

Temperance Column.

ARCHDEACON WATKINS ON DRUNKENNESS.

A special service was recently held in Beverley Minster, in connection with the C. E. T. S. An impressive sermon was preached by the Ven. Archdeacon Watkins, D.D., of Durham, to an attentive audience. The preacher took for his text Ephesians v. 18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." He said: I am asked, brethren, to address you as a gathering of members of the C. E. T. S., that is, a body of women and men banded together in the presence of a common foe, and pledged together in the strength that God does give to save humanity from that foe. I shall not need to prove to you for a moment that our common foe is one of the greatest enemies of the human race. By the confession of men who are able to decide a question like this—of statesmen, of judges, of magistrates, of medical men, of clergymen, of all men who are brought into contact with the great masses of humanity—humanity has no greater foe than that to which our attention is drawn today. Not war, not pestilence, not famine, destroys more of mankind than the fearful sin of drunkenness. Nor need I pause for a moment to point out to you, as members of the C. E. T. S., why I use the word Temperance in this limited sense. As members of a Temperance Society, we are pledged to do war with the sin of drunkenness. Need I point out to you that Temperance in its broadest sense has a wider meaning. We need to use restraint in eating, in drinking, and in all the affairs of life. The true Christian uses self-restraint with regard to the body, which is the instrument of the soul, and fits the body for the work which God gives it to do. We have met within the walls of this church. We are bound together in prayer. We believe God is present with us. We open our hearts to Him, and I would fain ask you to think, what is this fearful sin of drunkenness? Not what are its effects; not chiefly what are its remedies, but what is the sin of drunkenness? What is this strange mysterious power which is making havoc of the human race, of reason itself? That which now and again seems to be so mighty that nothing can stay its hand. What is that which affects the working man who has toiled for many hours during the week for the sake of the wife and child whom he loves, to provide them home, food and clothing, and which, when the week is over, will tempt him to spend his hardly earned money and go reeling home intoxicated, and to punish those for whom he has toiled? What is that power, which, when he comes to himself, and vows he will never do the like again—when he is ashamed, thoroughly ashamed, of what is past, and determined never to repeat it—makes him, when Saturday night

comes round again, and he has worked for another week, reel home once more a drunkard? Think of it. This is not confined to those we sometimes meet with amongst the lower classes of society. It exerts a power over all classes. The artist, the poet, the philosopher even, nay, it has invaded the very sanctuary of God. Think of it, and what does it all mean? There must be some meaning for it. There must be some explanation for it. If this Bible is a revelation of God to me, it tells me something, and what is it? What does the Bible say? I read to you words which, if they had not been divine, if you had not heard them a hundred times, would have made you start. It was a divinely inspired writer who tells you not to be drunk with wine, but to be filled with the Spirit. The Venerable Archdeacon, in forcible language, then proceeded to show that man had two natures, one human, one divine, and that if he had not the indwelling of the Holy Spirit in his heart, it was impossible for him to resist the temptation to sin, hence the body became degraded and lost to all the noblest aspirations of man's nature.

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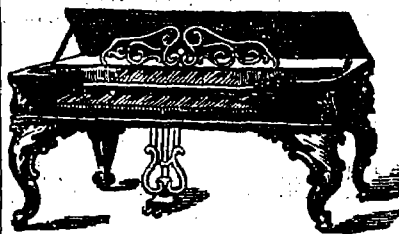
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