

at some weak spot in the walls where the beleaguers press. We are a body compact, and united in aim and object; while we recognize, nay, welcome, diversity in operation and variety in method. And as we gather here, certainly some words of great encouragement are sounding in our ears. We can thank God for lives redeemed, souls restored, wanderers reclaimed, difficulties removed, helps established, young lives sheltered and instructed. Yet as certainly great difficulties loom before us, and possibly we may discern upon the canvas of the near future the threatening shapes of not a few considerable dangers. This is what those must expect who assail a fortress of the kingdom of darkness. It is rather upon these difficulties than on our triumphs and successes that I would ask you to fix your attention this evening. The words of my text contain a warning, and prescribe two great spiritual helps, eminently useful at the present time.

And if there be much to cheer us, there is awful, pressing need for the most strenuous and unceasing labour. There is always danger lest effort that seems successful, should fail of its highest hopes from not being pressed home with unrelaxing energy to the last.

All round us rise the cries of sorrow, misery, despair. Hands are stretched out in mute but eloquent appeal; faces wet with tears, or hard, defiant, and as yet unyielding, are turned towards us. The sadnesses of children, the blight that has fallen upon homes, the utter degradation of all manhood, and, alas! still worse, of womanhood, in so many; the physical ruin, the mental wreck, the loss of purity, of happiness, of God; these things, the awful children of one unnatural parent, intemperance; these things cry to us from the pages of every newspaper, alike from the streets and lanes of every city, and the quiet villages of our land; from homes and circles known to every one of us; from those dismal places where the remains of every form of shipwrecked humanity exist, there comes to us a cry pain-laden and despairing, shrill with the tones of children, deep with the notes of men, pathetic with the wails of women, a cry that will not let us be, that nothing can shut out of our ears, a cry repeating the old words, "Go ye into the vineyard"; one that takes us hard by the Cross of Christ, and pleads with unkindling words. "Ye then that are *strong* ought to bear the infirmities of the *weak*." Is there one here not actively engaged in Temperance work? Oh, begin that work at once! It is useless alone to deplore the evils while as yet we stand outside the work.

Mary had to stoop and look inside the sepulchre before she could know the fact of the resurrection. We too must stoop and see the inner signs of the struggle between light and darkness, life and death, if we would really know the dread secret of the homes, the lives, the hearts of the intemperate. And knowing we must act, and together. Away with confusing assertions as to the "higher level" attained by use or disuse of alcohol, in this aggressive warfare; let each now use and at once, the weapon he thinks he best can wield, while not refusing that which God may call upon him to assume. The reward is one, "They received every man a penny"; and acting let there ever be the great ideal. Holiness is the goal of our efforts; holiness for workers, and those for whom we work. "Bring Him to Me," and bringing, come. Then, as we work in faith, will patience prove to be unsatisfied desire; as with ever beckoning finger, Jesus gives us answer, drawing us ever closer to Himself, to receive yet more and more from the unexhausted treasure of His full hand.

Beneath His feet the earth once "blossomed into miracle"; and yet the air is "haunted with the echoes of His voice." His risen life is the fountain of salvation for the world. No man can be slothful in his imitation of the former conquerors in the spiritual world who can drink of that fountain himself, while he labours to

bring others to the health-giving waters, as kneeling there he prays that Christ will "chafe cold hands with His hand of love, and quicken dying hearts by contact with that wounded heart, which is a heart of love." The present life of Jesus is the assurance of strength, the promise of victory; it makes real for us the words of Isaiah, "He that putteth his trust in Me shall possess the land."

ANNUAL MEETING AT LAMBETH PALACE.

According to the report of the Council of the C.E.T.S., presented at the annual meeting, the income of the Society amounted in 1891 to \$15,035; being a considerable increase on former years. The report refers to the following branches of the Society's work:

(a) THE PRAYER UNION which had an increase of 503 members with several new local branches.

(b) AGRICULTURAL WORK, which had been carried on in the show grounds at Essex, Nottingham, West of England, and Doncaster, where temperance drinks were distributed and from sixty to seventy thousand leaflets bearing on the subject of temperance were circulated.

(c) THE ARMY DIVISION of which the Chaplain General is President.

(d) THE JUNIOR DIVISION which during the past year had devoted attention to temperance education in the day-schools. In this connection it was said that the evil caused by the facilities which exist for giving drink to children are so great that our members are earnestly invited to combine in securing the passing of a law to prohibit serving of children under sixteen. A *Church Lad's Society* had been formed as a separate organization for the purpose of keeping hold of the elder members of the Junior Division.

(e) THE LICENSED LAWS ENFORCEMENT Committee which had pressed forward its work with much vigor.

(f) POLICE COURT and PRISON GATE MISSION to whose work reference has already been made and which operates in London, Liverpool, Birmingham, Northampton and Leicester.

(g) THE RACE COURSE AND VAN MISSION already referred to.

(h) UNITED KINGDOM RAILWAY TEMPERANCE UNION with a membership of now nearly 18,000.

(i) WOMEN'S UNION, whose work was carried on steadily during the whole year.

ON TEMPERANCE SUNDAY.

208 churches in London alone, had special sermons; many of the preachers being the most prominent in England.

The meeting of

THE TOTAL ABSTINENCE SECTION.

attracted a large audience and admirable addresses were delivered by the speakers above named. The Bishop of London, who acted as chairman of the meeting, spoke of the altered circumstances in which total abstinents now stood to those of old days, when it required some courage to stand as a total abstainer as he had to face ridicule, (which to many is extremely hard to bear,) had to refuse to accept drink for what they believed to be an important service to their fellowmen but which was difficult to do as against the mass of society; were called fanatics and looked upon as faddists "and as one of those queer creatures who like to have their own way and have no common conscience." After referring to his own experience at Oxford, His Lordship added, "But in these days I do not think any man is uncomfortable because he is a total abstainer. We can do a great deal to ad-

SELF-SACRIFICE.

vance the cause of Temperance by self-sacrifice itself. If a man is a total abstainer, he must not think he is doing so much for the cause of Temperance, and can content himself without doing any more at all. I think there ought to be a good deal more than total abstinence required

of them to carry on the great work of Temper-

TOTAL ABSTINERS PREACHERS.

ance. I look upon it that a total abstainer is bound, not only to be a total abstainer, but to be a preacher of the cause wherever he goes. I do not think it is enough quietly to sit down and go on his way without the slightest encouragement to the cause of Temperance; but he ought to be able to say I have done my share to save my fellow-men from the snares which surround them in all directions. I think we must go on and hold ourselves charged with the great duty of not only abstaining in our own persons, but do our utmost to persuade all men to join our

WHY WE ARE TOTAL ABSTAINERS.

band. I bring one very good reason before you why many of us are total abstinents, not because we ourselves feel that the temptations which surround us are so strong that it is necessary in order that we may maintain our Christian sobriety to be so, for there are a good many of us who do not feel it, but after all every man is liable to succumb to certain temptations, and it is true to say no man in any circumstance of life can call himself absolutely safe to any temptation; the most careful man may be subject to some evil which does a great deal of mischief, a most kind man may do a very unkind thing; but for all that there is practically very great difference indeed between those who are sorely tempted by intoxicating liquors and those who are not. There are a very great number of total abstinents who do not feel its temptation at all; I cannot say I feel it. It is not for this reason I became a total abstainer, and I know there are many others. Why is it? Why, because we know a great many of our fellow-men are weak on that side; we are much weaker may be on other sides, but it is their weakness. We believe it is the duty of every Christian man to help each other. We believe we can help those weak men by being in our own person that which they ought to do for their own selves. We know we have far greater influence in bringing in weak men by showing that sympathy with their weakness which is shown by standing side by side with them. Besides, if you tell a man he is weak, call upon him to be temperate, and say you must be a total abstainer because of your weakness, you are giving him excellent advice, and you are very often weakening his moral strength to

TOTAL ABSTAINERS ALL ON AN EQUALITY.

fight the battle of temptation. We desire to stand side by side, and make it impossible to distinguish those who are total abstinents for their own sake, and those for the sake of others. Yes, you are a total abstainer for a very good reason, because if you were not you would be a drunkard. There are some people who do not understand the cause. There are some who would say about the Bishop of London I am very sorry that he was tempted to drink, but I don't care if they do so; I don't want at all to distinguish myself from the weaker brethren, I wish to assist all, and help to raise them to a higher footing. This is necessary for the sake of all, I call upon you everyone to be total abstinents for the sake of the thousands who at present have not seen the right way to look, and

DON'T THINK ONLY OF YOURSELF.

have not yet understood this. Don't think only of yourself; think of the men who are now suffering in this way, call on these men by your own personal action to join with you in fighting the battle of intemperance. This is why I call upon a man to be a total abstainer, to help to raise to a higher level, to look upon it as a missionary

AN EARNEST CALL TO WORK.

work for the sake of those for whom our Lord died. I wish you earnestly to lay this to your hearts, I ask you to do something and join in taking the message to others; you must do your part to help forward in your person, by constantly taking opportunities of speaking on the