

Temperance Column.

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

[Concluded.]

But we need not go back three centuries for an instance of extreme measures defeating their own end. Our own Scott Act has had much the same effect. It has been on the statute books for fifteen years, and has been in force in some 67 counties and several cities, but after a fair trial all the cities and 35 of the counties have rejected it—not because the temperance sentiment decreased, but because men saw plainly that the Act did not accomplish what was intended. In the years 1884-5 it was carried in 39 places, in the seven years since then it has been carried in 8 only, and lost in 36. Sometimes its defeat is attributed to one cause, sometimes to another. But whatever the cause the result is always the same. This at first sight may be discouraging to temperance workers, but let us remember that we are fighting not for the Scott Act or for any other act, but for the cause of temperance, and if we cannot gain our ends one way we must try another, and to say we will have prohibition or nothing is foolish and unmanly and only playing into the hands of the enemy.

What we require for the work is vigorous concerted action of all temperance advocates, and this up to the present time we have been unable to obtain in Charlottetown. Certainly on great occasions mass meetings are held, but they do not appear to result in very much, and for the most part the *men* shirk any steady systematic work and leave it all to the *Women's Christian Temperance Union*. And all honor to that faithful band who, in the face of so much opposition, and despite so many difficulties, did such good honest work during the last year of the Scott Act, and are still laboring to effect what reforms they can. If the men were only as energetic as the women in this city, temperance matters would be in a much better state than they are at present.

Then, we must instil sound temperance principles into the minds of the young, and this ought to be done chiefly by parents; for no other teaching is likely to be so effective or lasting. Scientific temperance is now to be taught in our schools, and while this may prove an excellent aid to the teacher, I fear there is a danger of it displacing moral temperance. We must never forget that

the "glory of God" is the only true reason for temperance. We are temperate because we are sinful and therefore displeasing to God to be intemperate; and the person who is temperate only because he is afraid of injuring his internal mechanism is no nearer heaven than the drunkard is, for he abstains from entirely selfish motives, and selfishness has no place in God's kingdom. So let me raise a word of warning, lest the true reason for temperance become obscured. Teach scientific temperance by all means, but impress upon the scholars earnestly that our bodies are the temples of the Holy Ghost, and to injure them by intemperance, or for that matter any other form of gluttony or impurity, is to do dishonor to Almighty God.

But after all our organization and teaching at home, and at school, and at church much of the most important temperance work must be of a private and individual character, a question between priest and penitent—man and man—I am sometimes reproached for not being more active in temperance matters, and more than once it has been insinuated in the public press that I am in league with the liquor dealers. Well, our blessed Lord was called "a gluttonous man and a wine bibber, a friend of publicans and sinners, and I console myself with his warning: "It is enough for the disciple that he be as his Master and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Thank God, I can work for temperance and yet realize that liquor sellers have souls as valuable and dear to Jesus Christ as any other souls are. So I dare not for His sake repulse them or say "stand aside for I am holier than thou." And this I know, that if I did no temperance work I should have fewer unpleasant duties to perform, fewer prayers to say, less anxiety and more time to myself. But such work is not done on the platform or in the pulpit and, consequently, it is not heard of. If I speak to a man about drinking it is not likely that I am going to talk about it to his friends, or that he will speak about it. If I ask a boy to take the pledge it is more than probable that he will not even mention it to his mother, as she may not know that he requires it. If a person comes to me about intemperance, he knows that it is treated as any other sin and is not discussed with others.

In conclusion, let me remind you that prayer—more earnest prayer—is required if temperance is to be successful. We must ask God to "Deliver our land from the crying

sin of drunkenness whereby it is so grievously defiled. We must pray for the children that they may grow up temperate. We must pray for liquor sellers and for our fellow-workers. We must pray that we may keep Christian charity with all who differ from us, and do all for the "Greater glory of God." *Laus Deo.*

AN ANGLO-CANADIAN MIRACLE.

An Interesting Letter From Across the Atlantic.

Mr. James Ingram Relates the Story of His Sufferings and Release—Restored After the Best Doctors had Failed.

The fame of Dr. Williams' Pink Pills is not confined to Canada and the United States, but extends also across the Ocean, and from the mother land comes a letter from one who learned the value of this great remedy while in Canada, and who now, although thousands of miles away, gratefully acknowledges what Pink Pills have done for him after medical aid and all other remedies had failed. His letter cannot fail to bring hope to other sufferers as it assures them that in Dr. Williams' Pink Pills they may look for a cure even in cases pronounced by the most eminent medical specialists as incurable.

Rhiorderen Monmouthshire, Eng. }
Nov. 20th, 1891. }
To the Dr. Williams' Medicine Co.
Brockville, Canada.

Gentlemen,—It may surprise you to receive this letter from across the Ocean, but I would not be doing my duty did I not write to thank you for the noble medicine called Dr. Williams' Pink Pills for Pale People, and to let you know what they had done for me after four years suffering, and when all other medical aid had failed. My trouble occurred while in Canada, and I was treated by several doctors and in the Montreal General Hospital by Drs. Smith, Molson and Macdonell. I first felt the effects of the disease, which the doctors pronounced diabetes, in January, 1886. I used many remedies and tried numerous doctors, with the only result that I grew poorer in both health and pocket. At last in despair I went to the General Hospital for treatment, but the result was no better, and on the 30th of April, 1891, I left that institution a poor broken-hearted, downcast man, Dr. Macdonell having informed me that they had done all they could for me. I continued to live on in misery until about the middle of August, when I saw in *The Montreal Star* an article telling the story of a man who after spending hundreds of dollars, had tried Dr. Williams' Pink Pills, and found a cure. Drowning men, they say, will catch at a straw, and it would be impossible for me to express the gratitude I feel for the hope that man's story gave me. I at once bought a box of Dr. Williams' Pink Pills from Mr. R. Birks, druggist, on McGill street. Before I had

finished it I felt that Pink Pills were helping me, and I procured four more boxes. These almost restored me to health, and through the kindness of Mr. O'Brien of the harbor works, I was given a light job on the harbor wharf, and was again able to earn my living. I made up my mind however, to return to the land of my birth, and on the 5th of November, sailed for England. The passage was rough, and I caught cold, which set me back somewhat, but I am again regaining strength. I find that I cannot get the Pink Pills here and I want you to send me a supply, as under no circumstances would I be without them, and you may be sure I will gladly recommend them to my friends both here and elsewhere.

Yours gratefully,
JAMES INGRAM.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases 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 in 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 case of men they effect a radical cure in all cases arising from mental worry, over-work 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 50 cts. 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. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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