

future as well as the present. They do not pay you to run revivals, though it is a good thing to take the minds of the people away from this world to the future—and let me digress here to say, it has been my experience as a lawyer, that you can collect debts after a revival that were not worth ten cents on the dollar before. The religion of Jesus Christ does make men honest. If a professing Christian is not honest, it is good evidence that he is a religious fraud. A town could afford, for the sake of business alone, to run a revival once a year. But, Mr. Clergyman, you are not living for to-day, for to-morrow, for next week, for next year; will you come up here now, and defend your work? We do not want you to defend it by young converts or by middle-aged Christians; we want you to come here by the death-bed of the Christian and tell us, sir, if you will defend your faith there. He would come and say, "That is the test I want. I do not want you to try Christianity by the sunshine Christians, who work for the Lord on Sunday and the devil the rest of the week, nor by the people who are in the church as an insurance society, to keep them from burning after they got on the other side; but I desire that Christianity shall be judged by the record and life work of people who have loved God and kept His commandments. By that test I am willing to be judged." My friends, it matters not how far we may have drifted upon the sea of doubt and unbelief, we must accept such a test, and say to the man of God: "Any person whose teachings make men more honest, develop intelligence and morality, and smooth the pathway to the grave, thereby lighting up the dark future, is entitled to a world's gratitude. You earn your money, stand aside."

We want to examine another profession, and we call the school teacher. "What do you give the people for what you receive? They pay you and they expect that you will return value received. What do you give back?" The teacher would come, and calling up the educated merchant, doctor, lawyer and tradesman, would say: "This is the result of my work." "Universal education is the foundation of liberty." Then reaching his hand to the teacher of morals—the minister—would say: "Educated conscientiousness and educated intellect—a dual unit—is the only safe foundation for a government of the people, by the people and for the people." Let me say to you, if I may say it in a temperance talk, that I believe, in this country, any system of education that does not develop the morals as well as the intellect, is a fraud and a failure. Come with me out to the frontier, and I will show you men who are the graduates of Eastern colleges, who have fled there to avoid the effect of