

## Temperance Column.

### TEMPERANCE TALKS.

#### II.—The Effectual Remedy.

By the Rev. CHARLES BULLOCK, B.D., author of "The Temperance Witness Box," &c.

(CONTINUED.)

I have generalised my statements, and pointed only to final results. But the steps of the ladder of Intemperance are all *downward* steps, and each step is only more painful than the last. "The Drink"—alcohol—may be and doubtless is a useful *medicine*, just as poisons are medicines: but I do not think any man *in health* can fix the limit when a *measure* of evil influence is not felt from its use as a beverage. Stimulant, if it be not natural, is I believe always attended by re-action. The good nature generated by the evening's indulgence does not always endure till the morning. As a rule, one of the "Convocation Reports" on our country, framed by some of our most judicious and unbiassed representative public men, said truly, the influence of intoxicants "Sours the temper, inflames the passions, brutalises the whole nature."

But I must leave you, brethren, to fill in for yourselves more fully the features of the hideous portrait of intemperance. Let me in closing commend to you the work of the Church of England Temperance Society as supplying an effective remedy for the evil.

The Society as you are doubtless aware embraces amongst its members those who use and those who do not use alcoholic drinks. I think this basis of membership is a wise one. It is comprehensive without any betrayal of principle. It enlists, as I doubt not it will enlist this morning in this congregation, the kindly and unanimous aid and support of those who think that total abstinence goes too far. I remember receiving such a remonstrance from a leading brewer who was in his lifetime a generous supporter of Christian and philanthropic movements. My reply was to this effect, that his experience had not been that of many who have seen their dearest one's prospects wrecked by the drink, or *he* might feel as strongly as they did. I added that I felt sure if he could by raising a finger arrest in any degree the present influence of the temperance movement, that finger would never be raised. He responded that I was quite right. So I believe would it be with every one in this congregation. At the same time, I must confess total abstinence appears to me to be the natural, if not the inevitable, outcome

of all temperance efforts under present circumstances. To my mind there are two steps to be taken, and I have taken both for many, many years, and without great physical strength I have done my fair share of work on *natural beverages*. The first step, however, is not to be despised. It has its immediate measure of influence, and often it prepares the way for the second. The non-abstaining members who, as it were, prune the evil tree, cutting off here and there a branch, will, I think, if they are *thoroughly in earnest* soon see the wisdom of digging to the root and under the root. In short, I think they will soon feel that our Lord's decisive counsel respecting the offending hand is the best; "Cut it off, and cast it from thee."

This is what I regard as the effectual remedy for *Intemperance*. All must see that it is the effectual remedy for the drunkard: though it might be difficult to define what constitutes a drunkard—I mean whether *one* fall or a *dozen* stamps a man as a drunkard, I should unquestionably say one fall; just as one act of theft is sufficient to establish dishonesty of character. But in any case, whether the *drunkenness* is *isolated* or habitual, wherever there is a tendency, as Commodore Goodenough once said: "It's no use talking of being *more careful*, and trying to ease a thing off. My principle is, that if I find a thing interfering with my duty to my life, *I cut it off* root and branch. Make an end of it at once: that is the only way."

TO BE CONTINUED.

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