

TEMPERANCE COLUMN.

THE BISHOP OF LONDON ON "TEMPERANCE."

(Continued.)

This terrible evil of drink was due to the overpowering force of the temptation. The one thing to do with the drunkard was to keep him away from the temptation altogether. The man must either be got away from the temptation, or the temptation away from the man. It was obvious enough that if any one agreed to abstain from intoxicating liquor altogether, and banish it from the country—(applause)—they would very effectually get rid of the temptation; and it was also obvious, although, perhaps, not so plain at first, that in proportion as it was kept away, in that proportion would its power be weakened. Every man who was an abstainer contributed, in his own person, very little, but still he did contribute towards diminishing the temptation to the rest. A drunkard finds great difficulty in abstaining totally. To begin with, the man was weak, or he would not be a drunkard; but in being counselled to abstain he was told to do a thing which required very considerable strength to do that which made him a marked man among his fellows. Consequently he had a double battle to fight; he had to fight against his own inclination, and against the sense of being despised by some of his fellow creatures. How can you shield him? asked his lordship. How can you shield him? By standing by his side and doing what he does. (Applause.) If you do the same thing, and do it in considerable numbers, you make it impossible to distinguish between those who are abstaining for their own sakes, and those who are abstaining for the sake of other people. It is really the case at this moment that a very large proportion of the total abstainers do not need to abstain on their own account; they abstain because they feel it will be a real help to their fellow man, and they know there are a great many who really do need such help. If you were to put together all the total abstainers in the country, you would find that those who abstain simply because of their own weakness are a very small proportion. Excellent qualities were often to be found in those who gave way to drink. By saving those people from ruin, then good qualities may be brought into activity. The battle against intemperance in those who had fallen was very hard, and as in battles where bodily strength was put against bodily strength, there was nothing which really helped so much towards victory as the sympathy of others. (Applause.) There was nothing in the world like real sympathy; there was hardly anything that touched us so closely, and that bore us along in such a wonderful way. Especially is it encouraging in spiritual conflicts to feel that others were with them, willing to bear whatever they had to bear, and entirely

at one with them. The reason why he himself had been a total abstainer was because he always felt it his duty to help his fellow men in things of this kind to the utmost of his power. He saw no better way of helping them in this matter. No doubt there were other ways, as, for instance, by giving men better knowledge. What was more common, especially amongst men who laboured, with their hands, than the belief that intoxicating liquors gave strength, and enabled men to do more work. The thing was an entire mistake; it was known and had been proved to be a mistake; and it was a very good thing to spread such information, and it might be done by people who were not total abstainers. But even in this, total abstainers could fight better than others. (Laughter and applause.) (To be Continued.)

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