TEMPERANCE TALK

The Bishop of Muron Discusses the Liquo

At a meeting of the Ascension branch of the Church of England Temperance Society held recently in Toronto, the Bishop of Huron delivered an add ress and the eloquence which marked it evoked frequent and hearty applause. Rev. A. G. Baldwin, president of the association, occupied the chair, and in introducing the bishop said he had to correct a slight error that had crept into rect a slight error that had crept into the morning papers. It was stated that their meeting that evening was in connection with the jubilee meetings. That was a mistake, because this was their ordinary monthly meeting, and would have been held on Monday evening under any circumstances apart from the jubilee services. The labors and efforts of the bishop in the noble cause of temperance were, he thought, well known to every Christian man and woman throughout the length and breadth of the Dominion of Canada—(applause)—and he required

(Applause.) There are a great many people who say that

THEY ARE MODERATE DRINKERS,
and when I hear this stated I do not deny that they are. You cannot say that they are any railing charge against them; but I wish to say a few words to all moderate drinkers. Unconsciously, they are often the cause of bringing others to hopeless ruin. It is from the ranks of the moderate drinkers that the excessive drinker is drafted. of Canada—(applause)—and he required no formal introduction.

The Bishop of Huron, who was received with great cordiality, said: The subject before us is that of temperance. It is one of those subjects the vast importance of which we can never ignore. It is a greater question than that of re-presentation by population; it is a greater question than any political one which is agitating the country at the present time; it is a question that comes into the homes earnest action. I would just ask you to steathily, but it is just like

THAT LITTLE WEED that grows in the masonry of some great building. You will not notice it at first, but as it grows it expands, it loosens the masonry, and finally separates the stones altogether. And when we look at this altogether. And when we look at this growing, terrible power the question that presents itself is what is to be done, or can anything be done? One powerful lecturer described the effect as follows: Supposing, he said, that there went over the country a telegram that one of the Allan steamers had atruck upon a rock. Allan steamers had struck upon a rock in the Gulf of St. Lawrence, and every person on board was lost, there would be Are the sons and daughters of our naperson on board was lost, there would be mourning all over the country. But supposing the next week a similar accident occurred, and a second ship struck, and a second cargo of human lives was lost, and then a third and a fourth, and he said the whole country would rise and say, "Let us remove the rock; let us get the rock that is ruining our steamers, which is killing our people; whatever dynamite can do let us do it. Let us bloom up the rock." There is another rock, and there are the sons and daughters of our national daughters of our national daughters of our nation to be saved, or is the liquor traffic to be preserved as the one great palladium traffic is built up, it is supported, it is sustained, buttressed by all kinds of leg islation. I wish to say that the way to deal with it is to deal with the community at large. Sometimes people said that they found fault with this Act or that Act. I wish to say that when the nation is aroused it will that rock is intemperance, and there are that when the nation is aroused it will many noble-hearted men and women chart have struck upon that rock, and I wish to state distinctly that the princihave foundered fathoms deep. When I say noble-hearted men there is not a profession which this sin of intemperance has not invaded. It has invaded the

has not invaded. It has invaded the ranks of the cicrgy, the bench; invaded all classes and grades of people. There is hardly a rich or poor house but twha we can see some proofs of the power of strong drink, and the question presents itses:—can anything be done, is anything today possible? What can be done by the church, by the community, by earnest Christian men and women? Are time the temperance sentiment throughwe to sit down with folded arms and say out the land would be such that no legisthat we admit the evil is great, we admit that the sorrows produced are many, but the question is a grand impossibility to us? It is to be left to its unhindered course—it must be allowed to ravage and kill. I do not think that is the answer that should be given, nor do you. I think there is a great deal that may be done, and I propose spending this evening in considering this matter. In looking at this great question we are to consider always this great truth that however ed in the great work of temperance re er always this great truth, that however ed in the great work of temperance re much sin may abound grace can much more abound; that there is no power so tremendously strong but that the grace of God can overcome. A man may be beyond kope." No one was beyond placed in the world exposed to temptations fierce and impetuous, but we are here as ministers of the Gospel to say brute. He would be beyond hope if that there is grace sufficient, and that there is no physical abysmal depth of human iniquity from which Christ can-not rescue man. There is no passion in the human heart

SO DARK, SO MALIGNANT, so terrible in its action, but what the Lord Jesus Christ can overcome it, and through the secretions of the bowels, kidneys and skin, B. B. B. cleanses, opens and regulates these natural outhend. If we were in a house which caught fire, I suppose that the instinct of self-preservation would be sufficiently strong to make the people move toward the door. It would be a matter of personal work; and the first great truth that I wish to bring before you is this, that in handling the question of intemper-ance, what are we willing to do personance, what are we willing to do personally? Now, I put this to Christian men and Christian women—"What are we willing to do personally?" You know there are people who may affect enthusiasm, and may say they are always deploring the evils of intemperance, and so far they were in the right course, but we wish to come a little closer. What are you willing to do yourself? Are you willing to become total abstainers for the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil you so freshed to the sake of impeding the evil so the sake of impeding the e sake of impeding the svil you so fre-quently deplore? There is very little believe in carrying over goods unuse in sayin; that they object to the evils of intemperance unless they are willing to make some kind of sacrifice. A man may say, I have the liberty to drink and use wine as long as I do not abuse it, and therefore I choose to use the liberty and take the drink. Now, I wish to say that the tree is a kicker law that the that there is a higher law than that, Being anxious to keep up with which says that we will eat no meat nor the times I have just put in a use no drink if thereby we cause a brother to offend. There is the power of example, there is the power which God has given to us to deny ourselves for the sake of others, and I ask each one who says that he deplorer the evils of intem-perance, and at the same time allows himself the use of intoxicating stimu-

lants, we feel that he is acting inconsistently. I would say that St. Paul was a moble example of self-denying zeal, and I would say the Christian stand is the that for the sake of Christ's glory, for the sake of the sake of setting good example, for the sake of spreading that true, and pure, and laud table spirit of self-denying labor, he would touch nothing, he would eat nothing, he would drink nothing, in order that he might not make a brother to offend.

(Applause.) There are a great many people who say that

from the ranks of the moderate drinkers that the excessive drinker is drafted. The Bushop here drew a strong and realistic picture of the drunkard standing till the dram shop was opened, every trace of freshness gone, the eyes sunk, the face emaciated, the body bent, the clothes in tatters, and the poor creature shivering in the cold and biting blast. You, he continued, who are moderate drinkers, I would say to you 'solembly : Remember that you are responsible for Remember that you are responsible for the influence you exert, and that you are ti is a question that comes into the homes of families; it is a question that affects the happiness of the people at large; it affects all religions; it affects all parts of our fair Dominion; it is the one great terrible question that ought to be examined, and ought to be made a matter of any out against the great tide, and towards fighting the battle. (Applause.) I do not say that you will succeed in everything. I do not wish to say that you are to consider where your influence you exert, and that you are to consider where your influence you exert, and that you are to consider where your influence you exert, and that you are to consider where your influence you exert, and that you are to consider where your influence you exert, and that you are to consider where your influence tends. If you, yourselves, become total abstaint the property of the influence you exert, and that you are to consider where your influence tends. If you, yourselves, become total abstaint the influence you exert, and that you are to consider where your influence tends. If you, yourselves, become total abstaint the influence you exert, and that you are to consider where your influence you exert, and that you are to consider where your influence you exert, and that you exert the influence you exert you exert the influence you exert

comes to cits victims as stealthily as the petals fall from the full-blown rose; it creeps into him at first silently and stealthily, but it is just like mational standpoint. There are a great many people that find fault with the dis-tillers, that find fault with the taverns that find fault with the public vendors of liquor, but I wish to say that the tav-erus at d distillers and manufacturers are

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ection with the chu des Anges. Mr Giband was a most outspoken in abuses or evils had a is manly words will connection with man on the evils of the lie devoted the whole o est service of his mir

Eapepsia is derive and means a conditi ion. This condition by those who use I ters, the only guara all forms of dyspe iliousness, rheumat blood diseases. STIX mends Glass ery, etc.

For the Br

Nowadays the trav noticeable garment. worn out in the proce out becoming in a m Pains should be tak choose a well adapte fitting one; the skirt convenient for walkir sufficiently ample to that does not show d shade that does not observation. Weight heavy foundations, fatigue in walking ex prising how such triff making of a dress will to the wearer or the worn at home in sprin tweed or homespun c admits of being worn bodice of dress, but loose drapery. A take little room and pearance to the c stwish one for table looks well. A is convenient either in railways, or to act couple of pairs of corviceable soled boots for

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