

Temperance Column.

(Continued.)

The Bishop of London, continuing, said:—

If you can rouse people's sympathy with each other, if you can make people feel with each other, if you can make the rich man feel with the poor man, enter into his life, understand what are his difficulties, his troubles, his perplexities, his temptations, if you can make the poor man understand the rich man and see what it is that he has to overcome if he is to take part in the common work which we all have to do, if you can get all classes to come, as it were, into personal contact with one another, if you can get men face to face as I am now facing you, and make it felt that they care for each other, and that it is because they care for each other that they are joining together, if you can stir up this mighty power and obtain the aid of its marvellous magic in working out your cause, you know that there is nothing on earth that can possibly be compared with it for the certainty of victory that in God's providence will attend it. (Applause.) We wish, above all things, to make men live in one another's lives. We wish to make men feel that they are men, that they are brothers, that they are closer than brothers—because they were brothers by creation, but they are something more than brothers by the redemption of their nature by the Lord. In their creation they were made brothers all of one blood; but now they are made brothers in Christ, whose Spirit is working in them all, and who is calling them all to Himself. And the man whose heart is turned to the Cross of Christ—the great Example, above all others, of the sympathy of humanity—the man who feels how the Lord of Heaven made Himself one with us, our very own, blood of our blood and flesh of our flesh, and how He showed that through Him thrilled that which works and moves and lives in us, the man who thinks of that, and who desires that all others should join with him in thinking of that bond of union, that man is certain to draw others to himself, as he himself is drawn. And if we can, in this way, be united with one another, depend upon it the cause which we have in hand cannot fail. It is in this way that we are able to hold one another up; and I am certain that every time we meet this strong sympathy gains in strength, this deep unity gains in depth, this powerful magic gains in power, and at such meetings we are refreshed for the conflict to which God has sent us, and we know, because we feel it in our hearts and consciences, that it is He who is calling us to His work, and that it is He who will bless the work that we are doing. (Loud applause.)

SHERBROOKE. — Church of England Temperance Society. — A lengthy and important business meeting of the Society was held in

the Church Hall on Montreal street on Monday evening, Feb. 1st, when the question of encouraging more drinking fountains in the city and of reviving the Coffee House movement were discussed at some length and finally left to the executive committee to report upon as soon as convenient. The suggestion of the President that the Association should undertake to furnish temperance articles to the newspapers from week to week was well received, and he, at the request of the meeting, consented to take the responsibility of the same with the assistance of others. It is suggested that in future the business details of the Society should be arranged by the executive committee, and that the interesting meetings between the monthly public ones should be more of a social and entertaining nature. A collection being taken, the meeting closed with the benediction.

GOLDWIN SMITH ON PROHIBITION. —Goldwin Smith's pamphlet on "Temperance versus Prohibition," a copy of which we have received, sets forth many of the Liberal Temperance objections to Prohibition, presents a review of the working of Prohibition measures in Canada and the United States, and advances his views as to the true methods of dealing with intemperance. It is written in Prof. Smith's usually terse and vivid style. —Toronto News Co.

AN ANCIENT LAW.—The corporation of Walsall have, amongst a large number of ancient documents which are carefully preserved by them in the town chest in the Guildhall, a unique code of laws, "for the gode rule and governaunce" of the town, and which date from the reign of King Henry VI. (1422-1461). The eleventh law of this code relates to the alehouses of the town, and runs as follows:—"Also it is ordeyned that if any man kepe eny at the ale or sportynge in theyre houses aft the howers appoynted to make a fynetherefor, and to sessed by the Mayor. And if by ons or twyse warnyng, do not amend, then the same ale house to be put downe by the comandment of the Mayer and his brethren." The "Mayer and his brethren" appear to have had but little respect for what in these days we hear so much talk about—the so-called "vested interests" of alehouse keepers. This old law proves to us that 450 years ago the local authorities of Walsall recognized and acted upon the principle that the would-be reformers of licensing laws of to-day constantly urge, that alehouses are only licensed for the benefit of the public, and not of the publicans, and that if they are conducted so as to be a nuisance instead of a benefit, they should be vigorously "put downe." —Church Temperance Chronicle.

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