

Report of Committee on Temperance presented to the Baptist Convention, Moncton, Aug. 27.

BY REV. O. N. CHIFFMAN.

Without preamble your committee would begin this report with a brief review of legislative history.

During the past year the realm of interest in temperance legislation has shifted from Ottawa to the provincial centres. Temperance people are beginning to think and apparently with justification, that nothing in the way of temperance enactment can be expected from the Dominion Government unless some means be successfully devised that will extort from the government such enactment. The past year has been a year of inaction. Prohibition, as a Dominion measure, was determined in the negative fourteen months ago. A resolution was, however, carried at the same session instructing parliament to improve the Canada Temperance Act, familiarly known as the Scott Act, so that it might be more effectively used in curtailing and controlling the liquor traffic. But the government does not apparently relish instruction from its own members any more than from the people who elect those members. Absolutely nothing has been done thus far towards carrying this resolution into effect. The Premier says it is because he has received no communication from the temperance people upon the subject. Two of the provinces have however taken things into their own hands and have passed provincial prohibitory measures. In Manitoba this law came into force, June 1st, 1901. The liquor party at once decided to test the legality of the measure and the courts decided that the Act was unconstitutional. An appeal was made to the Privy Council and the decision of this, the highest judicial authority, has not yet been received. Our own Island province brought into effect a similar but much shorter and somewhat less drastic measure on the 5th of June, 1901. This act brings P. E. I. under prohibition to the extent that no liquor for beverage purposes can be sold in the country and that no liquor can be manufactured in the province for sale within its boundaries. When this law came into effect all the province except the city of Charlottetown was under the Canada Temperance Act and as the Canada Temperance Act is a Dominion measure and has therefore precedence over the provincial act, the provincial prohibition act will apply for the present to Charlottetown alone. The whole province is practically however a prohibition province. In a recent interview Premier Farquharson expressed his belief in the constitutionality of the law and declared the government's readiness to stand by the Act and to fight all appeals even to the Privy Council if need be. The outcome in these two provinces will be watched with much interest. The conditions in Nova Scotia and New Brunswick are practically the same as they were a year ago. Only two counties out of a total of eighteen in Nova Scotia issue licenses and in New Brunswick nine counties out of a total of fourteen are Scott Act counties.

THE GOTHENBURG SYSTEM.

During the past year there has been considerable discussion in Canada as to the advisability of adopting the Gothenburg or some similar system in this country. The proposal does not appear to meet with widespread favor among temperance people. The Gothenburg system is commonly thought of as a government control and management of the liquor traffic. It is not government control in the sense that the government directly manages the traffic. It might properly be called a company system. By this system the government gives to companies the right to manufacture and sell liquor, the chief condition being that all profits above a certain percentage, 6 per cent. in Norway and Sweden, shall be devoted to lessening of taxes; or otherwise for the public benefit. It would take much more space than this report permits to go into the details of this system; but perhaps the most important truth for our consideration is that a careful estimate and comparison shows that, while the amount of liquor drinking has materially decreased in Norway and Sweden since this system has been adopted, the amount of drunkenness in the towns of these countries is to-day much greater than in the towns of Canada under the Scott Act or license system.

TEMPERANCE SENTIMENT.

What is the strength of temperance sentiment in our country to-day? This is an exceedingly difficult matter to gauge; but it is nevertheless a most important question to ask. Every other interest seems to be drawn in with the temperance cause. Few men appear to be sufficiently strong to allow their temperance sentiment to work without placing some condition upon its operation. Other interests do sway the will, despite the purposes of the heart to the contrary. This makes the difficulty of determining the degree of genuine temperance sentiment. Without doubt the results following the plebiscite vote have done much towards cooling off temperance ardor; and yet it seems equally certain that the desire in the hearts of the people for better temperance legislation was never greater than it is to-day. It is a matter of regret that temperance organizations and temperance societies

have been allowed to waver a little in their enthusiasm and zeal.

RECOMMENDATIONS.

Your Committee would make the following recommendations:

- 1. That in the opinion of this Convention, representing the Baptist constituency of the Maritime Provinces, the total prohibition of the liquor traffic, as a Dominion measure, remains as the only happy solution of the liquor question.
2. That while these provinces represent a large part of the Scott Act constituency of the Dominion, a suitable petition be framed and forwarded to the Dominion Government, asking that the legislation authorized by parliament in July, 1900, for improving the Canada Temperance Act be speedily carried into effect.
3. That some system of pledging voters to withhold their votes from men who will not prove their willingness to support temperance legislation be suggested to our churches.
4. That temperance men be urged to take a more active and more unequivocal part in the selecting and nominating of candidates for government offices, whether Dominion or provincial or municipal interests be involved; and that at the primaries and the caucuses and the political conventions the temperance question be given the important place it deserves.
5. That the work of agitation and education in the interests of the temperance cause be encouraged through every laudable means; that pastors be recommended to preach frequently upon the subject; that pastors and laymen alike be urged to give their moral and physical support towards any worthy effort for the advancement of temperance principles.

Convention Committees and Boards.

APPOINTMENTS ON BOARDS AND STANDING COMMITTEES, MADE AT MONCTON, 1901.

- 1. Home Mission Board.—To retire in 1904:—Rev. A. Cohoon, *Rev. C. P. Wilson, Rev. W. J. Rutledge, I. C. Blackadar, Geo. G. Allen. To replace Rev. B. H. Thomas, to retire in 1903:—Rev. D. Price.
2. Foreign Mission Board.—To retire in 1904:—*Rev. J. W. Manning, D. D., *Rev. G. O. Gates, D. D., *A. H. Jones, *E. M. Sipprell, Rev. Alex. White (in place of Rev. M. C. Higgins, removed from N. B.). To retire in 1903:—Rev. S. McC. Black, D. D., in place of E. L. Rising, resigned. To retire in 1902:—Rev. D. Hutchinson, in place of Rev. Ira Smith, removed.
3. Governors of Acadia University.—To retire in 1910:—*H. C. Creed, M. A., (A) *Rev. F. M. Young, Ph. B., *Rev. A. Cohoon, M. A., *Wm. Cummings, Bsq., *E. D. King, M. A., K. C., (A) *C. W. Roscoe, M. A., (A) E. C. Whitman, Bsq., Rev. C. H. Day, M. A. To retire in 1907:—(A) *Rev. S. B. Kempton, D. D., in place of Rev. G. J. C. White, B. A., resigned. (Notified Dr. Kempton of all, Sept. 3.)
4. Ministerial Education Board.—To retire in 1904:—Rev. M. P. Freeman, *I. B. Oakes, *J. W. Barrs.
5. Board of Ministers' Annuity Fund and Ministerial Relief and Aid Fund.—To retire in 1904:—*J. C. Dumaresq, *William Davies, *Rev. E. M. Saunders, D. D., *E. D. Shand, E. D. King, K. C.
6. Com. on Obituaries.—Rev. J. H. Saunders, D. D., Rev. S. H. Cornwall, Rev. J. Clark.
7. Representatives from this Convention to convey fraternal greetings—(a) to the Free Baptist Conference of N. B.—Rev. J. H. McDonald, Rev. A. H. Hayward, Hon. H. R. Emmerson; (b) to the Free Will Baptist Conference of N. S.:—Rev. P. G. Mode, Rev. J. H. Saunders, D. D., Rev. E. A. McKee, Rev. T. Trotter, D. D., Principal H. L. Brittain.
8. Com. on Temperance.—Rev. W. Camp, Rev. G. A. Lawson, Rev. E. F. Calder, J. Burgoyne, A. A. Wilson, Dr. McKenna.
9. To preach the Convention Sermon.—Rev. A. C. Chute, D. D., alternate, Rev. N. A. McNeill.
10. To represent the N. W. Missions in this Convention:—Rev. H. R. Hatch.
11. Com. on the State of the Denomination:—Rev. R. O. Morse, Rev. J. C. Spurr, Rev. M. Addison.
12. Com. on Travelling Arrangements:—H. E. Gross, A. T. Weldon.
13. Sunday-school Board:—Rev. J. D. Freeman, Rev. G. P. Raymond, Rev. J. H. McDonald, Rev. R. M. Bynon, Rev. W. R. Parker, E. D. King, K. C., Rev. H. G. Estabrook, Rev. Dr. Burch.
14. Press Committee:—Rev. H. F. Waring, J. Burgoyne, Rev. Addison F. Browne.
15. To represent this Convention on the Grand Ligne Mission Board:—Rev. J. H. Saunders, D. D.
16. Treasurers of Denominational Funds, including the 20th Century Fund:—Rev. A. Cohoon, for Nova Scotia, and Rev. J. W. Manning, D. D., for N. B. and P. E. I.
17. Com. on Publication of Year Book:—R. N. Beckwith, Rev. S. B. Kempton, D. D., John Burgoyne.
18. Committee of Arrangements:—The Pastor of the 1st Baptist Church, Yarmouth; the Pastors of the Yarmouth County Churches, and the President and Secretary of the Convention.
19. For Board of Home Missions:—Rev. A. C. Shaw in place of Rev. A. Cohoon, resigned.
20. To represent this Convention at the Ecumenical Baptist Congress in Edinburgh:—(Rev.) Prof. E. M. Kelstead, D. D., Hon. H. R. Emmerson.
21. Finance Committee:—Rev. T. Trotter, D. D., Rev. B. N. Nobles, E. M. Sipprell, Rev. J. H. Saunders, D. D., B. H. Eaton, D. C. L., K. C., Rev. E. M. Saunders, D. D., Arthur Simpson, F. W. Emmerson, J. J. Wallace, the Sec'y of the H. M. Board for N. S., the Sec'y of the F. M. Board, C. W. Roscoe, H. C. Creed, A. H. Jones, I. B. Fulton.
22. Committee to Supervise the raising of the 20th Century Fund:—Rev. W. N. Hutchins, the Treas. of Denom. Funds for N. B. and P. E. I., the Treas. of Denom. Funds for N. S., Rev. J. H. Saunders, D. D., Rev. H. R. Hatch, Rev. E. B. McLatchey, Rev. W. H. Warren.

*Re-appointed.
A.—Nominated by Associated Alumni.

"In Him Was Yea."

BY REV. C. A. S. DWIGHT.

In men are many doubts; it is refreshing, then, to hear of one in whom is the "yea" of an assured faith. "Yea" is a particle used to strengthen an affirmation. As applied to Christ it denotes that none of his mental processes were dubious, that no shadows of misgiving ever flitted obscuringly across his intellectual sky, and that no hesitation impeded his utterance. Jesus Christ was sure of his grounds, clear in his statements, urgent in his demands, impressive in his address and strenuous for truth. Never was he at a loss for a word or an idea or adrift upon the sea of speculation. In him was no equivocation, no quibbling, no uncertainty, but "in him was yea."

By this positivism of view and belief Christ himself was energized; and by the contagion of his own conviction he has in turn energized belief in many souls. He in whom was the "yea" of eternal surety has put a "yea" into the minds and hearts of multitudes who have learned of him to be sure of their God and of themselves. Heathenism has no yea; it has, at the best, only a cruel "nay," or a discouraging "perhaps." Agnosticism, scouting the very idea of a "yea," substitutes for its certainties the dubious interrogation point, which queries ceaselessly of all things.

Much of modern theological speculation stumbles at the "yea" and envelops the fact of Jesus in the fog of fancy, or the mists of an obscuring rhetoric. Where Jesus thought boldly and said clearly, if sharply, it is now fashionable to speculate mildly and to utter "dark sayings" politely and deprecatingly. Nebular Hypothesis is popular outside of astronomy. To reach reality too quick and violently is thought to be poor philosophy, or at least bad intellectual form.

Nevertheless, the eternal "yea" abides in Jesus, and in them who will have it from Jesus. Still, as in the days of Paul, it is better to be sure and safer than listless and lost. Better is it to be convinced of only one thing, if that thing is the sufficiency of Christ to save, than to be wise in all knowledges and ignorant of him. Agnosticism in science may be foolish and futile, Agnosticism in religion is fatal.

Modern-day iconoclasts mock at positive affirmation, and raising all faiths to the ground, would attempt the construction of a shaky shaft of theory on the sinking sand of denial and negation. But Christian faith, yet unburied, yet unslain, accounts the firm foundation of a spiritual building to be, not the religion of a darkening "nay" nor the philosophy or theology of an untried theory, but the grace of him in whom was the certainty and calm of an uncreated, eternal "Yea."—Selected.

Vain Wish.

Depart! and come no more,
Vain wish, to lead me wrong;
I'll do and face the war
Of life, and bide its thong.
Depart, deceiving shade,
And darken not my youth;
Thy seeming crown doth fade
To nothing 'fore the truth.
On, on, in spite of thee,
Vain wish—my life's disgrace—
Unto the calling sea,
My bark is swept away.

ARTHUR D. WILMOT.

In the Air.

There's a beautiful song in the air—
It is rising from earth everywhere.
From insect and bird,
From sheep-fold and herd,
From all life, in its forms bright and fair,
Songs of praises are filling the air.
There's a pitiful cry in the air—
It is rising from hearts everywhere.
In palace and cot,
In saint and in sot,
There are hearts breaking now in despair,
Under burdens too heavy to bear.
God has placed us just here—you and I—
Shall we add to the praise, ease the cry?
Withhold not in greed!
Lift up the bruised reed!
We shall help the world's need—you and I—
When we add to its praise—ease its cry.

ANNIE E. FITCH.

Personal work is the warp and woof of Christian activity; therefore this important element of service has the largest place in the extension of Christ's kingdom, and every disciple of Jesus Christ is under obligation to engage in it. It does not necessarily involve the conversion of the person approached, but the attempt to win him, which is the ultimate object always in the mind of the worker. The work itself consists in directing the attention of men to him, and, with discretion, urging them to accept the invitation of the gospel and order their lives by its teaching.—S. M. Sayford.