

## CHURCH OF SCOTLAND TEMPERANCE ASSOCIATION.

For about ten years a Committee on Intemperance has been appointed by the General Assembly, but has never been able to report operations of its own. The great diversity of opinion as to the remedies for intemperance, and the consequent difficulty of finding a basis of operations on which persons of all shades of opinion on the temperance question might unite and work together in harmony, has hitherto stood in the way of the Church, as a Church, promoting temperance reform in any way except by the preaching of the Word.

The General Assembly's Committee had therefore to content itself with calling the attention of the General Assembly year after year to the prevalence of intemperance and its producing causes. At the beginning of this year, however, the Committee, desirous that the Church of Scotland should no longer be a passive spectator of the manifold evils of intemperance, and of the agitation everywhere else being carried on against it, invited to a conference the leading ministers, medical men, elders, and members of the Church in Edinburgh, in the hope of being able to agree upon some measures to meet the evil which would receive the sanction and support of the Church. The result of the conference was the formation of a Church of Scotland Temperance Association similar to that recently formed by the Church of England, and when the constitution and principles of the Association were explained to the General Assembly, the General Assembly unanimously "expressed its satisfaction at the formation of the Association, and heartily recommended it to the favourable consideration of the ministers and members of the Church." In bringing the Church of Scotland Temperance Association therefore under the notice of the readers of the 'Record,' and appealing

for their support, the Committee do so with the full approval of the Supreme Court of the Church.

The Association is based upon the principle of recognizing all Christian workers, whether abstainers or not, who are willing to make efforts for the suppression of intemperance. It is always difficult to get total abstainers and non-abstainers to work together. The non-abstainers are afraid of being committed to approve of the extreme position of the total abstainers, and the total abstainers believing that total abstinence is the only effectual remedy for intemperance are afraid that union with non-abstainers will fetter if it does not prevent their advocacy of total abstinence. This difficulty of uniting abstainers and non-abstainers proved a formidable obstacle to the formation of the Association, and still stands in the way of many, both ministers and others, joining it. But the plan of dividing the Association into two sections,—non-abstinence, and total abstinence—and of choosing the committee of management in equal numbers from each section, ought to prevent this difficulty standing in the way of the Association. Total abstainers may unite with non-abstainers in carrying out any measures for the suppression of intemperance which non-abstainers may adopt. And while all the members of the Association will unite in those measures about which all are agreed, special provision is made for total abstainers carrying on total abstinence work, as freely as if they formed a society by themselves. The only restriction placed upon the freedom of the sections is that each must be tolerant of the opinions and practice of the other, acting upon the apostolic injunction, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth." "Let every man be fully persuaded in his own mind."—*Home Record.*