

**Temperance Column.**

**TEMPERANCE TALKS**

**II. The Effectual Remedy.**

By the Rev. CHARLES BULLOCK, B.D., author of "The Temperance Witness Box," &c.

(CONTINUED.)

I think this is the meaning of the text, and I want you to keep it in mind, whilst I say a few words of the gigantic evil of Intemperance in our land. Of course it must be only a glance.

The best authorities assure us that the Drink—not "drink," that is God's gift to bless, for "every creature of God is good,"—but the Drink, man's invention, causes directly or indirectly about 128,000 needless deaths per annum in Great Britain. We cannot grasp even in thought the number: but let us picture to ourselves one death from *delirium tremens*, and then let us thank God for the "severity" of Christ's word applied in loving faithfulness to Intemperance as its cause: "Cut it off and cast it from thee."

Or again, let us go into the court of Justice. Judges are careful as to what they say: they are not prone to exaggerate. One of them tells us: "Men go into public-house respectable and respected, and come out felons." Another says: "Almost all the crimes that disgrace our country are attributable to the fatal propensity to drink." Another says: "Nineteen-twentieths of the crimes in this country (Ireland) arise from Intemperance." But let us look at a single criminal as an example of the rest. He placed himself in an hour of "indiscretion" in the power of the demon Intemperance: he took one glass beyond the safe glass—only one; his hand is now imbrued in blood! His stricken parents will never lift their heads again. Oh that he had heard, and heeded, and acted in time, upon the Saviour's uncompromising counsel, "Cut off the right hand," the hand now imbrued in blood, "and cast it from thee!"

We might change the scene again to the Union, the Reformatory, or the Lunatic Asylum. Why, we might almost close them all, if we could cut off "the right hand" of the National Intemperance which mainly fills them! Temperance, Total Abstinence, is not only the pledge of home prosperity and comfort, but it is the economy of the nation. I know it is said, our great brewers pay largely to our revenue. Yes, brethren, but how is the revenue thus received spent? Does the expenditure, otherwise for the most part needless, on goals, and police,

and lunatic asylums, represent a gain to the community? And above all, can it in any measure rectify the moral injury done by the drink? "I tell you," said the late Mr. Roebuck,—no partisan of the Total Abstinence movement—"I tell you from my own experience that there is nothing which so militates against the glory of this country as this terrible passion for drink, which raises the revenue—but which debases my country." Something like £40,000,000 represents the duties levied yearly upon spirits, wine, malt, and tobacco. The *Echo*—not a temperance organ—asks: "Taking the duty only as a fraction of the outlay, what are we to expect from the devotion of so much of the earnings of the British people to intoxicating liquors, except crime, pauperism, and poverty?"

The late Mr. Charles Buxton, himself a brewer, said not a word too many or too strong, when he testified "The great struggle, just now going on between the schools, free libraries and the churches of the land, upon the one hand, and the drink traffic on the other, is nothing more nor less than that part of the great struggle which is being waged between heaven and hell!"

What stirring lessons are often taught by children to their parents and elder friends. A clergyman received a good lesson once from his little son. They were climbing a mountain side, and his boy called out, "Take the safe path, father. I'm coming after you." Surely this speaks to all of opportunities for example not to be neglected.


Organists and choristers have just given their testimony in the *Popular Medical Monthly* as to the value of total abstinence as an aid to their work. Mr. Lennox Browne, although not a pledged abstainer, says that he avoids alcoholic stimulants because they are pernicious to him from a professional point of view. Mr. Crow, organist of Ripon Cathedral, says he has given up alcoholic drinks because he could not do his work with them. Mr. Fred Evans, lay clerk at Gloucester Cathedral, says that when he took stimulants he could not stand nearly the same amount of singing as he can now without their aid.

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