

TEMPERANCE.

MR. GOUGH'S INAUGURAL MEETING.

A short time ago, Mr. Spurgeon's Tabernacle was crowded to hear and welcome this famous Temperance orator. He spoke with astonishing vigor and animation for a man of sixty. As of old, his telling anecdotes and dramatic action excited his vast audience alternately to laughter and to tears. Nothing could be more satisfactory—and nothing more conducive to his success—than the profoundly Christian tone of his address. Temperance people would do well to notice how he repeated, for the ten thousandth time, the simple elementary arguments for total abstinence, and answered, for the ten thousandth time, the exploded arguments against it. We need now enact the same old arguments and illustrations as those with which Mr. Gough electrified England a quarter of a century ago. We anticipate great good from his timely visit. Let every God-fearing abstainer pray that a lasting spiritual success may accompany the great Apostle of Total Abstinence. May he rouse the churches in this matter, as that other zealous teetotaler, Mr. Moody, aroused them in reference to evangelistic work. Full details of Mr. Gough's future appearances will be found in the temperance publications. This was the first of a series of lectures which he has engaged to deliver under the auspices of the National Temperance League. Though high prices were charged for admission, 5s. to the reserved seats, and 2s. and 1s. to other parts of the building—the fame of Mr. Gough was sufficient to attract a very large audience, and long before the hour fixed for the lecture to commence the Tabernacle was filled in every part. Sir Charles Reed occupied the chair, and on the platform were a number of the prominent supporters of the temperance cause.

The Chairman said they had done well to accord to Mr. Gough the hearty welcome which had just been given him. They were truly glad to see him back again among them. He had come in time to render good service in the winter's campaign, and he thought that they would find that he was perfectly prepared to do his work. There were causes for great encouragement at the present time in the work in which he was engaged. He thought they ought to be glad to find that the public conscience had been greatly weakened on this subject. Good society was alarmed at the condition of the lower classes, as the result of intemperance, but let him tell "good society" that they had to look to themselves as well as to look to the working men. With regard to the children, he could tell them that the principle of total abstinence was enforced by lecturers who were allowed freely to meet the children, and he could answer for the next generation being fully instructed in this subject. (Hear, hear.)

Mr. Gough then came forward and was again much cheered. After thanking them for the kind reception they had accorded to him, which he remarked, had almost overwhelmed him, he said that it was now twenty-five years ago that he first spoke to a British audience in Exeter Hall. He came to advocate the cause of temperance then, and he came to advocate it now. It was the same old theme, and there was nothing new or fresh that could be advanced concerning it. In the short space of time allotted to that evening's address he must confine himself to one or two points. First, he wished to define his position. He presumed they were all ready to agree with him that drunkenness was an evil, and that it was their duty to do all they could to remove an evil. On these two facts they base their operations, and the difference, if there was any, between them and him, was not with regard to the evil, but with regard to the method of removing it. He held that the principle of total abstinence was a lawful principle. Alcohol was not required even as a medicine. He was 51 years of age, and he had delivered 7,681 speeches, and travelled 14,820 miles, and had not been in bed a day since 1846, all on cold water, without the aid of a stimulant. And yet some doctors prescribed alcohol. But he was not there to deal with the medical question. It had been remarked that the Bible was against it, but he said no. It was said that it had not a command. He replied that they did not want one. He did not go to the Bible for a command to abstain from gaming or prize-fighting, or that sort of thing; as a Christian man he abstained from these things because they were detrimental, and an absolute duty to abstain from them. And it was the same with regard to intoxicating drink. They may say that the Bible permitted the use of wine and sanctioned it, that our Saviour drank wine, and that it was lawful to drink wine. He would give them all that, but if they accepted the Bible as a rule of faith and practice, it was mean and sneaking, and cowardly and contemptible, to search the Bible for permission to gratify a propensity, and then reject all God's requirements. (Cheers.) Some

men, again, asked them if they expected to make men Christians by leading them to adopt the principle of total abstinence, and he said no, because who was a drunkard might be also a profane swearer and a thief; and he might chance to be a drunkard, but still be a swearer and thief. A man might take the pledge, but he did it at a risk. If he did it in the strength of God he was safe, but not if he did it in his own strength. It had been said that when a man became a Christian the appetite for drink was taken away, but he believed no such thing, and he related several sad instances of ministers and others who had undoubtedly had the grace of God, but who had fallen through drink and became reprobate. Total abstinence was necessary to save a man if he was a drunkard. The principle of total abstinence was not only a lawful principle, but it was a sensible principle. Could they find a man who said he was sixty years of age and had never taken alcohol in his life, and wished he had learned when he was young? [The principle was expedient, too, and if it were worth adopting for the sake of example, it was surely worth adopting for its own sake; and he appealed to them to adopt it, not only for their own sake, but for that of others. God had given them no impossible command. He always opened a way by which it could be obeyed. If they sought his help a way would surely be opened to them, and they might be made the instruments of great good to others. (Cheers.)

THE EFFECTS OF ALCOHOL ON THE MIND.

Mental acuteness, accuracy of perception, and delicacy of the senses are all so far opposed by the action of alcohol, as that the maximum effects of each are incompatible with the digestion of any moderate quantity of fermented liquid. The mathematician, the gambler, the metaphysician, the billiard-player, the author, the physician, would, if they could analyze their experience aright, generally concur in the statement that a single glass will often suffice to take, so to speak, the edge off both mind and body, and to reduce their capacity to something below which is relatively their perfection of work.

PROGRESS IN ENGLAND.

In England, where the theory and practice of total abstinence have always been scoffed at by the cultivated majority, the awful prevalence of drunkenness is leading to the formation of a public sentiment against drinking as strong as any that ever existed in this country.—The clergy have hitherto maintained drinking practices, but now many of the ministers of the Established, as well as the Dissenting bodies, with a large section of the medical profession and distinguished men from every walk in life have united in a vigorous movement for the suppression of drunkenness. Cannon Farrar, in a sermon preached a few Sundays since in Westminster Abbey, "declared alcohol drinking and drunkenness to be the one glaring disgraceful and perilous national vice by which the nation stands unenviably distinguished and seriously endangered. So strong a feeling of the evils of drunkenness as that which now prevails in respectable circles in England naturally leads to the adoption of the Christian rule of total abstinence. It does not require the imposition of total abstinence upon others as a rule; it only leads a man to say: "Because this evil is so great, and because I wish to save those who are ruining themselves by drink, and because I cannot very effectively urge them to abstain without abstaining myself, I, therefore, relinquish a luxury to which I deem myself entitled, that I may the more successfully persuade those to abandon it to whom it is proving a curse." It begins to be evident in England that this source of conduct is something very different from fanaticism, and the same truth ought to be equally evident on this side of the ocean.

THE TEMPERANCE OF THE BIBLE IS TOTAL ABSTINENCE.

BY W. HARPER. Total abstinence is by nearly all temperance workers considered safest, and best, and is very justly advocated on this ground. But is it not also the only true and real temperance, the temperance of reason and the Scriptures? The word translated "temperance" in the New Testament (in the Old Testament the word temperance does not occur) means, literally, self-command or self-control. Now, in so far as intoxicating beverages, such as beer, light wines, etc., are used because the drinker likes them (and how many, among all who use them, do so from a sense of duty, using them as food, and disliking or not caring for the taste?) he is yielding to appetite, instead of exercising self-control, and is therefore intemperate in the Bible sense of the word. Then, if you would not be numbered with the "effeminate" who "shall not inherit the kingdom of God," the Bible rule is—"Touch not, taste not, handle not!"

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There was not a curiosity. Some debate and beaten the policy of the other side have caused others of plies and whip up of the house to a very full and

force, but by discreet arrangement afforded for interruptions, on former occasions because rather of subjects were and practical suggestion to the result of the duties which of England.

ing this week in company of deleterious present, listen- papers on great ease were followed resolutions for the We have remarkable absence of legis- meetings of our but we think that element of action isolation, and that any of the recom- must be a difficult in the part of the ntarily connecting at associated body at Church in Eng- of the numbers removals, or in- churches are alone tion of these items, counter criticisms keep themselves

splendid scheme of accommodationropolis. The num- in excess of the it is very satisfac- proportion is rapidly and indefatigable led, in his recent rk of the Board, matters of a million vided for, and that ctually enrolled in itly is to secure re- at this, with many is gradually giv- rk has been accom- te efforts, aided by in the Government, is grappling with dling all the educa- polis, as far as ele- concerned, and doing ermanent plans.

MEETINGS are now rolled into thoroughly popular nn, in Exeter Hall, of voices is employ- of a platform so far these meet- crowded. The gathering of every respect.

NOTE, have gone to of the Missionary Rev. John Walton, for many years, and cer, have recently four shores. These bed brethren will of strength and eres of toil to which B.

JAPAN.

with a copy of the tion of Protestant to, Japan, on May discussion of ques- tion of the Scrip- of common inter- including the re- pe societies at the work. The most import- to have been one of a permanent all the missions in- American and Brit- translation of the will be proceeded at of the New Test- pleted through the Translation Commit- ew and more gen- y. The most com- of statistics of Pro- an yet issued is ap- eican Bible Society, known agent of the of Scotland. From in one particular received, we learn August last there

Table with 2 columns: Category and Value. Categories include wives, supporting, schools, women, places, churches, and members. Values range from 14 to 2710.