the Divine law of progress. As the monster cannot be killed outright, all ought to unite in crippling him, confining him in as small a space as possible, that his final death may be certain.

But unfortunately one-half the population, vitally interested in this temperance problem and eager to help their brothers to a practical solution, are forbidden to use the most effective means toward that solution. True, woman has an influence on the side for temperance, but the most disreputable

saloon-keeper has influence too, and he has something better—a vote. His vote is the active force that upholds and guards his interests. Woman can never match his two-fold power till she is as well equipped as he. She is now working under a great disadvantage, and what she has accomplished for temperance in spite of that disadvantage, but dimly foretells what she will do when the barrier is removed, and she stands by the side of her brother full-armed in the good fight; and "He who leads the temperance host," will give to them the victory.

PEACE AND ARBITRATION.

Read at a Philanthropic Meeting held during Quarterly Meeting week, 11th mo. 14, 1894, at Easton, N. Y.

"Glory to God in the highest and on earth peace, good will toward men." Such was the song which ushered in the greatest event in the history of our world—the birth of Jesus Christ. The more closely we study the life of the Master, the more we are impressed with the profound principles of peace which run through all His teachings. How is it, then, that we see such a terrible inconsistency in the profession, and the practice of the members of the Christian church all down the ages? In ancient times we know the people had not advanced beyond the idea that war was right in the sight of God, but even then we learn that David was unworthy to build the temple of the Lord because his hands were stained with blood. That work had to be left to his son, and to a time when the nation was at peace.

Twenty nine (29) years, B. C., the temple of Janus (the God of war) was closed, thus announcing that after years of conflict the world was at peace. A gifted writer says: "It was in such a unique era that Jesus Christ was born. The whole world lay hushed in profound peace. All lands lay freely open to the message of mercy and love, which He came to announce."

Let us take a glance at the early