

TEMPERANCE COLUMN.

NATIONAL TEMPERANCE LEAGUE.

At the annual meeting of the National Temperance League held in Exeter Hall, the Bishop of London occupied the chair Mr. Robt. Rae read an abstract of the report. The Bishop referred to the great question of the day—capital and labor—and expressed his satisfaction that labor was being better paid. He viewed this success with pleasure, but it was not so cheering that an advance of wages had been attended with an increase in the consumption of intoxicating drinks. The increase was not such, however, as to make him regret the rise in the laborers' wages. He did not believe workmen had deteriorated, but yet the fact was a sad one. It was often said that men drank because they were miserable, but there was no reason why, when they were made more comfortable, they should drink more. It was not that they drank because they were unhappy, but they were unhappy because they drank. As to the extraordinary consumption of rum, which the Chancellor of the Exchequer commented upon, that could only be accounted for by the fact that that particular beverage was more sought after by a particular class. He did not say that men could be made sober by Act of Parliament, but if legislators persisted in making men drunk by Act of Parliament, it was time that they altered their way and revised their Acts. He advocated the cause of temperance on the score of political economy. Money which was now wasted would otherwise flow in useful and profitable channels. Mr. Josiah Nix having addressed the meeting, a vote of thanks was accorded to the Chairman, who, in responding, said he had been asked by a gentleman to be allowed to move a resolution, and he wished to say that while he willingly gave permission, he did not agree with the resolution. He then called upon Mr. F. A. Charrington, of Mile-end, who was received with continued applause. The resolution moved by him was to the effect that the meeting entirely disagreed with any compensation being made to publicans, and calling upon the Government to withdraw the clause from their Bill, or to give more time for the sentiments of the public to be ascertained upon the question. Mr. Saunders, L.C.C., seconded the motion, which was carried with only six dissentients, amid great cheering.

ARCHDEACON MELV. SCOTT ON TEMPERANCE.

I wish to speak briefly on the subject of temperance, and I shall endeavor to speak upon that great subject temperately. But I should feel very unfaithful if I did not refer to it at this time, for it is too evident that the recent improvement in trade has been marked by a vast increase in drinking, and in many places, beyond question, by a

serious increase of intemperate drinking. The nation's drink bill last year was, I believe, greater by £7,000,000 than in the year before, and Mr. Goschen makes the most startling announcement that the larger part by far of his surplus results from the increase in the consumption of strong drink. And of this we may be sure, that when the nation is found drinking the Chancellor of the Exchequer into wealth and prosperity, it means that a very large number of persons are drinking themselves into poverty and wretchedness. And this sad process has evidently been going on, in some quarters at least, during the recent flush of good trade. And I have good authority for believing that this has certainly been the case in some parts of this great Archdeaconry. And the moral which I gather from this fact is this, viz, that our Church temperance work must by no means flag. But it is in great danger of flagging, and its pecuniary position in the diocese is at this time very unsatisfactory. I know well that the great cause of temperance in our land is by no means generally going back. The habits of the English people, as a whole, have greatly improved, and are still improving, with regard to the use of intoxicants. But the remaining evil is still very terrible, and our C.E.T.S. must go on and must be kept vigorously alive. The red danger flag must be ever kept waving in the direction of strong drink. The uninjured must be guarded and warned, and the injured must be enticed and rescued, counter attractions must be provided, and laws must be enforced. Each Churchman in his own way must show himself to be the enemy of intemperance, and each Churchman in his own way must hang to the right side in this battle. Each Churchman in his own way, I say, must do this. I would not press upon the perfectly free liberty of any man in this matter. But let the great battle against intemperance be kept up in some way throughout our land and let every Churchman take up the position which suits him and do his right part heartily. For my own part, as a most perfect voluntary act, I take liberty to abstain. It may be a wisdom or it may be a folly, but I like it, and I believe that it revives my gladness and renews my youth; and it enables me to say to some who need it, 'Come thou with us, and we will do thee good.'—Church Bells.

The Bible speaks of 'the offering of the body of Jesus Christ once for all,' as the means through which sinners are saved. (Heb. x, 10.) This undoubtedly refers to his death on the cross, and clearly assigns to that death the sacrificial character of a sin-offering. To eliminate this character from it is to contradict the plain language of the Bible.

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