

The Temperance Cause.

THE NECESSITY FOR A
greater regulation of the sale of al-
coholic drinks, arising out of the
moral, physical and social effects
of intemperance.By REV. P. R. PIPON BRAITHWAITE,
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(Continued.)

Now, using the word in a large sense, we may say that so far as we are concerned, upon our judgment depends our whole life. We form some kind of an opinion, often unconsciously, upon every word and action, we submit to it every thought. Our whole life, therefore, passes through our judgment as through a sieve. If the sieve be clogged or torn, it is altogether unable to do its work. "I was under the influence of liquor, therefore I did not know what I was doing," is but too common an excuse; or, "Such and such a thing was said, or done, after dinner," will show at once the truth of this. We need, above everything else, to keep our judgment unimpaired, either in matters relating to this world or the world above. The merchant must be able to decide to a nicety upon the quality of the goods in which he is dealing; the architect or builder must know exactly what may be the tendency of, and what is the remedy for, any weakness or flaws in his construction. We all need a right judgment in order that we may avoid the temptations which crowd around us on every side, and detect the wiles of Satan, even though he appear as an angel of light. But to look at it from the other side, the same enemy which weakens our judgment inflames our lower passions, and thereby lust, anger, hatred, selfishness, idleness, cruelty, and other unnatural sins, are intensified, and multiplied a thousand-fold. It is impossible, therefore, that anyone who is under the influence of alcohol can be a good citizen, and, since intemperance is directly the parent of those things which the Bible puts before us as sins which prevent those who indulge in them from inheriting God's kingdom, it is yet more impossible that they can be walking as becomes citizens of that better country.

I will now touch upon the physical effects, noticing, first, the opinion of the *Lancet*, with regard to a speech of Sir Andrew Clark's:—"Let us abolish casual drinking, tippling, public-house drinking, and careless social uses of alcohol. This will cut off nine-tenths of the disease which now desolates families and disgraces British Christianity." Though the *Lancet* is not arguing for Total Abstinence, I do not see how it could have spoken more strongly, whilst the *British Medical Journal* (in reference to the same speech) says: "Young Englishmen, in general, fully believe in all the reputed virtues of alcohol; but comparatively few believe that, unless in very exceptional instances, the best of health is compatible with the habit of Total Abstinence. I feel that one such word from such authorities is worth a hundred theories. Alcohol, as stated by some of our highest medical authorities, tends to relax the muscles, and deaden the nervous power; but the physical effect of intemperance,

to which I would call particular attention, is the cruel fact of its certain transmission to children yet unborn, for as surely as certain diseases are hereditary, so does the man who gives way to intemperance beget children with an innate propensity to excess. There has been a discussion whether a man has a right (by gambling, for instance) to bring about his own ruin financially. Whatever may be decided, I have no doubt at all that no man has, by a course of drinking, whether of more or less intensity, a right to ruin his own health. I have, if I may use the phrase, still less doubt whether a man has a right to leave such a legacy as broken health, misery, crime and sin, to his children and grandchildren.

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