

THE BISHOP OF EXETER ON TEMPERANCE.

I think it is very kind of you to welcome me as the successor of that great king of men, Bishop Temple. I am only trying with unequal steps, to follow in his footsteps, but I am sure that every week that I am permitted to spend in Devonshire the more I admire that man for what he has done — the noble trees which he has planted in this great country, which are bearing fruit still and I believe will bear fruit. I feel that it is especially kind of you to welcome me, because some of you may know that I am not a Total Abstinence, as he was. Still I rejoice in, and I yield to none in hearty love for, Temperance. I was heart and soul with those who were Total Abstinence in my parish; we worked together, toiled together, laboured together as one for the great work of Temperance. I believe that the real power of Temperance may be expressed in two words, "Be master." The body is a very good servant, but the body is a bad master. There must be mastery over your bodies. There was a noble Greek word which signified "having under control your whole being." As one has said, "Be a noble blood horse, but a trained blood horse, that is obedient to its rider." That exactly expresses the Greek word. I feel that we, in this great Temperance cause in which we are united, whether like the strongest man that ever lived, Samson, or whether like that lion-hearted forerunner of our Lord, John the Baptist, we are Total Abstinence — or whether, like our Divine Lord and Master, we see it to be our duty to receive those gifts of God with thankfulness which He has given, and not to abstain — whether it be so or not, still we have but one motto, that we, God helping us, will be master over ourselves, and will try our very utmost to help our brothers and sisters also, that they shall gain the mastery where they have been worsted in days gone by. The English are said to be an Imperial race, and I believe it is so. How wonderful is the Empire that God has given to this land! When I was in India five years ago, and saw the teeming multitudes of that land, and a little sprinkling of Europeans amongst them, I thought again and again of the words of Herbert Edwards. He said with regard to the mutiny — "Why, if they had thrown their turbans at us they would have smothered us." But God gave to England that mighty Empire. Wherefore? Not for the aggrandizement of man, but for the glory of God. We are an Imperial race; but then an Imperial race must remember it has a great responsibility attaching to it in regard to the Empire which God has committed to its care. And O! how mournful is it that this Imperial race, masterful as it is in governing other nations, yet should not be master over itself! I rejoice to notice that you began the meeting with the reading of the Word of God and with prayer. I am sure that is our real strength. We are founded upon the Word of God; we go forth in the Spirit of God, and that only. I shall never forget a woodman in my parish in Dorsetshire, where I was from 1852 to 1855. He was a very interesting man, and he had a still more interesting wife—a charming creature she was—and they had a very nice family. But, you know, this woodman from time to time was overcome by drink. Many is the time I have pleaded with him, and I tried again and again, and at last I said to him: "Now, will you do something for me? I have brought you." I said, "a very handsome quarto Bible, beautifully bound. Will you give up that which has been your degradation—for I am all for Total Abstinence for those who cannot take a little without taking too much—and will you pledge yourself to me for six weeks not to touch the drink, and not only to do that—for he had done that before, and failed again and again—but to read with your family a few words of God's Holy Book, and offer a prayer at your family altar?" The man said he would. I said if he would do so I would make him a present of the Bible and write his name in it. He kept his pledge; and when I came there again I was permitted to write his name in the Bible. He took the pledge again for six weeks more. The man became altogether a changed man. I went back to the parish nearly twenty years afterwards, and I asked the pastor of the parish how my dear friend was going on. He said: "He is one of the comforts of my life. He and his wife have been regular communicants ever since." There was the power of the Word of God and prayer. I do think that if we carry on this work resting on the Word of the living God, and going forth in the spirit of God and with prayer—for prayer moves the hands which move the world—then we shall find more and more that God will bless and own our labours. Fifty years looking back! O! if we think what wealth has been squandered in Intemperance and vice among the nations of the earth, our hearts

sink within us. But the past is gone, and the future, God helping us, is ours, each one in our little day. Oh! if the Master does not return here in the meantime, I believe that in another fifty years the record of the triumphs of the great Temperance movement in our land will fill the hearts of those who are spared to see the centenary of this Society with overflowing praise. I am quite sure that the more we pull together—not one condemning another, but rejoicing each one in the liberty wherewith Christ has made us free, and giving credit each to the other for acting with uprightness before God and man—that that blessed dwelling together in unity will be one of the strongest pleas which we shall use, and which God will bless for the overcoming of this dreadful evil, which is eating as a cancer into so many hearts and so many homes, and which can and does yield to the power of the Gospel of the Lord Jesus Christ by the omnipotence of the Holy Ghost.

THE BISHOP OF CARLISLE ON COURTSHIP AND MARRIAGE.

How important it is to be very careful with regard to the question of temperance. A drunken man is an abomination—it would be a shame to compare him with a beast, because a beast does not get drunk—but if a drunken man be an abomination and a horror in the sight of man and in the sight of God and in the sight of angels, what shall we say of a drunken woman? And yet, my sisters, there are such persons. I was talking to a man on this subject, and said to him, "Do you think a man who had once become a drunkard can be saved from it?" "Oh, yes," he said, "I have seen many who have been drunkards and who, by taking the pledge or by other means, have been brought back, but never a woman yet." Now, that is a very fearful thing. It would seem that when a poor, gentle woman is depraved by that horrible vice, it sinks into her gentle nature, defiles her pure body more than it does the rougher nature and coarser body of us men. Let that be a warning to you, my dear sisters. O, resist the very first temptation to the evil of which I have been speaking. There is a matter in connection with this about which I give you a little advice. It is a delicate question, but one about which, I think, you won't be offended. It is in regard to marriage, and I will tell you the kind of advice I want to give you. When you are going to marry, inquire whether the young man you are attached to—and who, I hope, is attached to you—is sober and steady; and, if he is not, then don't take him. He may say, perhaps, "I do give way sometimes, but you know, Jane, if you will only take me, and take care of me, you are just the person to keep me right—you are my guardian angel. If you will only take me, I shall be such a good boy, and you will never have cause to find fault." I say, give him this message: "Reform yourself first, and then come to me and I will talk to you about that other little matter afterwards." Never take a fellow on trust; do not take a man to reform him. It is much like having a hedge between you and a bull. If a bull is going to behave himself, and be very calm and so forth, there is no great harm done if you are on the same side of the hedge; but if he is ramping about and very savage, do not be deceived because he walks away for a little while as if there was no harm in him. Do not let him on your side of the hedge; keep the hedge between you. So do not take a husband until you are sure he has reformed.

THE SOCIAL GLASS.

And now cannot we say a word about offering, in a social way, the glass to young men? There are many to whom the bar-room is no temptation because of its coarseness, but there is in their blood a morbid craving for stimulants. The glass of intoxicating drink has a charm in the warm, bright room, where company and laughter drive back reflection, that it could not have alone, or in bad company. Ladies, wives, mothers, sisters, you suffer most when the demon Intemperance has been aroused. Will you, in thoughtlessness, tempt any to commence the way of shame? It may be only one in a hundred to whom the glass may prove the opening wedge, but you will risk that. There may be no harm in a glass of wine; there may be no danger in an occasional glass of beer. There is, no doubt, a temperate use of it that leaves hundreds none the worse for it. But that is not the question. "If meat make my brother to offend,