TEMPERANCE.

By GEORGINA MARY PARR.

If, for instance, the leading actresses would decline to appear in some of the plays which nightly draw crowds to witness them, if the leaders of Society would refuse to see them acted, would not the atmosphere of our theatres be purer than

In one respect I think the total abstainers advocate rather too trying a sacrifice from those who work in this cause.

Do we not hear at every Temperance meeting the oft-told tale of the self-indulgent-probably strong and idlo-slave to intemperance promising to give up this habit upon condition that his clorgyman or friend (no matter how delicate or hardworked they may be) will cease to take the moderate amount of stimulant they allow themselves. In a moment of high pitched impulse they give this promise, encouraging the fault of selfishness if they cure that of intemperance. The intemperate man or woman has no right to demand such a sacrifice. One weak spot in the armour of the moderate section is that in arranging any meeting they seem always to invite speakers to address them with whose extreme opinions they do not agree, The Dual platform is poorly represented. We do not "let our moderation be known to all men," and the viows that we hold are given forth with a somewhat uncertain sound. While admiring the boldness, the energy, the enthusiasm of the total abstainers, we yet maintain that wo cannot trample under foot and curse that which Christ Himself has blessed. Nay, rather let us sing with grateful hearts to God that all good gifts-aye, even those that we misuse—are sent from heaven above.

WHAT RELIGION MEANS.

Men eat and drink and do all mannor of things with all their might and main; but how many of them do and by this time affected his whole the glory of God? No; this is the arm, and partially the right side of fault, the especial curse of our day, that religion does not mean any longer, as it is used, the service of arm becoming withered and particle—the being like God and show—alyzed, and he was forced to give up ing forth God's glory. No; religion monns now-a-days the art of getting to hoaven whon we die, and saving our own miserable souls from hell, and getting God's wages without doing God's work -as if that was godliness-as if that was anything but solfishness; as if selfishness was any better for being overlasting selfishness,--Charles Kingsley.

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HEARING AND DOING.

There is a constant danger that we lose sight of the distinction which our Lord long ago made between in his neighborhood, who had seen

hearing and doing, hearing end in itself. But our Lord point. The hearing of the Gospel act directly upon the blood and without doing it, is but as a house nerves, thus striking at the root of upon the sand. It is the hearing the trouble, and restoring the sysby the house built upon the rock. which all the force of the winds and the waves could not overthrow .-George Dana Boardman..

LIFE IN A LUMBER CAMP.

THE DANGERS WHICH BESET THESE STURDY TOILERS.

Recent Events Recall an Accident That Caused Years of Paln and Suffering—How the Victim Regained Health and

Mr. James Fitzgerald, a prosperous and respected merchant of Victoria Road, a protty little village in Victoria County, has for years suffered from the effects of a peculiar accident which happened him while in a lumber camp. To a reporter of the Lindsay Post Mr. Fitzgerald said that when a boy in his teens he had a strong desire to spend a senson in a lumber camp, and prevailed upon his parents to let him join a party of young men who were leaving for the woods fifty miles distant. It proved for him an unfortunate trip. One day while he was binding on a load of logs the binding pole broke, and he received a heavy blow on the olbow of the right arm. As there was no surgeon within fifty miles of the camp he was attended to by the best means his fellow-workmon could provide. After a few days, thinking he was all right, he went to work again. The exertion proved too much, for in a short time the pain returned, and continued to get worse every day, until at last Mr. Fitzgorald was forced to return home, where he got the best of care and medical attendance. This, however, did not relieve him, as the pain had become chronic his body. He thus suffered for years, unable to get any relief, his his farm and try various light commercial pursuits, and abandoned all hope of ever having the arm restored to usefulness. In the fall of 1892 he was induced to give Dr. Williams'
Pink Pills a trial. Mr. Fitzgerald's
first order was for half a-dozen boxes, and before these were gone he began to experience the beneficial offects. The pain from which he had suffered for so many years began to lessen. He procured another supply, and from that out the improvement was constant and rapid, and he not only recovered the use of his arm, but is enjoying as good bodily health as he did before the accident, seventoon years ago. Mr. Fitzgerald feels that the cure is thorough and permanent, and as a natural consequence is very warm in his praise of Dr. Williams' Pink Pills, which have been the means of benefitting many others

We are prone to what they had done in Mr. Fitzthink that there is some virtue in gerald's case. For cases of partial hearing the Gospel, even though the paralysis, locomoter ataxia, and all nerve troubles, Dr. Williams' Pink and the doing which is represented tem to its wonted vigor. Sold by all dealers, or sent post paid at 50 cents a box, or six boxes for \$2:50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Refuse all imitations which some unscrupulous dealers may offer because of the larger profit from their sale.

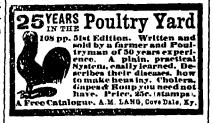
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