

TEMPERANCE COLUMN.

MORAL SUASION AND INTemperance.

By Rev. E. P. Hurley, Cambridge, New Brunswick.

[CONTINUED.]

Conviction alone must give way before conviction and feeling combined. Suppose there are two men equally educated in the principles governing the Scott Act—equally persuaded of the justice and morality of the temperance cause, one of whom lives in a locality where the Scott Act has a mere nominal existence, where intemperance is rampant in places high and low, where political intrigue has carried the day; the other of whom lives in an atmosphere of the purest order, surrounded with temperance societies in every denomination, where the hydra headed monster of drunkenness has never ventured abroad, which of these two men think you will have the soundest and firmest judgment and the most delicate conscience regarding the temperance question? Evidently the latter. And why? Because good example has operated on the heart and the whole body of human feeling.

It is not sufficient to convince the drunkard of the evils entailed on himself and his family; he is already aware of this much, more so than we are ourselves. You must surround him with living examples of the opposite virtue—you must place him in an atmosphere so pure that the fear of public conscience on this question will force the vice of intemperance to hide itself in the remotest corners and to bury itself in the bowels of the earth. Respect for the judgment formed about his acts is innate to man, and if he knows that in the society in which he moves, sound principles prevail, not weakened nor falsified by any irregularity of conduct, where no indulgence is to be expected, where the whole body of the people are a witness and a judge not to be bribed or corrupted,—he will be checked in every step toward evil and continually impelled in the direction of good. Self love and honor will then be powerful restraints against the vice of intemperance and equally powerful incentives to the opposite virtue. The weak drunkard will be hurried away on the bosom of the current of good example: his passions will go tumbling down one by one, and there will be nothing left to check the flowing tide of virtue.

Acting, doubtless, on this conviction a Roman Catholic priest, as reported by the papers, lately prepared a list of all the male drunkards and gamblers of his flock, threatening to call them from the altar of his church and have them ostracised from all respectable society.

But public opinion never dies. Day after day it beholds with disgust the vice of intemperance, and has never wanting in eloquence to extol the beauty of the opposite virtue. Still it has never yet been profound sufficiently loud and power-

ful to drown the hoarse and hellish shriek of the drunkard. Notwithstanding the advocates of 'moral suasion' alone, cry out, 'Let him still have his liberty—his liberty to buy and the saloon keeper his liberty to sell. Yes, we answer his liberty by all means let him have: no man or body of men has either the right or the power to take it from him; but let him have a liberty only unto good, in which alone the essence of true liberty consists. Side by side with it there will exist indeed in the exercise of a false freedom of the will induced by the corruption of his nature the power to do evil—to get drunk and to commit all the consequences likely to flow from that act, but these consequences the public have not only the right but the duty to prevent by taking away or destroying the cause, immediate or remote, that leads thereto, when such cause is not found essential to any legitimate purpose of the human family.

[To be continued.]

At a hotel table at Chataqua Lake, it was recently observed that although the whole company were professed Christians, a Japanese was the only one who bowed his head reverently to ask silent grace.

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