

Temperance Column.

At a meeting of the Marylebone (London, Eng.) Temperance Federation, the Bishop of London, who presided, said:—

There may be a great variety of Temperance Societies, because different people will take different modes of working. Some will lay more stress upon certain particulars of the work, and some upon others; but where men are really giving their minds as well as their hearts to any cause whatever, there must be considerable difference of opinion as to the methods which had best be pursued. And in order to meet this necessary variety of opinion there must be different Societies, so that men shall choose for themselves to which they will belong. But at the same time it ought never to be forgotten that however different may be their means of working, and however different in detail their regulations—so different that sometimes a man belonging to one Society may feel quite uncomfortable if he tries to work with another Society—yet, after all, it must never be forgotten that the aim is one and the same, and that it is an aim which cannot be divided. (Cheers.) We are here all united in the great purpose of our work, however it may vary in details in different places, and every Society gains by finding that in spite of differences of opinion, and, in spite of other circumstances which make it advisable that there should be more than one Society, every Society gains, nevertheless, by finding that there is this unity at the bottom of their work; and, although in so great a variety of ways, all, at any rate, are agreed upon the main purpose, that they will do the utmost that they can to contend against the enemy which is doing such fearful mischief before our eyes. (Cheers.) There will be differences because some men are rather inclined to insist upon the importance of legislation; there are others who insist upon the importance of personal work, visiting men in their homes, getting acquainted with them, arguing with them, driving it, if possible, into their minds by frequent reiteration of arguments that we have heard often enough, to be sure, but which we have never heard answered. (Hear, hear.) So, again, there are others who will think very much more of the necessity of insisting upon altering, as far as it is possible to altar, the customs of society, and who will lay great stress upon doing what they can to break down these mischievous customs. We know how mischievous they are; we know how, in consequence of these old customs still clinging about men, the temptation pursues us, and it penetrates us into business, into amusement, and into all the relations between man and man. There are, I say, some who will do their very utmost to interfere with those customs and get rid of them. There are, again, others who lay themselves out chiefly to deal with the young, who think that the hope of

the whole cause is in the Band of Hope—(cheers)—who aim, beyond everything else, at training up the young from their earliest childhood to a total ignorance of these intoxicating liquors in all the ordinary walks of life. There are those who think that this is the most important thing to be done. All these things have their place, and some men will work harder at one and some at another; but it is good, nevertheless, that we can all come together sometimes, and each make all the rest feel a deeper and more lively interest in the work, and that, although there are a variety of different Societies, these different Societies are but branches of one great organization. (Cheers.) The more we keep up the spirit of union, the more likely we are by the mere meeting together to impress upon our own minds, and upon the minds of the public at large, the determination with which we are resolute to fight our battle, and the deep conviction that we entertain that the battle is not man's battle only, but God's. (Cheers.)

It is a good thing, therefore, that the smaller Societies should occasionally meet in one great body, and so recognize that they are not standing alone; for, after all, what is the great principle which affects all our exertions? What is it that helps us and draws us all on? What is it that makes a man give up some pleasure, perhaps something which he did really enjoy, for the sake of his fellows? What is it that makes a man disregard laughter, scorn and adverse criticism? What is it that makes a man when he has been laid hold of by such a Society as this cling to it through everything that may come? What is it but the sympathy which binds man to man? This is God's force, by the very nature that He gave us on our creation, by that which He has implanted in all human souls, and which no man is altogether without, although it may be warmer in some than in others. This is undeniably the great force which, beyond everything else, really transform the world.

(To be continued.)

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