

up against her. But our hands in America are as deep in this drink traffic as yours are, and we come here to beseech you along with us that the Christian Church of Europe and America as a whole shall advertise itself out of this business, and shall declare that whosoever hereafter is responsible for its continuance, that responsibility, by the help of God, shall no longer lie at our doors. I protest against this traffic because of the demoralizing effect it has on the native races. We know something of what it does at home, but these effects are far more tremendous abroad. These native races are in the position of minors or infants. If we insist, and rightly insist, that those who sell liquor to children and minors shall be punished, shall we force this traffic on those nations that are composed of minors altogether? I protest against the traffic, also, because it is destructive of legitimate commerce. The expenditure of resources for the gratification of the drink appetite renders it impossible for the natives to deal in more wholesome articles of trade. I ask you, in the name of common sense and righteousness, if you are going to allow this one deadly traffic to deprive you of honest gain in those countries which in so wonderful a way have been opened up to trade in modern times? If you force rum upon them, you cannot give them cotton, because they have nothing to buy cotton with. But stay, there is one trade that may be improved by the rum trade. I saw in one of your morning papers this week a paragraph with reference to King Quamin Fori, and a visit paid to him by Sir Brandford Griffith, Governor of the Gold Coast: 'All that King Quamin Fori asks is that Her Majesty's representative will instruct the merchants of Addah to pay for palm-oil in cash instead of gin.' The Governor, in answer to this appeal, said he could not interfere with the course of trade. The last sentence in the paragraph is to the following effect:

"The prevalence of the habit among Christian traders in that region of paying the heathen for his goods 'in gin,' may possibly have something to do with the curious circumstance that king after king with whom the governor held a palaver, during his official progress, appears to have asked for a supply of handcuffs."

"Yes, the trade in handcuffs is one that is stimulated by the gin traffic. Here is a trade-mark for the gin bottle. Handcuffs! Handcuffs! Yes, handcuffs that enslave, handcuffs that degrade; O, yes, put it on the gin bottle everywhere."

"I protest against this traffic because of the retribution which it is sure to bring on the nations who protect it. I rejoice in the ringing words quoted by Mr. Hudson Taylor from Mr. Henry Richard: 'The government of God is real; the government of God is moral; the government of God is retributive.' Has Great Britain forgotten to read the lesson of the Indian mutiny? Has America forgotten to read the lesson of the civil war? Shall we allow ourselves to go to sleep again over an evil like this, folding our arms and saying: 'Let it alone; it will take care of itself'? The Governor of the Gold Coast said, 'We cannot interfere with the course of trade.' This has been said again and again in history. It reminds me of the passage: 'Yet a little more sleep, a little more slumber . . . so shall thy poverty come as one that travaileth, and thy want as an armed man.' Oh, that armed man! We saw him in America twenty years ago, and Gettysburg was the retribution of letting it alone. You saw it in the Indian mutiny away back among the fifties, and that fearful time was the retribution of letting it alone. Are we to let it alone again, and bring down still greater retribution upon our heads in America and upon you here?"

"Once more I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missionaries. Why should we