

## Temperance Column.

### TWENTY-FOURTH ANNIVERSARY OF THE C.E.T.S.

Sermon at St. Paul's Cathedral by  
Rev. Canon Lloyd, Vicar of New-  
castle.—Continued.

And, indeed, the other ways are so manifold, that there are possibilities open for everyone who is earnest-minded on every hand. The helping on the work by liberal contribution, the putting down the drinking customs still popular amongst many sections of our society. The providing counter-attractions to the many temptations which on every side invite to sin; and numberless other ways will suggest themselves to those who may not feel called to give up the use of that which apparently has done them no harm. This evil, brethren, differs from many others in that it is an open one, easily detected, and therefore more easily to grapple with; one, the cause of which can be directly traced, and therefore can be directly prevented. But, brethren, we may now shut our eyes whilst the prevention of one form of evil seems within our grasp, and engrosses our energies, that others more deadly, because more subtle lie almost untouched, and yet are sapping the very life blood of our people and ruining the bodies, souls, and spirits of thousands quite as surely, if not so palpably, as strong drink. Society was startled not long ago, and public meetings were held, and attention was drawn to details, which either disgusted or demoralised those who heard them. And resolutions were passed by enthusiastic audiences to take measures of reformation in the so-called "criminal classes." Has it led to anything else? Will the thoughts of such facts set so-called "fashionable society" thinking of how it can amend its own ways and doings? Ah, brethren, when we get to look at sin as sin in God's sight, and not simply as it affects ourselves or even our neighbours, then, and not till then, will the standard of social purity be effectually raised. Where do we find in God's Word the distinction which society draws between crime and vice? If a man oversteps the bounds of the law, he becomes a criminal, and the moment he becomes a criminal fashionable society will exclude him from its select circles! For every criminal thus excluded there are scores of men and women leading vicious lives, who are welcomed into the drawing-rooms and ball-rooms of society: introduced to its daughters, admitted into its intimacy. It looks on the criminal as a sinner and outcast, whilst it finds room and excuse for the vicious. If, as a result of the late proceedings, England would be penitent before she is indignant, there might be some better hope of raising our standard of social purity nearer to God's standard! I have mentioned this sin of impurity in conjunction with the indulgence in strong drink, be-

cause the two are so closely connected. It is hard to say which is the parent of the other. Certainly in dealing with either we should not lose sight of its near relation. Schemes have been started for the prevention of crime; and laws passed for the restraint of crime. We may multiply our agencies a hundredfold. We may start fresh schemes. We may pass new laws; but by none of these can we touch the root of the matter. Until we reach the heart we cannot reach the root. Teach our children to believe in the sanctity of their bodies, as being the handiwork of the great Creator. Teach them that in their baptism they were chosen from the great outer circle, and brought into a closer fellowship with God the Father, Son, and Holy Ghost. That in their baptism they were made members of Christ, children of God, inheritors of the kingdom of heaven; and that that by virtue of this their bodies became the temples of the Holy Ghost, who lives in them, and will, if they will make them holy. And this is what we mean, brethren, is it not, by a Church of England Temperance Society? A society existing for the purpose of following the footsteps of our Great Redeemer in going out as He did to seek the lost sheep, if by any means we may bring them back to the fold. And, again, for the purpose of carrying out the commission left to His Church to feed the lambs of His flock, and care for them so well that they may never want to stray. This is our work. Not an easy one; full of discouragements; full of seeming failures. Tempted we are often to give up. To get impatient at stupid opposition. To fret against unreasoning prejudice. To be disheartened at so little seeming progress. But one thing we may be certain—that the work we have in hand is a work which is pleasing to God—a work on God's side against sin. If we faint not the victory must be ours. "This is the victory that overcometh the world, even our faith." What was it, brethren, that enabled the great Apostle of the Gentiles to persevere with his life's work amidst opposition and discouragements, by the side of which ours are as nothing? What was it that enabled timid women and little children in the days of old to calmly meet death in its most terrible forms? They knew that He sitteth above the water-floods! Faith in our Lord's resurrection will take us by the hand and introduce to that other world behind the veil whither He has gone, and where now He lives, ordering the course of the world He made; watching over and caring for the nations who own His Name and obey His laws; loving and ruling the Church which He purchased with His precious blood; and preparing all in ways unknown to and unsuspected by us for the day of His Great appearing. Remember, brethren, that the work in our hands. The issue is in His. Blessed is that servant whom His Lord when He cometh shall find watching at his own post working in his Lord's field,

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