

accursed trade, why they do not stand by their business instead of sneaking and crawling like cowards.

Comparisons bring out colors. Compare the traffic with other trades. The liquor men will admit that a minister is as good as a liquor seller as long as he behaves himself as well. Then write with the propositions already stated, the principle of political economy taught us when we were boys at school: that there are but three ways of getting money or wealth—make it, have it donated to you, steal it. Some would say find it, the chances are too slim and you cannot base a principle of political economy on chance. Change the form, and it is in this shape; without making it or having it donated to him, any man who obtains wealth is a thief. In honest business every man is bound to trade in an honest manner. Although it may be unpopular doctrine in this country, I say I have no sympathy for the accursed practice called sharpness, which is held to justify lying to a man in a trade and then laughing about the trick; it is no better than stealing. I would respect a man who would steal twenty-five cents from my pocket-book, as much as I would a man who would lie to me in a trade and get it in that way. When I have taken a man's word it hurts my faith in humanity to find my trust betrayed, and I lose both faith and money, while the thief simply takes money or value.

You hire a minister, you pay him money (that is, I suppose you do). The minister is hired just as any other man is hired, and you expect he will give you value received for the money that he gets. I hire a minister, or help to hire one, on the same basis that I hire a man to dig a ditch. I expect he will do good work; if he does not, I will help to turn him off, and get a new one as soon as I can. But when he is hired I am as much bound, in honor, to pay him what I agree to pay him as I am bound to pay a man who undertakes any other labor for me. You hire a minister and pay him if you are honest; a man who will cheat a minister is as big a knave as a man who will cheat any laborer. I suppose you always pay your ministers. People do not in my country—unless it be in promises to pay. One curse of moral reform in the States is the large number of persons who are trying to dead-beat their way into heaven on the coat-tails of a starved ministry.

I call a clergyman up here and say to him, "You receive money; now, sir, tell the people what you give them for the money they pay you; show them what you give them. Mr. Clergyman, they do not pay you alone for preaching, although it is pleasant and instructive to listen, but a preacher is a teacher, and must be judged by results as shown by the