

TEMPERANCE

Prince Edward Island's Prohibition.

Prohibition does not prohibit, is the constant cry of those who are pinched by prohibition, and those who, without looking up the facts, or even doing a little common-sense thinking, accept anti-prohibition statements without a question as to their origin. Prince Edward Island is the only Province of Canada which has a Provincial Prohibitory, Law. Its experience is valuable testimony as to the effects of such a law. A recent number of the Charlottetown Guardian deals editorially with the matter thus: The law has proved to be most beneficial in this city. In the old days, with 2,000 less people, we kept sixteen policemen. Now we have but six—one on duty at the police station at night, another there by day, and only two patrolmen on duty by day and two by night about the city. All the evils predicted to result from Prohibition have failed to materialize. It was said prohibition would only lead to more drunkenness; that we should have no decent hotels, that it would injure trade and so on. We have reduced the arrests for drunkenness to one-fourth or one-fifth of what they were under license; trade is better and larger, payments more prompt, we have better hotels, better streets and sidewalks, better fire and light service than ever before. Doubters have been convinced and former opponents converted to prohibition. The law has the support of all the better elements of the people and of the clergy. Protestant and Catholic alike. 'It has made good.' No political party, and no man of either party among our thirty members of the Legislature, has in seven years past, or will now, propose to repeal it. Year after year it has been strengthened by amendments proposed by the temperance people. The inspector in this city was appointed on the recommendation of the Temperance Alliance. The liquor interest has almost ceased to be a political factor in the city or province. Some liquor is imported, for the Province has not the power to prohibit the importation. Tourists, travellers and sailors bring it in here, and at Summerside and the small outports. Some dishonest druggists and doctors gave trouble for a time, but convictions and exposures have checked this. Many a poor drunkard has lived to bless the prohibitory law, while wives and children bless it too. The temperance people unanimously declare it to be the best weapon yet placed in their hands with which to fight the liquor trade.

Alcohol and Insanity

That a considerable proportion of insanity is due, directly or indirectly, to alcoholism is well enough established to have weight with thoughtful people. In a recent report, the president of the New York Commission on Lunacy, Dr. Ferris, declares that next to heredity the drink habit is by far the greatest cause of insanity. He has made thorough investigation of all the facts available, and gives in support of his statement an array of statistical and other facts that are quite startling. He shows that in New York state 589 per cent of the male patients owe their insanity to alcohol; in Massachusetts 30.6 per cent; in three asylums in England 26.3 per cent; in five asylums in Austria 24.9 per cent. In the Norristown Hospital, Penn., 46 per cent of 520 male patients owed their insanity to alcohol alone or in combination with other causes while in 41 per cent of the imbeciles and 34.5 per cent of the epileptics alcohol was responsible for their commitment. In Munich 30 per cent of the male patients and 6 per cent of the female patients admitted to the mental clinic were suffering from insanity due to alcohol. Also in 44.9 per cent of the insanities not directly due to alcohol it was nevertheless an important factor in producing the mental disease. In the same city alcohol was found to be responsible for the commitment in

65 per cent, of the male epileptics and 28.5 of the female epileptics; while of the imbeciles 42.9 per cent owned their deterioration to the use of alcohol. Such facts as these should create a still stronger sentiment against the liquor traffic.

A NEW TEMPERANCE MOVEMENT

One day in July, 1909, a Presbyterian clergyman in the city of Armagh persuaded twelve hard drinkers to sign the pledge. Before parting with them he said: 'Now perhaps each of you could bring a pal to my house tomorrow and induce him to sign. I think I can catch my pal,' said one of the men, and that was the origin of the 'Catch My Pal' movement now sweeping over the north of Ireland. Scarcely a town or village in Ulster is without an enthusiastic band of members each of whom wears an enamelled brass button bearing the words, 'Catch My Pal Union.'

The public houses in many of the provincial manufacturing towns have lost fully 50 per cent of their trade. Of the 3000 inhabitants of Cookstown, County Tyrone, over 1700 men joined the union in November and December, and the percentage is equally great in other towns. And in this movement Ireland seems determined to pay back Scotland for the legendary gift of St Patrick. Missions have been sent already to the west of Scotland, and the movement is said to have taken root in Glasgow.

Governor Glenn, of North Carolina, having made an investigation of conditions in Maine, says: The difference between Maine and New York is that in Maine you need a guide to get a drink, and in New York you need a guardian to keep you from getting a drink whether you want it or not. Which is a strong certificate of the benefits of prohibition.

At the banquet tendered to Lord Charles Beresford, Commander of the Channel fleet, by the Toronto exhibition directors, no alcoholic drink of any kind was used in drinking the toasts, pure water being the beverage used. The circumstance is an indication of the sentiment in the matter of temperance of prominent men of Canada.

At the World's Women's Temperance Union, largely attended at Glasgow, the Countess of Carlisle is president. Reports submitted show the enormous growth of the temperance movement, notably in the United States and the British Empire.

Heart Service

MRS. C. H. BRUNNER.

"And whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" Col. 3:23,24.

Whatever you are to do, put your whole heart into it, Whether it is at the battle's front, or somewhere out of sight.

If the Lord chooses to use you in some dark or obscure corner, or in the secret closet, whether it is preaching or praying, writing, visiting or comforting the comfortless, do all as "unto the Lord" not unto men, knowing that the Lord rewards anything purely done unto Him, and for His sake alone.

Some people are never satisfied in their position, always squirming and murmuring at their lot, and thinking, [if they don't say it], if they were situated differently they also could be used of God. Doesn't He place a true, consecrated child of God? "His ways are past finding out." Often that which looks like defeat, or being laid on the shelf, or set at naught, will deepen your life and consecration. If you are "waiting patiently upon God," without a murmur, or resistance, you will sometime with the apostle Paul be able to say, "For I have learned, in whatsoever state I am, therewith to be content." "Godliness with contentment is great gain." The more Godlike you become the more He enables you to be content and satisfied whatever your lot may be. Not only satisfied and content in the easy places, but also, like the apostle, when in want, persecution, suffering, or what-

ever may come.

Wherever we are placed, in the church in the mission, in the home, there we must have our hearts and let God use us, yes, all there is of us, be just the person God wants in that place from top to bottom, heart and soul. The only way to success is, "This one thing I do." Do the work that is to be done at that very place where you are. Sure defeat follows when disinterested, and the heart is divided. Therefore, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

GIVE!

WHY?

To give is Godlike. God so loved the world that He gave His only-begotten Son. Selfishness is sin. Our Lord has so constituted us and so ordered His Providence that our gifts to Him and to others in His name become the means of our highest spiritual development.

God claims our gifts. Our income is a trust committed to our care by God, to be used for His pleasure. Surely He would have us devote a part of it to the work of His kingdom.

We are grateful. He has done so much for us that our heart longs to show its appreciation. Jenny Lind, when commended for her liberality, said: "It is the only return I can make unto the Lord for the gift He has bestowed on me."

TO WHAT?

To the work of the Church. Our Lord has commanded His followers to preach the gospel to every creature. This work cannot be carried on without the expenditure of money. Churches must be built. The running expenses must be met. Messengers must give their whole time to the ministry of the Word. Missionary operations must be sustained. Every believer is under solemn obligation to contribute His share to the sacred cause.

To the Poor. Our Lord said: "Ye have the poor with you always." The strong are commanded to bear the burdens of the weak. Willingness to help God's poor is one of the evidences of true piety.

God could dispense with our help if He pleased. He could rain manna from heaven upon the poor. He could evangelize the world by means of angel preachers. But He has honored man by making the success of His work on earth to depend upon our gifts of money and service.

HOW!

Regularly. The giving habit should be formed. Some give only when they feel happy or when their failure to give would be noted by men. Our giving must be from principle. It should be attended to as faithfully as an honest man pays his house rent or store bill. Remember that the church treasurer depends upon your regularity for his regularity in dealing with church affairs. The church ought to have the best reputation for business honesty and just dealing, but for it to pay its bills the members must pay their dues. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor xvi 2.

Systematically. A fair proportion of our income belongs to the work of Christ's Church. The Israelites gave twenty cents on every dollar, one tenth to the Levites and one tenth to the support of the Tabernacle. And in every third year another tenth was given to the poor. In these gospel times all that we have belongs to God, and every person must determine for himself before his Lord how much of his income may justly be retained for the needs of himself and those depending on him and how much must be given to Christ's work.

Cheerfully. Everything depends upon the spirit with which we give. When Andrew Fuller had made an appeal for Foreign Missions, a wealthy man hesitatingly offered ten dollars. "Does this come from your heart?" asked Fuller. "If it does not I do not wish to receive it." The man's face flushed and, taking the money back, he offered one hundred dollars, saying, "Take this, sir; this comes from my heart." "Not grudgingly nor of necessity

for God loveth a cheerful giver."—2 Cor ix 7.

"If ye know these things, happy are you if ye do them."

A Personal Devil.

A preacher in a prominent position is quoted as having recently made the following remarks:

I don't know anything about a personal devil, but I have seen his footprints and crossed his trail; but have not come up close with him to see his face, or get a speaking acquaintance with him. I believe there is a great force called evil and it seems credible that there is some intelligence directing it. I don't believe in the doctrine of total depravity of the human race. Evil came to us as a matter of deliberate choice, and we are held accountable, but as to a personal devil—well, I don't know.

The fact that this preacher doesn't know whether there is a personal devil, amounts to nothing. There are several things that he doesn't know. He says he has seen the devil's footprints and crossed his trail; but if he is not a personal devil, how did he make those footprints and mark that trail? He has not yet seen the devil's face nor formed a speaking acquaintance with him. He should not be surprised at this; for it is not quite time for that yet. If he is on the devil's trail he may come up with him sooner than he expects. If he does, the meeting may be more serious than that of Roosevelt with a grizzly.

It is enough for me to know that while I, too, have never seen the devil face to face, my Saviour saw him once and had a very important conversation with him. I am not at all anxious to see him myself and I hope I never shall. I am assured that if I resist him he will flee from me.

This preacher also says: "Evil comes to us as a matter of deliberate choice." This may be true of him, but it is not of me. My deliberate choice is to "eschew evil and do good;" but sometimes evil slips up to me like a snake in the grass. I hope that the devil will not get this preacher; but if he does evil by deliberate choice he had better be careful.—J. W. McGarvey, in Christian Standard, March 9th 1910.

Men don't believe in a Devil now, as their fathers used to do;

They've forced the door of the broadest creed, to let his majesty through.

There isn't a print of his cloven foot, or a fiery dart from his bow,

To be found in earth or air to-day, for the world has voted so.

But who is it mixing the fatal draught that palsies heart and brain, And loads the bier of the passing year with ten hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of hell,

If the Devil isn't, and never was? won't somebody rise and tell?

Who digs the steps of the toiling saint, and digs the pits for his feet?

Who sows the tares in the fields of time wherever God sows his wheat?

The Devil is voted not to be, and of course the thing is true;

But who is doing the kind of work the Devil alone should do?

We are told he does not go about as a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in church and state to the earth's remotest bound,

If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make their bow and show how the frauds and crimes of a single day spring up? we want to know.

The Devil was fairly voted out, and of course the Devil's gone;

But ample people would like to know who carries his business on?

"What Care of Her?"

The venerable Daniel Steele quotes from Plato's "Georgias," in the Christian Standard, as follows: "O, my friends! if the soul is really immortal, what care should be taken of her, not only in respect to the portion of time which is called life but of eternity! And the danger of neglecting her from this point of view does appear to be awful. If death had only been the end of all, the wicked would have had a

Kansas

In reply to the question what effect prohibition had had on Kansas, Governor Stubbs replied that Kansas is now and for a number of years has been the most prosperous state in the Union; that her banks, barn and bins are full to overflowing; that in some of her counties no criminal prosecutions for any crime have been had for more than ten years; that 50 per cent of her jails are empty, and 75 per cent of her poor houses are empty, and in many counties have been sold and disposed of as no longer needful; that almost one-third of her entire population is enrolled in public schools and private colleges that Kansas is a land of plenty and that nowhere on the globe exists a more prosperous, happy and sober people. That's what's the matter with Kansas.

The safest place to ask for information relative to our spiritual life is the Lord directly or through His appointed, Spirit-filled servant. As long as Saul obeyed the voice of God in whatever His servant Samuel told him, he got along all right. But as soon as he disobeyed he got into darkness, and then, having left his faithful friend and guide, the prophet, his pastor, he got into error. Unwilling to return and repent and confess he sought to the witch of Endor which sealed his doom and ruin.

It is presumption for a child of God to give his hand to a fortune teller or palmist who offers to foretell future events in connection with his life by certain lines in the palm of the hand or other physical conformations. I say it is a presumptuous, dangerous, forbidden act. By it we set aside the Holy Scriptures, God's infallible word to us, the more sure word of prophecy which is a lamp unto our feet and a light unto our path. We set aside the advice and authority of God's only visible representatives on earth in this age.

Some time ago we got an advertising card of a psalmist with four Scripture verses on, to prove his divine authority and deceive the unguarded, simple child of God. But Paul says "we are not ignorant of his devices." Every one of the four mentioned Scripture verses were corrupted and mutilated. Paul speaks of such when he writes, "We are not as many which corrupt the word of God." 2 Cor. 2:17.

How often do we hear men talking of what they made out of themselves. How they are self-made men, etc. How they commenced at the bottom and worked themselves up in riches, honor, business, politics, etc. But God will never allow any man to brag around in heaven about himself, so he made it so that no man can in any way save himself, that no flesh should glory in himself; but as it is written, "He that glorieth, let him glory in the Lord."

Man without Christ always was and always will be a failure. We are only "complete in Him." Our perfection is not in us, in our flesh, but in Him. He 'is made unto us wisdom and righteousness, and sanctification and redemption.'

Did you ever hear of anyone receiving Christ in any other way? He received him joyfully. Christ brings joy with him. Sin, gloom and darkness flee away; light, peace and joy burst into the soul.—D. L. Moody.

The man or woman who believes well is apt to work well, and faith is as much the key to happiness here as it is the key to happiness hereafter.—Donald G. M. Bell.

good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their souls. But now, inasmuch as the soul is manifestly immortal, their is no release or salvation from evil except the attainment of the highest virtue of wisdom."