

## Temperance Column.

### SELF-CONTROL, THE RULE OF LIFE.

BY E. BARNWELL COOK.

This great principle of self-control is the secret of the exercise of all Christian virtues, but especially so of Temperance and Chastity. For what is self-control than the possession of strength to resist temptation in whatever form it is presented to us? As a consequence of this truth, real happiness, which can only be experienced by good lives, must depend ultimately on the possession of the power of self-control.

From the cradle to the grave, throughout every hour of our lives, this power is so necessary to us, and is such a matter of daily experience, that it is with difficulty that we can at times detect its existence; and, more than this, there are many men who never, throughout their lives, recognize its value as the most important moral law.

By the side of the sleeping infant's bed this great idea is taught as well as in after years. The tiny forehead, rippled o'er by never a care; the sweet, half open mouth clothed in a happy smile; the gentle rise and fall of the miniature coverlet; all speak of unconscious bliss and peaceful happiness. But, when recalled, and when those fair visions of the unseen are faded from its eyes, the awakened babe gives voice to its human failings. In its ignorance it does not see, as old and experienced persons do, the folly of indulging its human passions, or the good gained by practising self-control; it does not know that, by restraining its disposition to vent its feelings by crying, it could once more fall into the happy condition which it now frets at having left.

It is not until after many years of training in the hard school of experience that it gradually comes to feel that self-control is the mistress of happiness. But, alas! this knowledge to many never comes. During the time that experience is teaching her sad lessons, they fall away, never to be reclaimed, or, when too late and at death's door, they look back on the mistakes of an ill-spent life.

Such is the condition of many of our countrymen with respect to the Temperance question; and these, not only members of the artisan and agricultural classes, but also farmers, employers, and men of education. They are not conscious of the value of self-control as a moral rule of life, that it gives to him who practises it perfect freedom; but they rather think that anything which acts in opposition to self-interferes with so-called individual freedom of will. They say, "If a man wishes to go without beer, let him do so, but they do not see why he should be coerced by others into Teetotalism. Their laborers are well able to care of themselves in that matter."

But the fact remains, whatever be the assertion, that not only can the labourers not take care of them-

selves, but even the employers are not without blame; and, further, that anyone of experience knows that it is conducive to the labourer's happiness to curb that "wish for beer." In this way they are mere babes with regard to this question of self-restraint, and it becomes the greatest duty of such Societies as the C. E. T. S. to prominently enforce its importance.

They do not know it as a duty, nor do they know it as the key of happiness and perfect freedom; and yet farmers and employers are unwilling to be taught themselves, or to allow their men's eyes to be opened by men of greater experience and ability than themselves.

It is an old saying that men can observe and judge other people better than themselves, and in this Temperance question it is also true that there are men who have time to pay attention to these grave moral questions, and who are in a position and able to advise their fellows.

At the present time there are hundreds of men who are daily becoming morally weaker and weaker, and, as a consequence, are unfit and ignorant of their duty to teach their children in youth the power and value of self-control. "Spare the rod and spoil the child" is as true now as then, but its truth cannot be read by men and women who are themselves self-indulgent, who do not themselves see that the use of the rod is not to work the vengeance of the parent, but to assist in controlling the child's human inclinations to give way to his every desire. In the vast agricultural work especially, which the C. E. T. S. has now vigorously undertaken, as well as in all other phases of Temperance work, there is a great need of pushing this principle of regarding the virtue of Temperance, not as a means of making men and women into ideally healthy animals, but as a means of curbing the human passions and of rendering men's lives as happy as possible. —Church of England Temperance Chronicle.

### A TRANSFORMED ISLAND.

On the 29th November ult. in S. Lat. 19° 50', E. Long. 169° 50', a vast table-like mass of hardened coral rose out of the blue Pacific to a height of 200 feet. On nearing it, we found that the cliffs bounding the shore are everywhere hollowed out by the continual action of the sea into an endless series of curious caverns, the roof supported by pillars. Far above, here and there, neatly plastered cottages peeped out of groves of bananas and sugarcane. At considerable intervals, as we coasted round, villages revealed themselves. Forests of cocoa-palms abounded. This was the veritable Savage Island, discovered by Captain Cook in 1774, and so named because the gallant navigator and his followers were, without provocation, attacked by the natives "with the ferocity of wild boars." Savage Island is thirty-three miles in circuit, with a population of upwards of 5,000, gathered into nine settlements. Each village has its

own Church, school-house, native Pastor and manse. The Rev. F. E. Lawes, not long returned from a visit to England, superintends the whole, trains an indigenous Ministry, and prints for his flock. We landed at Alofi, the residence of their missionary, which is literally "a city set on a hill." The village is beautifully kept in order. The natives are of a light brown colour, active, polite, and well-dressed. We found ourselves opposite a spacious school-house, the walls of which are well-furnished with Scripture scenery etc. Next stands Mr. Lawes' airy and pleasant home a model of neatness and comfort. The open roof is a beautiful piece of native workmanship; the thatch is the leaf of the sugar-cane. I was glad again to meet Mr. and Mrs. Lawes and their fine healthy children. A sprinkling of gray hairs testifies to long years spent amongst these Islanders. In 1860 the Rev. W. G. Lawes settled down on this interesting island as their first missionary. Seven years afterwards he was joined by his brother, the present missionary. As the result of their toil, aided by native evangelists, the entire population attend the various means of grace, observe the Sabbath, and for the most part read fluently the New Testament and Psalms translated into their own tongue by the Brothers Lawes. Upwards of 1,800 are communicants. These converts give liberally towards the extension of the Saviour's kingdom; for, after paying the salaries of nine native pastors, nearly £400 was put into the hands of our Captain as a free contribution to the London Missionary Society. Moreover, it is a Teetotal island. They cultivate cotton, fungus, copra, and arrowroot. In 1874 the elder Mr. Lawes went to labour in New Guinea. Many of his converts gladly followed to assist him in preaching the Gospel to the Papuans. To fill up gaps in that brave little band, too volunteers with their wives go on with us to Port Moresby. How true are the words of the prophet, "The isles shall wait for His law" (Isa. xiii. 4). This was my fourth visit to Savage Island. As time pressed after getting a hurried bath in a deep stalactite cavern, we went on board, thanking God for the blessing evidently resting upon the labours of two brothers on this once "Savage" Island.—William Wyatt Gill, B.A., in the "Sunday at Home."

THE *Orillia Packet* (Ont.) says: During the last generation French gin-drinking has increased so much that the consumption is now about twelve pints per head, being greater than in England. Is this a proof that sobriety is the rule in wine countries? In Russia drunkenness prevails most during the church festivals. Miss Bird, the traveller, says drunkenness is one of the greatest vices of Japan, and yet the country is not one quarter so intemperate as England. In Holland laborers are paid partly in drink, and one and a half pints of gin is the very smallest allowance per day. In Belgium the consumption per head per annum of the whole population is 13½ pints of brandy.

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