

TEMPERANCE.

It is often argued that a prohibitory liquor law is unconstitutional, and we believe a great many people are hindered from supporting the Scott Act by a feeling that it interferes with the rights of a certain class. In order to fortify the friends of temperance with arguments on the subject, we quote the opinions of several eminent Judges in the United States, which we find recorded in a work called *The Liquor Problem in All Ages*. The principles which regulate the question in the States will apply with equal force to Canada. The following are the opinions referred to:

CHIEF-JUSTICE TANEY: "Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

MR. JUSTICE M'LEAN: "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. It is the settled construction of every regulation of commerce, that no person can introduce into a community malignant diseases, or any thing which contaminates its morals or endangers its safety. Individuals in the enjoyment of their own rights must be careful not to injure the rights of others"

MR. JUSTICE CATRON: "I admit as inevitable that if the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limit, and may go to the length of prohibiting sales altogether, if such be her policy; and that if this court cannot interfere in the case before us, neither could we interfere in the extreme case of entire exclusion."

And **MR. JUSTICE GRIER** said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, for the preservation of the public peace, health and morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience or luxury, to recede, when they come in contact or collision. *Salus populi suprema lex.* The exigencies of the social compact require that such laws be executed before and above all others. It is for this reason that quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of the passengers; they operate on the ship, which is the instrument of commerce, and its officers and crew, the agents of navigation. They seize the infected cargo and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or to interfere with the regulations of Congress, but because police laws for the preservation of health, prevention of crime, and protection of the public welfare must, of necessity, have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand-fold in the health, wealth and happiness of the people."

Foreign Mission Notes.

THE UNSELFISHNESS OF LOVE.

It is said that "charity begins at home." For meanness of moral statement but one other maxim compares with this, viz: "Honesty is the best policy." Ah! is it not selfishness that "begins at home" and stays there? Christian duty may start at home; but Christian love knows no local limits or restraints. It spontaneously seeks out the remotest object, most distant, most destitute. The stream does not tarry at its source; it no sooner finds outlet in the spring than it flows unresting toward the sea. It does not spread itself out into one vast pool in the immediate neighborhood; that would be stagnation. It moves on, extending farther,

expanding wider, margining its course with greatness, till it can flow no more; and is broadest and deepest at its mouth, where it blends with the father of waters. And if you would look for the broadest, deepest, grandest charity and spirituality, you must look for it farthest from home, where it expends itself upon the most distant, remote, neglected objects. Because "Foreign Missions" does this, it comes into closest sympathy with the heart of God.

Charity begins at home? Think of love, that reigning spirit about the throne of God, going out as the blessed sunshine goes, upon quivering lines of light, carrying blessings to the farthest object, solicitous to bless in proportion as its object is most uncared for, and blessing the nearest only on its way to the remotest. If charity does begin at home, it *only begins there*.

Yes, these benighted millions can offer us no recompense for adding them to this Gospel feast. He who gives casts his bread seed on the waters, to find it only after many days. He may never get back a dollar, nor see, in this life, any adequate result. Yet, so far from being a reason why we should withhold, this is rather a reason why we should give. Aside from the command, "Go, . . . preach to every creature," this work makes the mightier appeal because it can promise no recompense—has no grip upon human selfishness. Christ died for men because they could neither help themselves nor do anything to repay Him. So it is a ground for preaching to the heathen, that they can offer us no recompense!

Observe, however, there is implied no waste of life, labor or money—waste is wrong. But no recompense may ever come to you in this life, for gifts or for labors to evangelize the pagan world. Our ancestors were savages when, a few centuries ago, Augustine went to the British Isles. Had no one labored for them in a disinterested spirit, we should not have occupied to-day this high elevation of intellectual, moral and spiritual life. No! missions *ultimately pay*—even in this life, in the elevation of men; and so they appeal to philanthropy as well as to piety. But in either case it is to disinterested and unselfish natures that the appeal comes with mightiest force, for the pay may come only to future generations.—*Hom. Review.*

A NEW CLASSIFICATION is suggested of nominal disciples: Mission, anti-mission, and omission Christians. The last class is believed to embrace the great bulk of church members.

THE DOUBLE CALL TO MISSIONS.—The Master says, Go, preach the gospel to every creature; and while Christ is saying "Go, preach," the man of Macedonia is crying "Come, help."

FOREIGN MISSIONS constitute the grand colossal enterprise of the Church. It in no way differs from Home Missions, either in impulse or spirit, nor essentially in method. It differs only in the character of its field—being entirely uncultivated. Home-mission work is largely strengthening things that remain and are ready to die; Foreign, planting the seeds of all holy life in positively barren soil.

A TEXT FOR THOSE WHO OPPOSE FOREIGN MISSIONS: "Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sin always." 1 Thess. ii: 16.

THE DEATH OF CHUNDER SEN, the reformer of India, who for a quarter of a century labored to build up a form of belief compounded of Brahminism and Christianity, takes away the leader and founder of the Brahma Somaj, which boldly advocated the emancipation of women, the abolition of caste, the prohibition of infanticide, and the general moral regeneration of India. Mazoomdar, his associate, during his visit to this country was welcomed to pulpits of Unitarians, and even of some evangelical ministers, as of Dr. Scudder. Opinions are divided as to the influence of Chunder Sen. Some think he did much to break up old systems, while others insist that his poor substitute for Christianity will strengthen opposition to the gospel. Chunder Sen was one of the remarkable men of his age.

TAKING PAGAN LANDS, we find two things: First, the people have lost faith in their religion. Sometimes they are not ready for any other faith because they are reduced to a condition of skepticism or infidelity. Sometimes they nurse a secret faith until the deathbed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly, as in southern India, and confess Jesus Christ as Lord, to the glory of God the Father. Secondly, the gospel, by its triumphs, has exploded these two great fallacies: first, that there is any nation so high up in civilization that it does not need the gospel; and secondly, that there is any nation so low down in degradation that it is incapable of receiving the gospel.

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THE BRITISH AND FOREIGN BIBLE SOCIETY paid out over \$1,000,000 last year, and circulated 4,000,000 copies of the Bible, wholly or in part; a million more than the previous year, and a quarter of a million beyond the highest number ever reached before. Nearly 1,000,000 of the Penny Testaments have been disposed of in twelve months. In every department the Society reports greater progress and success than ever before.—*Hom. Review.*

TOBACCO AN ENEMY TO NERVE.

Dio Lewis, who has given very much time to the study of health, writes:

I asked an old trainer, who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.

"I am sure it would beat him," was the reply. A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle, and a still greater enemy to nerve, tone and endurance.

Rev. Mr. Scott, pastor of the First Congregational Church of Evanston, Ill., has been asked to resign; the specific offences charged against him appear to be cigar-smoking in public and riding a bicycle.

SUNDAY AND NATIONAL SANITY.—I hope I am no fanatic as to Sunday; but my conviction is that the sanity of civilization depends chiefly on periodic rest and worship; that is, on a right use of God's holy days. Under universal suffrage it will be found, at last, I believe, not only difficult, but impossible, to protect life and property without such moral and religious education of the masses as only Sunday secures.—*Joseph Cook.*

FARADAY'S LOST CUP.

Mr. Pentecost, the Evangelist, replying to the charge of folly made against those who believed that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."

REJECTING A KINGDOM FOR CHRIST.—U. Bor. Sing, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled. Eighteen months afterwards he died; the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant. He was invited to a native council and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment. Mr. Elliott, the Commissioner of Assam, has appealed to Christians in this country on his behalf.

THE DONORS BECOME PARTNERS.—Lord Cairns, nine days before his death, presided at a meeting at Exeter Hall, where fifty men from Cambridge and Oxford universities represented that wave of missionary enthusiasm which has recently swept over those institutions; and an overflow meeting was held at King's College. Lord Cairns, in course of his glowing speech, said: In Belfast a little boy, a chimney sweep, happened to be attracted by missions, and contributed to a mission-box a sum not inconsiderable for a chimney sweep, the sum of two-pence. One afternoon a friend met him going along the street, with hands and face washed, dressed in very good clothes, and said to him, "Hello! where are you going?" "Oh!" he said, "I am going to a missionary meeting." "What are you going to a missionary meeting for?" "Well," the sweep said; "you see, I have become a sort of partner in the concern, and I am going to see how the business is getting on." Well, now, that is what I want. Let us be partners in the concern, and see how the business is getting on.

DOGS AND HOTTENTOTS.—When Dr. Vander Kemp went to labor in Cape Colony, he found over the doors of nominally Christian churches, this sentence: "Dogs and Hottentots not admitted." They classed the Hottentots with the dogs, and would not have them even in Christian churches. When Moffatt, a young man of 21, was on his way to the Bechuana country, he stopped at the farm-house of a Boer to preach. A long table stood in the kitchen, the family seated at the head, and half a dozen dogs under the table. The Boer pointed to the large Bible, motioning to Moffatt to begin. He explained that he was waiting for the work-people to come in. "Do you mean these Hottentot niggers? As well preach to them dogs!" said the Boer, angrily. Moffatt at once turned to Matt. xv: 27, and read: "Yet the dogs eat of the crumbs which fall from their master's table." Again and again he read these words, fixing his eyes on the Boer. "Well, bring 'em in," cried the master; and the kitchen was soon crowded with blacks. Ten years after, Moffatt passed that way and they ran to thank him for that sermon by which the "Hottentot dogs" had found the place of "sons."

PROUD TO BE EATEN.—Henry Taylor told a story of a girl who had been brought up for the purpose of being eaten on the day her master's son was married, or attained a certain age. She was proud of being the *plat* for the occasion, for when she was accosted by a missionary, who wanted to convert her to Christianity and withdraw her from her fate, she said she had no objection to be a Christian, but she must stay to be eaten; that she had been fattened for the purpose and must fulfil her destiny.—*Hom. Review.*