

criticism to make upon the position that was taken, but are in fullest accord with it. Ex-Mayor Hewitt told the exact truth when he gave the following as "a parallel case:"

"I read in the evening papers of the stopping of a railway train in Wisconsin last night by bandits, and the robbery of an express car of a large sum of money. Suppose those robbers should come to New York and say to us, 'You are paying so much in the shape of taxes and for the support of the Erie Canal and the like. Give us a charter by which we may stop all the railway trains in the United States and rob their express cars, and we will pay all your taxes and give you ten per cent of the profits.' It is almost a parallel case."

Now as to the consistency. Every word that was spoken in condemnation of the lottery might have been applied to the liquor traffic. And yet some of those who spoke so earnestly against the continued existence of the one would hardly have consented to raise their voices with a like eloquence against the continued existence of the other. That which they hastened to call a bribe in the one instance they vehemently assert to be a tax in the other. That the acceptance of which by one State they declared would be a sin and a shame, because the price of a permitted evil, they maintain should be demanded by other States as a righteous measure for the suppression of evil. Is it to be wondered at that, in the presence of such strange inconsistency, the devil, in the persons of his emissaries, congratulates himself and sees evidence of the triumph of evil?

President Low did not exactly state the matter when he declared: "The whole difference between freedom and license is a question of law. These people want to be exempt from law." What the lottery company desires is not exemption from law, but recognition and protection under law. And what he with others pleaded for was not the control of said company by law, but its absolute suppression. Such a plea was

logical. It was based on the rational position that what is wrong in itself and evil in all its consequences cannot be made right by legal enactment. It was the very strongest of strong protests against high license, which, of course, means a still stronger protest against low license. Let things be called by their right names. A license fee imposed upon evil is simply a bribe demanded for its permitted existence, whether it be \$1,250,000 annually for a lottery, or \$1000, \$500, or \$100 for a saloon

With or Without MS.?

THE following passage from the biography of Wendell Phillips contains an instructive hint for preachers. "I once," he wrote, "spent the night with a clergyman, an old friend, who had the habit of reading his sermons. I asked him why he did so. He went on to give me the reasons, and became animated. 'Well,' said I, 'I am tired to-night, but I have been very much interested in what you have said. Nevertheless, if you had read your remarks I should have gone to sleep.'"

The relative merits of preaching with and without manuscript are, of course, not determined by the opinion of any one man, even though that man be a Wendell Phillips; but such an opinion carries large weight with it. The influence of Dr. William M. Taylor and others who, like him, are in the habit of reading their sermons, goes to prove that even a written sermon has its sphere, while the experience of more than one preacher without manuscript goes to prove that in this method there is danger. At the same time, truth presented by one who looks into the eyes of his hearers will be far more apt to make a present impression and lead to instant decision. The eye has no unimportant part to play in the work of conveying and emphasizing truth; and when the eye is upon the paper instead of upon the face, there is danger that the truth will get no farther than the paper.