

obstruction to men's highest interests. What attitude, then, ought every man to take in this matter? Let me quote again, and at some length, from the address of Senator Platt. His arguments for total abstinence are so pertinent and forcible as to bear much quoting: "Do not all the men and women who sell or drink intoxicating liquors constitute the drink power, and do not the men and women who purposely abstain from drinking constitute the temperance power? Is there any neutral ground for the occasional drinker? Of what force is he a component part? Can it be possible that he constitutes no part of either force? Suppose that when the occasional drinker takes a glass of champagne at a social dinner the eyes of all men and all women of the nation were focussed upon him, with what force would he be counted, with what force is he counted? Let the occasional drinker, when next he takes a glass of whiskey with a business companion ask himself the question to which force he really belongs to, the drink force or the temperance force? He will try to answer that he belongs to the temperance force because he does not drink to excess. But will he satisfy his own sense of truth by that answer? On which side does the man who sells the whiskey count him, tho' he drinks but a single glass?—Ah my drinking friends do you not see that the primal condition of further temperance progress in the country is an assured majority of total abstainers? And what prevents such a majority except that men who drink only occasionally refuse to give up drinking? If there were but two classes, if there were only the intemperate and hard drinkers in one class and all others were total abstainers, the temperance problem would be settled at once. The liquor sellers, the men of ungovernable appetites, the habitual drinkers alone could not hold up the liquor traffic for six months. It is only because they are reinforced by those who say they do not drink to satisfy appetite and only drink in moderation

that the liquor traffic thrives boldly and defiantly. The sale goes on simply because the occasional drinker must have the opportunity to buy what he wants for occasional consumption. The temperance movement is dying in the house of its worshippers because the occasional drinker will drink. I entreat then the men who drink sparingly, occasionally, moderately, to listen to my appeal. It is made in kindness and in love but I emphasize it with all the earnestness of my nature *do not drink at all.*"

What a simple thing after all is the solution of this great question—of all great questions of moral reform! Simply individual faithfulness—sweeping clean every man before his own door. May God help us to demonstrate it

L. S.

WAITING.

Watching, and waiting and watching,
 Waiting and watching in vain;
 As I sit alone in my chamber,
 And list to the falling rain.

Watching, waiting and watching,
 For that which may never come,
 A joy that forever is sleeping
 A voice that forever is dumb.

Watching, waiting and watching,
 While ever and anon,
 Through the black and murky blackness
 The storm comes raging on.

Watching, waiting and watching
 As a dear life fades away,
 Watching the dying embers,
 Watching the breathless clay.

Watching, waiting and watching,
 I am sitting sadly alone,
 The light forever faded,
 The joy forever gone.

Watching, waiting and watching,
 Old and feeble and lone,
 No one to watch beside me,
 No one to hear my moan.