

Messenger and Visitor.

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WEDNESDAY, MARCH 14, 1894.

PROHIBITION AND PERSONAL LIBERTY.

Among the arguments—and one of the most effective of them—brought forward in opposition to prohibition is its alleged unjust interference with personal liberty.

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It is as old an organized society which can exist only on condition that each member of it, recognizing the rights of others, consents to restrictions for the sake of the common good and for that larger liberty which the organization secures.

Interference with personal liberty is thus cheerfully submitted to in many enactments which are in principle more or less strictly analogous to the prohibition of the liquor traffic.

There are certain occupations—and some of them of a very useful character—in which, nevertheless, men are not permitted to engage except under restrictions, because of the danger involved to the life or health of their fellow citizens.

or injustice to the individual, since it is far better to be a member of a well-organized society than to possess the utmost license to do as one's personal preferences and selfish interests may prompt.

Now if it is admitted to be right, and necessary in the general interest, that a man shall submit himself and his family to the inconvenience, not-to-say danger, attendant upon vaccination; if he must submit, when attacked with a malignant contagious disease to be removed from his own home, or in case of less danger to have his family shut up within their own doors; if on similar grounds a man is prohibited from setting up a powder-mill, a slaughter-house, a soap-factory or even building a pigsty within the limits of a city; if the justice of such interference with personal liberty is acknowledged, and, in general, cheerfully submitted to for the sake of the interests of society at large, can there be any question that the right belongs to society to interfere with personal liberty so far as is necessary to prohibit the traffic in intoxicating drink?

The drinker may say, "I want my liquor; it is an innocent luxury to me; in drinking it I harm no one; it is my right to purchase and drink it when and where I please." And the liquor-seller may say, "This is my business and the means of my living; no one has a right to take it away from me."

Now, to put the case very mildly, from our standpoint, it certainly will not be to the disadvantage of the liquor-seller if he shall give up his selling and turn his attention to some useful employment, nor will it be to the disadvantage of the drinker if he shall cease to be a patron of the saloon.

Society possesses the acknowledged right to say to its individual members, you shall do nothing that seriously imperils the health and happiness of the community; it can enact such laws as are necessary to protect the interests of the many from injury through action prompted by the personal preferences or the selfishness of individuals; it can forbid a man to appear upon the streets or even to remain in his own house who carries with him the germs of a deadly contagious disease; it can prevent a man from establishing a business in such a way that it is a serious menace to the health of his neighbors, and on the same principle, in many ways, it has the recognized right to interfere to subordinate individual interests and preferences to the common good.

It is common with other enterprises the Messenger and Visitor is feeling the pressure of dull times. We are anxious to meet all just claims which arise from that at the same time to give all the credit we can to those of our subscribers, many of whom need credit, this year more than they usually do, because the money is scarce.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

St. John and the Liquor Traffic, or Sinful Waste and Its Remedy.

BY REV. J. J. BAKER. (Continued.)

III. WHAT IS THE REMEDY? There is only one remedy, and that is in the total suppression of the traffic. The thing must be cut away root and branch. Your children must be in the streets; you cannot save them from the mad dog except by killing the dog.

"You interfere with personal liberty." Liberty! O fair name so dear to every true Baptist heart! That all men might enjoy thee for seven hundred long years, our brethren have died. Some have suffered the loss of worldly goods, some have endured cruel tortures and imprisonment, and many thousand accepted the martyr's crown.

"Will you commit robbery by sweeping away the traffic without compensating the liquor dealer?" Compensate the liquor dealer! What effort! You only allow him to conduct his nefarious business from year to year to meet, and that without any guarantee for the future.

Does prohibition prohibit? In my judgment our experience as to our ability to enforce a prohibitory measure under fair conditions is yet to be had. Let those answer who know. I have it on the authority of your chief of police, that even sots are made sober by law.

I have in my hand evidence from those living in Kansas, and the testimony is that the law is enforced as well as any other. In some towns liquor is sold, but young men are growing up without having seen a glass of liquor sold.

Minard's Liniment Cures Colds, etc.

the poorest States in the union. Now she is among the most prosperous, saving probably \$20,000,000 annually that would be squandered under any license system.

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night. At the first stroke the leader said, "The monster is dying," at the second, "The monster is dying," at the twelfth, "THE MONSTER IS DEAD," and then a thousand voices joined in the shout, "Glory be to God! We're free! We're free!"

ANOTHER CHURCH COUNCIL.

Another church council in the matter of Dr. Day met in the Brussels Street church, St. John, on Thursday last. We understand that this council was called by the St. Martins church seeking advice in connection with the application of Dr. Day to be received into its fellowship, and also to consider his restoration to the Christian ministry.

The council considered that it was no part of its duty to investigate the matters which led to the calling of the Yarmouth council or to review the action of that council.

We do not give these resolutions as verbally correct, but if we are rightly informed, they are so in substance. When the vote was taken the amendment was carried 14 to 6.

Rev. W. W. Weeks, of Moncton, recently returned from a few weeks visit to Quebec and Ontario. We are pleased to learn that his throat-trouble is being overcome, and we trust that his health will be completely restored.

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy.

The First Baptist Church of Yarmouth and Dr. Day.

In view of the position which Dr. Day has taken against the action of this church, it is now considered necessary to make a public statement of the facts as they are, that the churches may form a more correct idea of our attitude toward the doctor than they can gather from what he has given them in his published letters.

In order to clearly understand this much regretted affair, it will be necessary to go back to the origin of the trouble and trace its history down to the present time.

The difficulty began, so far as we know, in the year 1892, when Dr. Day was treasurer of Convention Funds for the Maritime Provinces. His duty as treasurer was to receive money from the churches and pass the same on without delay to the various Boards, and to give an account of the same to the Convention during the year 1892.

Money was not forwarded to the Boards as received by Dr. Day from the churches, and acknowledged in the Messenger and Visitor. This withholding of funds caused the Home Mission Board considerable embarrassment.

When Dr. Day came to the Convention of 1892, assembled at Bridgetown, he was indebted to the Foreign Missionary Board \$1,800 and to the Home Missionary Board \$1,000.

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Convention closed and we went home and nothing, except and indefinite reports was matter until the Convention fully explains why could not act at that time no definite knowledge you act, and I did not give the next meeting of the Convention of 1892, we were by the secretary that not cash the books, and he in no better financial condition than before Convention.

Weeks passed away, but from the doctor. He replied that he was to raise money on his property, but that as soon as the event over, still no profit Dr. Day was written to, and that I should go to the best I could to settle. Accordingly, I set out on a Fredericton, in company with the Foreign Board, and I did of the H. M. B. Dr. Day in Fredericton had been done towards for the Board, and very willing, of course, to on his property, but we money. Besides his property of sufficient to make good to the Board, the situation his brother-in-law F. M. Board a mortgage the H. M. Board take doctor's property. His this mortgage could not sold, but in this the B. pointed, and so things Convention of 1893, Here I again, perished on Dr. Day's door called to see him. No one else would have him in deep trouble, that he still owed \$1,800 and had no one with. I was again met Dr. Day and succeeded committee to wait what could be done. Arranged to take joint possession of the property, and gave up his property curity. These notes condition that no unpled take place about the session of Convention. The doctor was allowed to mention and read his questions being asked the condition of this Convention of 1893, which Dr. Day was to take notice of what might be asked, W. satisfied with the business was a great quality of Dr. Day's news had been man told them. They were in the hands of the was wholly exercised quality of Dr. Day's minded the personal money as a great offer had been given by many of their poor goods for a high price. Dr. Day's attention to the extent and left the denunciation of the church as a great punishment from Dr. Day's necessary, and notified to appear and answer for himself the church claimed private note to him, and understand the nature advised him to make possible and make a free confession. This might end the matter, but it did not appear, but the news obtained a repentance and a request to appear to the church. The letter based on extended and a statement of which he had used. From what was known condition of the financial was not believed to be true then the doctor larger sum than was If it were not true, an untruth told for ceiving the church of the case it was for the church to try outside aid, and the church decided to call a council of six vice with us. This upon at the next of the church and which was as wide could reasonably my purpose to give of the proceedings will be sufficient all which affected condition, but when his management money. It was for that he did not which he had used his letter to the church admission had been supplementary money the churches after closed in August, shown that Dr. Day money than he could and depended upon to help, which they did.

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