

Temperance Column.

Sermon preached by Rev. James Simpson at St. Peter's Cathedral, on Sunday evening, Sept. 11, 1892.

The recent enquiries of the Royal Commission on the liquor traffic have opened up a new, or at least have given fresh interest to the all-important temperance question. Whatever may be the opinions of individuals as to the use or the uselessness of the Commission—whatever may be the bias of men's minds on the subject of prohibition—we have to admit when we read the evidence of the different witnesses examined in the various towns and cities of the Dominion, that there is very great diversity of opinion as to the best way of dealing with intemperance and of checking the sale of intoxicants. The evidence was given under oath, and was for the most part voluntary, and, therefore, however much we may disagree with certain parts of it, we have no right to question the sincerity of those who gave it, or to doubt their good faith. We must learn to recognize, if we have not done so already, that in temperance matters, as in religious and political matters, there is more than one way—I mean one honest, conscientious way—of looking at things. A man belonging to one political party has no right to condemn all his opponents as traitors and knaves because they want free trade, perhaps, while he wants protection. A member of one religious denomination need not consider all who do not see eye to eye with him as rogues or fools, and he who has the cause of true temperance at heart ought not to refuse to work with others who are earnest and zealous in the cause, because some may want immediate prohibition, while others would wait until public sentiment is better prepared for it. It is quite possible for both Liberals and Conservatives to be thoroughly honest in their opinion that their policy is the best for the country at large, although it is evident that one side must be making a mistake. It is quite possible that the various religious denominations may each be doing its best for the furtherance of the kingdom of God, although it is certain that they cannot all be equally correct in their estimate of the "Faith once delivered unto the saints." It is quite possible that there may be many thoroughly conscientious temperance men and men who earnestly believe that "total prohibition of the manufacture, importation and sale of intoxicating liquor for beverage purposes," is the only remedy for the drink evil, while others equally conscientious, and perhaps more far-seeing, may as earnestly believe that such a law, immediately enforced, would only retard the cause they have at heart. The great danger is that we are apt to forget our principles and our true aims in our zeal for our party. The politician, carried away by the anxiety for the aggrandizement of his side, will often risk the welfare of his country. The

Christian in his ambition for the growth or prosperity of the society he belongs to, will often work for that end instead of for the simple glory of God and the spread of the Gospel. The temperance worker, in his eagerness for some pet theory, is apt to forget that it is quite possible that such a theory, if put into practice, might be detrimental instead of beneficial to true temperance. And if men sometimes become over-zealous and fanatical in political and religious matters, is there not much more reason for them to become so in temperance matters? We often hear people scornfully spoken of as "temperance fanatics," but can we wonder at their hatred of liquor and their ardor for its total destruction when, in all probability, they have in some way felt the cruel, relentless power of the foul demon of drink. The wife, who sees her home wrecked, her life ruined, her health broken by the excesses of her husband; the children who, month after month and year after year, have crouched in fear beside their mother or slunk off to hide themselves whenever they heard the drunken footsteps of their father on the threshold; the parents, who have seen the babe they loved and cherished—whose infant prattle delighted their ears—whose boyish laugh kept the home so bright—when he has grown to man's estate, following the broad road to destruction and destroying himself in body and soul from love of strong drink; the sister, who mourns some darling brother cut off in the midst of his sins, aye and men, who have seen their wives or mothers or sisters become victims of the drink habit, can we wonder that such as these should hold extreme and even impracticable views on a subject which affects them so nearly? Can we wonder if they fire others with their enthusiasm, and band together for the complete extinction of the liquor traffic? Only let us banish intoxicants from the country, they say; only let us remove all possible temptation, not only from those who have become drunkards but from those also who may become such, and then we shall be saved all this awful misery and poverty and crime. And in this they are perfectly correct. If prohibition could be enforced—if moderate drinkers, while maintaining their perfect right to use stimulants, were willing to waive that right for the sake of their weaker brethren, and if a very considerable majority of the community would not only vote for such a law, but strive earnestly and perseveringly to carry it out when it was passed, then there would be some chance of restraining the appetites of the intemperate minority. But could this be done with the temperance sentiment of Canada as it is at present? I think not! And however desirable the end may be, it is better to "hasten slowly" and be sure of our ground, than to injure the cause of real temperance by the introduction of measures, which, though good in themselves, defeat their object because they are premature and unworkable. Some time ago prohibition was enforced in New Brunswick, at the demand of a consider-

able majority of voters. At the end of one year it was repealed by a much larger majority because it was not found to be accomplishing the purpose intended for it. And who will doubt that the cause of prohibition suffered by this over hasty legislation. In my opinion the introduction of a total prohibitory law in this Province at present would lead to a vast system of smuggling—illicit stills—home brewed ales—the use of opium and other drugs, and an unlimited number of doctors' certificates for stimulants as medicines, while public sentiment would be as indifferent to the observance of the law as it was to the Canada Temperance Act. But the temperance feeling is growing rapidly, not only in Canada, but among all English speaking people. The last twenty years have worked wonders in our social habits in this respect, and if we go steadily on, in a few years time measures now utterly impracticable will be found to work well, because the people have been educated up to them, although I doubt whether any of us, shall ever see the time when total prohibition can be properly enforced in towns and cities.

The majority of citizens will stand a pretty large amount of legislation on temperance matters, but restrain them too firmly and they openly rebel or quietly evade the law, just as you may compress steam in a cylinder up to a certain point, but go beyond that and something gives way and the steam escapes. It is against human nature patiently to submit to coercion where before there has been liberty, and therefore such a method is rarely successful. Some three centuries ago there was prohibition of freedom of thoughts in religious matters. Men were imprisoned—tortured—burnt at the stake, because they claimed the right to judge for themselves what was Scriptural and what was not. The Inquisition did its bloody work and did it well. Its members, doubtless, were, many of them, full of zeal for their faith, and although their methods were not very Christ-like, yet their early training had taught them that they were perfectly lawful, and the only possible ones under the circumstances. Yet, notwithstanding every effort, diversity of opinion in matters of faith increased instead of diminished, and men showed plainly that the more they were restrained the more vigorously would they protest and rebel.

(To be Continued.)

AN OLD SOLDIER'S STORY.

After U. S. Medical Men Fail Relief Comes from Canada.

The following letter tells the tale of one released from suffering, and needs no comment:—

Michigan Soldier's Home,
Hospital Ward A.,
GRAND RAPIDS, March 27, 1892.
Dr. Williams, Medicine Co.

GENTLEMEN,—I have your letter of the 24th, asking me what benefit Pink Pills for Pale People, and it gives me unbounded satisfaction to reply. Within ten days after I began taking Dr. Williams' Pink Pills, those terribly excruciating pains I had experienced in my limbs, heart,

stomach, back and head, began to leave me, becoming less severe and less frequent and before I had taken all of the second box they were gone. At times since I have experienced aches, but they are nothing compared to the pains I had formerly suffered. For months I could get no sleep or rest, only from the use of morphine, two, three and five times daily. Soon after I began taking the Pink Pills I discontinued the morphine and have taken it but once since, and I am now only taking my fourth box of the pills. Before I began taking Pink Pills I had no passage from my bowels except from the use of cathartics. Very soon after taking the pills my bowels moved regularly and naturally,—constipation was entirely gone. Previous to commencing the use of Pink Pills my urine was milky in color and after standing resembled a jelly substance. Now it is clear and perfectly natural, and shows no sediment whatever. I had lost the use of my legs and could not bear the weight of my body on them. By the use of Dr. Williams' Pink Pills and cold baths and rubbing with a crash towel prescribed with them, my limbs have steadily gained in health and strength until I can now bear my full weight upon them. I have been gaining slowly, but surely, ever since I began the use of the Pink Pills and am perfectly confident that I will be able to walk again and be comfortable, and this after doctoring for years with the best physicians and specialists who said my disease could not be cured but only relieved temporarily by the use of hypodermic injections of morphine. I would not do without Dr. Williams' Pink Pills under any circumstance, even though they cost ten times what they do, and I strongly recommend them to persons afflicted with locomotor ataxia, paralysis, kidney troubles, nervous diseases and impurities of the blood. I have recommended the Pink Pills to a number of old comrades, and in every instance they have proved beneficial, can I therefore do less than warmly recommend them to all who read this letter?

Yours very gratefully,

E. P. HAWLEY.

Pink Pills are a perfect blood builder and nerve restorer, curing such disease as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50cts. a box; or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Wil-