

weal, or more perilous to souls, than intemperance. The writer, in the *Methodist Quarterly Review*, previously quoted, makes an urgent appeal to the great Methodist Episcopal Church of the United States for combined effort in the temperance cause. "Temperance," he argues, "cannot advance beyond the position of the Church; neither can the cause become permanent and strong unless it is adopted by the Church as a portion of herself. The ministry must not be silent, nor give an uncertain sound. They must be leaders in this as in every other moral reform. There is before us, as a Church, a glorious and extended field of usefulness in the cause of temperance which we should not fail to enter. This interest should not be left to promiscuous, spasmodic, and uncertain effort, with here and there an individual pastor or layman toiling in the field; but there should be one general advance, by the whole Church, all along the line of our militant host."

These remarks apply with no less force to Canadian Methodism. If our hundred thousand members were organized for aggressive temperance work, what a tremendous power they would be in the land! To too great an extent, this work has been left to organizations outside of the Christian Church, to societies, open or secret, which have sometimes not been altogether free from objection. Affiliate this movement with regular Church work, and it will acquire ten-fold power. The mantle of *quasi* respectability will be rent from the hideous loathsomeness of the traffic, and it will receive the condemnation and opposition of all good men. The temperance cause, instead of "begging for sympathy among the Churches of the land," would be mighty in their alliance for the accomplishment of the moral and social elevation of the community. The Churches, themselves, would be greatly benefitted by this alliance. By no cause are so many lost from its membership, aye, and from its

ministry; and no form of sin so prevents men from entering its pale.

It is especially among the young that this organization, under the auspices of the Church, can be most successful. Our Sunday-schools furnish us the machinery ready to our hand. Every school should be a Temperance Association. A temperance pledge should be in every teacher's class book. Every scholar should be a pledged abstainer. (At our request the Rev. S. Rose, our indefatigable Book-Steward, at Toronto, has prepared a supply of Sunday-school class books containing a temperance pledge. It would be well if a pledge against the use of tobacco were also added, signed and kept by both teacher and scholars.) It is difficult, sometimes, perhaps impossible, to reform a confirmed drunkard. It is easy to preserve the young from falling into the fearful vice, and to train them up in abhorrence of strong drink. The generation of drunkards will soon pass away. If we can save the young from acquiring the evil habit—and, by God's help, we can—society will soon be free from the dreadful curse. Parents, we beseech you, set not the evil example before your children of using strong drink. Do not expose it on your sideboards. Do not harbour it in your houses. Familiarity with its presence may lead to its use, to its awful abuse, to its terrible mastery over body and soul. At this festive season especially, we implore our fair readers that they offer not to their guests or to their New Year's callers, the seductive and destructive wine cup. Do not lend the witchery of your smiles to the deadly wiles of this siren. You are the true regents of society, the arbiters of custom. You may brand the use of strong drink as an infamy and disgrace, or you may crown it with your favour, and become the temptresses, it may be to perdition, of immortal souls.

If the moral and God-fearing portion of the community would bear their testimony, by example and pre-