

is invited by dashing men of business or by brilliant scholars, by courtly hosts or jolly companions, to take a glass for sociability and friendship, and is plied with all that wit and fashion and personal influence can urge in its favor, and has only a hazy memory of certain "incidental" remarks by the very worthy Sunday-school teacher to the effect that it is "a pity people will drink," then will he come to illustrate the text that tells of "a reed shaken with the wind." The temperance teaching of the Sunday-school must be specific enough and mighty enough to cope with the tremendous destroying influences of the world and of the scholar's future. The Sunday-school teachers cannot and will not do this unguided and unhelped. They must be massed upon it and inspired to it by the ministry and the Church, and by the societies and committees that arrange the lessons and provide the helps. That the Sunday-school has not improved its unequalled chance to fortify the young against this greatest peril to body and soul that surges around them and lies along all their paths is a neglect that will stand in history as a reproach to the Church and the Christianity of our day, and that cannot be too soon nor too thoroughly repaired. We need some extra emphasis now to make up for the inexcusable delay.

The new departure of the grand Young People's Society of Christian Endeavor, in making a temperance meeting optional every two months, we hail as a star of hope. The movement should have the most cordial and hearty support of every church and pastor, so that in each individual church the temperance meeting of the society should cease to be "optional," being made the regular order of the day. From attending and conducting a number of these meetings, the writer can testify to the warm, hearty, hopeful interest in the hearts of the young people, only waiting for a leader and a helpful word, and capable of being roused to glorious enthusiasm with half the

trouble now expended by some painfully cautious brethren to hold the damp and chilly extinguisher of discouragement over it.

Temperance must be made fashionable, as it is not now, even in religious circles. To be in earnest on this subject is, in many places, to subject one's self to the imputation of being "well-meaning but misguided," to be civilly patronized in a way that to a high-minded and sensitive person is often more cutting than open insult; or to be dubiously watched as a chronic disturber of established order. The Church must change all this. We cannot, indeed, wholly control the fashion of worldly "society," though a strong, fervent, brave earnestness on the part of the Church can modify even that. The world never long despises what the Church devotedly maintains. If the Church, with the splendid talent, learning, and eloquence of her ministry, the wealth, numbers, and moral power of her membership, will set temperance high among the objects for which she toils and prays and battles, she can put that cause as far above a sneer or patronizing contempt as she has put the cause of missions since Carey's time. Temperance workers do not want pardon nor pity, nor even admiration, but alliance, devotion, conquest.

Finally, let us invoke the mighty power of prayer. There was a time when in every church service would be heard the prayer "that the Lord would stay the ravages of intemperance." How often is such prayer heard now? So seldom that one is struck with mingled surprise and pleasure when he hears the petition. When the Church and the ministry were thus praying, the great temperance work was rising to commanding power, till it almost swept the land. The decadence of prayer is coincident with the present decline of temperance work, the present aggressiveness of the saloon.

There is in prayer an unequalled power. If the whole Church were crying as one man to the Lord of Hosts to