

eration, if carefully examined, is found to be shallow and illogical. Even "the man in the street" would readily admit that to allow any cancerous growth a portion of the body to work upon would speedily mean death, and that, while to completely eradicate such a disease might seem to be impossible, THE ONLY HOPE of doing so is by an unflinching and unremitting use of the knife or other method of extermination towards every affected part; a course seemingly merciless, but truly merciful.

The apologists mentioned are really the most difficult class to deal with in the struggle for a clean city, and that is just because their position may superficially be made to seem reasonable and charitable. They will talk of "human nature" as if there were no such things in life as essential good and essential evil, no matter by what Bible or other names we call them, or by what legal or moral means they are fostered or fought.

At the deputation meeting the commissioner who talked with most restraint seemed to us to take the most objectionable attitude. Among other things he said, in effect: "You want to turn these poor women out or send them to jail; is that how your Master would have done?" Such taunting under the guise of Christian charity, reminds us that those who take a position antagonistic to Christian sentiment will sometimes try to masquerade as the exponents of the mind of the Master. But such methods of arguing are allied to that of certain orators immortalized by Milton, who "used words that bore semblance of worth, not substance," and on occasion

... "could make the worse appear
The better reason, to perplex and
dash
Maturest counsels."

That method of turning on church people and others who seek to work for the moral uplifting of the community is not only unfair, but mean. It is so superficial that it is hardly likely to mislead men of training and experience in any walk of life, but it appeals readily to the uneducated and unthinking mass, many of whom are apparently not unhappy to get any occasion to jeer at those who make any religious profession.

If non-churchmen choose to combat the work of the social and moral reformers, whether churchmen or not, let them at least be fair. When it comes to the practical, it will surely be admitted that the men and the societies who most earnestly seek the suppression of vice, will be most ready to give, and will go furthest in giving all help possible in the spirit of the Master, who said to one of old: "Neither do I condemn thee." It is just because these social and moral reformers wish to save the womanhood of the race, and the manhood too, from the contamination and destruction of body and soul inseparable from vice, that they are in the fight, and that they mean to make it a fight to a finish. We believe the "finish" rests ultimately with the Power Who rules the universe, and that that is "a Power making for righteousness."

Apart from this heat of moral conflict, there is cause for congratulation in the amendments at present under way to the criminal laws, bearing on this whole subject. The race, for its own health's sake, has need to recognize that there is a crime which is worse than cold-blooded murder; that men may, for lust of gold, or for more nameless lust, stoop to crime for which, if we are to approve of capital punishment at all, lynching might be