

terests must be cajoled and the German vote must be kept; and so it blows hot and cold, but mostly cold. The money power of the Liquor Interest is great, and an inside revelation of this is quite enough to produce a violent attack of indignation against "intemperate temperance," or a general breaking out of eulogistic leaders in praise of beer and light wines.

But the grand fact remains that to-day we have ranged on our side in strong and effective advocacy, the better part of the Secular and the whole body of the Religious press. The great Reviews, the Monthlies and Quarterlies abound in favorable articles and able discussions upon the matter. In addition to this we have now large Temperance publication houses, from which tons of trenchant and able literature are each week scattered to every part of our country, bearing among all classes and conditions of life its fund of information, of appeal, of warning, and of persuasion. Now Temperance papers are legion, and each is doing its proper work, while fifty years ago Temperance papers and literature were almost unknown.

4. *The pulpit has taken a wonderful stride in advance.*

If there is any one hereto-night who believes that the Church is infallible, or that the religious in life is a fixed quantity, that person will probably be displeased at this statement.

For myself I believe neither. I believe the Church is progressive. She is better to-day than she was a hundred years ago, and she will be far better a hundred years hence than she is now. I do not conceive of the religious in life as a something already formed and fashioned by a Divine power, and sent down to its resting-place in a human heart, as perfect and full as it will ever be. But I believe the religious life to be a life of growth, beginning with infinitesimally small germs, and capable of endless progress and expansion. And so it must be construed into no blow at the Church or Religion, when one declares that the position of the pulpit on social and moral questions is vastly better at one time than at another. It is, on the contrary, wholly in the line of commendation.

Where was the pulpit fifty years ago, as regards the Temperance reform? Not by any means where its best friends could have wished it.

If we could range before us the Anglo-Saxon pulpit of fifty years ago, and listen to its ministrations, we should seldom indeed hear the voice of warning against the drinking customs of society, or of denunciation against the death-dealing traffic. The elder Beecher preached his six sermons and flung them out like thunderbolts into the very midst of astonished friends and indignant foes. Here and there a New England minister