

## THE C. E. TEMPERANCE MOVEMENT.

ADDRESS DELIVERED AT THE MEETING IN ST. JAMES' SCHOOL HOUSE, TORONTO,  
ON THE 26TH ULT., BY N. W. HOYLES.

There is great need of stirring our church as a body, and also of getting hold of the individual consciences of its members and rousing them to the necessity of work in the cause of Temperance.

Until recently the Church had principally distinguished herself by passing resolutions in Synod and going to sleep over them. Then when a churchman was asked about Temperance work, he could like little Jack Horner triumphantly turn to his synod journal, and picking out a forcible resolution on the subject, say, "What a good boy am I." So for some time resolutions were passed on the subject of intemperance, and addresses made in Synod deploring its evils, but nothing further was done. The condition of the church as regards intemperance was like that of the mayor of the French town. When the cholera was coming instructions were sent from Paris to the various mayors throughout the country to make preparations. An answer was received from one mayor that he was quite prepared. On being asked for details of his preparations, he wrote in reply, "I have had a census taken of all the inhabitants of the town, and a grave dug for each man, woman and child, and now we are ready for the cholera—let it come." And this has been our condition in the Church of England in Canada. We have pointed to our gaols, our hospitals, our asylums, and have said, "Intemperance is a fearful evil, but we are ready for it—let it come."

There is still need however, notwithstanding the progress we have made, to press home the need of greater earnestness in this cause. In no words of my own do I propose to-night to discuss the question, but have sheltered myself under the Episcopal ægis, and intend to quote solely the utterances of two Bishops (one an English Bishop, the other a Canadian), on the subject.

The one whose words I first rely on is well known as one of the greatest theologians and scholars in England at the present day—one who from his position, education and scholarship would be little likely to utter hasty and fanatical language on this or any other subject. In presiding at a great meeting in Sunderland on Oct. 30th, bringing to a close the 9th anniversary of the C. E. T. S., the BISHOP OF DURHAM said:—"The advocates of the temperance cause were accused of using very strong language. It was a pleasant jibe against them that they, the advocates of the temperance cause, were the most intemperate people in the world. (Laughter.) But when they felt strongly how could they help speaking strongly. (Applause.) The question was whether they, facing this gigantic evil, could measure their language nicely? God forgive them if they said one word which they could not feel or one word which they could not substantiate. But was it true or not that intemperance was the parent of a hideous brood, a countless progeny, of shameful vices and hateful crimes? Was it true or not that intemperance was a great incentive to impurity, covered itself with a mist of untruthfulness and evasion, and impelled to cruelty, to selfishness, to the most hateful crimes of violence of all kinds? Did it or did it not squander health, squander money, squander intellect, and all that was valuable to men? Did it or did it not fill our gaols, and desolate our homes? Did it or did it not ruin a man, body and soul, and drag him down to perdition? He believed it was given on medical authority that one in seven or eight of all the deaths that occurred was due either wholly or partially to intemperance. But there was one more appalling fact even than this. It was the increase of female intemperance. Of 40,000 habitually drunkards they were told that at least 11,000 were women, and what this must mean to those 11,000 households of which they were members he need not stop to describe. Not only that, but the numbers, he believed were increasing rapidly."

Now if these words are true, it behoves every Christian man to do his utmost in the cause of temperance, and to fight to the last against what caused the terrible evils that the Bishop deplored, but more especially is it incumbent upon churchmen to undertake this work. They bear on their brows the sign placed there at their baptism in token that they are pledged to "manfully fight under Christ's banner against sin, the world and the devil." As faithful soldiers therefore let all members of the church take up this contest against what has been spoken of by the Archbishop of York as "poisoning and cursing the country and presenting a sight at which devils may laugh and triumph."

Lest however it might be said that the words of the Bishop of Durham have no application here, I proceed to quote from a recent pastoral of the Bishop of Toronto, addressed to the clergy and lay representatives of the Synod of Toronto when summoning them to meet for the formation of the Diocesan Society of the C. E. T. S. His lordship says:—"You will surely share with me, as Churchmen, the conviction that we should be, as a Church, not the last but the foremost, in the crusade against a deadly enemy of souls which avowedly opposes itself as a fatal hindrance to the kingdom of Christ; that there is no cause which our church is more imperatively bound, by her sacred commission, to espouse and pursue to a last issue; that if this cause of temperance and soberness against excess and drunkenness—is to triumph in our land, it must be accomplished, not by political agitation, not merely by philanthropic effort, but by the religious agency of the Church, which affords not only the most efficient organization but the most fitting and powerful means for

"penetrating with good influences the social and private lives of the people. I call upon you then by your loyalty to your Bishop to assist him in this work. Help him to realize this most noble ambition, and to place our Church in the foremost rank in this crusade. I appeal to you as Christians to without delay espouse and pursue this cause to a last issue, remembering that in such a contest as this inaction, is as culpable as would be active aid to the foe. Every man is a missionary whether he will or no; consciously or unconsciously he is exerting some influence in the world—either for good or evil—upon those around him. See to it that in respect of Temperance there can be no doubt as to your position and that no one can point to you as having been the cause of ruin to some poor soul, lost through the want of your word or your example.

Especially in this matter I would call upon all women to exert themselves, for many reasons. As shown by the Bishop of Durham, and as we know too well from what passes around us, the danger is coming near yourselves. You cannot afford to be indifferent. Then too you are the principal sufferers from this vice in others. Who suffers when there is a drunken husband, brother or son? Who but the poor wife, or sister, or mother!

Then too you should work because you have enormous power in your hands. Women, and especially young women, can do much either to make or mar in this work. Many a man has proved powerless to withstand the smile of ridicule, the jest or sneer of his friends, and many a man might be saved did some woman exert in the cause of temperance her powerful influence over him. You can do much in the way of making this movement fashionable and thus removing a stumbling-block out of the way of those who can at present be reached in no other way. In your homes and in society show that you are heartily in favor of temperance, and much will be accomplished. Then you can wear the badge and thus show which side you are on. Many of you wear as ornaments imitation spiders and other by no means pretty objects, you can surely not object to wearing the very neat little badge adopted for our society. It is said that when Gen. Grant was entering a city in the Southern States after some great victory, he saw walking by the side of his victorious troops an old, bent, grey-headed woman with a kitchen poker shouldered like a rifle. On asking her what she was doing this for she replied, "To show which side I am on, General!" So you can wear the badge and in that and other ways show that you are on the Lord's side in this matter, and thus perhaps (all unknown to yourselves but not unmarked by him) be the means of lifting up many "hands which hang down, and many feeble feet," and by the straight paths of your own feet may cause that "that which is lame be not turned out of the way, but that it rather be healed."

## Selected Articles.

## IS LAGER BEER INTOXICATING.

The effort is being made by the moderate drinkers to secure a "discrimination" in favor of lager beer and light wines. The effect of alcohol, however, is the same whether found in beer and wine, or whisky and rum, if enough is taken. Beer is the commonest of the causes of three-fourths of the drunkards of the country. Of this there is abundance of testimony. The *New York Christian Advocate* adds the following to the discussion of this question:

"The time to ascertain the effects of lager beer is not a few minutes after the first glass has been drunk, but later in the evening. After men have been drinking five or six or ten glasses and the hour of ten or twelve o'clock is reached, it will be found that many of them are visibly drunk—not wild and desperate, like the whisky drinker, but stupid and jovially drunk. The writer has seen a dozen boys as drunk upon beer as they could have been upon whisky; and but a short time since in this city suit was brought against a brewer for allowing boys and girls to become intoxicated at his establishment. The defence was that he was not aware of what was going on. One of the police justices of New England testified that two-thirds of the drunkenness brought before him were cases of men who had got drunk on beer. A leading organist was found, to the surprise of the congregation accustomed to listen to his music, in a state of intoxication. On inquiry it was found that he had been induced by a friend to drink a single glass of beer. So sensitive were his brain and nervous system to the influence of alcohol that from that time forward he knew nothing of what he was doing and became intoxicated. As it cannot be denied that a beverage containing five per cent. of alcohol drunk in ten times the quantity, would produce the same alcoholic effects that a beverage ten times as strong would produce if drunk in one-tenth the quantity, it must follow that malt liquors, including lager beer, are intoxicating, unless it can be shown that there is something in malt liquors to counteract the effect of the alcohol. This cannot be done. All that can be done is to show that there is