

**The temperance reformation movement in the Church of England / [Henry John Ellison].**

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THE  
CHURCH TEMPERANCE  
MOVEMENT.

ELLISON.

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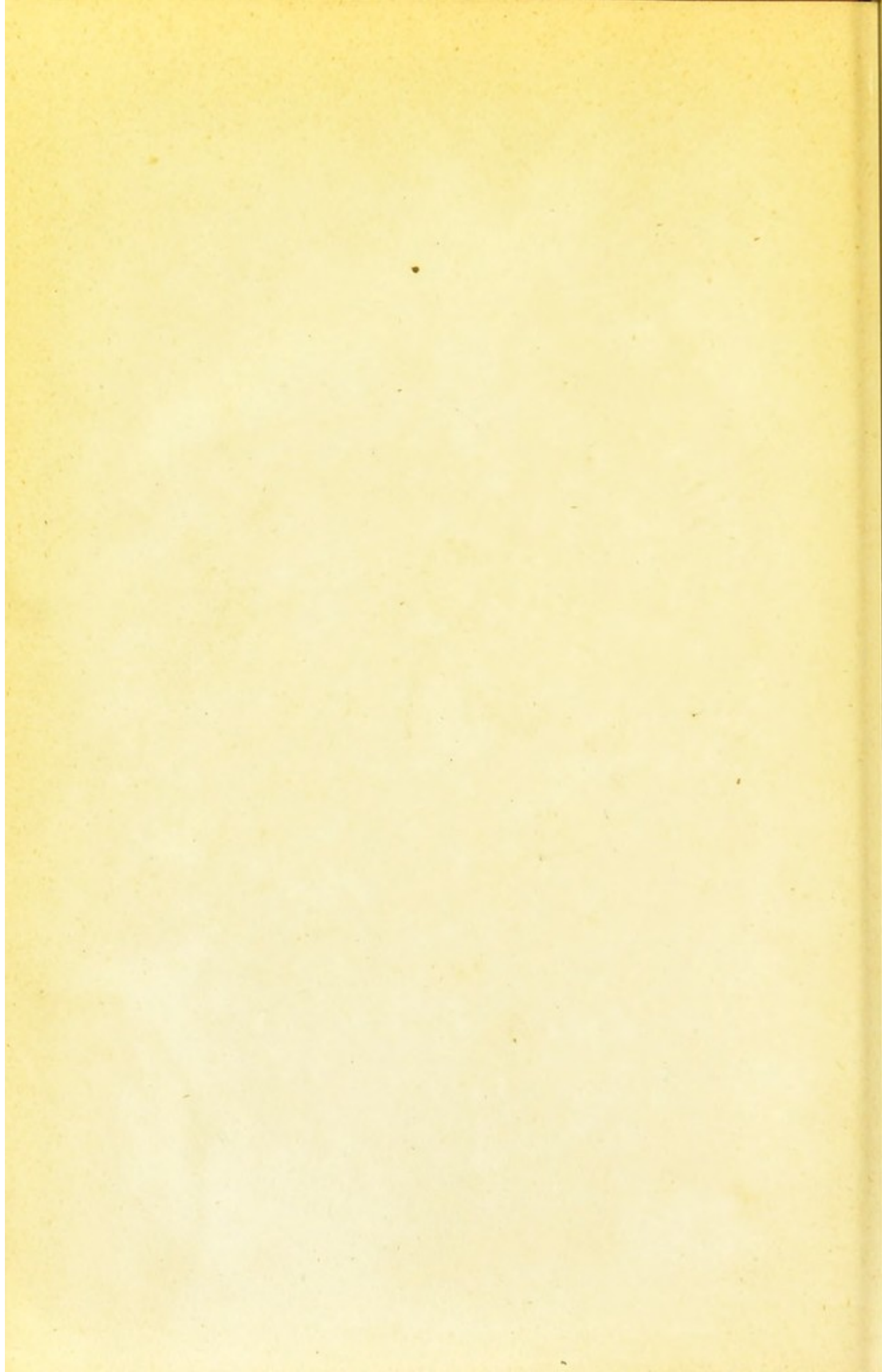
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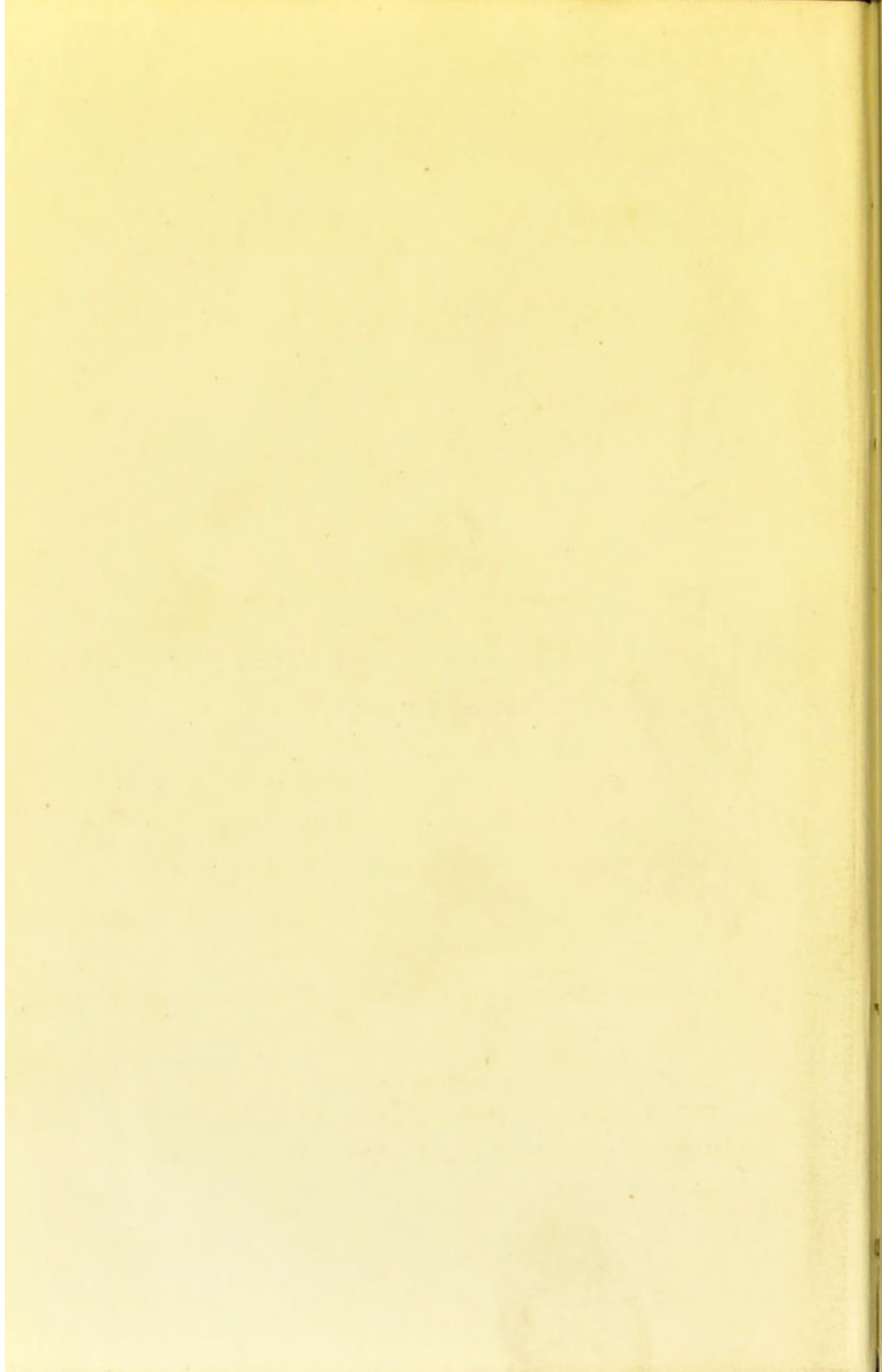
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THE  
TEMPERANCE REFORMATION  
MOVEMENT.





THE  
TEMPERANCE REFORMATION  
MOVEMENT

IN THE  
CHURCH OF ENGLAND.

BY THE  
REV. HENRY J. ELLISON, M.A.,  
HONORARY CHAPLAIN TO THE QUEEN,  
HONORARY CANON OF CHRISTCHURCH, AND RECTOR OF  
HASELEY, OXON.

A NEW EDITION,  
WITH ADDITIONS AND CORRECTIONS,  
AND AN  
INTRODUCTION,

BRINGING DOWN THE HISTORY OF THE MOVEMENT TO THE PRESENT TIME.

LONDON :  
OFFICES OF THE CHURCH TEMPERANCE SOCIETY,  
CATHERINE STREET, STRAND, AND ALL BOOKSELLERS.

—  
1878.



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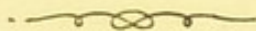
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PREFACE  
TO THE  
THIRD EDITION.



THE TEMPERANCE REFORMATION PAPERS which form the bulk of this present Volume have been for some time out of print. To repeated requests for a New Edition, the writer could only say that whenever the pressing demands made upon his time by the ever-increasing work of the Society would give him leisure for the task, he would undertake their revision and republication. The course of events has now conspired to make any further delay undesirable. As these will be found narrated at length in the "Introduction," nothing more will be needed here than to commend the work once more to Him whose example in "seeking and saving the lost" it has been the humble desire of the workers in this movement, as He should give them the necessary spirit of wisdom and power, faithfully to follow.

PREFACE  
TO THE  
SECOND EDITION.



IN sending out a fresh Edition of this little work, the author feels that a few words of comment on the notices which have appeared of the First Edition are due from him.

They have been, for the most part, of a character to demand his best acknowledgments and thanks. Even when not agreeing either with his premisses or conclusions, they have evinced such a full recognition of the importance attaching to the subject of the national intemperance, and such an evident desire to deal with the present reformatory movement on the principles which its supporters themselves avow, that some progress towards the elucidation of truth can scarcely fail to have been made.

There have been, however, a few exceptions to this.

Whether from the fragmentary and disjointed character of the papers of which this little volume is composed, or from hasty reading on the part of the critic, the principles advocated by the writer have, here and there, been entirely overlooked. He has been made responsible for opinions the very reverse of those which he has really advocated,—in some instances, indeed, for those against which he has entered his most emphatic protest.



It may be desirable, therefore, in the present edition, with the view of anticipating any such misconceptions, to present the reader at once with a short analysis of some of the distinctive positions which are here laid down. It will be seen :—

A. That the present movement is urged solely *as an exceptional one*, as the best way of meeting “a present (national) distress.”

B. That wine is admitted to be a “creature of God,” and its use therefore to be perfectly lawful ; but that God’s gift is not to be confounded with those counterfeits and “inventions” which “man has sought out” for himself, and by which the intoxicating principle in alcoholic liquors is largely increased ; further, that exceptional circumstances, of which each person must be the judge for himself, may arise to make its use inexpedient.

C. That Manichean denunciations of God’s creature, as in itself evil, or proceeding from an evil source, and renunciation of the creature as an act intrinsically good, or even justifiable except for purposes of Christian love, are alike condemned ; and that the grace of Christian temperance is strictly upheld, as, in *ordinary* circumstances, all that would be required.

D. That in “the present distress” associated effort against intemperance is recommended, and total abstinence against intoxicating drinks taken as the basis of association :—



1. To the *drunkard*, as the essential preliminary to all other efforts for his restoration.

2. To those who, through the inordinate temptations to which the customs of their age and country expose them, are in danger of becoming drunkards.

3. To Christian men and women, as a marked opportunity of usefulness in their Lord's service. Appeal is made to those (and, with any reasonable chance of success, to those *alone*), who, having given themselves up as a living sacrifice to God, are willing for His sake to encounter any form of self-denial, if by so doing they may help to save their fallen and perishing brethren. But while the appeal is thus made to those who are leading the higher life of Christian devotedness (to Clergymen especially), the claim of any abstract superiority for the practice of abstinence over the practice of the "temperate," is distinctly repudiated.

E. That such association by no means implies that other efforts towards a "Temperance Reformation" in England are to be disregarded: On the contrary, that the very name of the Society was changed in order that it might become the headquarters of every movement within the Church by which the national evil might be assailed.

F. That in the true work of the reformation of the drunkard, or the preservation of others from drunkenness, *no reliance whatever* is placed upon the pledge; neither is the latter, in our acceptance of it, in any sense of the word, *a vow*.

From first to last, whether in "recovering themselves" from the snare of the tempter, or at first resisting him, the members are directed to the one Saviour JESUS CHRIST, and the power of His Grace. The Church of CHRIST is held out as the true association of the members of His body; the special organization within the Church is advocated only on the ground of an existing *present, special necessity*.

H. J. E.

*Windsor*, December, 1869.



## INTRODUCTION.

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MY DEAR —

You ask me to give you an account of the origin and past history of the Church Temperance Society. To do so I must go back some years and travel over ground which, however full of interest to those who have taken part in the movement from the beginning, may yet make some demand on the patience of an outsider like yourself.

It has been supposed, and has very frequently been advanced by our own speakers on Church of England Temperance Platforms, that the Church was behind the other religious bodies in taking up this movement. It is far from being the case. As a religious movement, and as a matter of denominational organization, the Church was where she ought to be, in the van of the whole. Let me explain this.

Up to the year 1860-61 the old Societies were *Temperance Societies* pure and simple. It was next to impossible to introduce the subject of religion into them. Zealous men might attach themselves to the members, and lead them on to a religious life, and this was done, I most freely admit, by many excellent Nonconformists, when Church people were, for the most part, letting slip the golden opportunity, but



nothing was done to give a distinctive, religious character to the Societies themselves.

In the meanwhile the subject had been forcing itself on the attention of the clergy—chiefly those at work in large town parishes; and as a result Parochial Societies had been formed, with the principle clearly enunciated, that while Total Abstinence would be the basis of association, Christian teaching and prayer put into the forefront of all the meetings, would be the real ground of dependence in the restoration of the intemperate.

The publication of Mrs. Wightman's remarkable book, "Haste to the Rescue," in 1861, brought out the results of one such Society in a complete and unprecedented form, and led, more perhaps than any other cause, to the convening of a meeting of those who were engaged in Church Temperance work.

This was held at the London Tavern in February, 1862, and a Society was then and there formed under the name of the "Church of England Total Abstinence Society." Our object, I need hardly say, was to strengthen one another's hands by the interchange of experience, by united prayer, and as God should bless the work, by extending it to other parishes.

It was soon found by the Committee that to confine ourselves to Total Abstinence, as a remedy for the existing evil, was to occupy an unnecessarily narrow ground. Causes of the National Intemperance were every day forcing themselves upon our notice with which we knew we should have to deal if ever a work



of national reformation was to be accomplished ; and, accordingly, in the next year, the name of the Society was changed to that of " The Church of England Temperance Reformation Society."

Among the causes one stood out in marked prominence. No one who was working among the masses could doubt the enormous amount of evil which the beer-shops—the creation of the Act of 1830—had wrought. It became my duty, as Chairman of the Society, to gauge the actual extent of the evil, and for this purpose I had recourse to the Blue Books of the Houses of Lords and Commons. I found there not only a mass of evidence, which was decisive on the point, but a series of reports, beginning with that of Mr. Buckingham's Committee in 1834, going on to that of the House of Lords in 1850, and again in 1852, and terminating with that of Mr. Villiers' in 1854, all denouncing the Act as having been mistaken in its policy and disastrous in its results, and calling for its immediate repeal or amendment.

Armed with these, the Committee of our Society took measures for procuring the repeal. A separate Committee was formed in 1864, on which Temperance reformers, whether abstainers or not, whether Churchmen or not, were invited to act, and a series of short papers prepared, calling attention to the evils inflicted by the Beershop Act, to the condemnatory Reports of the two Houses of Parliament, and to the great increase which was going on year by year under the provisions of the Act.

The next three years were years of steady agitation



of the subject. The papers were circulated among the members of both Houses of Parliament, the heads of the Church, and magistrates; public meetings and conferences were held; the press began to speak with no uncertain sound as to the necessity of change.

In 1867 the Beershop Repeal Committee received a further development. It had begun to be perceived that not that alone, but other features of the licensing Acts, would require to be attacked, and in compliance with suggestions put forward in some of the leading Nonconformist newspapers a Conference was held at the Langham Hotel, and attended by the leading members of the Church Society's Committee, and also by Archbishop Manning, the President of the Congregational Union, of the Wesleyan Conference, and others. It was resolved to form a "National Association for Promoting Amendments in the Laws relating to the Liquor Traffic,"\* and to take the Beer-shop Act Repeal, as advocated by the Committee of the Church Society, as the first to be attempted on the list of reforms.

The agitation now received a considerable accession of strength. Large and influential Conferences were held at the rooms of the Society of Arts, and public

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\* It must be pointed out that this had nothing to do with the notorious "National Union for the Suppression of Intemperance"—a Society "formed in Manchester a year or two later, with a name so similar, and a London office so near to those of the National Association (next door), that the Archbishops of Canterbury and York were led to give their names to it, under the impression that the two Societies were one. They were withdrawn, with a host of others, on the true origin of the Union being discovered.



meetings at St. James's Hall, with the Archbishop of York, the late Lord Lyttelton, and other distinguished men, as Presidents ; and deputations waited upon the Prime Minister, the Home Secretary and the Archbishop of Canterbury praying for legislative interference.

It came, but not in the shape we had hoped to see it take. We had submitted to the then Home Secretary, Mr Hardy, in the summer of 1868, a short Bill, enacting that on and after a certain day no *fresh* licences should be issued under the Act of 1830. The effect of this would have been, as the licenses were purely personal, and not in any way for houses, that as the existing holders either died or gave up the business, the licence would have died out, and the beer-shops in less than ten years' time would have almost disappeared. We were advised by Mr. Hardy that, as the Parliament was then moribund, it would be better to wait till the next year, when the dissolution would have taken place, and a new Parliament be convened.

When the Parliament met Mr. Gladstone's Ministry had come in, and on the first day of the Session a new Licensing Act was announced in the Queen's Speech as among the prominent measures to be introduced.

I will not weary you by narrating the successive steps by which we were cheated of our full measure of success, and the country deprived of the legislative relief for which it was looking. It must suffice to say that, on the faith of the Ministerial announce-



ment, our own Bill was kept back ; that, under the pressure of public business, the promised Licensing Bill eventually disappeared from the notices, and that a Bill of a private member, Sir H. S. Ibbetson, transferring the power of licensing beerhouses from the Excise to the magistracy, was adopted by the Government as an instalment of licensing reform, and passed the second reading by a large majority. By this measure the number of such houses, increasing at that time at the rate of 2,000 a year, was limited, and so far a public good was obtained. But the 50,000 (with the exception of those which were denounced by the police as harbouring thieves or prostitutes) houses already existing were perpetuated, a new monopoly, and with it a new vested interest was created, and a point of reform was reached very much below that for which the public opinion of the country was prepared.

The events which followed are of too recent date to require anything but a bare enumeration. In 1871 Mr. Bruce's Bill—thorough, honest, and calculated in ten years to have changed the face of the country—was introduced ; before it was properly understood it was withdrawn, under a panic arising from the opposition open and occult, of the great interests which were threatened by it ; and a suspensory measure preventing the issue of any fresh licences for the next year, which had been brought in by Sir R. Anstruther at the instance of the National Association, was passed. In 1872 the modified but still, as far as it went, useful measure of the Government became law, and was succeeded in 1874 by an amended Bill, by which all that was stringent in the provisions of the previous



Act was repealed, and the dial of progress put back by some degrees.

I must return to the work of the Church Society. Throughout these years we had been steadily pursuing, in our several parishes, the rescue work to which we had committed ourselves. God had greatly blessed our efforts. Men of the most inveterate and notorious characters as drunkards had been brought under the power of the Gospel of our Lord Jesus Christ, and were living, some of them passing into eternity, as earnest Christian men; in our Juvenile Societies young men and women were being trained to enter into life as abstainers, for conscience sake, from that which was working such havoc to the souls and bodies of all around them, and thus to take their part in the work of national reform. We had "proved our weapons." No amount of hostility or misconception—and we had plenty of it to endure at that time—was likely to turn us back.

In the course of the varied legislative efforts, however, which had sprung out of our work, it could not fail to be perceived that for any great measure of reform to be carried out, the action of the Total Abstinence Societies alone would be utterly insufficient. The mind—and not the mind alone—the conscience of the nation would have to be reached; and as it was so, a public opinion would have to be formed which would in time prove a counter-vailing power to the enormous one of this liquor trade. Nor was it likely that this would be done unless in some way the Church at large could be roused from its apathy on the subject.



The time was now come at which a commencement could be made.

About the year 1867 the Convocation of Canterbury had appointed a Committee to investigate the subject of the National Intemperance. In 1869 its Chairman, the late Archdeacon Sandford, had presented a Report which, for fulness of information as to the extent and causes of the evil, exceeded anything which had heretofore been presented to the public mind.

But Convocation was a deliberative, not an administrative, body, and the interest excited by this Report seemed for the time to have been unproductive of any tangible results. For ourselves, the Committee of the Church Society, the stirring events of 1869-72 had left us little time for anything beyond them. It was only on the passing of the Government Bill of 1872, and the withdrawal of the Bill of the National Association, which, in the event of the failure of the Government measure, would have been pressed on the House, that our hands were felt to be free, and in the summer of that year I laid before the Council the project which, if adopted, would virtually make the Church Temperance Society the Executive of Convocation. The basis of the proposal was the bringing the work of the whole Church to bear on the National Intemperance, by means of the joint action of those who used intoxicating drinks, but in the greatest moderation, and those who abstained from them. The proposal did not at first commend itself to all our active workers. Indeed, one of its earliest results was the loss of the support of our first Treasurer and most liberal contributor, the late Mr.



Tucker, of Pavenham, and of the Chairman of the Manchester Diocesan Society, Mr. Clegg, of Manchester. It was thought that we were surrendering the principle of Total Abstinence, and that the Sampson of the old Societies would be robbed of his strength in the embraces of the "Delilah of moderation." The majority, fortunately, took the opposite view, and having secured the co-operation of the Manchester Diocesan Committee, which was henceforth to become the Executive for the Northern Province, I was empowered to bring the now matured project under the notice of the late Archdeacon Sandford, the Chairman\* of the Committee in Convocation.

It is little to say that without his co-operation the concurrence of the Houses of Convocation might never have been obtained. From the first he entered into the plan with an enthusiasm which knew no bounds. His old and close friendship with the Archbishop of Canterbury gained a favourable hearing for us in that quarter; his services as author of the Report of 1869 ensured attention from the Lower House; and within a few months a supplemental Report of the Committee on Intemperance, laying down the principles on which a "Church of England Temperance Society should be based," having been presented and adopted, "it was moved by the Archdeacon, and agreed by the House, that his Grace the President be respectfully requested

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\* See Letter to "Times" Newspaper, August 12, 1872, reprinted in "Church Temperance Chronicle" for September, 1872.



to direct the Committee on Intemperance to confer with the promoters of the CHURCH OF ENGLAND TEMPERANCE SOCIETY on the principles laid down in the Report."

The Conference took place. The principles of the Society were shown to be in entire accordance with those of the Convocation Committee, and a Report to this effect having been presented, it was resolved, "*That the Committee of Convocation receive the above statement with great satisfaction, and trust that the religious and moral action of the Society for the Promotion of Temperance may be abundantly blessed by Almighty God, and receive the hearty support of members of the Church of England,*"\*

How the reorganized Society was launched on its course at the meeting in Lambeth Palace of February 1873; how the first impulse was given to it then by the speeches of the Primate, of the Bishops of Lichfield and Winchester, and Sir Harcourt Johnstone; and how it has fared since that time; all this is too recent a matter of history to need repetition. It must

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\* I have entered into this rather minute detail of the circumstances under which our newly organized Society saw the light, not only that it may be placed clearly on record that the society was launched with the distinct confirmation of the Convocation of the Church, as well as of the two Archbishops, but that its own initiatory action in the matter may be indicated. One of our foremost leaders, for instance, has fallen into the error of supposing (see Sermon in *Temperance Record* of October 18, 1877) that the initiation proceeded from the Committee of Convocation, and that a deputation from that body having come to us to see if a common ground could not be found on which Abstainers and Non-Abstainers could work together, the re-organization of the basis was the outcome of the meeting. The Conference really was the conclusion, not the commencement, of the matter.



suffice to say here that it was committed, from the first, in earnest and united prayer, to the guidance and care of the Great Head of the Church, Whose battles it was about to fight, under Whose Banner it was ranging itself, and to Whose strong Arm and Guidance it was intended to look through the whole of its career. Nor have the results been such as in any way to damp the faith or disappoint the expectations of its promoters. The old struggling Society of 1862, which may at its best have numbered 1,000 of abstaining clergy, and never exceeded £500 in its yearly income, has grown to one whose income is £7,000, and whose members, lay and clerical, are to be numbered by hundreds of thousands; the abstainers, headed by three of the English Bishops and many of the Colonials, having multiplied in the same proportion. It has struck its root in every diocese under the sanction, for the most part under the leading and generalship of the Bishop; it has planted its branches in thousands of our parishes; and wherever it has done so it has secured that now there shall be in that parish the same organized machinery for rescuing the intemperate, the same training of the young for encountering the special temptation of their day and country, as there was for years in the old Church Temperance Societies; while, in addition to this, by the breadth and charity of its platform, it has gained a hearing for the subject from audiences which neither were nor could be reached by other means. Thus its foremost advocates have been invited to occupy the pulpits of the cathedrals throughout the land; they have spoken to the members of the Uni-





versities—in the Sheldonian Theatre of one University, in the University Pulpit of the other; they have stood before the aristocratic congregations of the West of London,\* no less than the poor churches of the East; they have carried their testimony to the professional and trading classes of our towns, to the mixed congregations of the country villages; and with such an awakening, of the whole body of the Clergy at least, that there is not a Diocesan Synod which does not now put the Society's work among its foremost subjects for discussion: while in answer to a Memorial from 13,500 of the Clergy to the Archbishops and Bishops, praying for legislative restriction of the temptations afforded by the number and open hours of licensed drinking houses, a Special Committee of the House of Lords has been appointed, and has already filled three Blue Books with the Reports of the Evidence which it has taken.

Nor is it to our own borders alone—whether they be the borders of our own land, or the borders of our own Church—that we must look for the tokens of the Divine blessing, and the success which has followed it. The English colonist has carried with him the “curse” of the old country, and with it has infected the heathen with whom he has come in contact. The Heads of the Church in the Colonies have perceived this, and have thankfully welcomed an organization which, while putting in the forefront of its action the

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\* St. Peter's, Eaton Square (Mr. Wilkinson); St. Mary's, Kensington (Mr. Maclagan); St. Margaret's, Westminster (Dr. Farrar); and many others.



recognition of Christian dependence, and the use of the spiritual weapons of Christian warfare, is enabling them to meet the special sin of their dioceses with special efforts and special remedies. The Diocesan Synods of Ontario, of Nova Scotia, of New Brunswick, of Sydney, of Hobart Town, of Tasmania; those again of Cape Town, Graham's Town, and Bloemfontein; of Madras, and, latest, of Ballarat, have already established their Branches. There may be others, the tidings of which have not yet reached us. Nearer home, the Diocesan Synod of Edinburgh was one of the first to adopt the Society's organization; the Irish Synod one of the latest. The Wesleyan Body had at an early period followed the leading of the Church in entering upon Total Abstinence work; it has now, by resolution of the Conference, taken a similar course by adopting the double basis as the groundwork of an Association which is to be co-extensive with the Society. The Roman Catholics, who had established their Total Abstinence Society some few years previously, still adhere to it. The Congregational Union, and the Baptist Union, have begun their denominational work either on the narrower or wider basis. The Established and Free Churches of Scotland have accepted our wider basis—with details, as in the case of the Wesleyan Body—closely resembling those of our own Society.

These have been the *direct* results. It would be doing less than justice to this historical survey if I were to fail to enumerate what appear to me to have been its *indirect* ones.



I. *It has enabled the Church of England to wipe away any reproach that might have attached to her of neglecting the "dangerous classes" of the population, and to vindicate for herself the character of being a National Church in the truest sense of the word.* If the mission of the Church is, like that of its Great Leader and Captain, "to seek and save that which was lost;" if the gravest charge that could lie at her door would be that, once recorded against the Church of old, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; my sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search nor seek after them;"\* if the nation, in recognizing the principle of a national Christianity, has a right to expect that the Church, which claims to embody that principle, shall give proof of its divine commission by addressing itself to the spiritual needs of the nation whatever *special form* those needs may have assumed, then no one can say that the intemperance of England is not constituting such a need, or that the Church is passing it by. Christianity can have power over the masses only so far as it makes the Cross of Christ the central point of its teaching. It is the special advantage of the Church Temperance work that, while preserving intact the great principle of

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\* Ezekiel, xxxiv, 4—6.



Christian liberty, and condemning no man for his use of lawful beverages, it enables its advocates to go with the cross of self-denial in their hands—voluntarily taken up for their fallen brothers' sakes—and thus to show that the religion of the Crucified One is still a real, living thing in the hearts of His disciples.

II. *It is indirectly encountering another great source of national peril.* I allude to the influx of luxury and self-indulgence consequent upon the enormous increase in the national wealth during the last thirty years. It was luxury—"pride, fulness of bread and abundance of idleness"—that destroyed Sodom; it was luxury that first corrupted, then destroyed, Babylon, Carthage, Rome; it is luxury that, unless the Christianity that she has, that the others in their fulness, at all events, had not, shall prove the salt to stay the moral corruption, will, by all the analogies that have gone before, destroy England. But "salt" which "has lost its savour;" "salt" which is afraid to call things by their right names, or to set an example of Christian living, is good for nothing. It is no token for good that the annual expenditure on alcoholic drinks should have gone on increasing from 118 millions in 1873, to 147 millions in the last year. It is time that the question should be put to the higher and middle classes, whose example will too surely be followed by the lower, whether they may not be allowing themselves in an excessive use of these drinks—stopping short, indeed, of drunkenness, but proclaiming that it is excessive by the vast expenditure which it entails, and the physical ailments to which, by the



testimony of the leading physicians, it is shown to give rise; and whether any great National Reform must not begin with them. The Clergy, then—we thank God to be enabled to say it—are, as members of our Society, both preaching the necessity of such a reform, and themselves, by their example, leading the way to it. The town and country parsonage, as the decanter and the ale flagon are thrust further and further into the background, till in an ever-increasing number of instances they disappear altogether, is becoming what it ought to be, the model of simple Christian living. We have great hope that it will be “as with priest, so with the people;” that retrenchment of expenditure on this tap-root of all vices may lead to a purer, healthier life in the whole community; and that wealthy England may yet, as Christian England, give an example to the nations that great riches may be employed, not in ever-growing self-indulgence, but in promoting the good of the people of the land, and the greater glory of God.

III. *It is drawing to the Church religiously-minded Dissenters.* Though a Church Society, it is scarcely necessary to say it welcomes to its ranks all who, in the name of the common Saviour, will take their part in rescuing their perishing brethren, and encountering the common foe. And Nonconformists are embracing the opportunity in ever-increasing numbers. Having been accustomed to look upon Churchmen as mere “formalists,” they find, on nearer approach, that there is amongst them an earnest love for souls, and a self-denying zeal and activity in labouring for them, which



satisfies their idea of a true Christianity : while, on the other hand, it is impossible for them not to recognize the admirable organization which the parochial system gives for dealing with a national sin such as Intemperance has become : and so it has come to pass that whereas, not many years since it was the reproach of the Church that not a few of the leading spirits among the Nonconformist bodies were those who, either as rescuers or rescued, had been brought into dissent as Temperance workers, it is now the almost universal experience of the Clergy who have made this a branch of their parochial machinery, that among their most zealous workers are those who have either been gained from the ranks of dissent, or who, not as yet prepared to break with their own religious traditions, are glad to serve in this matter in a spirit of loving confidence under the appointed pastor of their parish.\* Is not this a considerable step gained

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\* I cannot resist the pleasure of inserting the speech of a Newcastle Dissenter, which, while these pages are passing through the Press, has given a striking confirmation of what was said above. At the annual meeting of the Newcastle Branch, Mr. Hodgkin, in seconding a resolution, said "he was there as the humble representative of the Dissenters of Newcastle, in order to express the heartfelt delight with which they saw the Church of England, with its splendid organization, its wealth, its long-descended culture, its deep learning, and its great fund of common sense, descending into the arena to fight with that giant enemy of us all. He had peculiar pleasure in seeing the Church of England coming to fight as a church in that great campaign against the national enemy. There always was a danger lest the Puritan legislation might be followed by some terrible reaction, such as that which followed the orgies of the Restoration some 200 years ago. We must look to the Church of England to bring their great Christian common sense to bear, so that the measures adopted were not Utopian, and not too far in advance of public opinion, as to give no chance of success. Above all, they must ask the Church of



in the direction of "Home Reunion?" In the crusade which political Dissenters, and persons of no religion, are inaugurating against the Church as a national establishment, will not these men, and such as these, recoil from the suicidal folly of reducing all to a common level in the name of "religious equality," and rather fall back on the more excellent way of raising all to the highest standard of Christian organization and usefulness which such a Church can attain; uniting with us in remedying whatever defects may now impede her working or hinder her fullest expansion, but never, in the face of the common foes which are marshalling themselves against the Christianity of the land—rationalism and infidelity on the one hand, rampant vice and demoralization on the other—surrendering the vantage-ground which a National Church, planted in every parish of the land, must be sure to present?

IV. Lastly, *it is drawing Churchmen together who, by the ritual and doctrinal controversies of these later years, have been too much kept asunder.* It has been my own great effort, and that of my fellow-labourers in both of the Executive Committees, from the beginning, to make and to keep the Society as a *Church Society*,

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England, reaching, as it does, both to throne and to hovel, and including, as it does, far more than any other section of the religious community, both the upper and the very lowest classes of the community, to use its influence with our legislators in altering those degrading laws which tend to increase the influence of drink upon us. And if only the Church does succeed in rooting out that great national vice, the most censorious of critics would scarcely be willing to deny that it was the Church of England both in name and in power."



and not that of a party, either on one side or the other, within the Church. In the Committee Meetings, therefore, of the Parent Society, and the same may be said of the several Diocesan, Archidiaconal, or District Committees throughout the land, Churchmen of all schools and opinions have been wont to meet together, week after week, without a word being said, or a step taken, to mar the entire unanimity of their action; and this, be it observed, in a definitely religious matter, where mutual suspicions and dislikes among men of extreme parties might be expected to manifest themselves, and lead to conflicts first, and then to disruption. But there has been one uniform safeguard—the presence, indeed, of the Holy Spirit of God, who “maketh men to be of one mind in a house”—but, with this, the recollection of the ever-present enemy, from the scene of whose ravages in their several parishes they have but just before come, and against whose snares and organized forces they have felt themselves powerless without the counter-organization which brotherhood in the kingdom of Christ might supply. It is when the citizens of a state have known of a common danger, only as a distant abstraction, to be written and talked about, but never actually perceived, that they have been distracted and weakened by internal discussion; let the enemy appear at the gates of their city, let him deploy his forces and prepare for the assault, and their former animosities are at once perceived to be trivial, and are forgotten under the sense of the common danger and the need of resistance to the common foe. And so it is when men—



and especially those charged with the divine mission to the souls of men—have gone down among the teeming masses of their countrymen, and have felt, perhaps for the first time, that in the intemperance of different kinds and degrees which meets them there, and in the terrible forms of sin and suffering which result from it, they are realizing the existence, in a concrete form, of a living, active kingdom of darkness in their very midst, all contentions about minor matters, about the nature or principles of the opposing kingdoms, become out of place; they have no thought now but of fighting and becoming leaders in the fight; and in those who are like-minded with themselves they recognize the existence of a common brotherhood, of men wearing the same uniform, and serving the same Lord; assured that, if in some points of the common faith they as yet widely differ, while they are doing their Lord's work, and doing it "with charity," "in due time God will reveal" to each of them what His true doctrine is.

I have now given you the history, as you wished, of the origin and progress of our Society. But I should entirely misrepresent my own real opinion if I were to lead you to suppose by anything I have said, that the *permanent success of our work* was secured. We have "taken possession" of the land; we are very far from having "subdued" it. The walls of this Jericho will not fall down at the first circuit and the first<sup>r</sup> blast of our trumpet; it will only be in the patient, long-continued use of the means we are em-



ploying, for years to come, that final success must be looked for. In the work, for instance, which properly belongs to our Total Abstinence Section, that of rescuing the already fallen, so far as my experience goes, no great results must be looked for unless there is the weekly meeting steadily kept up, with its accompaniments of prayer and religious instruction, and its staff of missionary workers among the men themselves. In the other part, the preventive work and the promotion of temperance—the interest which has been excited can only be maintained by pouring in fresh streams of information, gathered from the advancing discoveries of science, the progress of public opinion, and the ever ripening experience of those who are working in the cause.

And it is for this that we have need to use far more than as yet we have been enabled to do, the all-important *agency of the Press*. The platform and pulpit we already have largely at our command. But preachers and speakers alike will require to be furnished with matter for their arguments. This the Press must supply.

It is on this account that we are turning our Monthly into a Weekly Chronicle. It is to encourage and inform the total abstinence workers that the following pages are reprinted. Having gone through two editions some years previously, it might have been thought that they had done their work—that of explaining the first principles of the Movement, and meeting the objections which might be urged against it. But error is hard to kill. The last few months



have witnessed the old objections dug up from the grave of past years, and skilfully dressed up, with a view to the discomforture of the whole Temperance Movement, and of our own branch of it in particular. The papers which follow this will show, if nothing else, that every one of those objections was anticipated and met, that no step has been taken in this enterprise but it has been first submitted to the rigid test of accordance with the mind of Holy Scripture, and that from the beginning a scrupulous regard has been paid to the order and discipline of the Church.

The present little volume, to which some papers have been added which were not in the previous edition, and from which one or two have been taken away, will be followed immediately by another containing Sermons and Addresses, as it has been preceded by one giving an account of cases rescued by the "Windsor Society."\* Together they will form such contribution as I have been able to give, through the Press, to the better understanding of this all-important subject.

*Haseley Rectory, Jan. 1878.*

H. J. E.

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\* The "Windsor Tracts : with Introduction." Offices of Church Temperance Society, Catherine-street, Strand, W.C. Price 1s.



## I.

### PAROCHIAL TEMPERANCE SOCIETIES.

[*A Paper read at the Church Congress, held in Oxford, July, 1862.*]

SOULS are perishing in vast numbers throughout the length and breadth of England through drunkenness. Ninety-five thousand public-houses, and forty-five thousand beer-shops—their occupiers bearing a proportion to the parochial clergy of seven to one—have a direct interest in stimulating the habit of which drunkenness is the result. As a consequence, the working classes are very largely demoralized; the land is defiled with blood. If Judge Patteson could say to the grand jury of Norwich, “If it were not for this drinking, you and I would have nothing to do,” if Judge Coleridge could say that “there was scarcely a case brought before him which was not directly or indirectly connected with intoxicating liquor,” the parochial clergyman, who has laboured much among the working classes, can go far to say, “If it were not for this drink, poverty and rags would come to an end; poor-rates would scarcely exist; union work-houses and pauper lunatic asylums would lose two-thirds of their inmates; the education question, the working-man’s dwelling question, and many others, would settle themselves.”

More than this. As the parent tree, so is the scion which is detached from it. We are sending forth a nation of drinkers to the New World. Familiarized to the sight ourselves, the national characteristic may appear to us less developed in its proportions, and less revolting in its features: to the foreigner, as he is brought in contact with it in the colonies, it stands out in all its hideousness. “The first thought of a French colonist in his new home,” said one of these, “is a ball-room;” of a Spaniard, a



church ; of an Englishman, a public-house." "It is well," said another, that you English are a nation of drunkards, for, if you were not, with the energy and enterprise which belong to the Anglo-Saxon race, you would be masters of the world."

Nor has the great religious movement of the last twenty-five years touched the evil. Gin, which was introduced from Holland in the last century, first as a medicine, then—for a short time only under a free-trade experiment of the Legislature—as a wholesale intoxicant, did not come into its *present common* use in England, as a dram, till 1826. There was then a reduction of the duties on spirits. The consumption of spirits immediately rose from four million gallons in one year, to nearly nine in the next : since then it has progressed, till now it reaches twenty-four millions. The Beer-shop Act, intended to mitigate this evil, has only aggravated it. We preach, and toil, and educate ; but we are doomed to see those on whom our best labours have been expended, one by one, sucked into the great maelstrom of drink around them. "I have seen," says Archdeacon Garbett, "schools excellently managed, the most regular cottage visiting, the most heart-searching preaching, all, so far as the labourer and cottager are concerned (and every word applies to the town mechanic as well), cast away on this rock—the drink."

In the midst of this state of things, a special *remedy* for the special evil—struck out first by the chief sufferers, the working classes, themselves—has been growing up from small beginnings, till it has taken shape, and challenges the closest scrutiny into its principles and results. Persons directly or indirectly interested in the suppression of intemperance have associated themselves together ; they have taken as the basis of association entire abstinence from intoxicating drinks ; and, in the cases I have to speak of to-night, they have adopted the parochial organization, having the parochial clergyman at their head, and depending, as we shall



see, whether he be himself an abstainer or not, on his teaching and co-operation for a chief element of their success.

Of two or three of these I shall give a short outline.

Parish A.—Population between 6000 and 7000. The vicar the president ; a curate vice-president ; fifteen members form the committee. There are weekly meetings for scriptural instruction and prayer, conducted by the vicar ; short addresses are given by working men on the temperance question ; and new members are received. The attendance at these averages about sixty. There are quarterly meetings for more formal addresses on the subject from strangers. The association is a year and a half old. The number of members is one hundred and twenty. A great number of working men, who were before entire strangers to the house of God, have become habitual attendants at it. Nine of these, every one of whom were hard-drinking men, the greater part notorious drunkards, have become communicants ; others are in course of preparation. Eighteen men and four women act as weekly visitors, to distribute tracts at the houses of the members, and of others.

Parish B.—Population 30,000. The incumbent is the president ; the curate and five laymen vice-presidents ; twelve working members form the committee. There are fifty visitors, who meet the incumbent once a month, and give an account of their class members. The curates, Scripture-readers, city missionaries, many of the district visitors and Sunday-school teachers, are members. The total number of those who have been enrolled as members is six hundred. The incumbent sums up the results—moral, social, and religious—thus : “Homes are made happy ; debts are paid off ; work is more regularly and better done ; wages are for full six days—no broken days ; the children and wives are better attended to ; and, generally, the religious element is superadded to these advantages.”

Parish C.—(This case is alluded to by the Dean of Carlisle in



his little publication, "Why I have taken the Pledge.") "I was appointed," says the incumbent, "to a large sea-port parish in 1853. I found the working-classes absent from church; and though, as a missionary, I was accustomed to push my way, I found the men wholly inaccessible to me. I next ascertained the cause to be drink. I threw myself into conflict with the evil, adopting the only method of teaching the poor, viz., practising myself the only remedy—total abstinence. For a year and a half I confined myself to a Scripture class of total abstainers on the Saturday evening. The autumn of last year I commenced, and continued through the winter, to visit the worst parts of the parish. The good effects were soon manifest; eleven hundred out of a population of thirteen thousand have joined during the year. One of the magistrates has stated that, whereas before there were frequently six cases before the bench on one day, they have had six sittings in succession without a case before them. The attendance of working men at church has been multiplied, and I confidently look for an abundant harvest in the salvation of souls."

In discussing the principle of these Associations, there are one or two points on which all will be agreed. One of these is the "*power of association.*" It is by association that *the evil* has so terribly grown and prevailed. In the network of drinking-houses spread over the land; in the customs of the working classes so largely formed by these; in their "footings," and "treatings," and "fines;" in the public opinion on this point—prevalent everywhere among them, paramount in their large workshops—that it is unmanly and unneighbourly not to drink; in the mutual temptation which they are thus bringing to bear on each other; in the inevitable progress of corruption where an evil leaven is working in a mass with no good leaven to counteract it—in all this the eye of the moralist will detect a vast organization framed by more than human sagacity for the wholesale destruction of the



bodies and souls of his countrymen. It is not unnatural, then, that the same mighty power should be enlisted on the *opposite side*. If the sympathy of numbers has done so much to shame some into drinking habits, and to attract others, in the sympathy of numbers, in the formation of a new and directly antagonistic public opinion, in the mutual support and encouragement which personally, and through the press, associated members can give one to another, it is fair to look for a counteracting element of the highest order.

Nor will it be necessary here to argue the point, that if an organization is to be permanent, it must be based on our parochial system. I would rather devote the short time we have to-night to the examination of the principle which is the original basis of the Association, and to which alone, as far as I am aware, exception has been taken—*the pledged abstinence from intoxicating drinks*.

It is objected to this that we are advocating the disuse of one of those “creatures of God,” which are “good and to be used with thanksgiving ;” that we are introducing a new commandment ; that we are ignoring the high Christian duty of “temperance in all things,” and with it the example of moderation in drink ; that we are setting aside the baptismal vow, with all its binding obligations, for one which has no sanctions at all ; that we are practically introducing another Gospel, and furthering a dissenting movement.

In meeting these objections, and at the same time placing the principle on its true foundations, I must at once disclaim any sympathy with certain opinions and practices which have been imported into the subject, but which in no way belong to it. Such are the supposed *unlawfulness* of wine ; the abstract *duty* of total abstinence to all ; the condemnation, therefore, of moderate drinkers (an opinion which would soon land us in the heresies of the Encratites, Severians, and other Gnostic sects) ; the elevation of *total abstinence* to a *virtue*—at once, it would seem, the



key-stone and crown of all other virtues, and, therefore, of course, a religion in itself. It is, perhaps, not unnatural that those with whom for a long time drunkenness was the parent of all sin, and, therefore, the negation of all religion, should, in the rebound of their whole nature, when they find themselves set free from the drink, adopt untenable positions with regard to it. Held, however, as matter of private opinion by some, advocated in the extreme form to which I have alluded, I believe, by few, the views in question are noticed here only to be dismissed as extravagances which clog the movement, not part of the machinery which is to advance it.

On the other hand, I must claim to be allowed to argue the question on the *broad principles of the law of Christ*. If I am asked to give a command for total abstinence, I answer, the Gospel, as a moral code, is not a system of rules and restrictions, but of principles, from which each man is to frame his rules for himself. Two of these leading principles will be sufficient for my purpose to-night.

I. "Whether ye eat or drink, or whatsoever ye do, do all *to the glory of God*." It follows from this that wine, given expressly "to make glad the heart of man," so far as it contributes in any way to make the body better able to do God's work, and, therefore, to promote His glory, is perfectly lawful. The moment it is taken to produce undue artificial excitement, and for the temporary pleasure which that excitement gives; when with this view the intoxicating principle of alcohol is introduced into it in larger quantities; when other compounds abounding in this principle are brought in under the shelter of its scriptural name; when public-houses and other meeting-places are frequented for the purpose of the mere sensual gratification, and for sitting over the drink,—it is not for God's glory; it is contrary to the whole Mind and Spirit of God. "Thank God for opium," said one of our first physicians. See the same opium used by the opium-



eater, to produce an abnormal condition of body, and you know, by its effects, that the line has been passed which, separating the use from the abuse, alone prevents the blessing from degenerating into a frightful curse.

II. I take, then, a second great principle. "All things are *lawful* to me" (subject of course to the above limitations), "but all things are *not expedient*." The expediency here is a personal matter, to be judged of by each Christian man for himself, the measure of it being the circumstances of each particular case as it comes before him. The circumstances of the drunkard, then,—and to these we will confine ourselves for the present,—are these: he is entangled in the meshes of a system which is plying him with temptation at every point; and his temptations derive additional force from this, that a condition of body has been established, which can be compared only to a mass of inflammable materials waiting for the spark that is to set them in a blaze. The spark to him is the first drop, which is only drunk to arouse in him an insatiable craving for more. His one sole chance of safety lies in abstaining altogether. The moderate use may be lawful for him—clearly it is not expedient.

But granting that abstinence is expedient for him, what is there to make it so *for me*, who have learned, and by the grace of God have been enabled to practise, the Christian duty of moderation? Nothing but this—that in Christianity we have no sooner learnt what is right and good on personal grounds, than we are brought within the range of a higher law,—“No man liveth to himself.” “We that are strong ought to bear the infirmities of the weak, and not to please ourselves.” It may be “expedient” for you, if you are one striving to live the higher life of Christian devotedness—and to no other person, I believe, can this great question address itself with any reasonable hope of success—as enabling you to plead with your weak brother by that highest of all arguments, the argument of example. And if



it be said that this you are already doing in the moderation which you practise, I answer that in the drunkard's case, as has been seen, the object to be gained, and, therefore, the example to be shown, is no longer that of moderation, but of abstinence. You may forego, if you will, a selfish gratification to save a perishing brother.

But I go further than this. I ask is there not a more direct appeal to the co-operation of the Christian man? The danger of our fallen brother lies in the associations which drink brings with it. It is the sitting in the public-house, the enjoyment of the convivial meeting, which causes him to stumble. You, too, it may be, sit over your wine among your friends. I am not arguing for the unlawfulness of this. You do it without offence, without excess to yourself; it may even be without temptation to your friends: you do it in the exercise of your full Christian liberty. But the servant or the poor neighbour who waits on you, who is already, it may be, far gone in the downward path, who sees the same conviviality, the same supposed enjoyment in drink, which is his chiefest snare, may he not be finding in your example an actual stone of stumbling? If the case is not a strictly parallel one to the great ruling case in such matters—the meat-eater among the Corinthian Christians—yet is it not to be dealt with on the general principle which the Apostle deduces from the case? He sees you, “who have knowledge,” doing the very same thing which, if he does, he falls; his conscience is thereby emboldened to do it; and, through my liberty of moderation, “shall the weak brother perish for whom Christ died?” I may not see the necessary connection between the example and the resulting sin. Appearing indisputable to one, it may have no existence to another. Therefore, the decision of one man's conscience can never be laid down as the rule of another's: total abstinence, I repeat, must stand or fall on the ground of personal expediency: but the moment I do see it, it is “good” for



me to take away the stumbling-stone from my brother's path ; for I have my express directions, " It is *good* neither to eat meat, nor to drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak ; " nay, it is a question whether in such a case I can leave the good undone without hurt to my own spiritual life, for " to him that knoweth to do good, and doeth it not, to him it is sin."

It is easy to see how arguments such as these, addressing themselves to the Christian man generally, if they have any force at all, rise in importance as the subject of them is the minister of Christ. It is not because balls, and theatres, and race-courses are in themselves unlawful that so many earnest Christians, and more especially devoted clergymen, abstain from them ; it is because experience has shown that Satan has chosen them as his recruiting-ground, that they minister to the triumphs of " the world, the flesh, and the devil ; " and because they would not that the example of their presence should be pleaded by any weak brother or sister who might fall through them. He is already acting on the principle in some things : it is at least allowable to extend it to others.

But it is more than allowable, it is " good," for the parochial clergyman, I cannot but think, above all others, as enabling him to exhibit in his life in a very marked degree the *power of that cross* which has been entrusted him to preach. I admit that, at first, to those who from childhood have been accustomed to the artificial stimulus which wine gives, who see it wherever they go—at their friends' tables, and, if other members of their households are wine-drinkers, at their own—rigidly to abstain from it is an exercise of almost daily self-denial which will try their principles to the utmost. And to do this, except on the highest Christian ground, as disciplining unruly appetites in ourselves, or as an act of faith and love to our brother man, would be a mere act of will-worship and asceticism which it might be difficult to



justify. But to practise this self-denial in humble imitation of Him who pleased not Himself ; in a luxurious self-pleasing age, and for a proved necessity, to give practical proof where most of all it ought to be given, that the cross of Christ has lost none of its old efficacy ; and yet withal, while claiming the liberty of abstinence for ourselves, and recommending it for its results' sake to others, to refuse to judge our brother, who in the exercise of the same liberty declines to abstain ; this, I cannot but think, must contribute in no small degree to give that stamp of reality to our teaching which, for lack of corresponding deeds, our words too often want.

I come, then, to the other only branch of the subject—the “*pledge.*” “It is worthless,” we are told : or “it is wrong ;”—*worthless*, if it is not accompanied by religion ; *wrong*, if it is : wrong, as superseding the one true pledge under which the Christian lies—his baptismal vow.

Now, it is no sufficient answer to this to say that it is a mere mutual agreement to abstain. Though perfectly true that it is taken in this sense by the vast majority of abstainers, yet there are, no doubt, those to whom it comes in the light of a deeply *religious vow*. I ask, then, are such vows, utterly irrespective of, or rather supplementary to, the vows of the covenant, in any sense unlawful ? Have they been treated as such by the Church ? If the vow of the Rechabite to abstain was sanctioned by God, and that of the Nazarite provided for in all its details by Him ; if Jacob's, David's, St. Paul's vows are mentioned without a word of censure ; if the Church, acting on these precedents, has herself adopted the principle of a vow as giving additional security to holy resolutions, as in the vows of matrimony and ordination, can any valid objection be taken to the man who, for the better security against a special weakness, confirms his resolution by a special vow ? Supposing the pledge to be taken in this deeply religious sense, is it not a thing perfectly lawful in itself, its



expediency to be measured by the circumstances of each particular case?\*

But, in truth, it is proposed to abstainers, *as far as we are concerned*, only as a mutual undertaking, like any other undertaking, to be withdrawn at any moment if they will. And if it be said that this is *unnecessary* to one already *bound in baptism*, we answer we are dealing with one who as yet is inaccessible to such an argument. For thus much will at once be admitted, that the recognition of a covenant obligation implies a previous knowledge of the covenant itself, and an acceptance of the covenant conditions. To renounce "the world, the flesh, and the devil," is but a part of repentance and faith, and the drunkard lies for the present in a region wholly beyond this. Preach repentance to him! You have done it again and again: in public, and he has not been present to hear you; in private, and your words have been assented to, but have passed over him like the wind. Why? Because there is a deterioration of the bodily conditions, affecting the receptive power by which truth is taken into the mind. There is a terrible sequence in the causes which have led to this. There has been, first, the drinking habit; then the drinking thirst—the dipso-mania, which, as its name implies, establishes itself amidst the ruins of a disorganized will; then the enfeebled conscience and the clouded reasoning powers; the man has no longer the power of choosing between good and evil; the very faculty by which he could take cognizance of the truth is lost or in abeyance. And the pledge of abstinence is but an agreement—a mutual agreement—by which, for the time, he is placed on the first step in his upward path of bodily restoration.

How he is helped by the power of association we have already seen. It were hard, indeed, if he were to be met on the threshold of his upward progress by the cold accents of an unsympathising

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\* Life-Long Vows, p. 38.



Christian formalism—"You have your baptismal vow—keep that, or the consequences be upon your own head!"

✓ But it is "the first step." Does the effort for his restoration stop here? If it did, then, indeed, might we be open to the charge which has been so freely advanced against us, of "substituting total abstinence for the Gospel;" and then, too, might we expect the failure which, wherever it has so stopped, has been the inevitable result. But it is at this very point, and for this very cause, that we see the paramount need of the co-operation of those who alone can properly carry it on—Christian men and women, headed by the parochial clergy. The total abstinence agreement has brought the drunkard within the scope of a lucid interval. He is sitting for the time "clothed, and in his right mind," but with the arch-enemy watching his opportunity to return and take possession again. Who but his brothers and sisters in Christ, and foremost among them the pastor who has "to watch for his soul," shall take him and teach him the things of Christ, till with the sight of God, if haply he shall gain it in Him, he learns to abhor his past life with a loathing to which no mere worldly considerations could ever have brought him, and in deep repentance and faith takes fresh hold of the covenant, renewing for himself at the table of his Lord the covenant vow which is henceforth to be the rule of his earthly warfare? "Who but he?"—if he does not do it, if he stands aloof, conjuring up imaginary evils in the men or in their system, which with the first warm contact with the living men themselves vanish into nothing, who shall wonder if earnest men of other communions, wanting, indeed, the advantages which our position gives, and therefore failing lamentably to cover the extent of ground which we might have reached, yet having none of our backwardness, rush in and gather the trophies of immortal souls, which might have been amongst the brightest jewels in our crown of rejoicing at the great day? It is a significant fact, well known to all who



have looked beneath the surface of this question, that of the working men who are now the strength and ornaments of many of the dissenting bodies, not a few are reclaimed drunkards—dissenters only because dissenters showed them the way to recovery from their terrible sin. The pledge of abstinence is nothing, indeed, without the Gospel of our Lord and Saviour Jesus Christ. But it is seen to be everything when it has brought an otherwise hopeless outcast once more within the sound of that Gospel; everything when the mere human association which he has entered for recovery from his special temptation is found to be the porch which leads on to the temple itself—the living membership in the body of Christ, where alone is his safeguard against every temptation of the world, the flesh, and the devil.

One last objection, and I will conclude—We are enfeebling our bodies, crippling our usefulness, killing ourselves, by total abstinence, and so contravening the very law on which we have based our system,—“doing all to the glory of God.” Be it so. Admitting for a moment, for the sake of argument, the correctness of such a view, I have yet to learn that it is not lawful for me to act upon a higher law of Christian ethics which comes in and crosses the other,—“We ought to lay down our lives for the brethren;” and again, “He that will lose his life for My sake, shall find it.” When one soldier of the Cross is struck down at his post, God has His own recruits ready to step in and take his place. His work goes on, though the workman has gone to a higher place. It were a noble martyrdom, to say the least, to perish in rescuing England from her desolating sin. But here, too, the imaginary dangers vanish as soon as we confront them; the claim to martyrdom must, I fear, if it rests on this only ground, break down. The hard-worked man,—brain-worked or hand-worked as the case may be—can work *better without stimulants* than with them; with exception, no doubt, when medicinally they may be required. Does any one doubt it? Let



him read Dr. Carpenter's "Physiology of Total Abstinence," or Professor Miller's "Alcohol; its Place and Power." Does he doubt it still? Let him take the evidence of a large number of abstaining clergymen, among them of a thoroughly disinterested witness, an abstainer before total abstinence was thought of—the late Sydney Smith. Writing to Lady Holland, in 1828, he says:—

"Many thanks for your kind anxiety respecting my health. I not only was never better, but never half so well: indeed, I find I have been very ill all my life without knowing it. Let me state some of the goods arising from abstaining from all fermented liquors. First, sweet sleep; having never known what sweet sleep was, I sleep like a baby or a ploughboy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections. Holland House, past and to come! If I dream, it is not of tigers and lions, but of Easter dues and tithes. Secondly, I can take longer walks and make greater exertions without fatigue. My understanding is improved, and I comprehend political economy. I see better without wine and spectacles than when I used both. Only one evil ensues from it: I am in such extravagant spirits that I must lose blood, or look out for some one who will bore or depress me. Pray leave off wine; the stomach is quite at rest—no heart-burn—no pain—no distention."

If this is still insufficient, there is the ground yet to fall back upon, that while he will do more if he is an abstainer himself, the parochial clergyman may yet do very *much* if, not being an abstainer, he will yet give the sanction of his office and the support of his pastoral guidance to the work. In one of the Associations to which I have alluded, the vicar was president of the Association, at the request of the members, for a whole year, before he became an abstaining member. During that time, he taught the members, prayed with them, and though eventually,



carried on by the force of his own convictions, he cast in his lot entirely with them, yet they were quite content, before then, for his office' sake, to have him at their head.

Souls are perishing throughout the land. We are told to wait for the operation of causes which, of slow but certain growth, will in a generation or two make these drinking habits a thing of the past. We answer we dare not. Souls are *being rescued* from the drink, and that by a machinery which, to every parochial clergyman, lies close at hand. Let it be proved that that machinery is an unlawful one—unlawful for the Christian man who uses it, unlawful for the Christian minister who directs its use—and we, too, will stand aloof and witness the strange sight of raging demoniacs turned into humble worshippers at the feet of the Lord Jesus, by an agency which is not of God. *Till* it is so proved—in every father whose neglected children are growing up in ignorance and vice; in every mother, who from the pure fountain of life is giving forth to her child the germs of hereditary sin; in every murderer, who goes red-handed from his cups to the felon's cell, and thence to his Maker's presence—if we were to hold back, we could only see a soul perishing or perished, which, with a more self-renouncing charity, we might have been the instruments of rescuing for God.



## II.

### “THE SAVING OF THE LOST.”

A SERMON, PREACHED BEFORE THE CHURCH OF ENGLAND TOTAL ABSTINENCE SOCIETY, IN THE PARISH CHURCH OF ST. CLEMENT DANES, LONDON, ON ITS FIRST ANNIVERSARY, MAY 5TH, 1863.

“The Son of Man is come to seek and to save that which was lost.”

LUKE xix., 10.

WE celebrate to-day the first anniversary of the Church of England Total Abstinence Society. On such an occasion, the office of the preacher is at once marked out for him. It is to place distinctly on record the objects at which we aim in our Association, and the principles by which we are guided.

Our object, then, is to bring the work of the National Church to bear on a destructive national sin; and this by a special organization within the Church. Immediately, we seek the salvation of individual souls, which, but for such organization, we have seen to be hopelessly perishing around us. Ultimately, we aim at the reformation of the national character.

A few words will be necessary in explanation of this:—

Engaged for the most part, whether as clergymen or laymen, in carrying on the warfare with sin in our respective parishes, we have found ourselves confronted by an evil of more than common magnitude. We have addressed ourselves in every way to the removal of it; but it has been only to see our efforts at every point foiled and frustrated. In the very midst of a social system



which we have claimed to be symmetrical and well-ordered—side by side with an advanced and advancing civilization—the one evil weed, which, finding its way into the soil unperceived, has grown with the up-growth of all our choicer plants, has thrown its tendrils around them, and strangled them in its foul embrace—we have seen the Demon of Strong Drink spreading ruin and destruction around. It has alienated our masses from religion; it has filled our gaols with criminals, our penitentiaries with outcasts; it has given a never-failing supply to the vast asylums which it has called into being for pauperism, for disease, for lunacy; it has defiled the land with blood; it is still—as it was twenty-five, fifty, a hundred years ago—the giant that stalks to and fro in our land, defying the armies of the living God.

With the Gospel in our hand, and never doubting it to be the power of God for salvation from every form of sin, we have at times stood amazed at the phenomenon that was before us. But upon a closer view we have seen that the Gospel is not at fault. It is “while men have slept” that the enemy has sown his tares. He has recognized the fact that the spirit of man is reached through the avenues of bodily sense; by a master-stroke of policy, he has succeeded in closing the avenues. He has brought in, under the shelter of the scriptural name of “the wine that maketh glad the heart of man,” a compound, or series of compounds, so subtle in their first approaches, and yet so deadly in their “enmity with the blood of man,” that, before the victim has been well aware, he has lost the freedom of self-choice, and the power of self-control; and in that physical wreck and ruin which the drunkard presents, in that craving thirst—that clouded intellect—that enfeebled brain—that disorganized will—that life given up to the dominion of every brutal passion—we have seen, not the reasonable being to whose conscience the Word of God could make its appeal, but “the swine” before whom it was not lawful “to cast our pearls.”



At the moment, then, when from every quarter of the land—from our judges, our philanthropists, our gaol-chaplains—the cry has been heard, “What shall be done to the man that taketh away the reproach from Israel?” a gleam of light has appeared in the quarter where we might have most expected it. We have seen the victims themselves, conscious of the deadly character of the agent which has beguiled them, unable to fix the point of indulgence where safety ends and the wholesale deterioration of their physical nature begins, determining to abstain from it entirely, and to help one another by a mutual agreement to abstain. We have seen the marvellous change (temporary, if you will, so far) which has passed over these men. Whatever of earnestness there has been, individually, in combating the evil, whatever of organized effort for withstanding its further advances, whatever of growing change in the public opinion of their class with regard to it, we have traced it chiefly to the agency of the Total Abstinence Societies; and, while powerless to repair the ruin, and offering, in itself, no security against relapse, we have yet seen the total abstinence agreement again and again to be the prelude to the reception of Christ’s Gospel. The stone has been taken away by it from the mouth of the grave; and the men that were lying dead in the charnel-house of their corruptions have thus been enabled to hear the voice of the Son of Man, and, like Lazarus, have arisen and come forth.

And in the face of this we have asked, what our duty is?

Men and brethren, I speak to those whose hearts have bled with the miseries of their “kinsmen, according to the flesh;” whose “eyes have run down with rivers of water for the destruction of the daughter of God’s people.”\* Among such, could there be a doubt what the duty was? Bound ourselves, if we are Christian laymen, to suffer with each suffering member of the

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\* Lam. iii. 48.



body of Christ; pledged ourselves, if we are ordained ministers, "never to cease our labour till we have done all that in us lies, to bring our people to that agreement in the faith and knowledge of God, that no place shall be left among them either for error in religion or viciousness of life;"\* could we have looked on at a movement such as this with cold indifference? Well, then, we have approached it nearer, and scanned more closely its great opportunities. We have seen it to be the time of the evil spirit's departure for a season—the time for us to sow our seed, and do battle for the imperilled soul; and, as we have worked and laboured for that end, it is no marvellous thing that we should have been drawn within the sphere of its inner attraction, and have determined to make the movement our own, guiding it, as God shall give us help, to its rightful issues.

But it is at this point that, in our hands, the movement assumes a new and distinct character of its own. Not separating ourselves in spirit for a moment from those who may work through other organizations, far less ignoring the work of those who have preceded us for a quarter of a century, we must yet disclaim the responsibility for objects other than our own; we must be allowed to rest the justification of our efforts on principles which we have ourselves approved as in accordance with the Word of God and the principles of the English Church. I have stated our objects; let me now state clearly what those principles are.

We are associated together, then, on the basis of Total Abstinence.

I. That we may better "*seek and save those that are lost.*"

We see this to be the great distinguishing feature of the Gospel of Christ. Other agencies may do much to elevate the intellectual and moral condition of man; the Gospel itself, pre-eminent among them all, is taking away the occasions of sin,

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\* Service for the Ordering of Priests.



forestalling the tempter in his occupation of the human heart; but it is when all have thus far missed their aim—when the great tide of human corruption, swollen by the tributary stream of vicious custom and wholesale temptation, has borne down the barriers of education and preventing grace—when woman, in her weakness, has surrendered all that woman holds dear, and society, in its stern and necessary—but, oh! how partially applied—measures of self-defence, has cast her off from its bosom, and, as she floats along, a waif on the world's waters, already proclaims her for time and for eternity “lost;” when man—man or woman—in his self-confidence, has tampered with the liquid fire till the conflagration rages within him, and, with character lost, self-respect lost, health, happiness, all power of attending to the higher things of God, to human appearance, lost, the world comes forward and proclaims him *for ever* “lost,” henceforward an object for ridicule and reproach, but not for brotherly effort and for hope;—it is then we know that one thing still remains—the long-suffering, yearning love of the great Shepherd of the sheep. Fallen as they are, they are not fallen too low for Him to be going forth in spirit “to seek and to save” from never-ending woe. We do but crave to follow in His steps. Where He still hopes we cannot despair; where He would stop to pity the wounded traveller, we cannot, may not, pass by on the other side. Already the Christian womanhood of England, as the cry of perishing sisters has come up to it, has found a special organization for their recovery; we do but claim for the Christian manhood of England, and most of all for the Christian ministry, that when the moan of distress is coming up from another and wider—and yet scarcely another—field of human suffering, it shall not be raised in vain.

II. But we are associated together, secondly, that we may “seek and save” *in the spirit of Jesus Christ*.

We admit that we might have approached the work upon other



grounds. From our own level of Christian temperance we might have looked down upon our brother men, wallowing as yet in their unclean sty, and have invited them to come up to us to be trained for higher things. Convinced that abstinence was essential for them, we might have recommended them to abstain; that association in abstinence was helpful, we might have recommended them to associate. Better this—a thousand times better—than to leave them to make their death struggles alone, without a word of Christian sympathy or aid. But we have looked again to the great Master whom we serve. We have asked, “Was this the spirit in which, when we, too, were ‘lost,’ without remedy and without hope, He set Himself ‘to seek and save?’” Wide as is the interval which separates the temperate man and the drunkard, it is dwarfed into nothingness by the side of that infinite space which separated the perfections of God from the sinfulness of our fallen race. And when He would bridge it over, and bring us back to Himself, did He content Himself with telling us of the heights we had yet to scale? Was it not by coming down to the level of our poor humanity, and linking His hand in ours—down to it in its weaknesses—down to it in its needs of supernatural strength—down to it in its temptations, its sorrows, in everything except its sin—thus that He qualified Himself to be that merciful and faithful high priest whom we know Him to be; thus that in His own sacred person He taught us to rise to the perception of the great truths of the Brotherhood of man and the Fatherhood of God? And when the crowning proof of love was to be given—one which should thenceforward be the sun of our spiritual system, to melt the ice of man’s stubborn will, and to unlock, at His bidding, all the fresh springs of holy affection and desire—is it not the utter abnegation of self for His brethren’s good to which we are evermore referred—“Hereby perceive we the love of God, because He laid down His life for us?” Oh! then, we cannot be wrong, if, in doing the work of



the Son of Man, we ask, at our infinite distance, to be allowed to do it in the spirit which He has consecrated for all time. Without a thought but to save the souls of our lost brethren, and to save them through Him ; without a hope but to bring them back in the paths of true repentance and the light of a living faith to the fulfilment of their covenant vows ; we yet believe that, in the presence of such an overwhelming national "distress," we shall best do it by exchanging the feeble light of a recommendation, however earnest, for the stronger one of the living example of a brother man. "We believe it ;" nay, for we speak of things which have passed from the region of experiment to that of established fact, we *know* that it is so. It is thus that we, too, have come to learn the weaknesses of our sorely-tempted brother ; to prove in our own persons the temptations by which he must be beset in his upward path, and the sources of strength on which he must lean. We have presented to him the Cross of Christ—the inevitable daily cross he would have to take up ; but it has been a cross which he has seen us willing to bear with him, and for his sake, in the steep ascent. And so, with the Gospel of Christ exhibited to him no longer as an abstract truth, but in the light of a living reality, his heart has opened to its blessed message ; he has been glad to follow where we have been prepared to lead. And he has followed, is following, as many a gladdened home can witness, going up with us from the raging flood, only to cling more firmly to the Hand which alone can "set his feet upon the rock, and henceforth order his goings." Bear with us, sirs, you who, viewing our movement from without, regard it as yet with a godly jealousy for the truth, if, in upholding the work, we step aside for a moment to speak of things in which we ourselves are bearing our part. It is as we carry in our mind's eye the men that have been arrested in the downward path, as we see them flocking together for their special teaching—hearing now of the pardon of Christ, and thirsting to hear more—learning



now of the grace of Christ, and diligently using every means of grace—as we behold their steadfastness, and dare to hope for their perseverance to the end—it is then that the words of our blessed Lord seem to have found a new and deeper meaning in our ears—“When he hath found the one sheep that was lost, he layeth it on his shoulders rejoicing;” then that we, too, in the fulness of our gratitude for what we see, and in the desire to make our brethren partakers in our joy, would “call our friends and neighbours together, and say unto them, Rejoice with us, for we have found our brother which was lost.”

III. But great as the results are, are the means by which we arrive at them so questionable, that we must needs give further reasons for their adoption? Then we say, “We adopt them in *the exercise of Christian liberty.*”

Of liberty, in the fullest, truest sense of the word. For we do not seek to entangle ourselves or our brother man in the meshes of a vow, or of a life-long pledge. For ourselves, we claim to be free to-morrow, as we are to-day, to act upon the conviction which the morrow brings. We forge no shackles for our will which shall fetter it in the time to come. Constrained by the circumstances of “a present distress,” *while that distress shall last* we bring to our Lord, from day to day, as a free-will offering, the particular renunciation which it seems to demand. For our brother man, if we invite him to associate with us on this basis, it is on the selfsame understanding, that he may withdraw from the association when he will. To give to the agreement the sanctity of a religious vow—to impose upon his conscience a religious obligation of any kind, when as yet, as we have seen, he is wholly devoid of religious perceptions, and utterly unconscious of the true sources of religious strength—what could it be but to bring a snare upon that conscience? What could we expect but that a system, false in the first principles of morals, should be utterly barren in its results? Not this the liberty which we claim for



ourselves and him. It is the liberty to abstain, so long as our conviction of the expediency of abstaining shall last. And have we not the liberty? Mark well again, my brethren; we make no invasion, whatever we may be said to do, upon the Christian liberty of others. Convinced—deeply convinced—of the extent to which the satanic snare has infected the whole of the social customs of our land, we shall never cease, God helping us, by fair argument to expose the snare as we best can; but for those who having attained to the Christian grace of temperance see no cause to go with us to our further stage, we do not judge them. Let every man do as he is fully persuaded in his own mind. It is enough that to us the special occasions have arisen for coming in contact with the evil; enough, that with them has seemed to come the special responsibility for grappling with it in this one way. I ask again, then, “Have we not the liberty?” Are we to be told, as told we sometimes are, that we have no example for such abstinence in the life of our dear Lord; none in that of St. Paul; that, before we abstain from any one of the “good creatures” of God, we are to wait for a specific command? What! my brethren, that the Gospel of Christ is a thing of such uncompromising stiffness, a system of such hard letter and rule, that there is no scope for *opportunity* in the mighty warfare which it has to wage? Or that, in the Church of Christ—that army of disciplined soldiers, which is to endure hardship and adapt itself to every climate under the broad heaven—which is to change its attack with the ever-changing front of the opposing host—that in this there can be no further development of its manifold life? Shall it be said that, under the old Dispensation, the Rechabite could abstain from that which *then*, at least, was “a good creature of God,” and meet with no disapproval from Him—that the Nazarite might abstain, and have the laws of his voluntary privation carefully arranged by God—and that, under the new and freer Dispensation of Christ, the liberty is withheld? That in an



age, moreover, which has special need of the spirit and power of the Baptist, the preachers of the truth, already separated by the wide interval of education and social position from those to whom they preach, are always to go "in the soft raiment of king's houses?" never in the wilderness garb of a self-imposed severity? Always to approach the alienated masses of the country with the oft-repeated story of a crucified Christ; but to draw back at the first appearance of a cross to be taken up by themselves? If this be so, then perish, indeed, the records of some of the noblest deeds which are inscribed on the annals of the Faith! Tell us not of the page which speaks of the missionaries in a past age, who went to the lazar-house of lepers on a lonely island, content to shut themselves up with them for life, that they might there teach and train them for Christ. Let us hear no more of the women of our own day, who, whether we approve of all the details of their several associations or not, yet we know are renouncing the amusements of life, and the innocent enjoyments of home, that they, too, may devote themselves to the rescue of some foul in their moral, as ever those lepers were in their physical, contamination. One and all were unscriptural in their choice, because, forsooth, there was wanting the literal example of the great Master, who "*went about, doing good.*" But it is on the *spirit* of that great Example that we claim to fall back. It is enough that He, in His unbounded love, gave up life itself for us. "He laid it down of Himself; no man took it from Him." "And we ought to lay down our life for the brethren." "Our life?" the one best gift of God, which contains every other? then, at least, for a proved distress, and to prepare a way for His Gospel, any creature of God by which that life is sustained. We assert our liberty; we know of no limitation but this—"That this liberty of ours shall not become a stumbling-block to them that are weak;" or again, that it be not used for an "occasion of the flesh, but by love to serve one another."



And now, my Christian brethren, time warns me that I must draw this sermon to a conclusion. Many things there were which I could have wished to say ; cautions which, at the present stage of our movement, I would have ventured, in all humility, to address to my brethren in the ministry. Briefly let me touch on these. We are liable to misconceptions in our work, we are often met with unreasonable objections, not seldom with supercilious pity or abuse ; then, there is only the greater need for meekness in dealing with these : this is the sifting process to which every great movement is exposed ; let us think it no strange thing if it comes to us : we seek to leaven the whole Church ; we must not shrivel ourselves into the dimensions of a sect within it, as we should do by intolerance in thought and speech. Again, we are ministering to others as well as the intemperate ; then, we must beware lest in any way we put the temperate in the wrong ; and this we shall do if we press strongly as a *duty* on all that which I have rather upheld as a special *opportunity* to some : this we shall do, too, if, carried away by the results we witness, we make this the prominent part of our ministry and work. Other branches there are claiming to the full as much of our time and labour as this—the Christian instruction of the young ; the building up of those who, by God's grace, have been kept within the fold ; the reformation of other fallen ones. It is enough that we hope the time will come when, in every well-ordered parish, this special branch will take its place, attracting to itself fresh labourers, as God's grace shall fit and call them to the work. Once more ; we are directing the movement to great spiritual ends, then, in the use of spiritual weapons must all our strength lie. In prayer must our efforts be begun—in prayer must they go on ; the weekly meeting, into which at once we take up our members, the weekly Scriptural instruction, and then, in time, the communicants' class, all pointing to this—that, while in the bonds of a new earthly brotherhood, the members are beginning to be sensible of a support



which alone they had never known, they are never to stop till, by the Spirit of Christ, incorporated into living membership in the body of Christ, they have their support in His daily renewing grace, their fellowship—they and we—in the great communion of saints.

So guided and controlled, it cannot be but that the movement will at last achieve its object. Time was when another national sin—the accursed African slave trade—rolled up its daily accusation against England to the throne of God. A continent groaned and bled at every pore. The native chieftain waged his unnatural war. The captives were torn from family and from home ; they lingered in the barracoon—the husband and father that had looked for the last time on all he held dear, the children that were never again to know a parent's care ; they suffered, and sickened, and died, amidst the horrors of the middle passage. And, while the commerce of England was enriched by the traffic, the heart of England was insensible to the enormity of her crime. But earnest men arose ; as the facts of the trade became known to them, they dinned the facts into the ears of their sleeping countrymen, till the national conscience awoke ; and, at a stroke, the evil was swept away from our midst. If we be as wise as they were, as humble, as patient, as instant in prayer, shall we have the less success ? We tell of a slavery more fell, of a sin more colossal in its proportions, more hideous in its results than ever the African slave trade was. We have to speak of a great wail of anguish, going up every day in the midst of us, from wives heart-broken by cruelty and neglect, from homes made desolate by a mother's abandonment, from children, without their fault, growing up to lives of infamy and disgrace. We have to paint in a darker back-ground still to the picture—in the souls, numbered by tens of thousands, that are going every year to encounter the certainties of a drunkard's doom. Let us bear our witness—if it must be so—in the ears of an unwilling people ; let us cry aloud,



and spare not—accepting it as our life-work to show, each one of us in the plot of ground which God has given him to cultivate, that the means of deliverance are at hand; and it cannot be but that the heart of Christian England will in time respond to the cry. Our chief Pastors will help on and direct our efforts; our Legislators will further them by amending the laws; our Magistrates by enforcing them. The set time will come for God to arise and have mercy on Zion. Christian England will at length become sober England. We shall be free!



### III.

## THE DISTINCTIVE GROUND

TO BE TAKEN BY THE

## CLERGY OF THE CHURCH OF ENGLAND

IN CONNEXION WITH THE TEMPERANCE REFORMATION, AND IN  
THE FORMATION OF SOCIETIES.

*(A Paper read at the Birmingham Conference of Abstaining Clergy, 1864.)*

IN speaking of "the *distinctive* ground to be taken by the clergy of the Church of England," I wish to be understood as in no way implying that we have to separate ourselves from the many excellent men at whose hands we have received this movement, and in conjunction with whom we hope to carry it on. But a glance at our position will be enough to show that there are *accidents* attaching to it which at once distinguish it from that of ordinary persons, and, in some respects, necessitate distinctive action. As the *parochial ministers* of the land, put in charge (except so far as they have repudiated us) of all the baptized members of Christ's flock, we have to be careful not so to urge the interests of one class, as in any way to overlook or injure those of others. As the *religious teachers* of our people, we have to try everything by the letter of God's word; and in a movement therefore which comes to us from without, to accept nothing which cannot be proved by it. As the *clergy of the Church of England*, we have to avoid doing violence to her common order and discipline; and if we would win success for our great



enterprise, to preserve from the imputation of a party-movement that which should be the possession and heritage of the Church at large. And lastly, as amongst the foremost leaders of the mind of the country, for such we should be, we must be careful not to commit ourselves to untenable propositions, or to do violence to the common sense of our countrymen.

The time is arrived, then, I would fain hope, when we shall be able to come to something like a common understanding on our course of action. Since our Society was formed, we have had the experience of nearly two years. Our theories have been brought to the test of practice; the whole inner working of the movement has been laid bare to us; while we have the advantage of the presence among us of those of much longer experience—our elders in the cause. I do not anticipate universal agreement in details: it will be enough if we can concur in some clearly-ascertained principles as a common basis of action, which we can present to our brethren. And first, we must state our objects. They are, I conceive, *proximately*, to save the souls and bodies of a very large class of our people which we have found hitherto beyond the reach of the ordinary means of grace; but to which, by the instrumentality of our Association, we find that we can gain access; *remotely*, as we throw light on the deadly character and the dangerous results of the intoxicants in use among us, to leaven the public opinion of the country, to train up a generation imbued with a salutary horror of this prolific source of evil, and so to bring about a temperance reformation in our land.

In prosecuting these objects, as the movement is one which does not originate among ourselves, our first step must be to pass the arguments of its promoters through the sieve of a rigid analysis, and to get rid of those which, looked at from our own point of view, we may judge to be untenable. And here I may say at once, that the weak point in this, as in almost every move-



ment which is taken up by energetic, earnest men, lies, as it seems to me, in *the attempt to prove too much*.

I. I see an instance of this, first, in the assertion which is sometimes made, "*That the wine of Scripture—that which was God's gift to man—was not fermented, and therefore not intoxicating.*" I think we are deeply indebted to Dr. Nott and Dr. Lees for their laborious researches on this point. But no one can follow the course of their reasonings, trace their divergences of opinion amongst themselves, and turn then to some independent Biblical criticism, such as that in the article "Wine," in Smith's "Dictionary of the Bible," without seeing that the non-intoxicating theory rests on verbal subtleties and questions of correct or incorrect translation which must surround it, to say the least, with an atmosphere of complete uncertainty. No question which depended on the perception of these could ever make its way to the common-sense appreciation of the people of England. In such a matter our appeal must lie to the authorised version, and to that alone. Nor is the theory consistent with God's dealing with man in other respects. To almost every *blessing* is annexed a *curse*; the *blessing* to be found in the temperate use of the gift of God; the *curse*, either in the excessive use or in the abuse. Here is man's constant trial. And if you were dealing in the present day with the original gift of God in its simplicity, not only, I believe, would the whole ground be cut away from the total abstainer, but the abstinence would be unnecessary. The ordinary restraints of reason, enlightened and strengthened by the grace of God, would be sufficient for our protection. But the question has been removed to a very different sphere. You are dealing not with the simple product of the wine-growing countries, as, for instance, of Palestine (fermented, it is true, and therefore intoxicating, when deliberately used for the purpose, but taken by the inhabitants of those countries as an article of daily diet, with scarcely so much



as a *temptation to excess*) but with a multiplicity of "inventions" which men "have sought out for themselves," by which, with fatal ingenuity, the intoxicating principle has been largely increased. The gift itself has been well-nigh lost sight of under the counterfeits which Satan has succeeded in foisting upon the world. As surely then as Scripture speaks of the "wine that maketh glad the heart of man," so surely does it lift up its warning voice against these several abuses. The seekers of "mixed wine," of the "wine which moveth itself aright in the glass," those who "tarry long" at the wine for the purpose of inflaming their passions; all have the woe denounced upon them. And so surely does it recognize, too, whole classes of persons, as kings, priests in the discharge of their office, prophets charged with any mission of peculiar solemnity from God, as those to whom the use of all wine was *inexpedient*.

Here, then, is our true ground, resting on the letter of Scripture, not availing itself of doubtful interpretation. We may admit the Scriptural *lawfulness* of wine, so long as it is the pure wine of Scripture, and by analogy of other fermented drinks which contain no greater proportion of the intoxicating principle. We must contend that even then circumstances must arise in which the use of these may become *inexpedient*. We may concede, that so long as the temptation before us is only the ordinary one of God's appointing, total abstinence might be, in the words of some of our opponents, "a cowardly shirking of a duty," that the temptation should be resisted in the strength of God's grace, and by the *temperate* use of the creature our appetites trained to needful discipline and self-control. We must contend that temptation *here*, to a large class, has become extraordinary:—that Satan has taken the gift of God, and from it elaborated a whole system of vicious attraction: that from the simple process of fermentation has arisen the compound one of distillation: that now it is difficult to find even wine itself which is not "mixed"



with this deadly poison of distilled spirit : that in spirituous liquors the poison is present pure and undisguised : that with it the adulteration of beer has gone hand in hand, with the express purpose of increasing the intoxicating principle : that in the use of these, a deadly thirst ensues, which no longer leaves its victim the master of his will : that public-houses, and beer-shops, and gin-palaces have been multiplied throughout the land with all their glare of artificial attractions, and that these have become the tempter's great recruiting-ground : that with such a mass of temptation to deal with, it is more safe for those who are exposed to it, to fly than to fight ; more safe for *some* that they may be rescued from the thirst already formed ; more safe for *others* that they may escape from its first approaches. And inasmuch as the evil has arisen to such a height that nothing but special and associated effort can now be expected to overcome it, we must assert, that the case of *expediency* has *arisen* ; that in the difficulty of drawing the line between God's gift and Satan's invention, the Christian man or the philanthropist may be legitimately invited to renounce his measure of lawful indulgence, that by his example he may take all occasion of offending from his brother's path, and by his efforts may help to set him free.

It is needless to point out that in this latter case, by appealing to *self-denying love*, not urging an ill-understood, and, at best, but half-recognised *duty*, you leave the great landmarks of morals undisturbed, and, bring a far higher class of motives to the aid of your work. The Christian abstainer for example's sake introduces an element of earnestness to the associated cause second only, if second, to that of the reclaimed drunkard himself.

II. I would notice now a second untenable proposition—that the Total Abstinence Pledge in itself is likely to be a cure for drunkenness. In so many words, perhaps, it is scarcely ever asserted ; in very much of the practice of teetotal societies it is the thinly disguised lurking fallacy. Now I believe that it is a



proposition as unsupported by fact as it is indefensible in theory. It is unsupported by fact, for all close observation tends to show, that while under the influence of novelty or renewed excitements, societies themselves may flourish for two, or three, or even longer years; yet those members, and with rare exceptions those alone, who are permanently reclaimed are the men who by independent agencies have been, in the period of their abstinence, brought under the higher influence of religion. Nor can I admit that there is anything in the teetotal movement which *necessarily* predisposes the abstainer to religion. Very often it is quite the reverse. Listen to a paragraph from the *London Scripture Readers' Journal*, of May, 1857. The Reader is speaking of the London Cabmen. "A very considerable change," he says, "for the better has taken place in their moral character. The progress of teetotalism among them has done much good. Temperate men are no longer the objects, as formerly, of contempt and odium. The more common remark which now greets them is, an acknowledgment that they are right, and the expression of a wish that the speaker could imitate them. With the diminution of drunkenness, all the long list of vices which follow in its train are diminished in the same proportion. It is, however, very remarkable that the adoption of teetotalism is so far from opening the way to the influences of religion, that it is often found to be a positive impediment. Men rest in the moral change, and, self-satisfied in its results, look no further. External morality is placed in the room of true conversion of heart. In saying this we only record the results of actual experience."\*

But it is indefensible in theory too. For what is intemperance? Not a disease, surely, but the symptom of a disease;

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\* The men in question, it must be remembered, had been taught to consider the pledge sufficient for their recovery. There was no necessity for their going further. The case is very different where from the first religion has been put before them as the sole reforming agent.



aggravated, it is true, by local irritations, and so in itself becoming a source of imminent danger to the life of the patient,<sup>3</sup> but caused in the first instance, and continually fed by the deep-seated malady—the fleshly lust by which we are led away and enticed. The wise physician then, in such a case, will relieve the present urgency of the symptoms, even if necessary, by excision; but for the *cure*, that the evil may not break out again, he will attack the disease itself with its appropriate remedies. And the remedy in this case is the *salvation of Jesus Christ*: the recovery lies in attaining to the status which membership in Christ's body implies. ✓

And here it is that in dealing with this question we, the parochial clergy, stand on such an *immense vantage-ground*. Given as our life is, or should be, to the tending of the flock of Christ committed unto us, engaged not only in building up the sheep within the fold, but “in seeking for those which are dispersed in the midst of this naughty world,” taking note, therefore, of the causes which have led in one or another to the violation of the baptismal engagement, and to the removal of them, the *systematic recovery* of the drunkard comes to us as a legitimate part of our daily office. The parochial machinery of our Church becomes a system of mere lifeless formalism in our hands, if it is not ready to take up every lawful movement which promises to aid us in breaking down the barriers, raised by an organized system of temptation and sin, between man and his God. So far, then, from substituting total abstinence for the Gospel, we, of all others, I apprehend, shall be ready to maintain that it is nothing without it. So far from making void the baptismal vow, as it is supposed, we are going about to establish it. I know of nothing so likely, under the Holy Spirit, to lead to the conviction of sin, as the holding up to the baptized Christian the picture of his life as Christ his Lord intended it should be, and then contrasting it with that which he has made it; no circumstances so likely to take hold of the religious affections, and lead to the conversion of the man, as



when, having taken him out of the sty of his unclean living, you can now cast your pearls before him, showing him that God is still waiting to be gracious, that there is pardon, strength, hope of the inheritance in the world to come.

The religious element, then, must with us be in the forefront of the whole movement, not in the dim background. The Association must be a distinct branch of our pastoral work. So far as the mere physical question is concerned, or the general benefit of pledged association, we can take part with all the good and zealous men who are urging the question on. In my own experience, few of its incidental results have been more grateful than the introduction it has given me to some of the leading members of the Society of Friends, and foremost among them the noble-hearted President of the National Temperance League. But immediately that we come to the work in detail in our parishes, the pastor must take his place as President of the Association, the society must be his own.

If it be objected to this, that we may thus possibly exclude some who dissent from us, and that we are thus covering a smaller extent of ground than we might do if we were to waive the distinctive position, I answer, first, in all religious matters extent of surface which is gained at the expense of depth is utterly worthless. If I am to be the religious teacher of my people, nothing must prevent my presenting the truth to them as I have been taught it by God the Holy Ghost. But I say, besides this, that there is really no diminution of extent. Agreed as we are in all the preliminaries of the question, it by no means follows that the Dissenter will separate himself from the Parochial Association because of its religious element. But if he must do so, it will probably be only that he may have his own society in connection with his own religious body. And it is better far that it should be so. If, as we may charitably hope will be the case, there is definite religious teaching there, as there certainly will be



in our own case, the common object will be attained and the cause itself in every way advanced.

III. Once more, I would class as untenable that view of the pledge which gives it the force of *a life-long engagement*. And this, indeed, because such a theory is now surrendered by the foremost advocates of the movement; the President of the National League himself accepting it only as a basis of common agreement, from which a man has power at any moment to retire. Yet it still occasionally crops up and gives to objectors a peg to hang their objections upon against the system itself. Nor, myself, can I recognize anything but truth in the particular objection which they take. Except in conditions of life to which God Himself has attached the stamp of permanent obligation, it is unwise, I believe, *to impose any kind of fetter on the human will which shall make to-morrow, with its altered circumstances, views, and feelings, the slave of to-day*. For all healthy progress there must be a continued exercise of the judgment, directing the will, strengthening the resolve, co-operating in the work of renewal. The moment the will begins to fight against the restriction, under a sense of coercion, the best security for perseverance is gone. It is of the utmost consequence, therefore, that the pledge should admit of the power of withdrawal. I shall be glad if we can unite in this definition of it, that it is a record of mutual agreement, just giving to the feeble will the support that it at first wants, but depending for its renewal from day to day upon the renewed convictions that the day brings with it.

I have indicated what, in my opinion, is untenable. I could have wished to have gathered out from the review of what has been said, and to have presented in a few short propositions, the residuum of positive and tenable truths, which remain; but my time has more than expired. Enough has been said to elicit discussion, and I have yet some practical suggestions, with which I shall conclude:—



I. I doubt if it is well for us to attempt to create an interest in a parish unless there is at least a chance of the parochial clergyman being prepared to follow it up. Excitement, if it be not followed by action, must always lead to impaired sensibility; and action here without the religious element is worthless. The cause need not be unrepresented in that parish. There may be others still to take it up. Only, as it could not be worked out on our principles, so far as we are concerned, it is better to wait.

II. I feel sure we ought NOT to attempt it where the clergyman is opposed. We cannot separate our secular and religious character; and to go into a parish even upon the false supposition that we are promoting a secular object, is to violate the mutual engagements of regard for each other's parochial rights, to say nothing for each other's feelings, which we contract when we take Orders in the Church of England. Sure I am that any such course would enlist an amount of hostility to the movement which would do more to impede it than any isolated acts of aggression could possibly do to promote it. In our hands, if religion is indeed the backbone of the movement, a Church character must be impressed upon it, if it is to take a hold within the Church.

III. Clergymen should be encouraged to form Associations, even though not abstainers. Their office as religious teachers makes them an exception to the otherwise necessary rule of entire co-operation, and gives them a place in the Association which would be properly denied to others. It is in this way that right organization will be secured, excesses prevented, and their own sympathies gradually but surely enlisted for the whole movement. If there is, in such a case, an influential layman an abstainer, it may be well that he should be the president of the Association, but let their pastor, from the first, attach himself to it as the helper and teacher of the men.

IV. In forming Associations, the general and non-religious



element must be subordinated to the religious. Therefore the weekly meeting must be an integral part of the plan, and whatever addition may be allowed in the way of addresses by the members it must be essentially a meeting for *religious instruction*. Therefore, too, while giving every scope to the religious and abstaining energies of the men themselves, taking advantage of these to call into action a body of organized lay missionaries to the men of their own class, no organization must be adopted which shall be calculated, so far as the governing body is concerned, to bring the parochial clergy and committee at any time into collision. Let the true remedy, and with it the true principle of the Society, never be lost sight of; let the brotherhood of the Association, real and hopeful as it is, be the porch from which the members, from the very first, are to look in and press into the temple itself—the higher brotherhood of the communion of saints—and all minor details will arrange themselves with little trouble. a

Lastly. We must not be discouraged at any apparent want of success. Peculiarly exposed as this movement is to the ordinary weakness of novelties—a great rush of success at first, and then a reaction of apparently complete deadness—we must remember that a law in God's kingdom is, that for all work done for Him there shall be the time of *trial*, during which the faith and patience of the instruments to be employed by Him is being put to the proof. The time of clearing the ground, and of breaking it up; the time of ploughing; seed-time; the time of growth; and then the harvest—this is His order. We aim at *depth* in our work; we must be content, then, that progress should be slow. After the first rush we *may* find ourselves reduced to some two or three earnest fellow-helpers. Yet, of the two or three, each one will be the nucleus and centre of a little circle of his own, and the circles will gradually increase. In the mean while the *indirect* results from the very first will be beginning to tell.



In our own practice we shall be holding up the doctrine of the Cross of Christ, not preached only, but practised; a cross voluntarily taken up, as His was, for the most fallen of our brethren. From our few but living centres, from every tract we give, every meeting we hold, every conversation in which we engage, new ideas will be going forth and permeating the masses around us. Society at last will awake to its true interest. "In due season we shall reap, if we faint not."



#### IV.

## THE TEMPERANCE REFORMATION MOVEMENT.

ITS TRUE DIFFICULTIES AND CHIEF SOURCE OF STRENGTH.

*(Reprinted from the "Church of England Temperance Magazine.")*

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It will have occurred to many of our readers that the new name of our Society has this great advantage—it brings us face to face with the object at which we have to aim. We are abstainers from intoxicating drinks, not because there is anything intrinsically good in the act of abstinence itself, but because we believe that such abstinence has become a necessary means to the end we have in view. The end is a Temperance Reformation. *Individually*, it is the reformation of this or that relative, or friend, or parishioner, whom we have seen resisting every effort for his recovery, and falling step by step to some lower depths of degradation and sin. *Parochially*, if we have the cure of souls, it is the reformation of the parish in which we labour, and in which we have seen the demon of strong drink neutralizing every effort that has been made for God's glory and the good of our fellow-man. *Nationally*, it is the wiping off from England her great reproach; the taking out by the core the secret canker which is preying upon her vitals, and bringing her up to the foremost place which in so many respects she already holds amongst the nations,



but for the full possession of which she must become what she undoubtedly is not at present—a nation of temperate men and women.

We have only to state our objects, however, to find ourselves confronted by a great host of difficulties and discouragements. We see the “people greater and taller than we; the cities great and walled up to heaven; and, moreover, we see the sons of the Anakims there.” Nor ought we to turn away from the sight. If there is one case which duty and policy both dictate at the present time, it is that, with our Lord’s words in view, we should “sit down” and calmly “count the cost” of the enterprise we have taken in hand. Here, then, are a few of the difficulties.

To reform the *individual*, there is a *tyranny to be overcome*, stronger, perhaps, than any by which fallen man has come to be enslaved. There is the original lust of the flesh, in which the evil of intemperance first took its rise, now strengthened by indulgence, and opposing a seemingly invincible resistance to every manifestation of the higher life; there are—the second nature which habit has superinduced, the mighty power of association in evil, the bondage of trade rules and social customs, the craving of a diseased physical condition, the impotence of an enfeebled will; and in and above all these, working through them, finding its stronghold in them, there is the tyranny of the indwelling evil spirit—“the spirit that now worketh in the children of disobedience.” If it be true of every unconverted person, that the “strong man armed is holding his goods in peace” within him, never, probably, is the security so absolute as when he is intrenched within the heart of the intemperate, taking advantage of every moment of weakness to ply his seductions and rivet his fatal chains. Of a truth, “we wrestle not with flesh and blood, but against wicked spirits in the heavenly places.”\*

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\* Eph. v. 12, marginal reading.



To reform the *parish or neighbourhood*, there is the *power of association* to be enlisted on the side of good ; the sympathies of Christian men and women must be attracted, and their co-operation be secured. And then, to interfere with this, how many the obstacles that present themselves ! Again the same mighty tyranny of *custom* stands as a lion in our way. Custom pleads the existence of a physical necessity for stimulants—the certain loss of bodily health and power if they should be withdrawn. Custom conjures up the long array of good and social instincts to which it is supposed violence would have to be done. Custom suggests the misconception which singularity will bring in its train—even the ridicule which may have to be endured. If the Christian conscience has for the moment suggested the doubt of the expediency of intoxicating drinks, in view of the “present distress,” the natural conscience loudly asserts their lawfulness, and custom ministers to the secret, it will sometimes be insatiable, craving for the gratification of the lawful taste. And all these cannot fail to constitute in prospect and anticipation a *cross*, which, light enough as it proves itself to be when manfully taken up, is yet in appearance very heavy and distasteful to flesh and blood.

To make the reformation *national*, there are other strongholds of the enemy from which he is to be dislodged. Existing laws have to be properly administered, fresh laws to be obtained ; the vulnerable points in his position have to be carefully noted, and, beginning with the weakest, to be attacked in detail and carried ; and this in the face of a mass of vested interests before which faint hearts might well quail. 38,691 brewers and distillers, with all the servants, clerks, and labourers in their employ ; 91,579 publicans, 64,557 beershop-keepers, besides a vast number of maltsters, wine-sellers, and others, have a direct interest in increasing the sale of intoxicants, and keeping laws as they are. Amongst these there are many good men who, if their eyes could



be opened to see the evils as we see them, would, we believe, be the foremost, at whatever cost to themselves, in restricting the temptations of the public-house within narrower limits, if not in putting an end to them. To open their eyes must be part of the work before us. In the mean while, to this great interest no small proportion of our legislators very materially owe their return. It is no wonder that they should be morbidly afraid of approaching any measure by which the interests of their constituents may seem to be in the smallest degree affected. Nor can we hope that the open hostility of the press will give way, or that the countenance of the chief rulers of the Church will be secured, till facts and arguments have been accumulated, and iterated and reiterated in their ears.

No one can contemplate this array of difficulties, and not see that there is a work before us which will try the resolution and patience of all who are engaged in it for many years to come. In the mean while, there is an abiding source of strength and victory which it would be fatal to overlook, and which now, in the earliest stages of the movement, it is most important to bring into active operation. "IF GOD BE FOR US, WHO SHALL BE AGAINST US?" The enemy has "come in like a flood;" it is the Spirit of the Lord that must "lift up a banner against him." If a Temperance Reformation is ever to be achieved, it must be by those who are fighting under this banner, and deriving all their hidden strength and encouragement to perseverance from union and communion with the Great Captain of their Salvation. The work must be undertaken as a work of faith and labour of Christian love. And knowing as we do that in such a case the help of God our Saviour is ready at hand, our first and great duty is to seek for it in a course of SYSTEMATIC UNITED PRAYER.

This is not the place where, nor are those for whom we write the persons to whom, it is necessary to dilate on the general necessity for this. It will be enough to say that probably no great



movement which the world has ever known has succeeded without it. Men have seen the labours and self-denials—most often the reproaches and dangers—which the apostles of the several movements have endured; God, and God only, has seen the constant unwavering prayers of His people, in which the others have found their support. It was thus that, while the Israelites were fighting with the Amalekites in the valley, their strength lay in the “rod of God,” the symbol of His Almighty power, which Moses was stretching forth for them on the mount; while his hands, again, were held up by his friends. It was thus that when “the little city with the few men in it” was besieged “by the great king,” it was “the wisdom of the poor wise man”—that Divine wisdom of which prayer is an essential feature—that delivered it.\* And when the mystery of the one body in Christ had been revealed, and the promise had once for all been given, “If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father which is in heaven”—it was by the prayer which was made without ceasing by the Church for them, that Peter and John were delivered from their chains and impending death; while the full revelation of the mystery itself—that “the Gentiles,” that is, “should be fellow-heirs”—seemed to have been made dependent on the meeting before the mercy-seat of two separate lines of prayer—

“Unheard by all but angel ears,  
The good Cornelius knelt alone,  
Nor dreamed his prayers and tears  
Would help a world undone.

“The while upon his terraced roof  
The loved Apostle to his Lord  
In silent thought aloof  
For heavenly vision soared.”†

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\* Eccles. ix. 13.

† *Christian Year*, Monday in Easter-week.



So true it is that—

“The course of prayer who knows?  
It springs in silence when it will,  
Springs out of sight, and flows  
At first a lonely rill :

“But streams shall meet it by and by,  
From thousand sympathetic hearts,  
Together swelling high  
Their chant of many parts ;”

and these streams shall have force with God and prevail. One instance from among the many which might be quoted from the history of the later Church may not be without its interest. It is well known that the slave-trade abolition movement was undertaken from first to last by its promoters in a spirit of constant prayer. The fact may not be so generally known that, on the memorable night in which the decisive majority was gained in the House of Commons, while Wilberforce was pleading the cause of the oppressed slave with all the power of human eloquence, his friends Clarkson, Macaulay, and others, were spending the night in united and earnest prayer.

It is, then, that we may at once bring our associated strength to bear in this direction that we now write.

To English Churchmen and women many ways of fulfilling the duty will at once suggest themselves. There is the remembrance of the work to be always carried about with us, and to rise upon our lips as the several familiar petitions in the Liturgy recur.—“That it may please Thee,” for instance, “to bring into the way of truth all such as have erred and are deceived.” And again, “To strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet.” Or, once more, “Graciously hear us, that those evils which the craft and subtlety of the devil or man worketh against us be brought to nought, and by the providence of Thy goodness they may be dispersed.” And then,



again, the prayers for magistrates—that they may “execute justice,”—the prayer for the High Court of Parliament, and that for the Church Militant,—all have their direct bearing on the subject we have at heart. Probably there will be special names, at such times, of some who are in the crisis of their upward struggle to be borne on our hearts; or special measures, as the Sunday Closing Bill, to be helped on by the Unseen Hand; or local hindrances which the craft and subtlety of the devil has raised up, and which none but the stronger than he can put aside. It is at such times, indeed, that the value of liturgical prayers, and more especially those of our own Liturgy, come home to us, and our hearts are cheered and our hands strengthened by the recollection of the “streams from thousand sympathetic hearts” that are meeting our own before the throne of grace. Without undervaluing these, however, or in the least degree wishing to supersede them as the appointed instrumentality for united *public* prayer; without ignoring the separate individual prayers which are already going up, we think that the time is come at which the numbers and zeal of those who have taken this movement up demands a special organization for *union in private prayer*. And it is to ensure this that we propose, with the full sanction of our Committee, that one morning in the week should be set aside for the purpose. Sunday morning between seven and eight, or as near to that time as may be possible, has been fixed upon as most likely to meet the convenience of all persons. As regards the organization of the “Union,” *membership* will consist in an agreement to pray for the objects of the Temperance Reformation Movement as far as may be possible at the appointed time, using, or not, as may be thought desirable, the Collects which will be appended. The Committee recommend that in every place where members are likely to be obtained, one person should act as *Secretary*. This will probably be the parochial clergyman (when he is favourable),



or some person to whom he may depute the office ; or in other places some zealous lay person of either sex.

Subjects suggested for Prayer—

I. The help of God our Saviour in this special conflict with the devil.

II. The presence of the Holy Spirit in directing and extending the movement.

III. The conversion of the intemperate.

IV. The grace of patience under persecution, and of perseverance under difficulties for all engaged in the work, and the removal of prejudice from the minds of those who are at present opposed to the movement.

### SPECIAL PETITIONS.

I. A Confession of sin, and Prayer for mercy.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the children of God and heirs of eternal life, look down in mercy upon all those who are engaged, in Thy name, in combating the deadly sin of intemperance.

We confess, O Lord, that in the time past of our lives we have sinned against heaven and before Thee, in the indifference we have shown to the progress of this terrible evil among us. We own with deep shame and humiliation that by reason of the abounding drunkenness in our land, cruelties have been perpetrated in countless numbers, and of the deepest dye ; the sacred love of family has been torn and riven asunder ; the sorrowful sighing of women and children by thousands and tens of



thousands has gone up and entered into Thine ear; even now the land is defiled with the blood which the drink is continually shedding; and while in our own land souls are kept in bondage and are perishing with none to help, through our fault the name of Christ has come to be largely blasphemed among the Heathen. It is because Thy mercies fail not, but are new every morning, that we have not long since been consumed. But, O Lord, we repent of these our misdoings; we pray Thee to give true repentance to ourselves, and all the people whom Thou hast called by Thy name. And now that we are associating in Thy name, to meet the evil with special remedies, grant that Thy Holy Spirit may be with us to direct and prosper us at every stage of our movement. Be to us, O Lord, a Spirit of wisdom in all our councils; a Spirit of unity and brotherly love in our several associations; a Spirit of ghostly strength in the enterprises to which we may address ourselves; so that, casting away all self-confidence, and depending upon Thy most mighty protection, we may triumph over all the opposing work of the enemy.

Grant this, O heavenly Father, for Jesus Christ's sake, our only Lord and Saviour. Amen.

II. A prayer for special graces, needed by those who are engaged in this movement.

O God, without whom nothing is strong, nothing is holy, pour down upon the members of this Association those necessary gifts and graces by which we may be enabled to persevere in the work we have taken in hand. Give us the grace of patience under trial, of perseverance under every seeming want of success, of meekness under reproach, of endurance under temptations, whether of the flesh or spirit, and above all, of singleness of aim and motive, that in all we do we may seek Thy glory and the good



of our fellow-men. Shed abroad in our hearts the love for our perishing brethren, that we may be willing for their sakes to deny ourselves in lawful indulgences, if by so doing we may save some of them. And because the hearts of men are in Thy control, to turn them as it seemeth best unto Thy godly wisdom, take away from among us, O Lord, all blindness and prejudice, and whatever else may hinder the advance of the cause we have at heart, so that the number of faithful hands and earnest hearts being continually increased, we may be at length permitted to attain to the end at which we aim—a Temperance Reformation in our beloved land; through Jesus Christ our Lord. Amen.

III. A Prayer for those who are led captive by the devil through intemperance.

O LORD our God, who hast commanded us in Thy holy Word to pray for one another that we may be healed; hear the prayers which we now offer for all who are led captive by the devil through the sin of intemperance (*specially for* —). Enable them, O Lord, to put away the fruitful cause of mischief by which they have been ensnared, that receiving the seed of Thy Word in a prepared and good soil, they may be brought to true repentance and may be saved. And to those who in dependence on Thy promised aid are resisting the devil and making an effort for freedom, give, O Lord, all necessary help. Strengthen the weak-hearted, raise up them that fall, and finally beat down Satan under our feet. All this we ask in the name and for the sake of Jesus Christ our Lord. Amen.



V.

OUR CHILDREN.—No. 1.

(Reprinted from the "Church of England Temperance Magazine").

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THERE is a very old maxim that "prevention is better than cure." In all great reformatory movements there is danger of forgetting this. Thinkers and workers, alike, are so busy in dealing with the plain and palpable *effects* before them, that they do not care to look back to more recondite *causes*. The water-floods are out, there are lives to be saved, further ravages to be stayed, and past ones to be repaired; and though wisdom would prescribe that the mischief should at once be traced to its fountain-head—to the distant reservoir which for so long was gathering its contents, and is now discharging them, or to the want of a deep and safe channel for the waters to flow in—yet the interests of the present are so engrossing that there are few who have the time to undertake the task. Perhaps it might be added there are fewer still who have the ability, for it is not a whit the less true now than it was in the day of the heathen poet:

"*Felix qui potuit rerum cognoscere causas.*"

The temperance movement is especially liable to this danger. To those who have embarked in it, and are borne along in its onward progress, the fascination of the work itself is so complete,



the thick coming cases of human misery which the drink has wrought are so terrible in their aspect, the vantage-ground which the total abstinence basis gives in dealing with these so soon perceived, and the change which is wrought so blessed, when operating from this basis, the power of the Gospel has been brought to bear, and the evil spirit is ejected, and the heart and home of the drunkard have become the habitation of all good and holy influences, that the temptation is very strong to confine ourselves exclusively to that which lies immediately before us.

But the temptation is one which must be steadily resisted. The total abstinence agreement loses much of its true breadth and dignity, even if it does not shrivel into the dimensions which its opponents would assign to it, if it be not taken as the starting-point for a movement which aims at nothing less than a complete *temperance reformation* in England; and everything, therefore, which bears on that great work, whether it be directly or incidentally, must enter into the field of vision of those who are associated in it, must in turn receive its close and anxious attention, and must have its due and relative importance assigned to it. †

We hope, therefore, to carry most of our readers with us when we say that the time is come in the history of our Church of England Movement, when the question must be asked and must receive a distinct and intelligible answer—" *What are we to do with our Children?* "

Let us consider what the position of a child in relation to intoxicating drinks is.

The child is by nature a water drinker. If it has in after years acquired the fondness for wine, or beer, or spirits, there was a time when it never craved them; when, in most cases, it had to get over a natural repugnance to them. "We used to eat simple things," said one of the New Zealand chiefs now in



England,\* “and our men were tall and strong. We knew nothing then of intoxicating drink. We were quite well then, never drinking anything but water. The English came to our country; they brought with them wheat and flour, and tea and sugar and coffee, and many other things. I looked at our simple food with one eye, and at the forty or fifty English foods with the other, and I chose the English. If the English had stopped at food it would have been all very well, but they finished up by bringing the stinking water you call rum and beer, and that is all very bad. I saw other people drink them, so I thought I would taste them. *I did so, and threw away the glassful in disgust. I tried beer again the second and third time. I spat it out. I loathed it; but after the fifth or sixth time I said, ‘Well, it’s not so bad, after all.’ So I began to drink, and now I like it.*”† The poor child of the forest was but declaring the experiences of every true child of nature. The great mother never put on record her own abhorrence of these “inventions of man’s seeking out” in plainer terms than in these touching, melancholy utterances of the New Zealand chief.

Such is the child as God made him. Now, look forward a few years to the temptations which will assail him at his entrance into adult life. Let it be remembered they are no ordinary ones. If it were so, and we were sure that he would have the advantages of a thorough Christian training, it would be enough to fortify him with the grace of God, and leave him to his appointed trial. But it cannot be too often repeated that the

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\* At a meeting held in Bath, on the 28th of September, 1863.—*Weekly Record*, October 10th, 1863.

† How melancholy the words which follow in this remarkable speech!—“I tell you that this taste for it among my countrymen is fast increasing, and I am afraid this evil spirit has got so firm a hold of them that it will be our ruin. My poor country! numbers now become drunkards. I am afraid it has taken too deep root now. I am afraid our country is ruined.”—*Weekly Record*, p. 439.



circumstances we have to deal with are wholly abnormal and exceptional. He will not have advanced two steps in his career before drink, in a variety of shapes, will offer itself to his acceptance. Beer, wine, spirits, each according to his rank or circumstances in life ; each adapted with a marvellous ingenuity to a sliding-scale of strength, so that the poison which is in them shall be insinuated by degrees ; but each having the common property, that there *is* a poisonous ingredient whose tendency is to establish a physical disease in the system, the very remedy for which, when established, seems to the victim to be a larger, and yet larger indulgence ; drink, therefore, in some shape—drink at festive occasions ; drink at mournful ones ; drink when at work, to support the worker ; drink when at leisure, at club meetings, at trade meetings, to support the publican ; drink soliciting him when alone, presented to him when in company with others, with every attraction that can allure the youthful eye—the bright glare of the gin-palace, the warm fire of the public-house, the abominations of the beer-house brothel, the vicious freedom of the saloon, the dancing-rooms, the cheap music-hall ; drink preparing the way for almost every other temptation of the flesh and spirit ; and when they have been yielded to, closing the door against a return—this is the fiery ordeal through which, at the very time when parental restraint is removed, and the youthful passions can ill bear to be stimulated by a foreign agent, the young man or woman has to pass.

Here is a case in point—the last which occurred within our own experience during the last fortnight. A country girl, pure, innocent, and unsuspecting, went to service in a first-class hotel. The proprietors, Christian and eminently kind people, who take great care of their servants, would not willingly have exposed her to any undue temptation. The kitchen, however, where her duties lay, was near to the public-house tap, and older servants in the establishment were in the habit of getting in, by stealth,



some hot spiced drinks. At first she resisted the inducement to partake of these, no doubt from a natural distaste; then yielded; then came to like them; till at last she was in the habit of going frequently to bed in a state of incipient intoxication. The sequel is soon told; her *morale* once undermined by the drink, her ruin soon followed. A few months found her the denizen of a wretched abode, writhing on a bed of anguish from a kick received from a drunken soldier; thence to be transferred to an infirmary, where she now is; thence, if she recovers, to the refuge and the penitentiary,—to go out again, it may be, to service, but carrying with her the fatal certainty that the thirst for strong drink once contracted, may at any time break out again, and plunge her into depths of sin and misery, if possible, deeper than before. Cases like this might be multiplied to any extent.

Now go back to the period of childhood again. Watch the *preparation* that is being made for dangers like these. It is little to say that nothing is being done by way of special precaution against them; we doubt whether every combination of influences that could smoothe the tempter's way, and give the victims up, an easy prey, to his machinations, will not be found in most cases to be at work. We were present a few days since at a children's party. Seated at a supper table, among others who were somewhat older than herself, was a little girl, scarcely over, if indeed, she had reached, her fourth year. She was asked by the lady of the house what she would have to drink. Her father, who was standing by, answered for her—"What she likes—a little wine and water, perhaps." A glass of what appeared to be one of the strong brandied sherries was poured out, and some water added to it, and this poor child, who was evidently a veteran already in the army of toppers, quaffed off her tumblerful to her heart's content. There is nothing uncommon in this. It is what is being repeated day by day in many a cottage home, where the little child is allowed to have a "sup" of the father's beer, or, we fear



we must add, too often of the mother's gin ; what is going on, on a larger scale, in well-to-do families, where the children's natural beverage of water is systematically displaced for the beer or port wine, which is supposed to be necessary for them. And this—save the mark!—on the score of health. The growing, bone-forming, flesh-forming-child, for whom nature has provided her own proper nutriment—gluten in the cereals, phosphate of lime in the milk, fibrine—though even this, with its irritating properties, may soon accumulate in excess—in the meat ; whose stimulants are always at hand in the free, sparkling oxygen of the air, and the healthy, exciting glow of exercise, cannot be strong, forsooth, unless it has its due share of that “ unphilosophical ” ingredient of human diet, of which science has declared that it makes neither bone, nor sinew, nor flesh ; that there is no provision in nature for assimilating or taking it up, and that if it cannot be expelled whole as it comes in, it will be sure to accumulate in the heart or brain, or some other of the vital organs. Sir Charles Napier, in one of the Scinde campaigns, was struck down, together with forty of his men, by sunstroke. *They* died : he recovered at the expiration of an hour or two. He attributed his recovery, under God, to this—“ that the sun found no ally in his brains in the shape of alcohol ”—(he was a rigid water-drinker). In how many of those cases of the diseases of childhood—scarlet-fever, gastric-fever, measles, and the like, whose fatal termination is desolating our households—might the result, perhaps, be traced, humanly speaking, to the “ allies in the system,” which have been accumulated during months or years of mismanagement !

But we are forgetting that it is not health, but habits, the course of which we are seeking to trace. And we say that it is amidst practices such as these—amidst impressions, gathered from all it sees around, that the use of intoxicating liquors is essential to health, to respectability, to comfort,—with no know-



ledge of the insidious growth of intemperance to act as a counter-acting impression, none of its dire results, unless it should chance to be the child of drunken parents,—and above all with nature's safeguard of instinctive aversion to the drink broken down, that the child is preparing to be "the father of the man." We are told that whatever may be the case with the working classes, among the higher classes drinking to excess is scarcely known. But what is the evidence of medical men and clergymen as to the extent of secret drinking, and especially among ladies? We heard a short time since, from a lady of our acquaintance, that within the last five or six years her sister had been compelled by adverse circumstances to go out as a governess. She had been already in four situations. From three of these she had been obliged to withdraw on making the discovery that the lady of the house was secretly, but habitually, intemperate.

"What are we to do with our children, then?" We answer, without a shadow of doubt—as when the special evil is established, a special remedy is needed in dealing with it, so in view of the evil, its insidious character, its frightful extent, there must be a *special preparation* against it; and we shall have now to inquire how to set about this. But we have exhausted our space; and if with this we have not exhausted our readers' patience, we shall hope to take them a step further in our next number. We take our leave of them now, with the earnest advice that if decanters of wine, or bottles of beer, should appear on the tables where their children are, they should be labelled in the largest letters with their true designation, "intoxicating, i.e. *poisoning* liquor."\*

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\* Lat., 'toxicum,' 'poison.' Gr., τοξικόν, the *poison* applied to arrows.



## VI.

### OUR CHILDREN.—No. 2.

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THOSE of our readers who have followed us in our previous paper on the above subject will, we hope, be prepared to give with us a distinct answer to the question we then proposed. There is a *special evil* which has intertwined itself with all the habits and customs of our age and country; there are *special temptations* to it which will meet the members of the working class, at all events, upon their entrance into life; wisdom demands that while the character is receiving the impressions which will in all probability mould it for life, some *special preparation* against the evil should be made. We have only to inquire further, *what should the preparation be?*

In this, as in every other part of the temperance movement, we of the present day, it must be remembered, are entering into the labours of others. Intelligent minds, united to warm and zealous hearts, have been at work, and have originated various plans for inculcating temperance principles upon the young; and it is the discriminative faculty, therefore, rather than the inventive, to which we must now have recourse. We have to approach the subject from our own Church of England point of view, and determine how much we can borrow from other organizations; how much, as condemned by experience, or as, inconsistent with our recognised principles of action, we must reject.



The juvenile Temperance Associations already existing are mainly two—the United Kingdom Band of Hope Union for England, and the British League of Juvenile Abstainers for Scotland. The United Kingdom Band of Hope Union was formed in 1855. It has a large number of metropolitan and provincial Associations affiliated to it, and possesses a fine series of dissolving views to illustrate popular lectures. The *Band of Hope Review* (price  $\frac{1}{2}$ d.) is its monthly organ. The constitution of a Band of Hope, with variations in details, is usually this—there is a superintendent, treasurer, and secretary. Periodical meetings of children are held weekly, fortnightly, or monthly; members are enrolled, generally by the adoption of a pledge, or a promise which is equivalent to it, a card or medal being given on enrolment. It is usual to have a written declaration of the parents' consent before the child is admitted. "At all meetings the great object should be" (we borrow from "Brief Hints for the Formation and Management of Bands of Hope," Tweedie, London), "to instruct, interest, stimulate, and please. For the attainment of these ends, there are four things on which the chief reliance must be placed, viz., *music, recitations, speeches, and lessons*. It is recommended that, when the meetings are held weekly, one night in each month should be set apart for each of the four subjects." There are generally tea-parties and excursion trips held in the course of the year.

The Scottish League of Juvenile Abstainers is of earlier date. It was founded at Edinburgh in 1847, and owes much of its great success, as it owes, we believe, the whole of its funds, to the zeal of one individual, Mr. John Hope. From 1847 to the present time Mr. Hope's contributions to this one object have exceeded £20,000. The distinctive feature of the Scottish Society is that it *admits of no pledge*. Each member of the Society is such while he abstains, and ceases to be a member when he ceases to abstain. The working of the Edinburgh move-



ment is as follows :—The city is divided into districts of convenient size, and a meeting is held in each, weekly, under the charge of a paid agent. The meeting begins at half-past five, and closes at half-past six. It begins and ends with prayer and singing, a temperance lesson is read, and questions asked upon it : some short addresses are given by the children and superintendent, and new members are enrolled. There is a children's committee in each district, to visit absentees, distribute notices, and secure a good attendance. By arrangements with the directors and teachers of thirty-six schools, including some of the largest in the city, one hour each week, during the regular school-hours, has been granted to the temperance superintendent for the purpose of imparting temperance instruction, by readings, melodies, and suitable addresses. Meetings are held for young men and young women at a later hour in the evening, having evening schools connected with them, and forming connecting links between the children's and adult meetings. The average attendance at each week's meetings is 6,281.\*

Now, it would be ungracious, not to say unfair, to attempt to criticise any part of these great agencies. If there are details belonging to them which do not at once approve themselves to our minds, it is probably only from the reason already assigned—that we approach the subject from a different, i.e., the parochial point of view. Nor must it be overlooked that even among ourselves, with all our differences, both as regards extent and character of population—with town and rural parishes, well-cultivated and utterly neglected districts, and, must we not add, with our several shades of difference in theological views, it would be vain to look for perfect identity of opinion, and therefore unvarying uniformity of plan. We shall content ourselves, there-

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\* The above account is abbreviated from W. Tweedie's most useful Temperance Almanack and Year-book.



fore, with indicating as succinctly as the nature of the subject permits, first the several *points to be aimed at* in any organization for the young ; and secondly the *principles* which ought to be kept in view. The organization itself will become rather a matter of local expediency and personal direction.

And beginning with the points to be aimed at, we would place—

I. *The maintenance of the natural repugnance to alcoholic drinks.* We must by all means try and keep nature on our side. If the taste is not acquired in early years, it is far less likely to be so in more advanced ones, for experience has abundantly shown that the disinclination for these drinks increases till it becomes a positive antipathy. The child, therefore, cannot too soon be enlisted in the army of water-drinkers.

II. *The pre-occupation of the child's mind and heart* before the temptations, in their many grievous shapes, assail it. We say advisedly "mind and heart," for there must be diligent and systematic labour in conveying information to the children, and the information must be such as will, in course of time, engender a special and instinctive horror of the drinking usages of the country with all their terrible results.

III. *The formation of a new public opinion on this subject,* and especially among the most sorely tempted ; i. e., the working class. Those of us who have had the inestimable advantage of a public-school education, well know that the public opinion of school-boys is not a thing to be treated with ridicule. The high sense of honour which, in a good school, pervades the mass of boys, the scouting of everything that is mean and cowardly, and the general recognition of, even if there be not the aspirations for, what is good and noble—all this leaves a permanent impress upon the character, and becomes one of the main elements of a healthy public opinion in the community at large. The public opinion we have to form on the subject of the drink is, that it is not necessary to health, and that, *as at present used*, it is not



only destructive to all the noblest powers of mind and body, and fatal to all hopes of temporal prosperity, but that it is a fearful blot on the national character of Englishmen, and this opens out another and very especial point to be aimed at ; viz.,

IV. *An appeal to those aspirations for future usefulness* which are so easily kindled in the breasts of the young. Who that has had anything to do with the inner working of the temperance movement, has not often felt that, whatever cause for thankfulness to God there may be when one poor drunkard after another is brought, in his lucid interval of total abstinence, to attendance on Christian instruction, and thence to repentance, the true height of the associated movement is only reached when the same men are seen full of holy zeal and love, laying themselves out in every way for the recovery of their still degraded brothers, and the regeneration of their class? And it is this generous enthusiasm in a great work of reformation that we may so easily kindle and fan into a flame among our children. Never let it be said that in the latter days of the slave-trade it was only necessary to recount the horrors of the middle passage to induce the children of countless households in England to give up the use of sugar, because it was slave-grown, and that the far greater horrors of our English slavery can be recited without leading to like result. We want workers in the cause among the generation that is to settle the question. It will be our own fault if we do not get our purest, noblest, best, among the children now in our households, or passing through our schools.

A word or two now as to the *principles to be kept in view*. And first, we must remember that we are dealing with children already pledged in their baptism to renounce every work of the devil—already covenanted members of an association—the Church—in which the principle of mutual assistance is recognised to its fullest extent ; and in token of that membership taught to look up to their Saviour Christ for help under every form of



temptation. It were dishonour to Him, and to the grace which has "suffered little children to be brought to Him," if we were to say one word, or take one step, which could imply that His power, in the use of His appointed means, could not keep them in this and every other temptation by which they are to be tried. If, then, we single out this one class of temptation, as needing special teaching to warn them of its existence, and even a special brotherhood within the larger brotherhood of the Church to supplement the ordinary machinery, it must only be because of the undue proportions to which the temptation has attained, and because "for the present distress" we see that it is better for the young persons, while they pray "Lead us not into temptation," not even to go into the way of it. An old writer has said, "True Christian discretion consists in knowing when to fight against a temptation, and when to fly from it." Looking to the character of this temptation in our own day and land, and the number of its victims, we say to our children, "Fly!"

It will follow, we think, from this, that it is advisable to *avoid administering a "temperance pledge"* to children. It is perfectly true that "the pledge" is now generally accepted, at least in our own society, as only a form of mutual agreement, and a basis of association. And as such, to *adult members* who, in their fierce upward struggle, need every help which the associative principle can give them, till they have learned the meaning of the true pledge of the Christian covenant, and have realized the mighty help of the Christian brotherhood, it becomes most valuable. But the child, needing it far less for all the purposes of the association, is also exposed by it to a danger from which the other is free. An adult "takes the pledge," knowing full well what he is doing; if he breaks it, it is only adding one more to the long list of promises and resolutions which he has made to himself, and friends, and family, and invariably broken. The child takes it, having but an imperfect understanding at best of the engagement to



which he is binding himself ; if he breaks it, his moral nature, at present happily so sensitive and easily affected for good as well as for evil, receives a shock, his self-respect is lowered, and at the very point where you sought to bring him to a higher level of self-control, he has consciously fallen to a lower one. We believe then that the rule of the Scottish Society is truest in principle, and all-sufficient for its purpose—that “the child shall be a member of the Association while he abstains, and ceases to be so when he ceases to abstain.”

For the same reason we deprecate everything in the shape of *sensational action* among children, for the purpose of creating or maintaining sympathies with the temperance cause. It is the *will* of the child that has to be strengthened—so that when it comes into the thick of the fray it may reject for itself, without an effort, and with the whole power of its nature, the whole promiscuous host of temptations by which, as we have seen, it will be assailed. And this can never be done by excitement. Rather, we believe, may a directly contrary result be eventually looked for. Carried away by feeling, and not supported by any deep corresponding conviction, the period of reaction is sure to come to the child, and then either the toy of the hour is thrown away, or if, from secondary motive, the practice of abstinence is retained for awhile, it is retained under a sense of bondage, the will perpetually resisting the yoke in which circumstances have entangled it. And adieu to the success of the cause in which the will, even of the child, is secretly adverse. Few who have heard it will have forgotten the fable of the Young Cock, who, prohibited by his mother from going near a certain well, only found in the command a greater reason for wishing to go—went, fell in, and was drowned, and in dying crowed his last farewell :—

“ I ne'er had been in this condition,  
But for my mother's prohibition.”



With all deference, then, to the excellent men who have adopted them—and we are bound to say that there were not a few of these at the Birmingham Conference, still ardent advocates for their use—we would reject from our plan of operations, public recitations, excursion trips, except under the closest supervision, and above all, addresses by children. Childhood, we feel, is the time for learning, not for teaching, more especially for public teaching; and not all the good we anticipate from the early inculcation of temperance principles compensate for the injury done to the moral nature, when, as was well said by one of the Birmingham speakers, “we take off the enamel of a child’s modesty” by dragging it into the glare of a precocious, and too often, it must be, a pretentious publicity.

It is scarcely necessary to say that in these days of growing resistance to authority, and early independence of parental restraint, the consent of parents before the child is admitted to membership is indispensable.

With these principles for our guidance, though we are well aware they will not meet with universal concurrence, we may arrange our plan of operations as circumstances seem to dictate. The barest outline of three possible organizations is all our space will permit us to give.

I. To those who either object to, or find no place for Children’s Associations, there are the *Schools*, Sunday and Day, to work in. By interesting the minds of teachers in the subject, by giving temperance tracts or stories for occasional reading or dictation lessons, by omitting no opportunity of speaking upon the subject in the Scripture lesson, when the passage admits of it, and by introducing some of the best temperance literature into the school library, very much may be done.

II. When an Association is practicable, we recommend the simple insertion of the word “juvenile,” or “juvenile branch” of our own Church of England Temperance Association. The



Committee of the Society have adopted rules of membership for such Associations.

III. A superintendent with, if possible, one or two assistants ; a book to enrol members' names ; the school-room to meet in for an hour once or twice a month, when, if there is no supply of speakers at hand, or if the superintendent feels unequal to the task, some good temperance readings must be prepared, and some of the best temperance melodies be learned and sung ; a card of membership will be all the machinery that is required. A payment of one penny a month, in return for which a periodical such as the *Band of Hope Review* is usually given, is advisable, if it can be provided.



## THE PEOPLE AND THE LICENSING LAWS

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[The two following letters appeared in the *Times*, under the signature of "A Town Clergyman." They were afterwards reprinted in a pamphlet form by the National Association for Promoting Amendment in the Laws relating to the Liquor Traffic, with the name of the writer, at that time Chairman of the Committee of the Association.]

### LETTER No. I

TO THE EDITOR OF THE "TIMES."

SIR,—The conference recently summoned in London by a "National Union for the Suppression of Intemperance," and the discussion which has followed upon it, lead me to ask for space in your journal for some remarks on the proposed revision of the licensing laws.

I shall perhaps be told that, as a clergyman, my vocation is to "preach the Gospel," and that, as it is a true proverb, *Ne sutor ultra crepidam*—I had better "stick to my last."

My answer is, that I write as a clergyman; that it is in "preaching the Gospel" that all my interest in the subject I write about has grown up, and around it all the knowledge I may have acquired has gathered.



As a clergyman, for more than a quarter of a century, I have found the very entrance of the Gospel to the minds of the people barred by a stumbling-block of hideous and before unheard of dimensions—the drink, and the drinking-shops which supply it. In the words of one writer, whose familiarity with its terrible secrets has been gathered from a point of view dissimilar to mine, but scarcely less close, the late Mr. C. Buxton, the brewer :—

“It is the mightiest of all the forces that clog the progress of good. It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will—soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, the library, and the Church, all united against the beer-house and gin-palace, is but one development of the war between heaven and hell.”

As a clergyman for a considerable part of that time, I have myself renounced all participation in the drink and drinking usages of society, that I might better do the Baptist's work in “taking the stumbling-block out of the way of the people.” I thank God that in this way I have been permitted to see the Gospel vindicating its power as of old, as victim after victim has come under its transforming influences, and passed from death unto life. But the very familiarity with the subject which I have thus gained has taught me that we must go deeper if we are to eradicate the national evil. While the Gospel, with the temperance movement for its precursor and handmaid, is rescuing its tens of drunkards ; while the literature and the adult and juvenile associations of the movement are little by little leavening the public opinion of the working-class, and preparing for the triumphs of the future, the beer-shop and the gin-shop, by a rapid and continuous process at the other end, are manufacturing their hundreds of fresh drunkards. I have seen and marvelled at the



legalised facilities for this wholesale destruction which a Christian country is giving, and when I have looked for that which might give a hope of deliverance from such a state of things, it is only by a slow but, as it seems to myself, inevitable process of exhaustion that I have been brought to the one remedy in which, I believe, the hope of the country rests, and to advocate which I have taken up my pen.

The remedy is shortly this—that whatever the details of the new licensing law may be, the control of the traffic in intoxicating liquors shall be left where, in accordance with one of the fundamental principles of the Constitution, it properly rests, in the hands of the ratepayers of each locality.

It is, fortunately, quite unnecessary in England to waste many words in advocating the general principle of responsible local government. Whatever its shortcomings in particular instances, it has been a main factor in the political education of the country. It has stimulated freedom of thought and speech, it has advanced its range of application with the advancing intelligence of the people, till now there is scarcely a subject vitally affecting the interests of the locality, the management of its poor, the care of its sanitary interests, the improvement of its dwellings, but in our Boards of Guardians, our Boards of Health, and, latterly, our Boards of Education, there is a responsible local authority charged with its supervision.

One signal exception to this only remains—the licensing of houses for the public sale of intoxicating liquor. The authority provided for this is local, it is true, but it resides in a body of gentlemen in no way responsible to the inhabitants of the district; by position and education little conversant with the circumstances of the class chiefly affected by the houses; in the distribution and perpetuation of licences wielding a great power pregnant with great results, and, because irresponsible, liable always to the im-



putation that the power has been exercised in the interest of friends, relatives, or connections, of their own class in society, who may have a personal stake in the property.

If such an exception is to remain upon our Statute-book, the upholders of the system must at least be prepared to show ample cause for its continuance. The one cause assigned, so far as I have been able to ascertain the only one, is the traditional usage of many hundred years, and the absence of any necessity for interfering with an arrangement which, however liable to abuse in particular instances, is the best that could be devised. To refute this, it is only necessary to point out that it is under that arrangement that the present confessedly disastrous state of things has grown up. In saying this I am not overlooking the vast element of mischief contributed by the Beer-shop Act of 1830, nor the fact that the system of magisterial licensing is in no way chargeable with the fifty thousand drinking-houses which sprung up under that Act. But neither can I forget that the very origin of the Act was the dissatisfaction of the country with the then existing state of things, and first and foremost with the magisterial licensing which had given birth to it. "It is not likely," said Sir George Grey, in one of the late debates on the Beer-shop Act, "that the country will give fresh power of licensing to the magistracy when the very object of the Beer-shop Act was to diminish that which they already had." The country, indeed, has a short memory. It has in 1869 done the very thing which Sir G. Grey deprecated—transferred the licensing of beer-shops from the Excise to the magistracy, and that at a time when public opinion was fully ripe for the extinction of the whole class of houses created under the Act. But the Act of 1869 was declared by the Government to be suspensory only, and was not to prejudice the future action of the Home Secretary in dealing with the subject as a whole.



This, then, is the cause assigned for the continuance of such an exception to the rule of responsible local government. On the other hand, it will not be difficult to show that, if there are exceptional reasons attaching to this particular subject, they are in favour of a rigid adherence to, rather than a departure from, the rule. Let me point them out.

The licensed houses are said by their promoters to be "for the accommodation of the people." An arbitrary standard of popular requirement is assumed, and the question of "licence" or "no licence" is then supposed to be determined by "the wants of the district."

To be said with any degree of truth, it must be shown that the people are clamouring for the houses; that the brewers are prepared to supply them in any number, but that, inasmuch as the people are incapable of taking care of their own interests in the matter, the good genius, in the shape of the magisterial bench, must come in and determine to what extent the sought-for boon is good for them. Now, what are the facts of the case?

1. The people, wherever the question is fairly put to them, assert that the houses are not for their accommodation, but for their temptation and ruin. They say that the plea of the promoters is invented for the occasion; that they see the vast network of public-houses with which the land has been covered to have been for the building up of colossal fortunes among brewers, distillers, and, in a minor degree, among the keepers of the houses, but, for themselves, to have been only for their impoverishment and misery, for the ruin of bodies and souls of generation after generation; and they say that if it were left to them they would reduce them to half, or even a quarter of the existing number, not stopping short, in many instances, of the desire to get rid of them altogether. Who is to decide between these conflicting assertions? "The people" are used as a plea;



the people say, unjustly and untruly so. Who is to determine the justice of the plea if not the people themselves?

2. But, besides the promoters and those whom they so tenderly care for, there is a third party, who are beginning at last to discern the vital interest which the question has for them—I mean the ratepayers at large.

They find—the dwellers in towns at all events find—that the burden of rates is a continually increasing and sorely pressing one. Poor rates, county rates, district rates, come treading on the heels of each other, till four shillings, five, in some cases six or seven, in the pound, on their houses or other rateable property must in some way or other be paid. But poor rates, county and district rates—the latter chiefly raised to support a vast machinery of police, prisons, and lunatic asylums—have, they find, a direct and wholesale connection with the intemperance of the country. There is not a judge on the Bench who does not from time to time charge the grand jury in some such terms as these: “If it were not for this drink, gentlemen, you and I would have nothing to do.”

There is not a local police-court or magistrates’ meeting but three-fourths of the time spent is taken up with disposing of police cases directly connected with the drink and its doings. A little following up of cases to their origin would generally show that the remaining fourth has been indirectly the result of it.

And all this they find is following a law of steady increase. The judicial statistics for the last seven years show the apprehensions for drunkenness to have been as follows: 1863, 94,745; 1864, 100,067; 1865, 105,310; 1866, 104,368; 1867, 100,357; 1868, 111,465; and 1869, 122,310. The corresponding increase in the cost of this crime will appear directly. The connection between pauperism and intemperance they see



is, if possible, more direct, and its increase more alarming.\* In 1860 and 1861 the number of paupers in the United Kingdom was 1,010,158 and 1,058,219 respectively; in 1868 and 1869 it was 1,236,724 and 1,242,633 respectively. The number of "paupers," moreover, as given in the above Government returns, by no means represents the total of those receiving parish relief during the year. It is merely the number of those on the books, and of casuals, on the first day of January in each year. Mr. Dudley Baxter, in his work on National Income, shows that to get at the pauperism of the country we must add to the above those who, during the twelve months, at one time or another received parochial relief. These, from sufficient data, he calculates at 3,000,000; and, adding these to the "paupers" of the Government return, it may be estimated that nearly  $4\frac{1}{2}$  millions of the working class—nearly, that is, one third of the 16,000,000 which make up the working class population of the country, or one-seventh of the whole population, is in the condition of pauperism. And what is the cost of this pauperism and crime? In 1776, the first year in which an authoritative return of poor rates is made, the total money raised by assessment in England and Wales was £1,720,316; in 1869, it was £11,776,153. But it will be better to give the amount of poor and police rates from 1860 to 1869 inclusive for the United Kingdom: 1860, £9,269,807; 1861, £9,674,306; 1862, £10,177,636; 1863, £10,762,130; 1864, 11,183,478; 1865, £11,307,096; 1866, £11,498,588; 1867, £12,509,938; 1868, £13,085,307; 1869, £13,541,827. The population of England and Wales was in 1770, 8,500,000. It is now about 22,000,000; so that, with a population of rather more than two-and-a-half-times what it was

\* The above particulars are chiefly taken from "Our National Resources, and How they are Wasted," by William Hoyle (Simpkin and Marshall).



100 years ago, we expend now nearly seven times as much on pauperism and crime.\*

All this the ratepayers are beginning to see. With a national income amounting to nearly £900,000,000; with the wages of the working class largely increased; with a country possessing in its climate, its mineral resources, its insular position, and in the genius and perseverance of its people, facilities for the development of national industry, such as, if properly directed and husbanded, would place us as a nation far beyond the reach of pauperism and destitution; with the fact before them, on the other hand, that a commercial people who depend for their market on the cheapness of their productions can afford no waste, and that the working classes are wasting not less than sixty millions a-year on needless indulgence in a demoralizing propensity, while a vast amount of productive industry is thus destroyed, and grain which, if thrown into the market, would greatly cheapen the price of bread, is destroyed in the process of brewing and distilling; with all this before them, and with the knowledge that, whether locally in the exercise of their own calling, or nationally in competition with the foreigner, they are heavily weighted by undue taxation, they are learning at last to put the saddle on the right horse, the public-house, and the national habits to which it has mainly given rise. "Your committee," says the report presented to Convocation, "wish to record as their deep and rooted conviction that the multiplied and increasing facilities for obtaining intoxicating liquor, provided by the law, are so many licensed temptations to the excess so frightfully prevalent, and working such dire and disastrous results among the people." And are they, then, I ask, as ratepayers to be left without their remedy? Interested as they are with the power of controlling every other source of local expenditure—

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\* "Hoyle," page 38.



those which relate to their water, their [sewers, and lodging-houses, and other fruitful sources of pestilence—are they, as the process of awakening continues, to be told that here their control must stop; that because a vast interest has been allowed to grow up and strike its root among us, the sources of the moral pestilence which is eating out the life of their prosperity are not of a nature to be dealt with by them? Will the clerk or curate, the small tradesman, the industrious, sober artizan, struggling, it may be, for the means to give food, clothing, and fitting education to their children, long endure to be told that they shall have power year by year to appoint “guardians of the poor,” who shall administer the poor rates so mercilessly wrung from them, but that they shall have no power to control the proceedings or regulate the number of the houses, to support which the poor rates exist? Nay, shall they see their children, their nearest relatives, one by one sucked in by the maelstrom of the multiplied temptations, and be told that so it is and so it must be, for that the irresponsible licensing body appointed by the Act of Parliament has fixed the number of houses needed for the accommodation of the people? An instance is sometimes worth a hundred arguments. A drinking-house was established in a quiet Scotch village, which before had been free from the temptations. The promoter was the landlord of the district, who placed it there “for the accommodation of the people.” As one by one the hitherto moral inhabitants fell under the power of its influence, as a husband here, a son there, even the mother of a family in her turn, shipwrecked health, happiness, good name, at its bar, petitions, first from individuals, then from collective inhabitants, were addressed to the landowner that the house might be closed; but to no purpose. It was still needed “for the accommodation of the people.” At last, through one or other of its many snares, the son of the land-



owner himself was entangled, and fell; at the village public-house he became a hopeless drunkard. The consternation and grief of the father may be imagined; but what was the result? The evil had come to his own door; the grievance which, while it affected others only, was merely a theoretical one, had become sorely practical to himself, and the house was closed. By what law of right or sound legislation had he the power, whether as landowner or magistrate, of inflicting for a single day on his neighbours that which, after many days, he found to be so hurtful to himself; or, if it was a boon, what right had he thus to deprive them of its blessing.

3. But there is a third and not less urgent reason than those which have gone before. The necessity for a thorough reform in the licensing laws, one which shall include a large diminution in the number of the drinking-houses, is acknowledged by all. The experience of the last Session is quite enough to show that, in proportion as it is real and effectual, will any proposal meet with united and determined opposition from that vast interest whose profits would be endangered by its success. Comparatively powerless as this opposition would be so long as it is confined to the individuals who compose the interested class, it becomes of almost insuperable power when it is able to enlist on its side the prejudices and passions of the unreflecting part of the people. And this it easily does by raising the cry of "class legislation." The rich, it is said, are seeking to "control the pleasures of the poor;" to "treat them as children;" to say what "houses of refreshment" they shall have, and what they shall not have; the whole reaching the bathos of grievance in the words which the pretended friend of the working class has always at hand—"You want to deprive the poor man of his beer." But transfer the determining power to the people themselves, and any such agitation becomes impossible. Let it be the basis of the measure



that, whatever the reduction of the houses, or the limitation of hours, beyond the maximum point of safety which the Legislature has fixed, that reduction and limitation must be the work of the inhabitants of the particular district, and the great opposing interest will appeal, and appeal in vain, to popular sympathies. The Englishman, who is jealous of his personal liberties, will do for himself what he will vigorously resist if others attempt to do it for him. In this case restriction will advance with the advancing public opinion of the district, and beyond that, or in the teeth of that, no legislative repression can hope to advance safely, or, if it advances for the moment, eventually to hold its ground.

Such are some of the reasons, exceptionally, as it appears to me, demanding the reference of this matter to responsible local government rather than justifying its withdrawal from it.

Supposing, however, the principle to be a sound one, the mode of applying it still remains for consideration. This point, with your permission, I shall reserve for a second letter.

#### A TOWN CLERGYMAN.

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#### LETTER No. II.

TO THE EDITOR OF THE "TIMES."

SIR,—The principle which I sought to establish in my former letter was that the ratepayers of any locality, being the persons chiefly interested in the liquor traffic and its results, were those in whom the control of the traffic should be vested. I proceed now to point out the several practical applications of one or other of which the principle admits:—



1. And, first, the "Permissive Bill" of Sir Wilfrid Lawson. This is a Bill "to enable owners and occupiers of property in certain districts to prevent the common sale of intoxicating liquors within such districts." It proposes to enact "that in places where the votes of two-thirds of the ratepayers shall be in favour of the adoption of the Bill, the granting of licenses, and the sale of all alcoholic liquors within such districts shall be prohibited." It further provides that the question may be re-opened at the end of one year where the votes have been adverse to the adoption of the measure, of three years where they have been favourable.

Now, Sir, any tribute from me to the efforts of Sir Wilfrid Lawson, or to the work of the Executive of the United Kingdom Alliance, which has taken up, and been the chief promoter of, his Bill, would be altogether superfluous. They have been the first to call the attention of the country to the enormity of the traffic and to its dire results; they have, with a persistence worthy of the great cause to which they have committed themselves, contended for the right of the people in certain localities to control such a traffic, and they have made it impossible for any measure to be proposed, much less carried, which does not, in some sort, recognize that principle.

But the defect of the Bill, as it seems to myself and others, is that it sins against the very principle which it professes to uphold. Granted the right of popular control, why is it to be limited to one single expression? Why are the people to vote "all" or "none?" I may be jealous, as many are, of interfering with the rights of the minority; or I may think that such interference would lead to sharp reaction; or I may see no chance of leading the public opinion of the locality to give the two-thirds vote for years to come; I may yet have a large majority in the constituency with me who would go heart and



soul in projects for reducing the number of houses. Why am I to be obliged to wait for the anticipated boon for a series of years, or, as it must be in many cases, to have no remedy at all? The power of prohibition is, indeed, a logical deduction from the principle of popular control, but there is a sterner logic, by the side of which the other must be content to travel—the logic of facts. When a locality has become prepared for prohibition by a change in the habits of the people—when, with increasing intelligence and a closer knowledge of the subject in all its bearings, the people have come to recognize their own interest in doing without the tipping-houses—the prohibition will surely be carried out, and a way will be found of effecting it in which all can agree.\* But in the meanwhile it is progressive restriction which must prepare the way and lead up to it.

2. Another application which has been proposed is that of the popular veto—such, for instance, as was embodied in Mr. Bruce's late Bill—enabling the ratepayers, whenever the licensing authority should propose to grant licenses in excess of a specified number, to veto the proposal by a direct vote. To say nothing, however, of the obvious fact that any such limited application fails entirely to satisfy the principle of popular control, that it leaves the power of progressive reduction of houses and the power of internal regulation wholly unprovided for; nothing, again, of the fact that the taking of a direct vote on certain contingencies, arising, if at all, at intervals few and far between, is opposed to the genius of English institutions, and fails to carry with it that of which I shall have to speak directly as the leading feature in the system of popular control—the educative process on the minds of the ratepayers—there is the great consideration that the vote in such cases is pretty sure to be taken on false issues. The general question may be there, whether more

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\* See note appended, page 116.



houses are really wanted, but the personal one for the time will have risen above it, the question with which we are all familiar, in the shape of a publican's memorial for a license; whether "Smith," with his eight children, or "Jones," with his large family connections, shall obtain the boon for which, to do him justice, by persevering private solicitations, seconded by the influence of the brewer, who is at his back, he has been steadily preparing the way.

3. I come, then, to the remaining application of the principle, the one adopted at the conferences held in the course of the last two years by the National Association for the Amendment of the Liquor Laws, the appointment of Licensing Boards periodically elected by the ratepayers of each locality; Boards not giving an occasional attention to this as one of many functions with which they are invested, as would be the case with Town Councils, Boards of Guardians, or other already existing bodies, but Boards specially elected for this purpose, invested with the grave responsibility, within the limits prescribed by the Legislature, of reducing existing houses as the public opinion of each locality is prepared for the reduction of regulating hours of sale in accordance with the same opinion, of compensating deprived license-holders (as was suggested by the brewers themselves in the last Session, and provided for in Mr. Bruce's Bill) by a license rental imposed on the remaining houses, and, where they are required by the people, of granting new licenses. But this last power, I hold, should not be discretionary. "It is not a proper thing," says the authority I have before quoted (the late Mr. C. Buxton, speaking of the magistrates), "to leave it to a small body of men, however respectable, to decide whether a district shall or shall not have any more shops of a certain kind, and who, out of the many applicants for them, shall be successful. It is a power with which no individuals can fitly be



trusted, especially when they can have so little ground for their decisions." So says the report of the Parliamentary Committee of 1854 and many recent authorities. What is true of the irresponsible magistrates, would be true, in its measure, of the responsible Licensing Board. The personal question should be decided by some fixed rule, such as the license tender of Mr. Bruce—probably the best that could be devised—leaving no ground for the imputation of personal favouritism.

The objections to such a system are easily anticipated, and, I believe, as easily answered. It will be said, for instance—it has already been said—that to take the power from the magistrates will be to cast a slight upon their order, that it will offend the conservatism of the country, and that in a House of Commons mainly composed of magistrates such an act of self-abnegation will never be performed. But what slight is there in relieving the bench of magistrates of a burden which the most high-minded among them have long felt to be most onerous and inconsistent with that which is their true function—to “bear the sword,” to “execute justice upon evil-doers,” and not even by implication to seem to contribute to the evil-doing? “It is a part of your duty,” is the question (1504) put to Mr. Hutton, a magistrate, when under examination before the Parliamentary Committee of 1854, “which you consider to be almost painful, from the responsibility and inability of doing it in a satisfactory manner?” “Yes, and I believe the majority of magistrates join me in that opinion.” “You state from communication with them that they are not at all tenacious of their power?” “No.” If it was onerous then, or is felt to be so now; it will be infinitely more so under any revised system. The public opinion of the country is sufficiently advanced to say that the work which lies immediately before any new licensing authority is not the distribution of new licenses, but the getting rid of old. Who



would covet such an office? Who would undertake it but single-minded men, willing to encounter difficulty and personal animadversion, if by doing so they can bear their part in a great work of national reform? And why should not these be found largely—in many districts it would, perhaps, be mainly—among the magistrates—the landowners of the rural districts, the first-class professional men and tradesmen of the towns, who, by their integrity, have won the confidence of their neighbours, and who would go to their work, *when elected by the ratepayers*, with a new and deep sense of responsibility attaching to them, and with the consciousness that in any restrictions of the traffic which they carried out they were reflecting the wishes of those who had selected them for the work. Conservatism, indeed! I for one, Sir, cannot understand the Conservatism which, accepting and prizing the institutions that have come down to us from our forefathers, yet ignores the mighty forces which have grown up around them, and refuses to re-adapt them to the exigencies of modern society. It is because I am a Conservative—by education, by tradition, by profession a Conservative—that I desire to see the institutions of my country, and among them the unpaid magistracy, placed in circumstances where not even a suspicion can attach to them that, in the interest of this class or of that, they are obstructing the interests of the people at large, and where uninterrupted space can be found for the respect and honour of the country to gather round them. And, as for the passing of this measure, the days are not gone by when the House of Commons is capable of passing a “Self-denying Ordinance.” I do not believe that the present House contains twenty men who, when the condition of the people on the one hand and the dignity of their own order on the other seem to conflict, would allow their judgment to be influenced one hair’s breadth, or their vote to be determined, by



evidence and the preventing the nation from again going to personal considerations. I notice, only to dismiss, the objection that it is a multiplication of Boards already numerous enough.

The fact is overlooked that a Board already exists in the Bench which meets at the Brewster Sessions. The change is in the constitution of the Board—the substitution of an elected, responsible, and removable Board for an arbitrary, irresponsible, and irremovable one.

I come to the objection which carries most of plausibility upon its face. It is said that the people are not prepared for such a trust. Alarming pictures are drawn of popular elections for Licensing Boards, carried on under the influence of publicans' beer and treating; of drunken electors driven up to vote for extension rather than restriction of the traffic; and so of the last state of that locality becoming worse than the first. Even the prospect of sectarian warfare is revived for the purpose, and Churchmen and Dissenters are to fight over lists of rival candidates.

For the last objection it is enough to say that it is the one subject which is found to be capable of uniting all religious opponents. On London platforms, in country school-rooms, Churchmen, Nonconformists, Roman Catholics, are found to forget their differences, and to take common counsel and unite in common action for aggressive effort upon the terrible and common foe.

For the first, none but those in the A B C of licence reform would think of drawing such a picture. Of all antagonists of licence extension the publican is notoriously the most vigilant. The very thought of throwing open the trade, or of admitting fresh competitors into the business, is naturally abhorrent to him; and, with the provision which any measure would now make for compensating the outgoers (and, according to your correspondent, Mr. Ridley, with the certainty that the trade of



the remainder would be considerably increased), it is a question whether the largest proposals of restriction would find any determined opposition in the trade. The less respectable houses would be the ones to go first, and the berth of too many publicans is not such an easy one but that they would thankfully avail themselves of an opportunity of quitting the trade if they could do it without loss. There can be no reason why the election for a Licensing Board should give rise to more animosity than the election of a Board of Guardians or of a local Board of Health.

But even suppose that in some instances an extension ticket should be carried; what then? Suppose that the provincial town of Eatonswill or the rural Union of Upper Puddicomb should signalize itself by demanding an increase of the facilities for intemperance; what would be the inevitable result? Only that it would furnish "a shocking example," which would be of the utmost use in carrying forward the process of education in the country at large.

For let me call attention, Sir, to the truth which is underlying all our efforts in this direction—viz., that if temperance reformers are almost to a man rallying round this banner of popular control—if, since the first adoption of the principle, in its present form of application, at the conference of the National Association in 1869, it has been accepted by successive conferences and meetings with singular unanimity, till now, whether we advance to the extreme point of prohibition or not, it has become the indispensable condition of reform, without which all other changes would be comparatively worthless, it is from no fanciful preference of one kind of Board for another, still less from any feeling of disrespect to the unpaid magistracy of the land; it is because we see that if the people of England are ever to be rescued from the hereditary slavery of intemperance into which they have fallen,



it must be by invoking their own concurrence in the effort from the first step to the last—

Hereditary bondsmen, know ye not,  
Who would be free, themselves must strike the blow ?

And it is because we are well assured that, with a view to this, the people must be specially educated on the subject ; that there is no educator like law ; and no law to educate like that which brings the whole community face to face with the subject in the election of representatives. Give us but the necessity of choosing from among ourselves fit men whom we may appoint over this business, give us a constituency of husbands, fathers, ratepayers of all classes, and with their wives, mothers, and daughters at their backs, and with such documents as we already possess in Mr. Hoyle's "National Resources," or Mr. Smiles' "Self-imposed Taxation," or, above all, "the evidence contained in the Report of Convocation on Intemperance," with the instances recorded there of the marvellous results of the diminution of the drinking facilities, with similar results, as would be the case, constantly accumulating, and a "shocking example" or two at hand to afford a vivid contrast, it will be hard, indeed, if we cannot bring the people to see the course in which their true interests lie with something of the same clearness with which we see it ourselves, and, having seen, to adopt it.

There is not a social or religious reformer of any class, clergyman, schoolmaster, Christian philanthropist—not a temperance reformer proper in any of the endless varieties which are now dividing the land among them, Teetotaller, Rechabite, Good Templar, Sons of Temperance, members of church guilds, or parochial temperance societies, but will find a common platform in attacking the evil of intemperance at its source. Nor is there a temperance organization of any importance but it would have for one of its chief objects the collecting and publishing of evidence and the preventing the nation from again going to



sleep. The stake is too great, the danger too imminent, to allow of any halting or looking back among those who have put their hand to this plough. In the pregnant words of one whose facts and figures have been already quoted—

“The burden of taxation, crime, pauperism, and demoralization that results from the liquor traffic every day becomes more and more oppressive, and the time is fast hastening when, if we do not grapple with the evil, we shall sink beneath its weight, and take our place in the second or third rank among the nations of the earth. Persia, Babylon, Carthage, Greece, Rome, Spain, and other kingdoms which once were in the first rank, have played their part, and now are scarcely known except in history. It was their profligacy, extravagance, and debauchery which sank them, and ours will sink us, not only commercially, but morally and religiously, unless we adopt means to prevent them.”

The means are at hand if the Minister of the day has the boldness to cast himself on the people, and the House of Commons the disinterested and far-sighted wisdom to support him.

#### A TOWN CLERGYMAN.

As I have been understood (*Times* Leader, September 28) to be aiming at “Prohibition,” only by a more circuitous route, I may as well say, once for all, that so long as there is a minority able to show that houses for the public sale of beer, &c., are necessary for the supply of (as they hold it to be) a natural want or necessity, the imposition of the arbitrary will of the majority in prohibiting such houses, would be, in my opinion, a tyrannical use of an abstract right, to which the majority would never have recourse; or if they did, one of two things would follow—either the majority would speedily become a minority, or the Legislature would properly interfere to prevent the interdict on the supply of the “natural want.” Let it come to be understood by the people that this supply can be met in other ways than by the present class of tippling-houses—as in the process of self-education I believe it surely will—and prohibition, by the united voice of the people, would follow as an almost necessary consequence. In the meanwhile, the reduction of houses to the smallest possible number consistent with such supply, is, in my opinion, the point to be steadily kept in view. The advocates of prohibition will be perfectly consistent in their endeavour to incorporate their principle with any other measure which may be passed. It will be for the Legislature to affirm or reject it. I only wish to explain that the principle is not mine,



“LOOKING AT THE PROPORTIONS TO WHICH THE NATIONAL SIN OF INTEMPERANCE HAS ATTAINED, THE CHURCH OF ENGLAND OUGHT TO MEET IT WITH SPECIAL AND ORGANIZED EFFORT.”

*A Paper read at a Meeting of the Lay and Clerical Society held at the Rectory, St. James's, Piccadilly (1871.)*

I MUST be allowed to define the chief terms which this proposition embraces. By “Intemperance” I mean—excess in the use of strong drink. By “excess” I understand—that which goes beyond the Scriptural rule, “Whether you eat or drink, or whatsoever you do, do all to the glory of God.” The true limit of lawful use is here laid down for faith to act upon; and “whatsoever is not of faith is sin.” The “proportions to which the sin has attained” in England are shortly these. There were consumed in the United Kingdom, in the year ending March, 1868, of proof spirit, 29,500,000 gallons, representing an average consumption of four gallons for every male adult. This is, for England, three quarters of a gallon per head more than in 1849. Of beer, 20,832,884 barrels, or 749,983,824 gallons, representing an average consumption of 30 gallons per head (men, women, and children); “or,” says Mr. Smiles, from



whose able paper on "Self-imposed Taxation" these figures are taken, "throwing out of consideration the women and children, who cannot count for much in the calculation, and setting against them the Teetotallers, of whom there are said to be between two and three millions in the United Kingdom, who do not drink beer, and setting them against the women and children who do, we arrive at this conclusion—that the consumption of beer in England is equal to about 120 gallons for every adult male." The increased annual consumption within fifteen years is 200,000,000 gallons. Of wine, the consumption has increased, in ten years, from 6,000,000 gallons and a fraction to 15,000,000 and a fraction. The total expenditure on these several items of consumption has been nearly £90,000,000 sterling, averaging £3 6s. per head for the entire population, or more than £13 per head for the adult males. The amount of "excess" in drinking which this represents cannot easily be estimated. Taking the working classes alone, their annual earnings are said to be £330,000,000. It is reckoned, on the other hand, that two-thirds of the whole expenditure on spirits and beer belong to the working classes. This would give £48,000,000 for their annual expenditure, or nearly one-sixth of their earnings. The odd £8,000,000, it will be observed, would at once cover the amount now levied on the rest of the community in the shape of poor-rates. Putting aside, then, for the moment, the tangible results of these figures, such as actual drunkenness and its consequences, it is evident that the "excess" in drinking is entailing on the whole community evils of the most serious description; involving the nation at large in the guilt assigned to it by Mr. Smiles—that of being "the most thoughtless, thriftless, and bibulous of nations, very rich, but very wasteful, self-indulgent, and imprudent;" keeping large masses, who are yet in the receipt of good wages, on the verge of pauperism; importing



untold wrongs and hardships into the family life; and, bearing in mind the place where the money is spent, going far to leaven the largest part of the population with the tone and morals of the public-house and beer-shop. It is, however, when we come to the proved results of the "excess" that the magnitude of the evil becomes apparent. The connection between the drink and the whole catalogue of evils with which our social system is infested, such as pauperism, crime, disease of various kinds, and premature death, has been so often pointed out, and recently has received such forcible exposition in the Report of the Lower House of Convocation, that it will be unnecessary to quote either facts or figures at any length. It will be sufficient, as showing the alarming increase of the danger, to say that, although the number of drunken persons who come under the surveillance of the police is comparatively small, not fewer than 111,465 persons were summarily proceeded against in 1868 for drunkenness and being drunk and disorderly, an increase of 11,108 over the preceding year; that in Liverpool, the Chief Constable reports the number of cases as 18,303 in the year 1869, nearly double what they were in 1861, and 3,852 in "excess" of 1868; that in Manchester, a similar report says, the cases of persons proceeded against for drunkenness have increased from 23 per cent. of the total criminals to 40 per cent. in the last year; and that, "of the whole number of criminals arrested, 63 per cent. were actually drunk when taken into custody;" that, in the language of the Report of Convocation, this "evil is spreading to an alarming degree among women and the young;" that it is reproducing itself in the new countries which we are colonizing, and, as the Indian Brahmin, Chunder Sen, is bearing witness, in the older countries over which God has given us the rule, demoralizing the native populations with far greater rapidity than the Christian doctrine which we carry with us is regenerating them; that it is



notoriously the great stumbling-block in our parishes in the way of all spiritual and moral advancement, and the chief destroyer of souls; and that, to quote once more the Convocation Report, "it may be shown by accumulated and undeniable evidence to be sapping the foundations of our prosperity, blighting the future, and lowering the reputation of our country, and destroying at once its physical strength and its moral and religious life."

In the face of such a proved national sin, the duty of the National Church to grapple with it seems to follow as a necessary corollary. As a branch of the Church of Christ it is responsible to its great Head for carrying on a constant and aggressive warfare against the kingdom of darkness. No theory of the Church is admissible which does not recognize it as the body incorporated by Him to carry His banner wherever Satan has most strongly entrenched himself, to adapt its mode of attack to the ever-changing circumstances of time and country, and, where ordinary means have failed, out of its own manifold life to develop extraordinary ones for the special emergencies which may arise. As the National Church it is further responsible to the nation for the fulfilment of its mission. It may be said to have received a grant of the whole land, to take possession of it and subdue it to Christ. And with the country mapped out into manageable divisions, with a chief pastor in every diocese and a pastor in every parish, commanding always a rank and file, more or less numerous, of zealous communicants, the nation has a right to demand at its hands that every form of nascent heathenism shall be watched and met with its appropriate remedies, and that the Church shall lead, not follow, in the application of these. Failing in this, it could be no wonder if the nation were to revoke its privileges, just as we are well assured its great Head might be expected in such a case to remove its candlestick. It would be, I humbly conceive, to suffer judgment to go



by default against us, if, with the report of our own Convocation as a standing record on the subject, the Church were any longer to sit down in inaction before this hitherto impregnable fortress of the enemy.

The question then at once arises what the nature of its aggressive organization should be. And it is here that the subject widens out into its true and vast proportions. For not only are individual sinners to be restored from a state which has come to be considered as almost hopeless, but the sin itself has to be cut off in its first occasions; and for this the prolific sources of the evil have to be ascertained and encountered in their rise. None but those who have made the attempt can be aware how vast is the field of operation which has here to be occupied.

But if thus it widens out in one direction, fortunately it is narrowed for us in another by the very conditions imposed upon us. We approach it as Christians and as Churchmen. As Christians we have no choice in the kind of weapons we employ. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Woe be to us if under any promise of a more hasty success we attempt to substitute an arm of flesh for the arm of our Lord and King. As Churchmen, as pastors of the Church at all events, we are bound by the rules and orders of our Church. It is within the prescribed limits of these that our operations must be conducted.

Bearing these conditions in mind, I proceed to sketch out the organization which the circumstances seem to require. And in doing so I will avail myself of an illustration taken from another and widely-spread form of sin which the Church has already met with special effort—I mean the "social evil." There the problem has been—not to find a machinery of reformation which shall be a substitute for the Gospel, but, recognizing the facts of a present and tyrannizing temptation, and chiefly that while surrounded by their



evil associations the fallen women are inaccessible to the Gospel arguments—to detach them for a while from these associations, and then with the spiritual weapons to break down the evil that is in them and build up the new nature in its place. For this it has been thought well to gather them within four walls, and thus bring them into contact with the warm, living, power of Christian agency and Christian love. It has been suggested that something of the same kind might be done with drunkards—that houses should be built to shut them up in. Not to mention, however, that if we adopt the definition of Intemperance which I have given, and include, therefore, that large class who, stepping short for the present of actual drunkenness, are by their excess in this matter pauperising their families, and preparing themselves for a drunkard's end, the "shutting up" of the Intemperate must be on a scale far beyond any powers which we could exercise: and, again, that on the limited, yet formidable scale in which we have exercised the shutting-up system—that is, in our union houses, where, says the Convocation Report, 75 per cent. at least of the inmates are the victims of Intemperance—no appreciable impression upon the evil itself has been made; not to mention all this, we have the fact before us that the victims themselves have arrived at a safer and easier solution of the difficulty. Without leaving their families and their daily work, rather going forth to it under greatly improved conditions, they have imposed upon themselves a voluntary restraint, shutting out—not themselves from the drink—but the drink from themselves, by the simple process of shutting their own mouths. They have recognized the fierceness of the temptation to which they are exposed; that having once yielded to it, it is a question so far as the drink is concerned of none or all; that the force of the temptation mainly lies in the vast network of associations in which they are entangled, in the drinking customs of the workshops, the clubs,



the streets, and, above all, the ever-ready and open door of the public-house to give opportunity for these ; and they have said "we must meet it by counter association"—those who have already fallen with a view to recovery, those who are in danger with a view to self-preservation—joining hand in hand, in the form of a mutual undertaking, to stand by and support one another in their determination to give up the drink altogether.

I recommend, then, that the Total Abstinence Association of the Working Classes should be taken as the basis of the Church's organization. I shall be met, perhaps, with the objection that we are thus violating the primary condition laid down, that no "carnal weapon" should be substituted for the Gospel. And if by 'the Gospel' is meant the Gospel as it is too often preached in the present day—a presentation of the kingdom of Christ with all its blessed privileges to men still sunk in sin and totally unprepared for it—I admit the objection. But if by the Gospel is meant the Gospel of Isaiah the Prophet—of St. Matthew and St. Luke the Evangelists—of our Lord Himself—if it be the Gospel which recognized that there was a way to be "prepared" for Him, that there were "rough places to be made smooth," "a stumbling-block to be taken out of the way of God's people," which needed therefore the mission of a Baptist, himself fitted for his work by abstinence of the severest kind, to preach repentance, to urge the putting away of the besetting sin, whatever it might be—then I venture to say that, so far from "making void" the Gospel we are doing our best to establish it. We are but encouraging our sorely-tempted brethren to "cut off the right hand and pluck out the right eye" which have been their occasion of falling ; and this that, finding them now in their right mind, no longer casting the Gospel "pearls before swine," we may bring the power of God's word to bear upon them, and, by prayer and teaching and Christian fellowship, lead them to the use of



those spiritual weapons by which alone this or any other work of the devil can be met and destroyed.

I cannot anticipate, then, that thus far any serious objection will be taken to the proposal. It may be different when, with a view of direct missionary work, we advance a stage further, and advocate the expediency of voluntary association with them in this rule of abstinence on the part of Christian men and women. For though the Total Abstinence Association was originated by the victims themselves, yet to become instrumental in any way to a national reformation, it must be presented to the masses by men and women of earnest purposes, intent on saving souls; it can never be presented so well as by those who are willing to set the example in their own persons, shutting themselves up with them—to the weak, “becoming as weak that they might gain the weak.” Abstractedly, I cannot think that any valid objection to this can for a moment be sustained. Suppose, for instance, that the country were China, not England, that an association were formed there to bring about a national reformation in the matter of opium intoxication, and that the basis of it was a mutual agreement never to touch opium in any form—no one could say that the Christian man or woman who, by the grace of God, had attained to the true ἐγρηπεία, or self-control, and who joined the association for the sake of others, had not the fullest liberty to do so. But it is in that word “liberty” that the principle, and so the safeguard, of such associated effort will lie. Once attempt to give it the force of law, and to lay it therefore upon Christian men as a universal duty, the whole character of the appeal changes. There is another, and, at the same time, far clearer motive power, to which alone it is necessary to have recourse, and from which I, for one, could never descend to the lower ground of a doubtful law—I mean that of self-denying Christian love. My liberty—my dearly-prized



Christian liberty—is given to me ; I must hold it sacred in others, even as I jealously guard it for myself ; but “ liberty,” the Apostle says, “ given, not for an occasion of the flesh, but by love to serve one another.” Let me once see that this liberty of mine to use a certain “ drink ” is becoming a stumbling-block to others—now (if I use it)—I no longer “ walk charitably.” Let me see that by foregoing the use I am helping to remove the stumbling-block—that I can show the possibility of doing without the use—that I am strengthening the hands of those who are associating for the disuse—then conscience tells me that I am in the pathway which the Lord marked out when He said, “ John the Baptist came neither eating nor drinking,” adding “ that wisdom is justified of all her children,” and which the Apostle Paul faithfully trod when he said, “ It is good neither to eat meat nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” “ Conscience ”—I say—but strictly my own. I may invite, I may exhort, to the full extent of my power ; but I may not judge where my invitation is refused ; for “ who art thou that judgest another man’s servant ? to his own master he standeth or falleth.”

To recapitulate. The organization which I advocate would be directly missionary and parochial. It would emanate from the clergyman as the chief missionary to his people ; it would give the chief place to him as the spiritual teacher of all whom it should comprehend ; it would reserve to him his right to abstain or not as he might see it to be for the furtherance of his Master’s work ; it would advocate by all means, “ for the present distress,” abstinence from drink, and association in abstinence among those exposed to the fierce and multiplied temptations ; it would invite the personal co-operation of Christian men and women. What has here been sketched out in theory has been for years, in many of our parishes, worked out in practice. The diocesan and



parochial order of the Church has been strictly observed, and it may be taken perhaps as some evidence of the soundness of the principle, and the blessing which the Great Head of the Church has vouchsafed to the efforts of his servants, that in the united dioceses of Manchester and Chester alone there are now 111 parochial societies, having upwards of 32,000 members on their books, holding weekly, fortnightly, or monthly meetings, which are addressed by speakers from a body of 300 clergymen and laymen who have placed their services for this missionary work at the disposal of the Society.

I might here conclude this paper. Were I to do so, I should give a most incomplete view of the organization which I propose. We have never arrogated to ourselves a monopoly of zeal in working for a National Temperance Reformation. Rather, as we have looked around on the vastness of the field, we have longed to gather into the enterprise every willing heart, though from one cause or another it might be unable to go all lengths with us. Outside of the direct efforts "to restore the sinner," alongside of the further effort to cut off the occasions of the sin, we see work to be done, and positions to be attacked, which will tax the associated strength of every man, woman, and child whose hearts stir them up to the work throughout the land. There is the vicious legislation of centuries to be reversed; there are social customs to be reviewed and changed; there is a public opinion, preparatory to legislation, to be formed and matured. There are educational agencies on this subject to be set in motion; there are the mighty engines of the pulpit and the press to be brought to bear. For the support and extension of this varied machinery funds must be forthcoming. Above all, there is the power of special prayer to be spread over the whole area of the work. And for this we have always contemplated, and are now more distinctly asking for, a class of *associated members*, who shall help on the



work, each in his or her own way, as the Holy Ghost shall minister "the ability." In this, too, we point to the analogous cases of the Penitentiary Associations. There, there are those who are giving their personal labour in the work. There is also a large class of associate members who, by their sympathy, prayers, and the alms which they collect, are sustaining the hands of the workers. Already, for the first time in the history of our movement, more than one of our bishops have expressed their willingness to take part in such an organization; may I not hope, to launch it into a vigorous existence?

Let this be done, and speedily, as the legitimate sequel to the Report of Convocation, and I can conceive nothing which will more surely tend to place the Church of England in her true position before the nation. It will exhibit her as in full sympathy with the masses, now, alas! so largely alienated from religion, but already arraying themselves for the conflict with this their acknowledged and deadliest foe. It will show her as a Missionary Church to those who are most in need of such an agency—her own people. It will bring her, without the sacrifice of a single principle, into sisterly co-operation with those outside her communion who, with none of her advantages, are carrying on their own desultory warfare against this evil. In the common action against the common danger it will prepare the way for that union for which all are yearning, but which can only be brought about by better mutual knowledge of men who, in the service of a common Saviour, and in the face of a common foe, are learning that the points which separate them are as nothing when compared with those on which they are agreed. And when the Church goes with the Gospel to recover to her Lord these lost sheep of the fold, over whom she has in this way thrown her leavening net, it will be with this best of all credentials for her own divine appointment, and this surest witness for the



truth of the message she brings—that the cross which she preaches, and which in this case above all she enforces as of primary obligation to the fallen, is one which, for a proved necessity, her own clergy and members are willing, in ever-increasing numbers, to take up and lay upon themselves.





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