

ment, we are only doing as we have often done, in admitting this very fully. Much good has been done, and with means comparatively scanty, as well as by classes enjoying few special advantages. There are, doubtless, many honoured names sprinkled along the history of their proceedings; but it is due, as regards Scotland, to assign to the working classes collectively the chief place in the labours and success of this scheme. And it were well, if they would learn therefrom their own strength for purposes of social good, and as regards their own interests.

There is one general remark, however, which seems applicable to the scheme as a whole, especially when seen in the light of scripture example. It commits the whole to one simple remedy. Practically, it stands in the way of every other. Advocated as a specific, like most other specifics, it proclaims its own power, by declaring everything else inefficient, and, it may be, worthless and delusive. This is almost an inherent property of every popular movement, at its first outbreathing. Like the mountain torrent, roaring and tumbling from rock to rock, it deafens every ear with the cry of onward, onward. The social mind, as well as the individual mind, is, when first awakened, extravagantly sanguine. It will think of only the one favourite project, and, dreaming rather than reasoning, will believably predict the most marvellous effects. But realities correct dreams—disappointments sadly mangle prospective visions, and the public mind, as well as the mind of an individual, learns from experience, "to think soberly."

Now, it is a matter of divine teaching, as already very apparent, that the stability of a nation's temperance does not depend on any one set of means, but on many. Israel was at all times warned, and even denounced, on account of intemperance, altogether apart from abstinence; and the more that intemperance increased, the threatenings of God became more frequent and more awful; and in this we have an example set us. Then, as intemperance increased, so did a craving after more stimulating and more highly intoxicating liquors; and here also divine wisdom interfered—pronouncing such liquors unsafe, and actually forbidding their use, as ministering to a corrupt and vicious taste, and leading to habits of intemperance. And we can see no reason why in this, also, we ought not to copy such an example. If the very use of such liquors depends on a vitiated condition of society, and if the ministering to the taste so created, vitiates that condition still more, there is in this alone sufficient reason for discouraging the use. And if, beyond this, the liquors such as really to serve no other end than to excite and intoxicate, it is difficult to see on what grounds the continued use can be justified, except for medicinal purposes. And, finally, last of all, to the matter of abstinence, there seems no good reason for confining it to one simple form. Civilisers, priests, and ministers of the New Testament, seem all to have been abstainers to a greater or less extent. Certain individuals, raised up in providence for special purposes, were in many cases Nazarites by divine appointment; and provision was made for voluntary vows to a like effect. When corruption of manners greatly increased, some considerable number seem to have been raised up by God, as voluntary Nazarites, from early life; and these appear to have continued so, much to the advantage of public morals, of their own health, of their success in the world, and with the manifest approval of the Most High. Like so many beacon-lights on some dangerous coast, lighted up with more unusual brilliancy as the storms increase and the long winter nights add to the peril, these young men, rising one after another to places of trust and honour, pointed out the way to others, and shed on it the light of their own example. And we can just as little see here, why similar ends might not now be served by similar means.

But if, apart from all Bible example, we only look at our own circumstances, we will be led very much to the same conclusion. These Societies serve important ends, as we

have already very fully admitted; but, the experience of the last eighteen years abundantly shows, that they are of themselves not enough, and that as regards various large and influential classes, they have been almost altogether ineffective. On the other hand, churches of themselves are also inadequate. Members of the same church have common sympathies, and these may be dealt with ecclesiastically; but intemperance is to be found chiefly and in its worst forms, among parties who have no proper connection with any church, and who would scarcely respect any measure coming from such a quarter. How are these to be reached? Yet these very men have sympathies among themselves; as fellow-workmen, they are often bound together, not only by fellow-feeling, but also by usages which are main sources of intemperance. And why not avail ourselves of such sympathies? If they are so powerful in the extension of evil, why not also employ them in the good? It were most unwise to leave individuals, in these circumstances, dependent on their own resolutions. Individual effort, though in itself worthy of special commendation, is untailor-made, when left to struggle against social influence. It is as one against many. But let social influence on the side of temperance, meet social influence on the side of intemperance, and every accession will tend to turn the balance, till intemperance ceases to be a tyrant and acts only as a thief, having no longer power to shame into its ranks, and being itself forced into hiding.

Some may possibly fear, that the encouraging of such societies would prove unfavourable to religion. There is one consideration, already noticed, which ought to remove all such apprehensions. Associations are as those who compose them. An Association of irreligious or unprincipled men is itself so; but an Association of religious and well-principled men is the reverse; and this, apart from all ministerial or other external control. Only suppose, then, that churches, as such, were, in everything proper to churches, to be setting a high scriptural example; it must be very evident to every reflecting mind, that, indirectly and without interference, this would of itself raise the moral and religious character of voluntary Associations. Let such Societies, then, increase as they may—let them extend their operations more widely than ever—we ought to bid them welcome, and most sincerely to rejoice in their prosperity: at the very time that we would have our own church, and every true church proceeding on her own principles, to forward the same common end. It is admitted on all hands, that Scottish intemperance has, like some virulent disease, infected every part of the body politic. It has infected its laws and regulations; its usages, whether domestic or more generally social; and it has tainted the purity of churches. Let, then, the friends of temperance, or rather of the well-being of Society, meet the evil in every possible way; and let every effort, whether of the magistrate or the minister, or heads of families or of associations, be aided by the agents of other means: knowing that more hands speed the work, and that every man works best with his own tool.

THE BEST DRINK IN HOT WEATHER.

Look at creation on a fine midsummer day. Grass, corn, shrubs, and trees, are green with foliage, and waving in the breeze, *how cool and refreshing they look*. Animals are reposing in the shade, and though warmer than the sheltering vegetation, appear to be not over-heated; while a gentle moisture covets their skin, and, by evaporation, prevents their temperature from becoming excessive. These are works of nature, but art imitates them at a distance: the porous wine-cooler, in which the butler immerses the decanter of sherry, allows the transudation of the water through its sides, and so reduces the heat of its contents; the grandee has his tent erected to sit under, and while he is there the