

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 it is?

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 idle—slave to intemperance promising to give up this habit upon condition that his clergyman or friend (no matter how delicate or hard-worked 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 views 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 we 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 manner of things with all their might and main; but how many of them do the glory of God? No; this is the fault, the especial curse of our day, that religion does not mean any longer, as it is used, the service of God—the being like God and showing forth God's glory. No; religion means now-a-days the art of getting to heaven when 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 selfishness; as if selfishness was any better for being everlasting 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

hearing and doing. We are prone to think that there is some virtue in hearing the Gospel, even though the hearing end in itself. But our Lord is most positive and emphatic on this point. The hearing of the Gospel without doing it, is but as a house upon the sand. It is the hearing and the doing which is represented by the house built upon the rock, which all the force of the winds and the waves could not overthrow.—*George Dana Boardman.*

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A Weekly Newspaper,

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Exchanges to P. O. Box 1968, Montreal.