

TEMPERANCE COLUMN.

SERMON IN ST JOHN'S CHURCH, ON NOVEMBER 17, 1889.

BY REV. DR. CARTER, RECTOR.

"To knowledge temperance, and to temperance patience."—2d Peter, i., 6.

But let it be distinctly understood that in all this self-protection of society, there should be nothing to prevent extending help to any one struggling to be free from the degrading habit that has unnerved him. Encourage both in word and deed is the privilege as well as the duty of every man and woman, and Christian charity requires no less; but Christian charity is one thing, and social life another; and while I would have one as free and unlimited as the human race, I would have the other so restricted by propriety and orderly observance, that it would offer an honorable position to ourselves and to our children. The physical and social evils offered the eye and ear, but what are they to the moral evils which make themselves known to neither sight nor sound? The wearied body must return to dust at last. Society will forget either to pity or to blame the dead; but where shall the limit be put to the harm which has come to the soul? That harm can only be suggested by what we know, by the gradually deadened sense of self-respect, by the steady lowering of the moral tone, by the increasing indifference to what is pure and honorable; but by those indications which we can recognize, we must have grave fears for the eternal future, shaped and shadowed by influences which had such power in earthly years.

Knowing then the physical, social and moral evils of intemperance, we are ready to go on and see by what further means it may be resisted, and the society recommends the establishment of coffee houses, workingmen's benefit societies and associations, reading rooms with social gatherings for amusements as well as instruction. Unfortunately some homes are neither cheerful nor pleasant, and the saloon offers a bright and attractive welcome. For a large part of the floating population of the city there is no home at all, and the saloon provides a substitute; and the society would do as much for temperance, as private enterprises does for intemperance. Not a reading room, and with a few dull, religious, papers scattered around it, but a bright place, full of life and flowers, and attractive though light and innocent reading; just such a place as I have long hoped the lower story of the University Library might be; a place where I might ask a friend to go in and take a drink—of hot coffee or tea; a place where those inclined might find a billiard table and play the game irreverently as such a game should be played, and if the ladies would take a part, so much the better; in fact a genteel loafing place, which should have all the attractions of the saloon without

the sin. I would have no religious talk encouraged, nor godly mottoes upon its walls, I would not cause the hesitating feet to pass hurriedly on by the anticipation of a prayer meeting; but I would have religious principle underlying all, and the more powerful because it should never show itself upon the surface. It would probably have no financial success; it might for a time be unpopular and but little patronized; but if it were the means, during the whole year, of establishing the principles of temperance in but one heart that was being led towards intemperance, would any of us venture to weigh that result in a financial balance?

The society further recommends wise legislation for the suppression of vice of every sort. It recognizes the fact that intemperance is not the only vice that needs wise legislation, but just now our attention is directed particularly to that. Who shall say what is wise legislation? Some would have no legislation at all, others insist upon that which is not wise, but there may be a few principles upon which there can be general agreement; and first, stringent laws against adulteration. The intemperate use of alcoholic drinks is bad enough, but it is far worse when they are adulterated so as to poison as well as to intoxicate. I was once offered in exchange for some other property a liquid. I do not know by what name to call the vile compound, in which there was not a healthful ingredient in the whole composition; and from this and pure alcohol could be made all kinds of alcoholic drinks from high proof brandy to the lowest grade of whiskey, in every drop of which there were the germs of death to the body and insanity for the mind.

If there must be drinking to excess let it be done at home. I know it had been urged that this would be in favor of the rich man who can buy his liquor by the quantity; that is true, but is it not generally the poor man who needs protection? The frequenters of the saloon are not apt to be those who have their stock at home, but those who can barely spare the dime which they have skimmed their necessities to give. But as in all probability no such extreme measure will as yet be considered wise, can not something be done even under the existing order of things? Why not take away all screens and blinds which prevent a free sight within. If people do a thing under cover of secrecy as if they were ashamed of it, that very fact suggests it as a disgrace. Why should such a distinction be made between this and any other line of business unless by it, it is sought. Vainly indeed, to deceive that public opinion, which is never over-sensitive?

Who can estimate the sadness of the mother's mourning and the disappointment of the father's hopes over the son, bidding fair to be a disgrace in place of an honor to their old age? Can all this sorrow be put beyond us by the thought 'Am I my brother's keeper.' Let us at least try the effect of a good

example, and pray earnestly each day that God would give, to us and to all others, grace to live soberly, righteously and godly in this present world.

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