

Temperance Column.

BARON POLLOCK ON TEMPERANCE.

The Hon. Baron Pollock speaking at a meeting of the Putney Branch of the C.E.T.S. lately said: I congratulate the members of the Putney Church of England Temperance Society on the progress made since the last time I addressed you (about a year ago). There is much to be thankful for, but above all other kinds of work, Temperance is a work on which you cannot rest and be satisfied. (Applause.) You must not rest until you have done more than as yet you have accomplished. Temperance work as opposed to Intemperance is a very solemn work, and before all things in this world, as solemn as could be put before any one. You must remember, however, that it has its cheerful side, and it is by bringing the cheerful side before those who are in need of encouragement that you may hope to render effectual help to them. It is not of so much use to tell people of the sin of intemperance, as it is to put before them cheerfulness, and blessings which attend a temperate life—(cheers)—and which is in accordance with the will of Almighty God. Therefore it is better and wiser to lead the fallen away from the besetting and ruinous misery brought on by habits of Intemperance, by kindness. Their zealous and energetic Secretary, Mr. James Wilcox, would read the annual report, after which two rev. gentlemen—one, Canon Barker, well known in all Temperance circles (cheers), and the other, the Rev. Canon Leigh (cheers), came down from London to help them—would address them. He would not say they had come to the "little village" of Putney—because Putney long since had ceased to be a village—but to their own town of Putney to help them in the progress of the Temperance cause. (Loud cheers.)

Mr. Wilcox, Hon. Secretary, proceeded to read the annual report, which showed that the Society was in a most flourishing condition. The most encouraging item which it contained was: "That the Society were 230 strong; the parish was divided into five parts, and each of these parts was supervised by a warden, and no less than 34 members rendered valuable aid." At the conclusion of the reading Mr. Wilcox resumed his seat amid loud applause.

The Rev. Canon Leigh said in the course of a speech of some length, that when the business of Sir Arthur Guinness & Co. was put up for sale, the application for shares amounted to £120,000,000 in value. He did not mix with the upper classes (himself) but with the lower. (Cheers.) He was informed that oven ladies (?) actually pawned their jewels and other valuables to raise money for shares in Guinness's firm. Those ladies were very much like the Israelitish woman at Mount Sinai who melted her jewels in order to make a golden calf. At a dinner party

not long since a respectable old lady sat on his right. A gentleman who was sitting at the same table, stretched across and asked her if she had succeeded in getting any of Guinness's Shares? He also said, "You could not get them, there was a 'ring,' and it was a very 'close' affair." Nearly at every dinner table this sort of thing went on. Was it not a disgrace to this nation that respectable gentlemen and ladies (good Christians) should be ready to make any sacrifice—not that they might promote the Gospel of our Lord Jesus Christ—but that somehow or other they might get hold of a share in a brewery? He then remarked what drink was doing abroad, and after its introduction he might say the missionary was powerless. This was a sad thing to think of. They called themselves "a chosen people"—"the light of the world!" But what had they done? They introduced that which was poison, and on all sides they had testimony of the degradation of the natives simply through the drink which was introduced by Englishmen. He said the money spent on mission work was on an average £1,000,000 per annum, whilst £126,000,000 was spent on drink. Was it not a shame, therefore, that Christian England should spend on a ruinous luxury 126 times as much as on the extension of the kingdom of Jesus Christ. He urged that in their grand Society they should have "system." He would not abuse the publican, for he had pity for him, but he was often disposed to speak in strong terms against the manufacturers of strong drink. The publicans and their families shared in the suffering to which their occupation exposed them.

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