

the vast subject and the needs of men under the tireless destruction of the saloon.

A brother innocently inquires, "What is there to say?" Well, for those who may be personally tempted and in danger—and God only knows who they are—no minister can say outside of very narrow limits who they are not—there are such texts as Prov. xx. 1, 2, "Wine is a mocker;" xxiii. 20, "Be not among winebibbers;" 29-33, "Who hath woe? who hath sorrow? . . . They that tarry long at the wine," etc. Any man who will undertake to draw out the significance of that wonderful little text, "Wine is a mocker," in the light of modern science, will probably find he needs to do a good deal of studying himself to start with, and when he has read Gustafson and Dr. Norman Kerr and Dr. David Davis, and some of the advanced text-books of Mrs. Hunt's public-school course, he will find his great embarrassment is to get all the material into one sermon. What a sermon that might be if some of our pulpit princes would lay out their full power on that single topic! It might save some millionaire's son, and perchance some millionaire himself, from dying of the Keeley cure.

Then there is SELF-DENIAL FOR OTHERS' GOOD, to be found in such texts as 1 Cor. viii. 9-13, "But take heed lest this liberty of yours become a stumbling block to them that are weak. . . . If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" Rom. xiv. 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Preaching anything adequate upon these texts would cut hard into the champagne dinners of church-members and church-goers. But what then? It is a prophet's business to turn things upside down when they are wrong side up. That is what he is for. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother

stumbleth;" and when fifty thousand are annually stumbling into hell over this thing, it is time that the rich, who have everything else, should deny themselves this one thing for the sake of the endangered; and the pulpit should dare to tell them so, and to join with such a text such others as, "Be not conformed to this world;" "Even Christ pleased not Himself" (Rom. xv. 3); "If any man will be the friend of the world, he is the enemy of God" (James iv. 4).

There is the sin of deriving a revenue from vice—"Woe unto him that buildeth a town with blood and establisheth a city by iniquity" (Hab. iii. 12). We must keep that great principle of right high and clear, that every man is responsible for the natural and probable consequences of all his acts. The natural and probable consequence of licensing the sale of liquor is that liquor will be sold. The natural and probable consequence of the sale of liquor is that men will be made drunk; and responsibility for the drunkenness can by no means be escaped by any one who shares in responsibility for the license. No special pleading, however fine, must be allowed to obscure so plain a principle of morality. "He that biddeth him God-speed is partaker of his evil deeds" (2 John 11).

The church and the ministry must not for one instant countenance the principle of doing evil that good may come. If we adopt this principle in dealing with the liquor traffic we shall soon find it permeating the whole life of the Church with that most odious of all dishonesty, the "pious fraud." No; "right is right, since God is God," and wrong is wrong, since God is God. We must by no means tolerate the suggestion that we may permit and authorize wrong for the sake of any incidental good in dealing with it. In denouncing this miserable casuistry, we must be as strong as Scripture, which declares of those who say, "Let us do evil that good may come," that their "damnation is just" (Rom. iii. 8).

To all who advocate license for the sake of the revenue, as a means of get-