

**TEMPERANCE COLUMN.**

**THE BISHOP OF RIPON ON TEMPERANCE.**

Speaking at the annual meeting of the C. I. Temperance Society in the Metropolitan Hall, Dublin, on 30th ult., the Bishop of Ripon (Dr. Boyd Carpenter), who was received with cheers in the course of his remarks said he supposed one of the obvious principles of life was that which had often been given expression to, and that was that everything might be taken up by either a right or a wrong handle, and there was no subject which they were likely to take up by the wrong handle so readily as that of temperance. The Society in Ireland, like the kindred Society in England, was one with a dual basis, and although he was very glad to hear of their success, he should ask them, in the first instance, to accept him as coming there with absolute ignorance either concerning the happy community in which they dwelt or the little faction which might exist, although it did not affect them. The only way in which they could help one another in the world where there was so much perplexity and so much doubt, was by each man stating frankly and exactly what he believed to be true. Now, when he said that they might take up the subject by the wrong handle, he was not merely thinking of the two sections, but what he was thinking of was this. He often heard people advocating temperance on what he could not help thinking were inadequate grounds. First he should take human beings as merely subjects of growth, and see whether they could ascertain anything concerning the laws of their growth. They should be poor creatures indeed, unless there was some final end towards which they grew up. They said they had an ideal of life. That would answer his purposes, because then towards that ideal they were striving. He concluded that when they saw man made in God's image they ought to take that as the type after which and towards which they should hope. Looking from that standpoint and looking upon life as a growth, he wanted to know towards what end they were directing their energies. The great end of all life lay in one word, and that word was "character." There was only one great object for man, and it was character, for when he grew like unto God it meant the ripening and perfecting of his character. What conditions of life went in that direction? The development of his will. When those things approached ripeness and perfection, then he began to see what was called character. All the efforts of life were first towards bringing the bodily organs into control, but while doing so, they were developing naturally something else. What they were developing was the human will, because it was the sovereignty of the will over the body which became one of the largest sources and advantages of that education and that discipline which was directed towards

the physical frame. Hence, it appeared to him, whether they liked it or not, nature had taught them this—that they would be not physically completed men until they gave a certain ascendancy to the will over the frame. It would appear that from the slow method in which man's physical frame was developed as compared with that of the lower animals, that nature desired also the perfection of his moral nature, for the very social relationship involved in the early training of man ripened, or at least called attention to those responsibilities which were called moral. Man was a growth, but he was also an influence over growth. They were not put into God's world merely as beings to grow into isolated perfection, but beings of influence, spreading that influence round to others, and therefore responsible for it and its proper use. All that they wanted for the perfection of man's character was one essential thing; that was self-control, and he could not, for his part, dissociate the temperance cause from that which he believed to be the underlying condition—self control. Therefore he did not ask them to look upon temperance as having anything specially relating to drink in it; but man would not ripen towards what God intended him to be until he exercised self-control.

(To be Continued).

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