

Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

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NOTES AND GLEANINGS.

Now! Every mail should bring a large number of subscriptions. We trust those whose subscriptions are now due, together with those past due, will forward them this month, and as early in the month as possible.

POORLY PAID.—Of the 12,000 male school-teachers in England the salaries range from \$500 a year to \$2,000. Of the 16,000 female teachers the salaries of none reach above \$500 and many are only half that much.

The scourge known as the "black death" has made its appearance in Tobolsk, the capital of West Siberia. The whole of Asiatic Russia, from Samarkand to the mouth of the Obi, is suffering from the pestilence. Thousands are dying at Oboorsk, near the mouth of the Obi, owing to the lack of physicians.

In Kansas woman suffrage has the support of the Farmer's Alliance. A bill conferring all its rights, at all general as well as municipal and special elections, has been introduced into the House of Representatives. The bill also makes women eligible for any office in the States.

ADVICES from Chili say that there is no improvement in the state of affairs there. The action of the insurgents has rendered impossible the loading and discharging of vessels in Chilean ports, thereby causing considerable loss to foreign merchants. In view of representations made to the British Foreign Office a portion of the British South Pacific squadron, under the admiral in command, has been ordered to leave Panama for Chilean waters without delay. It is understood the admiral has received instructions to take all steps necessary to protect the interests of British subjects in Chili, and that he will not allow the war-vessels in the hands of the insurgents to interfere with the loading or unloading of British vessels.

THE PRINCESS LILIUOKALANI, the sister of the late king, succeeds to the throne of Hawaii. As she has been vice regent in her brother's absence, has been formally proclaimed heiress apparent, and is personally acceptable to the people, no revolutionary outbreak is anticipated. The princess is married to an American by the name of John O. Dominis, who thus becomes prince consort.

EVIDENCES of another lost civilization have just come to light. The latest archaeological discovery in an African mountain chain establishes beyond question a civilization of great antiquity and power. According to the *Northwestern Advocate* the discovery referred to is of an ancient capital called Zimboe, or Zimbabye, and the remains indicate a state of civilization equal to that of Babylon in the days of its greatest fame and opulence. The ruins of massive granite buildings have been uncovered, and expert opinion pronounces that they were formerly places for the smelting or storage of gold, copper and other metals in quantities we cannot have any adequate idea of. Further discoveries in this region are awaited with interest.

A MOVEMENT is no foot, the N. Y. *Sun* says, to cut down overgrown salaries. The *Sun* says the salary paid the president of the N. Y. Central R. R. is \$75,000, and there are many others equally extravagant. They can stand some reduction.

THE KING OF SAMOA has issued the following proclamation, to be enforced by adequate penalties:

No spirituous, vinous, or fermented liquors, or intoxicating drinks whatever, shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa.

Perhaps he could be induced to pay a visit, as a missionary, to this country.

PARIS HAS SUFFERED from the severe weather. The authorities lighted hundreds of fires in the streets of the city, and large numbers of wretchedly poor persons crowded around them to keep warm. Every effort is being made to relieve the great distress which exists. The Palais des Beaux Arts has been converted into a night shelter for the homeless, and is provided with a soup kitchen and a large number of straw mattresses.

Prohibition: The True Ground For It.

The following by Dr. Herrich Johnson of Chicago, is sound and timely—exactly to the point. We commend Dr. Johnson's views to the careful study of our temperance workers. Dr. Johnson takes ground which, in our opinion, is impregnable. To urge other grounds, such as the "sin per se" ground, is to weaken the cause:

1. *The ground of Prohibition.* Why is any act prohibited by public law? There is but one answer to this question. The legal prohibition of an act is solely on the ground of its effects upon society, and not at all on the ground of the inherent evil of the act itself. Homicide, an act evil in itself is prohibited. So the building of a frame house within the fire limits of a city, an act not evil in itself, is prohibited. There is inherent moral wrong in homicide. There is no inherent moral wrong in building a frame house. But the law seeks to prevent the one as well as the other, solely to protect society. Again, the law will punish me if I attempt homicide. It will not punish me if I attempt suicide.

The law does not prevent my telling a lie on the street, but it thunders prohibition against my telling a lie on the witness stand in a Court of Justice. The character of the evil wrought by the lie makes the difference. I can destroy my house by pick and crow-bar, but I cannot set fire to it. Why not? Because the fire will endanger the property of my neighbor. The pick and crow-bar will not. But in each case the house gets destroyed.

Clearly the inherent rightfulness or wrongfulness of an act has nothing whatever to do with the prohibition of it by law. *The amount and character of the evil effects upon others* are what determine whether any given thing shall be prohibited or not. If the evils are open, public, imperilling public interests, disturbing public order, endangering property or human life, then the ground is furnished for Prohibition. Ten thousand things are wrong in themselves that the law never touches, and never ought to touch; while things, right and innocent in themselves, the law often prohibits.

One need only have this in mind to see the absurdity of the charge that "Prohibition proceeds upon the false assumption that alcohol is a poison, and that any degree of its habitual use is wrong." Prohibition proceeds upon nothing of the kind. Prohibition is on the ground of the effects of the liquor traffic on society, and not at all on the ground that alcoholic liquor is a poison, and any use of it is wrong.

It is just here that this discussion touches vitally the political relations of Prohibition; for many good men have been beguiled into voting against Prohibition by the senseless cry that "it makes that a crime which God's Word does not make a crime." This has been shrieked through the press, as if it ended the matter, whereas it would be difficult to crowd into as few words as much nonsense. God's law makes nothing whatever a crime. Human law makes nothing whatever a sin. But God's law makes any act a sin that human law does not make a crime; and human law makes any act a crime that God's law does not make a sin. Witness a thousand pages of the statute books. Driving a horse over six miles an hour in our cities is a crime. Building brick walls less than a certain thickness is a crime. Following some useful, but offensively odorous, trades in a city is a crime. Does the human law say these are sins, because it forbids them? No more does the human law make the drinking of wine or even whiskey a sin, because it forbids the manufacture and sale of liquor. Let the ground of Prohibition be kept in view and the absurdity is palpable.

II. *The object of Prohibition.* This is another point where much fog has been made together. And multitudes of men refuse to vote Prohibition into politics because of widespread, but false, notions as to its object.

(a) One misconception is that Prohibition aims to "make people good by law." The changes have been rung upon this charge until many actually believe that Prohibition's object is "to coerce men to virtue," "to reform men from without;" "to purify the streams from the neglect of the fountain;" and, thinking the method false, they shout, "away with it!" The object is neither

expressed nor implied in action or platform. It is not in fact nor in effect, either in the principle or policy of Prohibition. Law is protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. No advocate of Prohibition supposes that it is going to make a man virtuous by taking the liquor saloon out of his path. It is not framed to reform the man, but to protect society. Reformation will come through other processes and agencies but the law will give reformation a better chance.

(b) A second misconception of the object of Prohibition is, that it seeks to strike the individual, to invade his rights, to enter his home, and to compel him to stop drinking. But this is not its object. Surely we may say, with every possible emphasis, this is not its object. Prohibition aims at a thing, not a man. It means the drink shop, first last and all the time. It would smite a traffic, not a personal indulgence; annihilate grog-shops, not invade homes. If, in abolishing the saloon, Prohibition does sometimes touch a personal right, the saloon is nevertheless the thing aimed at.

Can interference with personal liberty be pleaded as against the repression of the mob? No. Can the plea of individual right of property bar the effect to stamp out a conflagration? No. Can the right to go in and out of our houses at pleasure be urged as against the restraints of quarantine? No. Neither can a private drinking usage constitute a good reason for opposing a prohibitory liquor law. If the law smites the usage in smiting the saloon, it does so only incidentally. Good citizenship will willingly bear an incidental evil for the sake of an essential and universal good. Life, in the end, will be more sacred if we repress the mob. Property, in the end, will have better securities if we put out the fire. Personal liberty, in the end, will have complete safeguards if we stamp out the contagion. So, every interest of society and of the individual, in the end, will be better shielded if once we say determinedly and effectually, "The saloon must go!"

The right of Prohibition. The path of discussion is now so cleared by this consideration of the ground and object of Prohibition that we need not dwell long on the right.

The legal right is unmistakable and not open to intelligent challenge. So court after court, in state after state, year after year, again and again, has decided. The judicial opinions are known and read of all men. They are overwhelmingly one way, and the most of these decisions are not under constitutional provisions enforcing Prohibition, but under constitutions with no prohibitory clause, and based simply on legislative enactment, where the consideration of personal liberty and personal rights would be compelled. So much for the legal right.

But, granting its legality, is it morally right? These are things we knew to be legal, but good men instinctively shrink from pressing them. Is Prohibition exactly the thing as between man and man, notwithstanding its legality? Beyond a shadow of a doubt it is. The moral right is just as unmistakable as the legal right, and not one whit more open to intelligent challenge. Let us bear in mind the ground of Prohibition, viz., the evils to society of the thing prohibited, and the object of Prohibition, viz., the extirpation of the saloon, and we cannot hesitate as to the moral proprieties of this matter.

Look at the character of the evils from which society is made to suffer by this business. They affect public order, public health, public decency; they increase taxes, imperil property, endanger life; they are by confession the prolific source of crime, poverty, orphanage, disease, death; they are open, public, notorious, civic and social; not private, individual, limited and well within the realm where personal liberty and individual rights may assert their claim. If society has the right to protect itself from any evils it has from these. If the public welfare will justify the Prohibition of anything seriously threatening it, it will justify the Prohibition of the manufacture and sale of alcoholic liquor for beverage purposes. The no-sin *per se* cry is a delusion and a sham. It has no place in the discussion, for it is not the ground of Prohibition.

If an individual is thus incidentally deprived of what he regards as an in-

nocent indulgence, it is for the all-sufficient reason that the larger general good is paramount to the individual good. Society is a system of compromises. Individual rights must yield to the public welfare. The surrender is indispensable to the good government, due regulation and well being of society.

Ought Prohibition to have a place in politics? It is not so much an oughtness. It is an inevitableness. Ought Prohibition to be made a political question? Will the sceptic on this point tell us how it can be made anything else? What is politics? The science of government; the regulation of the state; the preservation of its safety, peace and prosperity, and the protection of its citizens in their rights. Now think what the saloon is, what value it impairs, what taxes it imposes, and for what reasons, what crimes it engenders, what material and social interests it blights, how it touches society at almost every point where legislation has a province, how it enters by the very necessity of its existence into questions of property, questions of taxation, questions of sanitary conditions, questions of crime and pauperism and police, questions that government cannot exist without determining.

Keep Prohibition out of politics! As well try to keep the stars out of the sky. They are there by the very swing of their nature. "But this matter of drinking and drunkenness is a moral question." Yes, that is one side of it, and the great body of the men and women who believe in Prohibition are trying to heal the hurt on that side by the remedial and only sovereignly efficacious agency of the Gospel. But there is another side of it—the liquor-traffic side, the drink-shop side, where the spirits openly and lawlessly materialize, and in a way destructive of public order and menacing to values and prolific of hurts that are open, public, civic, national, pertaining to property, crime, health, life. For stopping these hurts we must have law. The legislation that will stop these hurts must stop their cause. Such legislation is politics. And such legislation is Prohibition!

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease. Isaiah 32: 9.

[All contributions for this column should be addressed to MISS LYDIA J. FULLERTON, CARLETON, ST. JOHN.]

From the Field.

DEAR SISTERS:—Your request that a letter should be sent to "Our column" once a month has been received through your faithful secretary, who always does her duty in telling me of mine. I fail so many times through force of circumstances. Forgive the past and I'll try by beginning to day to do better in the future.

To-day is English mail day so no time must be lost in excusses. This is the reason when we can visit distant villages which are almost inaccessible, during the long rainy months. Last week a bullock cart was hired so five Bible women went with me. Each day for four days we went out after breakfast taking a little lunch with us and not getting back till dark. We went four or five miles in the cart and then were not sorry to leave it and walk two or three more across rice fields where a cart could not go. Everywhere bullocks laden with rice and men and women carrying rice on their heads to be stacked on the threshing floor, so different from the harvesting at home. We cannot tell you of all the incidents of those four days. We came home so tired in body, but so refreshed in spirit and longing to go every day as long as the cold season lasts. The women gladly welcome us, and say, We now hear of Jesus for the first time—Now and then a conceited young man follows us to argue with "those women." "What do women know about our Shastras." We met one of these last week. We simply tell the story of Christ's love and if the Christian religion is attacked we reply by asking questions about the Hindoo religion. For instance the young man we met wished to ridicule our Saviour so I said who is your Saviour? "Krishna." What has he done to save you from sin? The only answer was a silent hanging of the head. So we told him, what we knew about Krishna.

How he began stealing when a child &c. How Jesus saves his people from sin and in every trouble. Just then a fierce native dog came near growling and ready to bite me. Some one began to call him off. Standing perfectly still, I said, never mind he can't hurt me, the Lord takes care of me. The dog turned and left me without another growl! We heard no more railing against Jesus and his power to save. The man of the house was stacking rice in the yard. He said, "when will you come again?" I am trying to learn to read, when my work is done at night, I spell words out of a book. We marked texts for him to spell out in a gospel we gave him. The three women in the house heard of Jesus for the first time. They looked bewildered at a white face. Many of the little children cry when they see me first. One visit seems sufficient to quiet their fears. Who could help loving the plump brown little ones. One day we went to a Brahmin village seven miles distant. It is one of the nicest villages I have ever been in. The people are well-to-do farmers. Two years ago I went there, the people wished a girl's school started. It did not seem advisable then. As the result of that visit five girls are now in a boy's school there. We remembered the kindly welcome then and went to the same house. The house of the Headman of the village. This time we rushed in pell-mell—a drove of cattle were coming to the same house—Missionaries are not always brave—so we ran to the inner court, meeting the babu who looked surprised saying, "Why have you come," we apologized as well as we could saying, "Do you not remember me? We have come to talk with the women, may we go where they are?" He said I'll bring the women here. Seats were brought and the women came out. Three bows. They sat on a deer skin in front of us. Two kept their faces closely covered. I played with the babe in the lap of one and stole glances into the face of the mother who was beautiful. Presently one said to a little girl "Go and call the women." This I did not suggest as it was a zenana house. In reply to the little girl's call thirty women were soon present. They seemed greatly interested and begged us to come again soon. It seemed as if we would never get out of the village that day. The people were at doors, under trees, everywhere to meet us. We had to promise the babu to go this week again. He followed us to the road, saying, "I want you to come and teach the women. I will ask the Collector Sahib to make a road to our village so it will be easy to come." One old woman who was waiting for us under a tree brought her three bows, daughters-in-law out, saying to them, "Now learn." This is to me a token of better days at hand. The mothers-in-law were often formerly dreaded as keeping the bows from learning. Many are the tokens of cheer. Yet we must tell you that superstition and idolatry are still reigning. On Thursday last on either side of the doors of the Hindoo homes, flowers and the newly cut grain were stuck in cow manure as offerings to Lakshmi the goddess of wealth and prosperity. The tulsi plant was carefully tended that day and cakes were made of the newly harvested grain as offerings to the goddess.

We still have much to do for the millions of India's daughters. Remember the village work in your prayers.

Mail is closing.

Yours,

JESSIE B. HOOPER,

Balasore, Dec. 15th, 1890.

INFIDELS think they have made a strong argument against the Church when they succeed in showing what it has not done. If they would take into account what it has done, they would find a complete answer to their objection. That the mariner's compass has not prevented a multitude of shipwrecks is no argument against its utility when placed along-side of the other fact, that it has saved many a vessel from wreck, and guided many safely across the dark waters. We judge of the value of an institution, not by what it has failed to do, but by what it has actually accomplished. By this test let the Church stand or fall.

THE BIBLE.—Recently an artist of Jewish descent, in Berlin, began to read the New Testament in order to find subjects for pictures. As he proceeded he became entranced with the moral beauty of the character of Christ; his mind at last yielding to the conviction that Jesus was the Son of God, he became a Christian. Human agency is usually employed in leading men to Christ, but not always. Many have been turned from darkness to light by reading the New Testament without note or comment, and without a human teacher. When the Rev. John Collins first met John M'Lean, afterward Chief-Justice of the Supreme Court of the United States, he found him a skeptic. Mr. Collins proposed to him that he should read the Bible ten minutes every day for eight weeks. The proposition was accepted, and when the itinerant returned to that appointment at the expiration of eight weeks he found Mr. M'Lean asking the pardon of his sins through Christ. Ministers have sometimes made a great blunder in directing unbelievers to read theological works, but in counseling them to read the Bible none ever yet made a mistake.—*Ch. Advocate.*

MORMONISM.—In addition to their late manifesto forbidding polygamy, the Mormon Elders issued a short creed, which contains a strange mixture of truth and error, faith and superstition. They say:

We believe in God the Father, in Jesus Christ, and the Holy Ghost; that men will be punished for their own sins, not for those of Adam, that mankind may be saved through Christ, and obedience to the laws and ordinances which appertain to the faith in Christ and through repentance; in baptism by immersion and laying on of hands. We believe in the same organization as that of the Primitive Church—namely, apostles, prophets, pastors, teachers, and evangelists. We believe in the gift of tongues, in prophecy, revelations, visions, and healing. We believe the Bible to be the Word of God, so far as it is translated correctly, and also that the Book of Mormon is the Word of God. We believe all God has revealed and is now revealing, and we believe that He will yet reveal many important things regarding the Kingdom of God. We believe in the literal gathering of Israel, in the restoration of the Ten Tribes, built on this continent.

THE BISHOP OF MARLBOROUGH has organized, with the sanction of the Bishop of London, the "Brotherhood of St. Paul." While the vows are for only one year, with liberty to renew or withdraw, the organization is essentially monastic, and there is hot opposition to the movement in certain quarters of the church. This is one of several wedges which may yet split the Established Church, forcing a considerable portion over towards Rome.

THE PREPOSTEROUS CLAIMS of the Roman Catholic Church are seen in its declarations made from time to time on the validity of what are known as mixed marriages. The question is receiving some attention in Quebec Province at present. The idea that a Roman Catholic man and woman married by a "heretical," that is a Protestant clergyman, incur damnation by so doing is worthy of the Middle Ages. It is gravely put forth even now in the Province of Quebec.

MR. SPURGEON is severe on ministers who undertake the duties of this most sacred calling without proper qualifications. He uses this language in one of his lectures to his students: "I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment that was a slander on the oyster, for that worthy bivalve shows great discretion in its openings, and knows when to close."

MOHAMMEDANS are often referred to as total abstainers from intoxicating drinks. The Koran forbids the followers of Mohammed to use wine, and it is frequently asserted that drunkenness is altogether unknown among them. An article in the *Independent* some months ago by Dr. A. L. Long, professor in Robert College, Constantinople, showed the unreliability of these declarations. Another article in the same journal by William S. Dodd, M. D., a practicing physician in Cesarea, records a number of cases of intoxication and excessive wine-drinking among Mohammedans as having come under his personal observation in the pursuit of his profession. Dr. Dodd says that drunkenness is by no means so prevalent among Mohammedans as it is in other countries, but the belief that their doctrine, that the use of wine excludes from heaven, has effectually prevented intemperance is not warranted by the facts.