

Temperance Column.

CANON ELLISON ON THE DUAL BASIS.

The following address was given by Canon Ellison, at the annual meeting of the Windsor Branch of the C.E.T.S., held lately in the Albert Institute. There was a very large attendance, and Canon Gee (Vicar of Windsor) occupied the chair. Canon Ellison, who received a cordial welcome on entering the hall, and again on rising to address the meeting, said:—

It is with feelings of very devout thankfulness that I stand here to-night. It is now this week, if not exactly this day, twenty-six years ago that our Windsor Temperance Society was first formed. I had given some lectures on the subject of Intemperance to the members of our large Working Men's Society, and I had pointed out that amidst much that was excellent in the existing Temperance Societies, there was a sad defect—the absence of any distinct recognition of the work of the Saviour. I was waited on by three or four of the men with the assurance that if I would form a Parochial Society on the lines indicated in my lectures they and others would give me all the help in their power. The Society was formed; and it was not till fifteen months after, on May 2nd, 1862, that I, and others who had been working on the same lines, founded the Temperance Society for the Church at large. Twenty-five years have passed, and I have not seen it necessary in a single instance to deviate from the lines which were then laid down. I think we may fairly claim that the blessing of God has gone with the work; that if the tree had been one of those which our Heavenly Father had not planted, instead of flourishing as it has done, it would long since have been rooted up; and I am here to-night to thank Him that He has spared me to see, not only the success of the larger Society, but that through the faithful, persevering efforts of my dear friend and fellow worker, Charles Nowell, the Parochial Society is holding its own, a standing protest against all Intemperance in the town, and a standing place of refuge for all who seek its help. (Applause.)

I have alluded to the lines on which the whole work is formed. I think I cannot do better than use the opportunity that is given to me to-night for putting them once more on record.

The first of these is that all true Temperance work is from first to last religious work. And by religious work I do not mean the putting on a garb of religion as a sort of overcoat, which is to be dispensed with after the first one or two occasions of wearing it. I mean the religion of our Lord and Saviour Jesus Christ in all its integrity; its principles and rules, as found in the New Testament, to be applied to every part of the work. (Hear, hear.) Take first the most important part of all, the rescue of the drunkard.

You may remember that we have been told by high authority that all such is thrown away. During the last few years some remarkable medical utterances have appeared, one, if I remember right, in the Contemporary Review, the other in the broad sheet of the Times. The first writer said that he didn't believe there had ever been a case in which a really habitual drunkard had been reclaimed. The other, in an elaborate article in praise of gin, said that the drunkards were poor stuff, not worth the trouble bestowed upon them. Is it not remarkable that here in England, in this 19th century of Christian grace, a man, an educated man, should have been found to speak of even the lowest wreck of human nature as not worth the saving? Is it possible He can have forgotten that it was for this very purpose that the Son of God came down upon earth that He might lay hold of these wrecks of humanity—that He might seek and save the lost? Has it not been the glory of His religion, the glory, let me rather say, of His ever present Spirit, that out of this poor material He has raised up many of His brightest saints—men of the publican caste, women like the Magdalene, who were nearest to Him in His earthly pilgrimage, who are now, doubtless, nearest to Him in His heavenly glory? I wish these gentlemen who throw contempt on the rescue of the drunkard could have been present at those weekly meetings of ours in the Girls' School-room, some four or five years after the Society had been established, and could have seen from seventy to one hundred and twenty, mostly men, meeting together for weekly instruction and mutual support. I wish he could have seen some of the very worst of them drafted into Bible and Communicants' Classes, then between twenty and thirty gathering round the Holy Table, and after some further years had passed, to test the reality of their rescue, carried to the grave and laid there without a shadow of doubt on the part of their minister that they had died in the Lord. (Applause.)

No, dear friends, the rescue of the drunkard is possible, and no Temperance Society is worthy of the name which does not put this in the fore front of all its work. But how to rescue him? The Gospel, I repeat, must go hand in hand with us at every step. (Applause.) Look at the drunkard. See him, under the dominion of an evil spirit, fast bound in the chains of his sin; his reasoning power enfeebled, his will power paralysed, almost destroyed—other spirits, the spirits of cruelty and falsehood and murder, having entered in with the first, causing him to turn his hand against wife and children, and all whom he loves. What is to set him free? Jesus Christ, do you say, the One, the only One who is more powerful than Satan? Yes, but in the way of His own teaching. He does not profess to do for the sinner what the sinner can do for himself. At present to preach the Gospel to him is to cast pearls be-

fore swine. There is a stumbling-block in the way, the stumbling-block of drink. It is the right hand which he must consent to cut off, the drink must be put away. Therefore we urge him to abstain altogether; and, therefore, because he will need all the help that association can give him, we invite him on the principle of Christian brotherhood to pledge himself with others in a promise of mutual agreement to abstain. (Applause.) (To be continued.)

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