

Maintaining this proper attitude to outward things brings in the exercise of choice or liberty of conscience. The right use of choice is "good" and the wrong use is "evil." Too much cannot be made of this freedom of soul. This liberty of choice is the greatest and most wonderful gift to man. Every effort should be made to cultivate and strengthen it in all, but more especially, in the young. We must give every man that which is his divine and sacred right, to stand on his own responsibility and choose for himself the path he will pursue. Many so-called temperance people make light of liberty, as if one wished it only for the sake of indulgence. As a matter of fact, liberty of choice, to those who differ from them, is what has been stated—a high and holy thing over which no man has any right of control whatever, and which God Himself respects and leaves entirely to man's free will. What immense room is there for work along these lines, instead of vainly endeavoring to remove all so-called evils from humanity's reach?

Temperance reform can be accomplished only by development of intellect and moral courage. For years there has been so much agitation in regard to the liquor problem in one direction that little attention has been given to temperance in its other and more rational aspects. Herein has been the chief evil of such agitation, that it has not only divided the citizens of the nation so that one party despises the other, but also has been the cause of much neglect in the rational development of the general principle of temperance. This is one of the great "left undones." Intemperance in liquor-drinking has completely overshadowed everything else, and so-called temperance workers have agitated for that which they cannot get and could not successfully work if it could be obtained. In other words, they have striven to do by legislation the spiritual work in men's