

## TEMPERANCE COMULM.

### OUR WORK AND ITS NEEDS.

[From the Temperance Chronicle, C.E.T.S.]—Continued.

Bishop Westcott again, in almost his first utterance in his diocese, said 'some branch of the C.E.T.S. was established in about half of the parishes of the diocese. He would be sorry if they could not soon say that it was established in every parish of the diocese.' While the other Bishops are, with but few exceptions, adopting the practice of appointing a Temperance Sunday for their diocese, when, if nothing else should follow, at all events the subject will be brought before the whole congregation of the parish.

Looking then to those who, though not of us, are working side by side with us for the same great end, it is encouraging again to find: 1. that the Roman Catholic Church of Ireland, following in this the example of our branch of the Church in that country, has thrown the whole weight of its Episcopate into a movement which is to recognise Temperance as well as total abstinence, and to accept the aid of all its members who offer themselves for service in the new crusade; 2. that the Wesleyan body, some time since committed to the same principle, is making the Band of Hope an integral part of its Sunday school system; and 3. that the other bodies of Nonconformists have arrived at an agreement for common action in appointing a Temperance Sunday throughout their branches.

Things, we may fairly say, are shaping themselves in the right direction. And if we may venture, as our New Year's greeting, to add a few words of brotherly advice and exhortation, they will be—

1. That dioceses and rural deaneries should make renewed efforts to plant a branch of the C.E.T.S. in every parish.

2. That when planted, the spiritual part of the work should receive the first and most careful attention—the rescue of the fallen in the forefront of all, and the association of Abstainers with that object, but this, as the first step only, to bring them within the influence of the appointed means of grace.

3. That whether adult branches are founded or not, the Juvenile branch for work among the young, for taking away the stumbling block of strong drink from their path, should in every case be formed.

4. That in forming branches the effort should be to enlist the aid of all whose hearts stir them up to come to the help of the Lord against the mighty, each bringing to the work the special gifts with which God the Holy Ghost, dividing to every man severally as He will, has entrusted him; they that have riches bringing their wealth, they that have leisure their time—in writing, in teaching, in learning that they may be able to teach; they that have influence in revising social customs, in pressing for legislative reforms; they that have children, in preparing them both by conviction and personal example to take their part in the next

generation in the crusade which their fathers have set on foot.

5. And then, above all, that it should be borne in mind 'the battle is not ours, it is the Lord's.' Let every parish that has its branch, have its branch of the Prayer Union; let every leader or officer of a branch give the work a place in his or her daily prayers. For

The course of prayer who knows?

It springs in silence where it will, Springs out of sight and flows

At first a lonely rill:

But streams shall meet it by and by From thousands of sympathetic hearts,

Together swelling high

Their chant of many parts.

Unheard by all but angel ears,

The good Cornelius knelt alone,

Nor dreamed his prayers and tears, Would help a world undone.

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