

with darkness, nor impurity with impurity, but that pure unadulterated light is the thing with which to overcome darkness.

A position almost if not quite as startling, in its legal aspect, is taken by Dr. Rainsford's Bishop, Dr. Potter. He brands those who would outlaw the liquor traffic and who make laws to prohibit it as hypocrites. Paul says: A bishop must be blameless, of good behaviour, not given to wine, patient, not a brawler, not a novice. It really is not nice of any eminent man in the pulpit to brand the people of a State, as Maine or Kansas, or of any community, as hypocrites because they differ from him upon methods of reform or the enforcement of ethical principles. There are thousands of Bishop Potter's own Church who are prohibitionists. There are hundreds of thousands of other churches, sincere, devout, spiritual Christians, who are prohibitionists. The Bishop cannot afford to make such a remark about his fellow Christians. No one is harmed by that ill-considered and uncharitable remark but the Bishop himself. By it he forfeited the respect of hundreds of thousands of sober, thoughtful, godly people all over the country. For it he was applauded by the rum-sellers everywhere. When the Church mourns and the saloon rejoices, it is time for the Bishop to retreat with repentance and confession.

But Bishop Potter tells an audience of Harvard students that we have no more to do with prohibiting the drink habit than we have to make a law against stale bread, and that stale bread kills more people than does liquor. He ought to know that we make laws against stale bread and impure milk and tainted meats and decayed fruits. It is not many months since a whole cargo of vegetables was thrown into

New York harbour by the health officers. We have inspectors who go about the farms guarding our health against diseased cattle. We have laws locating abattoirs and regulating them. And we fine men heavily or put them in States prison for violating these laws. If we have as much right to suppress the rum traffic as we have to suppress stale bread, we have every right. It is our right and our duty to suppress every human custom and practice that destroys men. And if it were not so, it is a most puerile reasoning to defend or apologize for one evil by comparing it with another.

But we are called hypocrites because we do not enforce better the liquor laws which we make. There are no laws on the planet, all things considered, that are enforced so well as are the liquor prohibition laws in the States where they are in the constitution or the statutes.

How successful do you suppose New York State would be in enforcing the laws against murder if every surrounding State sympathized with murder and harboured murderers, or encouraged them and sent over into this State men to help the murderers? What would happen to the laws against theft under such circumstances? The Maine law often is charged with inefficiency, with an air of relish, by men who oppose it. But every State until you reach Kansas is a free rum State practically. The provinces on the east of Maine are so. The ships that come into her harbours and the railways bring in liquor in disguised parcels. Summer tourists by thousands clamour for liquor. Outside of Maine every artifice known to wicked ingenuity is used to defeat the working of the law. And yet for fifty years Maine people—Bishop Potter's hypocrites—have held fast to that law and answered every de-