

Temperance Column.

AT HOME.

St. Peter's, Toronto.—The last and most successful of the meetings of St. Peter's Church of England Temperance Society was held on Monday evening, the 5th inst., in the school-house of the church. Mr. Herbert Mason occupied the chair, and after opening the meeting with a few well-chosen remarks, called upon Mr. R. McLean to address the meeting. Mr. N. W. Hoyles followed with another address, Mr. C. C. Owen gave an account of the Band of Hope work, and Mr. Caldecott closed with an earnest appeal to the members to continue faithful to their obligations as members of a temperance society. During the evening the "Willing Workers" gave, in their usual charming manner, a number of choruses, and also distributed a liberal provision of tea and cakes, which was evidently highly appreciated by the audience. A number of new members joined the society. Archdeacon Boddy closed the meeting with the Benediction.

Goderich.—The local branch of the Church of England Temperance Society gave its regular monthly public meeting and entertainment in St. George's school-house on Monday evening, the 5th inst. The building was full to overflowing, many having to stand. A hymn having been sung, and prayer offered by Rev. T. M. Campbell, the programme was entered upon. Some who had been expected to take part were unavoidably prevented. All those who took part, however, performed their parts in a manner reflecting great credit upon themselves, and they certainly deserve the special thanks of the members of the society to whom they had so cheerfully given their services. A new feature in these entertainments was the singing of some of the melodies of the Jubilee Singers by a quintette composed of Messrs. Simmons, Angus, Hyslop, Pridham and Bickle. This drew forth expressions of admiration on all sides, and the society hopes again to be favored by these gentlemen in a similar way. Thomas Angus was exceedingly amusing in his reading, entitled "The Yankee Orange," which provoked repeated bursts of laughter. The address fell to the share of Rev. W. Johnson. The subject taken up was collected from a lecture delivered by Canon Farrar on total abstinence, with whose views the rev. gentleman said he fully coincided. The address was full of weighty and clearly put facts, which, coming from such a source, it would not be very easy to successfully controvert.

ABROAD.

Archbishop Trench, whose death has called forth so many tributes of esteem, gave considerable help to the founding of the Church of Ireland Temperance Society. It may not be out of place to recall that, in his *Study of Words*, in the lecture dealing with "the morality

of words," the Archbishop wrote: "Use and custom soon dim our eyes in such matters as these; else we should be deeply struck by a familiar instance of this falsehood in names, one which, perhaps, has never struck us at all—I mean the profane appropriation of 'Eau de Vie' (water of Life), a name borrowed from some of the Saviour's most precious promises (John iv. 14; Rev. xxii. 17), to a drink which the untutored savage, with a truer instinct, has named 'fire-water,' which, sad to say, is known in Tahiti as 'British water,' and which has proved for thousands and tens of thousands, in every clime, not 'water of life,' but the fruitful source of disease, crime, and madness, bringing forth first these, and when these are finished, bringing forth death. There is a blasphemous irony in this appropriation of the language of Heaven to that which, not indeed in its use, but too frequent abuse, is the instrument of hell, that is almost without a parallel."

An Anti-Treating Bill has passed one Branch of the Washington Territory Legislature. It prohibits any person from treating or entertaining "gratuitously any other person or persons to or with spirituous or malt liquors, wine or cider, or any other beverage whatever, in any public bar-room, saloon, beer-hall, or grocery in this Territory, or in any public place of resort or amusement." The penalty is a fine of not less than 2 dols. nor more than 25 dols., or imprisonment not less than twenty days, or both.

There are two temperance measures of importance pending in the United States Senate. One is the Bill of Senator Colquitt, to give the District of Columbia the right to vote on prohibition. This has not yet been reported from the committee to which it was referred. The other is Senator Colquitt's bill to prohibit saloons within one mile of the Soldiers Home grounds in the District of Columbia.

The National Temperance League is arranging for a great Colonial Temperance demonstration in July in connection with the Colonial and Indian Exhibition to be held in London. There will be a Festival Service in Westminster Abbey, on Monday evening, the 12th, when the Sermon will be preached by the Bishop of London, and a large choir of Abstainers will lead the singing, under the direction of Mr. J. A. Birch, Gentleman of H. M. Chapels Royal. On Tuesday there will be a reception of Colonial Temperance workers at the Crystal Palace Fete, Dr. B. W. Richardson, F.R.S., in the chair; and on Wednesday, Thursday, and Friday, conferences in Prince's Hall, presided over by Archdeacon Farrar and Archbishop Manning. Papers will be read giving an account of the position of the Temperance movement in the Queen's Colonial possessions. No doubt many Colonial workers will take the opportunity of coming over to the mother-land in connection with these important meetings.

If there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made; one way is for a committee to go over the large territory of the parish, with weary feet from door to door, and after failures here and there, from the absence of the persons, and after the labor of repeated visits, to collect the little sums, leaving on the persons contributing, the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each person to be his own committee, and to bring his offering or stipulated sum voluntarily and without any intervening agency—do it scrupulously as a Christian act—and enjoying the consciousness of having done a right thing and having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors; and inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it is that which fosters and encourages the best spirit.—*Exchange.*

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