

Temperance Column.

The Church of England Temperance Society celebrated its twenty-fourth anniversary in London from the 8th to the 13th May.

On Temperance Sunday, the 9th May, upwards of three hundred temperance sermons were preached in the churches of the Diocese of London, and a great moral result was looked for. The Bishop of London and Bishop of Bangor, the Deans of Gloucester and of Exeter were amongst the preachers announced.

On Monday, at 9 a.m., a new departure took place, in the form of a *Breakfast* at the National Church Club, New Bond street; at 10.30 a.m. the Annual Conference of Secretaries and Members of the Council; at 2.30 p.m. Council Meeting, and at 7.30 p.m. the Festival Service at St. Paul's Cathedral, the preacher being Rev. Canon Lloyd, M.A., Vicar of Newcastle-on-Tyne.

On Tuesday, at 9.30 a.m., a celebration of Holy Communion for the members of the Society took place at St. Margaret's, Westminster, a short address being given by Canon J. Davenport Kelly, M.A. At 3 p.m. the Annual General Meeting was held in Prince's Hall, Piccadilly, the Lord Bishop of Oxford presiding, and speakers eminent in their respective spheres, and who were able to give particulars as to temperance work in its clerical, scientific and legislative aspects, being announced.

On Wednesday, at 2.30 p.m., the Business Conference of the Women's Union met in Lower Exeter Hall, when Lady Aberdare gave an address, and Mrs. G. Howard Wright read a paper on "Inebriate Homes for Women." At 7 o'clock in the evening the great Exeter Hall meeting of the Total Abstinence section took place, the Lord Bishop of Durham presiding.

On Thursday, the Women's Union closed the anniversary by a public meeting in St. James' Banqueting Hall, Regent street, the Bishop of London presiding.

A legacy of £200 has been received by the Church of England Temperance Society, England, from the executors of the late Rev. John Robinson, of Sidmouth. The *C. E. Temperance Chronicle*, announcing the fact says:—In the twenty-four years of its existence, our Society has received very few benefactions indeed; the omissions, we are sure, have been occasioned more by want of thought than want of heart. It cannot be too strongly reiterated, in the words of Richard Cobden, that the temperance question lies at the root of all moral and social reform.

Canon Ellison, in opening the Croydon Temperance Congress, in the first week in May, in place of the Primate (who was prevented from being present through attendance by command at a State function), delivered an earnest, eloquent and practical address, a part of which was as follows:—

By religion I understand the Gospel of our Lord Jesus Christ; and I rejoice because, entertaining as I do the conviction that the intemperate drinking of England, and, I may say, of the world, is the masterpiece of Satan's invention in these latter days; and believing that Jesus Christ was manifested that "He might destroy the works of the devil," I see but one prospect of victory in the conflict—that the attack should be undertaken in His Name, and with the weapons which He supplies. I see this, not only in assigning to the vice its true place as a sin, and, as St. Augustine says itself "the mother of sin;" not only, therefore, in the rescue of the individual drunkard, depending as it does on the daily, hourly influence of the Spirit of God; or in the training of the young and unfallen to resist temptation; but in the whole work of national advance. The work of Temperance reform is, as we most of us know, a very arduous one, presenting a cross of some kind at almost every step, and in the face of the hostile influence, from within and from without, by which it is encountered, needing a strong and sustained motive power in those who would take part in it. Where shall such a motive power be found except in the love for our brother-man? that true enthusiasm of humanity which the philosophy of the nineteenth century is parading as a discovery of its own, but which has been, through eighteen hundred years of the world's history, asserting its presence, and gathering in its splendid conquests, through the life and teaching of Jesus of Nazareth.

The question, again, is one of deep social interest, affecting social usages, trade customs, the relations of class with class. To what theory of social science can we look for help, if not to that which has taught us that we have been all "baptised into one body," that in that body are "many members," rich and poor, strong and weak. And that He has set the members in one body that they "may have the same care one for another," that the strong may bear the infirmities of the weak—if one member suffer, every member suffering with it; if one member rejoice, every member rejoicing with it.

And once more, if the work of reform is to advance and gain adherents it must be conducted on the strictest lines of ethical soundness. The moralist must find no flaw in the reasoning by which we seek to gain him to our side. But what need to fear the soundness of our position if we can take our stand on those wonderful chapters—the 14th chapter of the Epistle to the Romans, and the 5th of Galatians,—the 5th of Galatians, which first laying down the great law of Christian liberty, claiming for the Christian man his liberty of self-guidance in all lawful things, yet qualifies it with the caution that this liberty must not be used for selfish indulgence, "for an occasion of the flesh," but "by love to serve one another"; the 14th of Romans, which, asserting the same law,

points out how the strong man can serve the weak by taking stumbling-blocks out of his way, carrying it even into the detail of declining to "drink wine, or anything whereby a brother stumbleth, or is offended, or is made weak," but immediately placing side by side with it the great sister-law of Christian charity, refusing to judge the brother who, in the exercise of the same liberty, may take a different view of duty; only asking him to take the course of which he is fully persuaded in his own mind; and then, if he will only give his help—in his own way rather than ours—if the way only be the way of faith—hailing him as a fellow-worker, in so far as "he liveth to the Lord," "acceptable to God and approved of men."

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