

together, outlawed now. But are the consciences of such subscribers contented with this? Has a promise to pay no force because it happens to be given to a religious object? Are not debts of honor deemed binding even by those having no pretensions to character? We have reason to know that friendly reminders have been sent to several of these defaulting subscribers, but it is needless to have recourse to a system of dunning if the higher law has lost its power. Were but one fifth part of what is still justly due to this important Fund paid, it would be of very great service. Should this little article catch the eye of any "whom it may concern" let them "mark, learn and inwardly digest it," pondering the question "How much owest thou to my Lord?" and then "sit down quickly and write" — an order for the balance due.

How Prohibition Works.

At last there is some evidence adduced in regard to the working of the prohibition act of the State of Kansas. The Attorney General of that State lately addressed a series of questions to the county attorneys, and answers from sixty-two out of eighty-five counties have been received. The sum of the answers is as follows:

1. Fifty-two of the counties have no saloons.
2. In eight of the other counties the law is partially enforced.
3. In five counties at least prohibition is set at naught and no prosecutions have followed.
4. In a large proportion of the cases of arrest for infractions of the law convictions have been obtained. Juries have had no sympathy with offenders.
5. Public sentiment grows more favorable to prohibition.
6. The weak point is in the ease with which government permits can be had and the large number issued. The druggists can get them—must get them, and they sell liquors freely.

On the whole, the Temperance Cause is advancing, and the section of the Kansas Constitution which prohibits the sale and manufacture of liquors will stand.—*Nel.*

Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

Prohibition or Abstinence.

The Rev. Dr. Herrick Johnson, certainly one of the foremost in the Temperance movement, writes to the *Humane Review*:

"Is Prohibition right, as a principle? Its rightness can be determined intelligently only by a consideration of its ground and object.

"*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 evil effects upon society, and not at all upon the ground of the inherent evil of the act itself. Public law does indeed make a distinction between the things it prohibits, classifying them as evil in themselves, and evils prohibited; but the ground of their prohibition is exactly the same. . . . I can destroy my house with 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. I can put my hand in my own pocket and pull out a gold piece, and toss it into the lake, and the law has nothing to say. But let me try that experiment on my neighbor's pocket and I run against a legal prohibition. The gold in my pocket is worth just as much as the gold in my neighbor's pocket, and just so much inherent value is thrown away in either case; but *whose pocket the gold comes from* is what determines the difference. Clearly, the inherent rightfulness or wrongfulness of an act has nothing whatever to do with the prohibition of it by public law. *The amount and character of the evil effects upon others* is what determines whether any given thing shall be prohibited or not.

"*The object of Prohibition.* It does not aim to make people good by law. Law is protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. . . . 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. Prohibition aims at a thing, not a man. It means the drink-shops, first, and last, and all the time.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.