

TEMPERANCE COLUMN.

BISHOP OF QU'APPELLE'S PASTORAL ON TEMPERANCE.

To Editor of the Church Guardian :

SIB,—I have received through the post a copy of your issue of the 29th ult., which contains the first part of the Bishop's Pastoral. I was struck with its eloquence, and I acknowledge the kindly spirit which pervades it. I feel assured that it was far from his intention to misrepresent any class of men, but I must ask to be allowed to point out some serious mistakes as to matters of fact.

He says:—"Men, in great and justifiable zeal against the evil, have ventured to speak of 'the fruit of the vine' as though it was an evil thing in itself, and not merely in its abuse." I am now in my fifty-fifth year of total abstinence, and I have never once heard of any one who gave expression to such a sentiment. Our objection is not to the fruit of the vine as God has given it, but to its being changed by fermentation into an intoxicating drink.

The Bishop further says: "They have exalted total abstinence as though it were itself a virtue above temperance, and not merely a means to an end." And again: "The man who is strictly temperate at all times and in all places sets as high a Christian example as the man who totally abstains." Temperance — enkrateia — means self-government or self-control; but there are many, including even educated persons, who regard the word as signifying the drinking of intoxicating beverages in quantities short of producing drunkenness. I do not insinuate that the Bishop holds this error, but he has certainly adopted the phraseology of those who do; and the latter quotation logically implies that the total abstainer, as such, is not a strictly temperate man. But in reference to the question of diet, temperance embraces not only moderation as to quantity, but also abstinence from what is known or believed to be injurious, inexpedient or in any wise unsuitable.

"And (they) have not unfrequently made its practice a kind of shibboleth whereby a true self-sacrificing spirit was to be gauged." When we consider that our movement embraces in its ranks all classes of men, including many who had little or no opportunity of mental training, but who have a clear knowledge of the terrible evils and dangers attending the use of alcoholic drinks, and of the benefit and safety—in so far as these particular evils are concerned—of entire abstinence therefrom; when, I say, we consider this, can we wonder that some of them should fail to recognize a self-sacrificing spirit in those who use such drinks? Moreover, while I freely acknowledge that there are conscientious non-abstainers whose lives, taking them all round, are as self-sacrificing as our own, there

are others who on their own admission do not abstain because they are wanting in the spirit of self-sacrifice.

[To be continued]

A WIFE'S PRAYER

A wife's prayer, nearly as beautiful as the prayer of Naomi, is expressed in these words: "Lord bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his sorrows, a meet helper in all his accidents and changes in the world; make me amiable forever in his eyes, and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all sweetness, charity and compliance. Keep me from all ungentleness and discontentedness and unreasonableness, and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed word, and both of us may rejoice in thee, having our portion in the love and service of God forever. Amen."

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