

**TEMPERANCE COLUMN.**

**THE BISHOP OF LONDON ON INTEMPERANCE.**

The Bishop of London preaching at the Evensong in St. Paul's Cathedral, lately, took for his text Galatians vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The Bishop observed that if they could do anything for their fellow creatures—above all, if they could make the burdens of life lighter for them to carry—that would be the beginning of the fulfilment of the supreme law of charity. There was no question as to what were the burdens of which the Apostle was speaking in the text. He was speaking of spiritual burdens, of besetting sins, of overwhelming temptations, of the difficulties which surround the path of the sinner; and he was calling upon the people he was addressing to restore those that had fallen. He was there himself that night to speak to them about one burden which very many had put upon them mainly by their own weakness, partly by bad example, and partly by evil instruction. It was a burden which they found terrible to bear, from which many of them longed to escape, which crushed out all their strength; a burden which all those who knew anything of its weight and its cruelty recognized to be, of all the burdens that man ever had to bear, one of the most terrible, one of the most difficult to escape from, and one of the very hardest to stand upright under. He referred to the evil of intemperance. The sin of intemperance, so far from wearing out, became stronger and stronger with the course of it, and the man who could not escape it found himself helpless in the grasp of a strong temptation. What they saw around them made any man who desired to serve his God and to serve his fellows long earnestly for some effectual power by which he could face this fearful foe of intemperance and deliver his own soul in the discharge of Christian duty. He called upon every Christian to do what in him lay to bear the burdens of these unhappy creatures—to study the evil itself, to put it before his own conscience how he could fight this terrible battle with an evil that was ruining the souls of many that longed to escape, that was destroying the health and the spiritual life of many who were, to begin with, quite innocent of their own ruin. They had tried to show the blessing that came with the careful, temperate, moderate use of God's gifts, but this did not help the poor creatures whom they desired to serve. They had also tried earnest prayer; and was it possible to pray, and to pray earnestly, and yet to do nothing in fulfilment of their prayer? What these unhappy creatures wanted above everything else was to be delivered from the temptation. It was for this reason that they desired not merely to preach, and not merely to set them an example but to stand side by side with them

in the battle, to bear what they had to bear, but do what they had to do.

If they must abstain altogether from that which tempted them to intemperance, then those who were not tempted must also abstain altogether, in order to give their weaker brethren the strength of their sympathy. They had found that it was in that way that the battle had been fought with most success; and he entreated all whom he addressed to assist in the effort to reclaim their fellow creatures—not necessarily by the method indicated, but in any other way which an earnest, conscientious consideration of the subject pointed out to them.

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