

Between Sunset and Dark.

It is the still hour before the lamps are lighted; the hour sacred to the family and the home. By far away country firesides, which many of us remember, the grandmothers fold their wrinkled hands over their knitting work and gaze through their spectacles into the glowing fire. Tired men roll back in their arm chairs to get their "forty winks;" mothers pause in the day's busy cares, and forgetting that it is time the babies were in bed, hold and snuggle and love them enough for all the day. It is the children's hour, when they draw their little chairs closer to somebody's knee and listen with wide open eyes to song or riddle or tale. Somebody ought always to be willing to tell the children a story between sunset and dark. It is the hour, too, when the little troubles of the day should be smoothed and quieted away; the impatience that came in the midst of the work can be covered over now with a gentle word or a passing touch of the hand.

The children who quarreled or fretted at their play may be drawn together again in loving sympathy by the mother's tender word. It is the best hour for the family prayer, before the children are sleepy or the household divided by the evening's amusements or tasks.

And for those who are outside the home, it is above all the blessed Sabbath hour of the day. It is the time for memory to keep the heart from growing hard. It is the time for thought, and for communion with God and one's own soul. "I must go into the woods and find my senses," said Thoreau. We must go into the stillness and the twilight sometimes to find ourselves lost, as we often are, in the busy rush and hurry of the days. To find ourselves is what so many of us need; our best selves, our best desires, our noblest impulses and strongest resolves. So apt are these to be pushed into the background by the swift current of daily duties and events, that it is well if we can save for their cultivation one little twilight hour—between the sunset and the dark. Let us be grateful when we can take it and put into it all the blessing for others, and take out of it for ourselves all the blessing that we can.—*The National Prohibitionist.*

A man of integrity will never listen to any reason against conscience.—*Home.*

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therefore the temperance men become strong enough to wield an influence in their parties they found a way to open a door to the people. It was almost impossible to do this in the legislatures. There it was always a question about just what public sentiment was upon the question of prohibition. All know that law is worthless if contrary to the wishes of the people. There are so many and various worthless opinions about regulating the rum traffic that the most thoughtful around the legislative mills found it difficult to decide what to do.

In the presence of such a crafty, ferocious power as the rum element, which has so long ruled hall, bench and caucus; it is only astonishing that we have done so much in so short a period. I can only suggest my opinion on the matter. It is found in the better developed character of our people. In their normal condition our people appear no wiser or better than the sinners of former periods of the history of man; some think not nearly so good as in other days of the republic. But I think otherwise, for when they are aroused on these momentous questions, they show every feature of advanced strength, rising up as one mighty host they show no retrogradation in any of the characteristics of a wise and good community. They are no pigmies beside their ancestors, but giants in wisdom, rich in character, and energetic with their resources for the conquest of right against wrong. These qualities alone, under such surroundings as the fast tradition relative to the most pernicious traffic in the land, could cause a body of over 300,000 voters gathered from all nations, addicted to tipping customs to absolve their State from the time-tolerated curse of licensed saloons by near 30,000 majority.

This is what they did, and I have more to say about how they did it.

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