

ting a large amount of money in a very easy way, the ministry must say with uncompromising squareness that this is precisely the saloon-keeper's motive. Whoever really desires the liquor money is just as bad as the saloon-keeper, and not half as brave. It is far less ignominious to sell the liquor over the counter and avow it like a man, than to get some one else to do it, abuse him for doing it, and then take part of the proceeds. The pulpit ought to say so. "Are there yet the treasures of wickedness in the house of the wicked? . . . Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Micah vi. 10, 11.) When the enlightened church-member shall come up in the judgment alongside the poor, ignorant saloon-keeper, if both have had the same motive—money—the one for selling and the other for licensing the sale, undoubtedly "it shall be more tolerable for Sodom and Gomorrah."

Then there are all the beautiful rescue texts: "Let the wicked forsake his way, . . . and let him return unto the Lord, for He will have mercy upon him, and unto our God, for He will abundantly pardon." Preach them in temperance mass-meetings. There is here a neglected power and a wonderful power. You gather your elegant congregation—not one manifestly exposed to this temptation and shame; and the poor young man who was drunk last night—perhaps remembering a pure country home but a few years in the past—though bitterly sorry, yet cannot crowd in among all those nice people; or if he does slip into a back seat, he feels that the hopes of pardon held out to them are too good, too high for him. "It does not mean me," is the spoken or unspoken feeling. But he goes to a temperance mass-meeting. Hundreds like him go. The leaders of the Christian host appeal to him and such as he, "to you is the Word of this salvation sent." This is the Gospel translated anew for him; even for him there is hope; he comes and sets to the pledge

his trembling hand; strong, good men, pure and tender-hearted women grasp his hand, look into his eyes with joy and hope, and he starts on to a new and grander life with the elect host of God. Let us have a revival of rescue work and pledge signing, not in the name of the drunkard, but in the name of God.

The Church must do this. It cannot be done by societies, lodges, reform halls, or any other agency apart from this. When we ask, "Do you attend the Women's Christian Temperance Union or the Reform Hall?" etc., the answer is, "No; I should like to, but I have so much to do in the Church that I have no time." Temperance work should be *within the Church*, so that *church work cannot be done and it left undone*. There is no such power on earth as the Christian Church. There is no such force in our civilization as the banded Christian pastorate. Let our ministry but determine to do their utmost specifically and directly for the abolition of intemperance, and this century will not close without seeing that work far advanced. We can have such a temperance work as this country has never seen—better founded than the Washingtonian, better controlled than the Murphy movement—the Church and the ministry leading instead of following, with their hand on all the springs of power, their consecrated Christian spirit pervading all.

The Sunday-school is an unappreciated and almost untried power for temperance. When the Church has such a host of boys in its Sunday-schools, how is it that it has so few young men in its prayer-meetings and public services? Because it has not trained and fortified them against the most insidious temptation that meets them on the threshold of manhood. Public-school instruction cannot do this because it is hygienic, and does not touch the conscience. It is a comparatively small restraint for a young man to know that a thing is dangerous. He needs also the conviction that it is wrong. To teach him that "incidentally" will not do. When he