THE CHURCH GUARDIAN.

Temperance Column.

CANONELLISON ON THE DAUL BASIS.—Continued.

You have better health-I am speaking here of my own exper--ience-clearer intellectual, clearer moral perceptions, more money to spend in the service of God, and, above all, the opportunities of taking your place side by side with your tempted brother, of taking stumbling blocks out of his way, and leading, not urging, those who have fallen, in their upward course. This is your experience. And so long as you place it before your brother-man with the full recognition that these are debateable points, that he has the same right to his opinion upon them that you have to yours, and that, therefore, you are not to judge him if he comes to a different conclusion, you are not only within your right, but, on the principle of doing to others as you would be done by, you are almost bound to such a course. (Applause.) I cannot con-ceive the case of a Christian man having found the remedy for a prevalent disease and not endea-vouring to spread it far and wide among others. But once transgress this tolerant attitude-let it once appear that you are reflecting on the tomporate man's habits, that you are assuming for yourself the higher level of Christian practice, and putting him upon the lowersay anything which would either hold him up to ridicule, or would put him in the wrong before his audience...and at anything audience-and at every step you are violating some distinct law of the Gospel—you are violating the law of Christian liberty; you are violating the law of Christian charity; you are violating the law of Christian humility; you are creating a new sect of Christian Pharisees, whose orthodoxy is to consist not in the making broad of phylacteries, but in making a new distinction between clean and unclean, in bringing back the old "Touch not, taste not, handle not," which belongs to a system long passed away. Nay, more. You are defeating the very object which you have in view. For one whom you may win by your audacity there are ten whom you will repel by your extravagance. (Hear, hear.) I remember on one occas-sion sitting for half an hour in shame and humiliation of mind while a very clever speaker was gibbeting a brother man who had given his own reasons, modestly and inoffensively, why he would prefer to work as a Temperate man rather than as an Abstainer, in the great work of Temperance reform. The result was to my certain knowledge that the whole work of Temperance reform was thrown back in that locality for another three years.

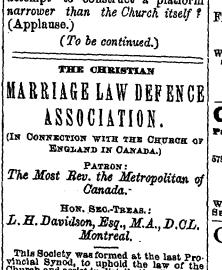
I have spoken now of two main heads of the subject in which the Gospel of our Lord Jesus Christ is to accompany us in every step of our progress. There is just one other, not a whit less important.

Suppose that your brother man, a Christian man, serving Christ

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and acceptable of God, is, after all unconvinced by your reasoning, that he says, "I desire like yourself to take up this great question of Temperance Reform ; I can go all lengths with yon, save and except in this question of Total Abstinence"—are you to separate yourself from him? Are you to say, "Stand aside, if you cannot work in my way there is an end of working together." Just think of the infinite folly of such a course. (Hear, hear.) Look at this great subject of Temperance Reform, how vast it is in its proportions. In an old country like this, where for four or five hundred years, strong drink in one shape or another, has been fastening its hold upon the people-think what a concurrence of causes there is to bring about Intemperance. Look at the social causes-the custom of treating, of supplying strong d ink on all festive occasions. Look at the legislative causes, the bad laws which have been the growth of conturies, which have need to be changed, the public opinion which has to be formed to make this posrible. Again, what counteractive agencies there are that have to be supplied to undermine the attrac-tions of the public house-the better places of resort for the working men, the parer recreations, the more wholesome unintoxicating more wholesome unintoxicating drinks, the safer, sounder, benefit clubs to be founded, with other meeting places than the public-house. How are you going to effect all this, if not by union of the opposing forces? Where is the money to come from? Where is the personal bala? But above is the personal help? But, above all, look at the true character of the forces engaged. On the one side Satan and his hosts entrenched in this masterpiece of temptation, on the other the powers of the un-seen Kingdom of Christ, to be brought down into the conflict by the prayer of faith, and, above all, by united prayer and intercession. How are you to obtain this if you are tied down to your own narrow Shibboleth of Total Abstinence? The work in which you are engaged remember, is one of national reform -on, if any, in which the National Church must put itself at the head. And if the Church of Christ in England, is to take up the work at what business have you to all. attempt to construct a platform narrower than the Church itself? (To be continued.)



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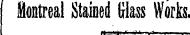
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14