

habits; and 4th, in health. The reverend gentlemen then proceeded to show that total abstinence conducted to happiness under the four heads of Paley; and that intemperance, on the contrary, destroyed the domestic affections, unfitted man for labor, induced bad habits, and injured health. The temperance movement, therefore, was consistent with the principles of Moral Philosophy.

The Rev. A. Hannay, of Dundee, was the next speaker, and the substance of his address is to appear in the next number of the "Review."

The Rev. J. Robertson, Edinburgh, was received with applause. His subject was one of great importance. We are glad to find so full a report in the number of the *Scottish Temperance Review*, from which we compile our notice. The speech is worth publishing as a temperance tract, and the subject deserves more of the attention of all social reformers than it has yet received. The topic discussed was—"The necessity of including Abstinence in the proposed measures for Elevating the Social, Moral, and Spiritual Condition of the Masses." He said—

The masses are the labouring portion of the community, and are so called because they are to be found in large bodies, especially in our towns and cities. From their number and position, they must be the strength or the weakness of the nation. They constitute the base of the social pyramid, and, as they are intelligent and moral, or ignorant and dissolute, the superstructure will either be enduring as granite, or changeful as the billowy ocean or the shifting sand.

Mr. R. referred to the changed position of the working classes since 1770—their dense accumulation—the strength of their assemblages—the fluctuation of their work and wages—and their interests, with which every other interest was bound up. The stability and permanence of the nation depends upon the masses. "Their character and condition are far from being what we desire," and, said Mr. R., Lord Ashley affirmed, in 1843, that, if not grappled with, there would ere long be a "general displacement of the whole system of society." We quote the following paragraph, as giving a fair view of the relative position of Temperance Societies, with other benevolent institutions:—

In surveying the condition of the masses, one is struck, at the very outset, with the smallness of the spaces into which they are crowded, and the manifold discomforts and evils which this occasions. Their houses are ill aired and inconvenient, and hence not only is their health impaired, but they are tempted to forsake their homes, and to frequent improper places of resort. It is of the greatest moment, then, that this state of things should be attended to—that suitable sanitary measures should be brought into operation, so that the abodes of our artisans may be rendered wholesome and attractive. Were this done great good would follow. Now, observe, we abstainers are not so infatuated as to condemn and oppose the measures adopted by others, so far as they promise to remedy the ills with which society is afflicted. We seem to be regarded by some persons as men of one idea only—as men who can see no evil in the world but drunkenness, or no cure but abstinence for whatever evil there is. This is mere caricature and misrepresentation. What we hold is simply that abstinence is a cure for intemperance, and of course for all the mischiefs that flow from it, and that it ought to be included in the measures that are employed to rectify any state of society where intemperance prevails. Now this is the point before us. Intemperance prevails to an alarming extent among the masses, and is doing them more injury probably than all other causes besides. Small rooms and no ventilation are things that cannot be sufficiently deprecated, yet they do not work such fearful ruin as does the bottle. Enter that tenement, and you see nothing but poverty and rags, and hear nothing but oaths and the voice of altercation. The explanation is to be found in the presence and use of ardent spirits. There can be no doubt of this. The havoc which they are making is allowed by everybody. And who can trace the mischief through all its ramifications? It ruins health, destroys domestic peace, entails poverty; compels parents to employ their children as soon as they can work to raise money; leads to infidelity; generates a spirit of discontent with existing institutions,

and thus disposes to political change and revolution. What, then, is to be done? Is every evil to be attacked but this? Are fresh air and pure water to be introduced into the tenement, and yet the bottle to be permitted to inebriate and brutalise its inmates? Or is this giant demon to be let alone in the meantime, in the vain hope that, when others have been expelled, it, as a matter of course, will vanish? Common sense, not to say Christian wisdom, tells us to include abstinence in the measures we employ for elevating the social condition of the masses. Without this we must fail in our object; at all events, with this we must prodigiously facilitate its attainment.

The experiment to raise the Working Classes has not been unsuccessful, but without Temperance there could not be peaceful and happy homes and families. Much has been done for the intellectual improvement of the people. They are more intelligent, but if there be an increased consumption of spirits they will still be debased—

In proposing, then, to elevate the masses intellectually and morally, we must include abstinence in the measures we adopt, for intemperance more than anything else indisposes men to receive education for themselves, and unfits them, by the beggary it entails, for giving it to their children. Moreover, when a good secular education is enjoyed, intemperance neutralises all its advantages. Yes, we must induce sobriety, if we would educate those among whom habits of dissipation prevail. Without this our labour will be utterly in vain. And let no one say that it will be equally vain on our own principles—that drunkards will not be so easily prevailed upon to reform. Our answer is: that the great majority of the reformatory efforts that have been effected on such characters in the present day have been effected on our principles; and we rejoice in being able to state, that since the commencement of the abstinence societies in this country, it is calculated that five hundred thousand drunkards have been reclaimed. We say then, to the schoolmaster for the masses, take abstinence along with you if you would prosper in your mission.

The next point dwelt on by the Rev. speaker may be considered as showing the relation of Temperance Societies to the Church of Christ, in the aggregate, or in its several branches or associations. The quotation which we make is a clear and masterly refutation of the absurd notion that our efforts are opposed to the gospel. Read what Mr. R. uttered before that great meeting in Glasgow.

My hope for my country and for man is in the gospel. Compared with these reformatory efforts which it effects, all others are superficial and transient. The abstinence principle, therefore, should never be brought into comparison with it. Not only does the gospel aim at objects with which, as a society, we do not intermeddle, but when cordially embraced it produces on the intemperate a far greater change than we expect to accomplish. It not only makes them sober, but it makes them sober under the operation of higher principles than those with which we have to do. Has the gospel, then, it may be asked, any need of the aid of abstinence? or how may the two be associated in the work of elevating the spiritual condition of the masses? Our answer is: that abstinence is of the greatest service; nay, that the gospel can hardly reach the masses without it. (Hear, hear.) To preach the gospel to men who are indulging habitually in the use of intoxicating liquors must be in a great measure a fruitless undertaking. Such persons are not in a state to attend to or understand what is said to them; and hence the comparatively slender results of our city missions.

But how different the effect when men are prevailed upon to abstain! Is it not the fact that, so far as the intemperate are concerned, it is almost exclusively among those who become abstainers that the gospel achieves its triumph? And then how serviceable is the principle of which we speak in bringing to the house of God multitudes who, but for it, would never have crossed its threshold! Look, then, at these two things: the way in which intemperance incapacitates its victims from listening to the gospel, or comprehending it even when it is preached to them, and the way in which it keeps back the thousands and tens of thousands from the house of prayer, and you will at once perceive that abstinence societies, when rightly viewed, are the pioneers of Christianity, and that ministers of the gospel ought to welcome them, as invaluable auxiliaries in the work of elevating the spiritual condition of the working classes. It is the gospel that must do the