

knees, and lo, my tongue was loosed, and from that hour to this I have never felt the least difficulty in speaking when He has required it of me. Praise and thanksgiving has gone up to Israel's unslumbering Shepherd for His mercies unto me. I have practically come to see how He loosed the stammering tongues and unstopped the deaf ears and opened the blind eyes, as I stand before you this day a living witness of this thing. But it is an uttering from the heart the "Here am I, O Lord; do with me as thou thinkest best." We must do His will in preference to our own wills, so that when the pale-faced messenger comes with the language: "Steward, give up thy stewardship," it will be with us as it was with the five wise virgins that had oil in their vessels and their lamps trimmed and burning. This, my friends, is my earnest desire and prayer.

OUR TEMPERANCE WORK.

It is the purpose of this essay to consider some of the difficulties and obstacles that lie in the way of the advance of the temperance movement and reform, and offer some suggestions as to the means of removing them. And first we will consider that of heredity and the circumstances in connection therewith.

In the earlier stages of human history, as they have reached us, we find the tendency of man in the barbaric, semi-barbaric, or half civilized state, is to seek his enjoyments in the gratification of his sensual appetites and passions. He, as yet in this condition, has not become sufficiently cultured as to be satisfied with purely mental and spiritual happiness, but must be satisfied with that which panders to the appetites of the body, such as eating, drinking, athletic exercise and the like. And so the invention or discovery of such fluids as intoxicated or produced exhilarating effects seems to be regarded by what we term the barbaric

race of our day, to be so fascinating as to induce them to even part with necessities of life to obtain them, without a thought apparently as to their after effects. This desire to gratify the cravings of the sensual is inherent in all human nature as a part of our very life, for it is necessary to induce man to take the proper precaution to provide the necessities to support his physical life, but like all the other of his endowments needs to be controlled and directed into proper channels, so that it may contribute to the healthy physical existence instead of becoming a source of disease and decay, and subsequently an untimely death. With our advancing civilization, in which the mental or intellectual is supposed to be allowed fuller opportunities for culture, and in which a more rational idea of our spiritual life is supposed to be entertained, we nevertheless carry with us these same cravings of the physical and sensual; but we are supposed in this higher civilization, to seek for purer enjoyments than the sensual can bring, and which too are only obtained by a control over the sensual, so that it shall only be so far gratified as shall contribute to a healthy physical organization, thus making its desires a secondary and not a primary object. Hence we discover, even in highly endowed intellectual individuals a predisposition to indulge in the exhilarating effects of various forms of intoxicants and narcotics, and the innate craving of the appetites belonging to their physical nature heightened by the indulgences of their ancestry and by them transmitted to their posterity. This is an element in our problem that cannot well be ignored if we wish to solve it successfully. To meet this condition of things our work is two-fold. First, with the adults with whom we come in contact or over whom we may exert an influence; and second, with the children, to rescue them from these hereditary effects and direct them into such courses of life as will enable them to