

TEMPERANCE COLUMN.

C. E. T. S.—ENGLAND.

OUR DUAL BASIS.

At a meeting of the members of the Society for the Study of Inebriety, held on the 1st ult., at 11 Chandos street, London, an unexpected testimony was given to the importance of the Dual Basis of the C. E. T. S. Dr. Norman Kerr was in the chair, and the lecturer was Dr. Stewart, of Clifton. His paper was upon the cure of Inebriety, and he insisted upon inebriety being treated as a disease; that the supply of intoxicating drink should be absolutely cut off from the patient's use; and that permanent recovery could not be expected under a treatment of less duration than twelve months. In the discussion which followed, doubt was expressed as to whether inebriety should be considered a disease; and the usual arguments about total abstinence were brought forward. Dr. Stewart, referring to these in his reply said, "I think it is better for a man of education not to take the pledge."

The Bishop of Norwich has appointed March 10, the first Sunday in Lent, as the day for the preaching of sermons throughout the diocese on behalf of the C. E. T. S.

The Bishop of London on the aim of the C. E. T. Society:—

The annual festival of the C. E. T. S. at St. Leonards, commenced with a service in the Parish Church in the afternoon, when a large number of persons attended to hear an address on Temperance by the Lord Bishop of London, (Dr. Temple). The Right Rev. gentleman based his observations on the words in the Lord's Prayer, "Lead us not into temptation."

His Lordship dilated upon the need of putting temptation as far away as possible. This was a very important matter for them to consider when they were fighting the great battle with intemperance; it was then that they had especially to put temptation away. What was the great work that an ordinary man could do in fighting such a battle as he had spoken of? It was in putting as wide a gulf of separation as possible between the tempted sinner and the temptation which beset him. Let every man look to his own life. Let him fairly weigh this and say, "Is the consumption of intoxicating liquors a real source of temptation to me? Do I find that it has tempted me in the past? Do I find that it is, in the slightest degree, growing upon me in the present?"

Do I find any weakness in me in this direction? Depend upon it, if we do, our one business in this matter is to keep away from the temptation. This is the condition that God lays down in respect to every grievous sin. If there was something that tempted them to sin; if they found it was a real difficulty to keep straight, their business was to keep away from that temptation. "O," they might say,

"would it not be nobler to face it?" Yes, if the Lord called them to face it—not otherwise. If the Lord called, it was another matter. If the circumstances of their lives made it necessary for them to face temptation, then by all means face it, and the Lord will surely give them strength to do the duty they were called upon to do. Unless this call was made, the only course open to them as true soldiers of Christ was to run no risk with sin. If they were really in earnest about the matter, there should be a resolute determination to fight the enemy whenever they and it were face to face, but never on any account to run any risk that could be possibly avoided. But they had, maybe, an honest right to say, "I don't find it a temptation. It is no real temptation to me at all. I do not feel there is the slightest danger. Whenever I feel there is danger, then will I do what you say. Then I will give up everything of the kind; but at present there is no danger." That might be so, but look at the other side of the question. Were they quite sure that they were not putting a stumbling block in their neighbour's path? It might not be a stumbling block to them, but was it to their neighbour? That was the thought and the principle that led a good many of them to think it a duty to give up intoxicating liquors altogether.

There were those who gave them up because they found them a temptation to themselves, and there were those who gave them up, not because they found them a temptation to themselves, but for the sake of others—believing, and being confirmed in their belief by long and continued experience, that there was no help that they could give to a weak man, fighting this battle, so great as in their own persons to remove the source of temptation as far away as possible. "But why," some may ask, "limit our liberty because other men are weak?" If they felt it was a limitation of their liberty, abstainers could not prescribe for them what to do. They could not say they were bound to do it. But they could say, "You are bound to take up the Cross of Christ, and help your brother in need." But the way in which they did their duty must be left to their own conscience; and they (abstainers) would be doing very wrong indeed, if they passed the slightest word of condemnation of those who thought different from them, and said they did not abstain, and that abstaining would help to other people who were not abstainers. They could not condemn them, but notwithstanding they would press upon them all the misery and crime which drink causes, and all the suffering which descended from generation to generation through the infection of evil example. They would press that upon them, and tell them, if they would not join the abstainers in their work they must take their own course, but they must beseech all not to be indifferent while their fellow men were perishing. "Take your own course," the abstainers

would say. "Do what you can to help your fellows—do all you can, and we will welcome you humbly as supporters of the great work."

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