

### Temperance Department.

#### What Shall We Do.

The intelligence of the clerk's failing to record the Prohibition Amendment passed by our last Legislative assembly, fell like a millstone on the hearts of many; not that it crushed the hope for prohibition, but that some one dear to the heart, who is already in the downward road, may go beyond redemption before the fell-destroyer is wrested from his throne. But let us remember that "all must work together for good to those who love the Lord," and go to work with renewed energy. It is a work which God has bidden us do. And he is not going to exempt one of us from doing our utmost. Remember that for any act of ours that will cause a brother to fall, God will surely bring us into judgment.

Now what are we to do? When Nehemiah speaks of the conspiracy of the Samaritans against the rebuilding of the Temple, says, "nevertheless we made our prayer unto God, and set a watch against them day and night because of them." They prayed, watched and worked. A safe rule for us. Jesus says, "If ye abide in me, and my words abide in you, you shall ask what ye will in my name, and it shall be given you." While we are to pray as if all depended on God, we are to work as if all depended upon ourselves. For the Bible, nature and our own experience all teach us that God never does for us what we can do for ourselves. Then watch; and "whatsoever thy hand findeth to do, do it with thy might."

And "if God be for us, who can be against us."

A SISTER.

Aumsville, Ogn. Feb. 12, 1883.

#### Not My Business.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home in the lightning express. In his grand carriage, with two liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! Did some one say "accident?" There are many railroads centering in St. Louis. If there has been an accident it is not likely

it happened on the—and Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the—and Mississippi. He telegraphed to the superintendent: "I will give you five hundred dollars for an extra engine."

The answer flashed back, "No." "I will give you one thousand for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. It is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drank fifty miles away by a railroad employe, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business?"—*Exc.*

#### Gov. St. John on Temperance.

At the Great Temperance Convention held at Topeka, Kansas, on January 9th and 10th, there was abundant evidence that the friends of temperance had not been dispirited by their recent defeat. Ex-Governor St. John, who presided, said in opening the proceedings: "My friends, I am very glad to find so many representatives of the various parts of the State present, as we see here to-night. It seems to me that it furnishes a refutation of the oft-repeated statement that the temperance movement in Kansas is a mere tidal wave that has come and gone never to be seen again. Thank God the temperance men and women are actuated by principle, and from it they will never be moved. These reverses that we have met with only teach us to be ever vigilant. I have faith in God, and in his own time he will free every household in this Union from the accursed slavery of rum."

As Governor St. John proposes devoting some time to a general temperance campaign in other States, he has resigned the Presi-

dency of the Kansas society. The following resolution on the subject was unanimously passed by the Convention:

"Whereas, Governor John P. St. John has been for six years President of the Kansas State Temperance Union, and now to our regret and his own earnest request, retires from that position to enter upon a wider field, therefore;

*Resolved*, That our hearts go with him wherever he may go to plead our cause, and while we regret that necessity which takes him from us as our President, we believe that the cause of temperance throughout the United States needs the services of our gallant leader, and we consent for this reason only to retirement from the chief office of our organization.—*Exc.*

#### The Science of Law and the Liquor Traffic.

Blackstone bases all law upon nature and revelation. He claims that revelation is more certain, because it is direct from God, and the interpreters of nature are not infallible in their systems. According to the prince of law commentators, no law should contradict either nature or revelation. Those statutes, then, which are not in harmony with the Bible are opposed to the fundamental principles of law. There is scarcely a statute in reference to the whisky traffic, which does not contravene some of the plainest statements of revelation, and contradict the most positive ethics of the law.

There are many lawyers, but few who understand the science of law. We believe that every statesman in fact every public man, should give much attention to what we see proper to call natural jurisprudence. In most languages, there are appropriate words, by which the abstract can be distinguished from the concrete, in the word law. The Latins used the word *jus* for the former, and the word *lex* for the latter. *Jus* denotes an abstract consideration of a scheme of duty, arising from the combination of many laws. It is the genus which comprehends the unwritten, as well as the written law. *Lex* is a particular law, or a species under this genus. We would, therefore say, *jus gentium*, instead of *leges gentium*; and *jura personarum*, instead of *leges personarum*.

*Lex* is never used abstractly in

view of *jus*, when reference is made to a definite law. A Roman never would have said *jus cornelium* instead of *lex cornelium*; but he would have said *jus honorarium*, for this refers to no particular law, but to a general system, made up of the edicts of the praetors. In French the word *droit* expresses the abstract, and the word *loi* the concrete signification of the word law.

A just Frenchman would never say *loi*, but *droit de la nature*. The same distinction is made in other languages, but in English we have only one word for law. We will consequently, use the expression natural jurisprudence. We need in this country more law of that character. It is law according to justice, according to nature. We are willing to abide by the decision of such law, when applied to the liquor traffic. The law-makers of a State are perfectly unjust, when they by statutes impose such a baneful traffic upon society.

The law of equity can be traced back to pre-historic times; and even during the patriarchal age, there was a clear distinction between it and statutory law. In the book of Genesis, we have moral and positive laws. The positive laws of the Bible are always right, because given by a perfect law-giver. But God himself has changed positive laws. Moral laws, however never changed. As God has changed statutory law, man should not hesitate to change human statutes, when the change is for the good of society. God has abrogated statutory law; then man should eliminate from the statutes, all laws injurious to the welfare of the people. It is the paramount duty of the State to prohibit everything contrary to justice, and injurious to mankind. When this is done, the whisky traffic will be prohibited.—JAS. A. LOWBER, in *Worker*.

#### Tobacco in the Public Schools.

The Boston *Journal* of Nov. 18, 1882, stated that 75 per cent. of the school boys, over 12 or 13 years of age, were habitual smokers of cigarettes. This called out replies and provoked investigation, which resulted in developing the following: Mr. Billings, of Cambridgeport, places the age from 8 to 15. He had induced more than 300 out of 350 in his school, to sign a simple pledge to abstain during 1882. About 50 per cent. had proved faithful. In the upper