

thropic effort were found insufficient to produce have been recently sought to be accomplished by the strong arm of the law. And so the labours of the Temperance Reformer have been suspended in order that the skill and the handicraft of the law-maker should try conclusions with the plague, and in order that men who are vicious should suddenly find themselves made virtuous through the operation of an Act of Parliament.

But if it is the good fortune of the virtuous man that he is "not under the law," and that "the law has no dominion over him," so will it be the evil fortune of the vicious one that his necessity will overcome the law, and make a law unto itself; and as necessity is by common consent the mother of invention there can be little doubt as to which of the parties to the contest will come out victorious. In fact the indications are already abundant of the impotency of the craftsman's handiwork to withstand the persistency and ingenuity of the cracksman's skill. "If," says the Bishop of Peterborough, "all men had right principles, they (the Temperance Law Reformers) might succeed without law; but they would never succeed by law alone unless that law were supported by the principle, the approval, the hearty assent and the willing co-operation of the community. They must have principle, virtue, and above all things religion, at the back of the law, or the law becomes a mere brute and tyrant force which men will break at every opportunity and evade at every turn." This is exactly the experience of every true worker in the cause of Temperance and Total Abstinence Reform in Canada and the United States. It exemplifies and illustrates itself in the inadequacy of the most ingeniously contrived legal instruments to withstand the necessities of depraved human appetite, and the *feræ nature* of those to whom every attempt at restraint is translated by sheer dogged obstinacy into infringement upon the principle of civil and personal liberty. Its utter incompetency has been recognized even by those who looked to it for effective work; and the more thoughtful onlookers, in at least several of the communities in which the law has been attempted to be put in force, have given expression, by appeals to the Legislature for its abrogation or amendment, not only to their opinion of its utter uselessness, but to their indignation at the additional miseries which it has inflicted upon the localities in which they reside.

That a good deal may be done by a wise system of legislation we have no doubt; but legislation, to be effective, must take a subordinate and merely complementary place, instead of the primary and experimental one which it has assumed. There is only one way of dealing with this particular vice, as with every other vice and frailty to which the heart of man is naturally liable, and that is to be found alone in the prescriptions laid down in God's Word, and in the legitimate ordinances of the Christian Church as they are indicated by Him. The man who rests upon his own ability, upon the value of his neighbour's instruction and example, upon the sufficiency of legislation and the work of human heads and human hands to rescue him from the tendencies and the promptings of his depraved nature, is already a doomed man. The inordinate use of alcoholic stimulants is but one of the thousands of vices against which the world is forewarned when it is charged to "be temperate in all things." And if that particular vice alone is to be legislated against, what is to be done as regards the remaining thousand and one, and where is the legislation to begin and where is it to end? And what can legislation do in the way of accomplishing the final salvation of the man who, discarding the use of alcoholic stimulants altogether, is rushing madly to destruction upon the back of some other hideous vice, perhaps far more deadly, if less seemingly conspicuous and obnoxious to the world? Fortunately for us the Almighty in His great goodness and mercy has opened an easy door of escape to all men, if they would only be induced to see and accept it. And it is the special

duty of the Church to point out the legitimate mode of escape, and to lead men to it. If therefore, like the Bishop of Peterborough, we grant our legislative friends to the fullest that those who hesitate in going all the length they would go in the direction of legislation are so much the more bound to be all the more zealous and earnest in their endeavours for the religious remedies and the religious cure of the very evils that others would cure by law, we think they should be satisfied to permit us to test the value of the faith that is in us. And to further these endeavours in every possible way, and to maintain that zeal warm and effective, is our only apology for the appearance of this new adventure of THE CHURCH OF ENGLAND TEMPERANCE JOURNAL.

THE EFFECTIVE TEMPERANCE WORK OF THE CHURCH OF ENGLAND ORGANIZATION.

The value of the system adopted by the Church of England Temperance Reformers is very plainly illustrated in the very simple and satisfactory announcement contained in a note to be found elsewhere among other of the Reports and Proceedings of the several Branches of the Dominion. We refer to it thus particularly as a convincing testimony to the efficiency of the system which we feel it our duty and our privilege to advocate.

The cases are those of several individuals who within a very short period have been rescued from habits of continued and all but confirmed intemperance, through the instrumentality of kindly and considerate religious advice, who have thus been induced to admit the error and folly of their practices, and to look for the only protection from their repetition by reliance upon that sustaining grace which can alone establish them upon a sure foundation. In all these cases the parties have not only become thoroughly reformed, but have become regular attendants upon religious services, and communicants of their Church. They are thus placed in position for attainment of the highest and most valuable conditions of human life which it is possible to secure, and are on the high road to an enjoyment of the best conditions of the life everlasting.

This is our ideal of what really valuable Temperance work should aim at. It is what God has specially provided for, and what the Church of England maintains to be the only effective method of reform. Other people and other Churches may think otherwise, and may strive for the accomplishment of wholesome work, and with the best intentions, by the adoption of other instrumentalities. We are almost willing to wish them the success which we are almost equally sure they can never attain. And we can only consequently anticipate for them the final conviction that they will have to come back to first principles if they set any value upon their time and their labours. It is perfectly idle depending upon "moral suasion," trusting to unwholesome ephemeral and evanescent excitations, or looking for assistance to merely human law for permanently successful results. Their clients and their constituencies must be placed above all law, by being brought into conformity with the law of God, so that neither the merely human law of our legislators nor the natural law of lust shall have dominion over them.

The Secretaries of the several Branches of the Society throughout the Dominion are especially invited to communicate with the Manager as to special rates and charges for subscriptions on account of members, etc. It is especially desirable, where not actually inconvenient or inconsistent with other occupations and duties, that the Secretaries of the several Branches should act as special agents for THE TEMPERANCE JOURNAL. In the meantime all orders from any of them, accompanied by a remittance, will be attended to, and otherwise acknowledged.