

placed prominently before its members, viz. :—

1. The promotion of habits of temperance.
2. The reformation of the intemperate.
3. The removal of the causes which lead to intemperance.

In view of the magnitude of the evil of intemperance Christian men and women are called upon to bestir themselves either to take part in temperance work, or else to support adequately this society which is formed to undertake the work. If missions to the heathen have a claim upon our sympathy, surely this work of suppressing intemperance (the fruitful source of half the crime, immorality, and irreligion in the land) ought not to be neglected.

Now, some persons have a rooted objection to total abstinence for a variety of reasons. We have no cause to quarrel with them, nor do we wish to overhear their conscientious scruples by any extreme advocacy of teetotalism. All we ask is that they will accord to total abstinents an equal right to use their liberty as teetotalers; and, if they are indisposed to aid our efforts, that they will not hinder us, either by open opposition, by cold indifference, or by their personal example.

It will thus be seen that the C. E. T. S. is comprehensive in its character. We appeal to all, because every congregation is a unit in the Church, and each individual is a member of the nation, and both Church and nation should have a strong interest in the temperance question. Of the three objects of the C. E. T. S., the first and third are within the reach of all our members, for all may help to promote habits of temperance, and to remove the causes of intemperance, by their personal exertion.

The second object is especially the aim of those who are total abstinents, for experience shows that this is the best, if not the only way, for reforming the intemperate. It is in these two ways—influencing public opinion, with a view to a change of habits and a change of laws, and in the reformation of the intemperate—that the success of the C. E. T. S. is seen.

So much for the C. E. T. S. Let us now glance at the remedy known as the "Gold Cure."

This remedy, I contend, is for a certain class who are so steeped in the liquor habit that it has almost become a disease with them, so much so, that their cure belongs rather to the medical fraternity than to their Christian brethren. Though I have known men, who,

"Strong in the Lord of Hosts
And in His mighty power;
Tread all the powers of darkness down,
And win the well-fought day."

And have crushed the liquor habit as effectually as ever the "Gold Cure" did. But—and it is a magnificent but—they have been men of character, and of very strong and deep religious convictions; men who believe in the Lord of Hosts, strong and mighty in battle! Therefore, I say that when men have not this strong spiritual character, and have failed to kill the habit by these means after many trials, and (we scarce know how our weaker brethren have toiled all night long and found nothing), then, let them take ad-

vantage of a cure that now numbers thousands of "graduates."

What does the "Gold Cure" profess to do? It is a treatment that destroys the thirst for intoxicating liquors, or, as the Institutes phrase it, "kills the desire for drink," so that if a man relapses and again becomes addicted to drink, he does so intentionally and with his eyes open to the dread consequences. This is not the place to go into the scientific diagnosis of the cure, suffice it to say that it is a valuable discovery that has rescued many a man and woman from the depths of degradation and given them a new life.

I have myself visited the "Evans Gold Cure Institute," and in an interesting interview with the courteous manager, found much to make me thankful for the good work this Institute is doing in Winnipeg. This cure claims to be superior to the "Keeley" cure in that not only do they kill the appetite, but their treatment seems to be successful in creating a nausea for this great curse. If space permitted, I could give extracts from letters written to the Evans Institute by prominent temperance people and leading citizens of Winnipeg. But, after all, "the proof of the pudding is in the eating," and when I can personally vouch for the permanent cure of men I have known to have been "drunken sots," through this treatment, it should awaken everyone to the benefit of such an institution. The mere fact that all prominent clergymen, temperance workers and citizens speak in testimony of its good work should be a sufficient guarantee to any readers of this article.

Much more might be said upon this interesting subject of temperance, for there are many more ways than these two of showing philanthropy, self-denial, temperance, and enthusiasm in the good cause. But we must reserve for another article further discussion upon this fertile topic.

I will conclude here with three remarks :—

(1). "Let every man be fully persuaded in his own mind." (2). "Let us each choose that form of temperance which will enable us to do our work best." (3). "If you do not like my way of dealing with this evil, then choose your own way; but for Heaven's sake do something for the suppression of intemperance."

A. SILVA WHITE.

Hon. Sec. of the Diocesan C. E. T. S.

"My Watch needs repair."

"My Gold Chain is wearing out."

"I wish to purchase a dainty birthday present for my darling."

"Where shall I go?"

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