

TEMPERANCE COLUMN.

THE BISHOP OF LONDON ON "TEMPERANCE."

Addressing a meeting at Eton College on the 3rd April, the Bishop of London delivered one of those clear, earnest and well argued addresses for which he is so famous. He said that he very often had to address meetings on this subject of temperance, and sometimes it seemed to him as if there was nothing more to be said than had been said so often already. But it took a good deal of repetition before all the truth which underlay the temperance movement was fairly accepted by everybody, and it was of use therefore to have the very same arguments presented from different points of view, and sometimes a good deal was gained by listening to a speaker whom they had not heard before. He was glad therefore to have opportunities, whenever he could by any possibility get the time, of pressing upon all his fellow subjects, and upon all his fellow Christians, the great importance of this temperance work. The purpose of those interested in the temperance movement was to help one another. A very terrible mischief was going on. It was causing most dreadful distress and misery of all kinds, and it was the parent of every kind of crime and disease, and they did not see any means of getting rid of this mischief other than that of persuading their fellow-countrymen to withdraw themselves from this fatal indulgence. This was the very purpose of such meetings as the one they were now holding, and he would like to put before them the considerations that moved himself—and, he supposed, had moved a great many others—to join in support of the temperance cause; to join in it not merely as approving of the movement generally, not merely with a desire to do a certain proportion of the work, but also desiring, as far as his own influence and example could extend, to persuade people to give up intoxicating liquors altogether. He had been for some years a total abstainer, and he never missed the opportunity of putting before all those whom he could reach the immense value of total abstinence. But at the same time, he did not at all press upon any man to adopt total abstinence on the ground that it is wicked to drink intoxicating liquors.

The wickedness no doubt consists in drinking them to excess; and he was quite willing to admit at once that there was no sin in partaking of such liquors, provided the partaking of them is kept under due control—does not go beyond reasonable bounds; and he was, therefore, a very hearty supporter of the Double Basis of the C.E.T.S. In spiritual and moral matters they could not benefit one another except at the cost of some amount of personal self-sacrifice, and he did not know a more mischievous mistake than that which obtained, especially among well-to-

do people who had got money to spare, and who thought they could help those in need by giving them money without taking any personal trouble. But whilst holding this view, he stoutly maintained a right to tell another what his personal self-sacrifice ought to be; they could not prescribe for another man's conscience. They might preach to him very earnestly that, if he wanted to benefit his fellow creatures, he must sacrifice himself, and really give something which cost him labour and time and trouble; and that he must give his heart to it if he was to do any good. This they might say, but in what way he should do it they could not say; they must leave it to his own conscience. It was on that footing he himself always argued the question. He did not prescribe to any man what he should do to help his fellow men in this matter, but he told him what he did himself, and, if the man did not care to try it, he certainly should not think the worse of him, although he should think the man had made a mistake. (Laughter). Nor would he refuse to co-operate with the man as far as the man was willing to co-operate with him.

(To be Continued.)

Much might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily recreation. If, we always saw the world, we might grow weary of it. If a third of life were not spent in unconsciousness, the rest might become tedious. God is thus all the while presenting the cup of life afresh to our lips. Thus after a night of peaceful sleep we behold the world as new and fresh and wonderful as it was on the first morning of creation when God pronounced it "very good." And sleep itself has a divine alchemy that gives us to ourselves with our primitive energy of body and mind. The days are not mere repetitions of themselves; to-morrow will have another meaning; I shall come to it with larger vision than I have to-day.—T. T. Munger.

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