



## Catechism for Little Water-Drinkers.

### RESPONSIVE EXERCISE NO. III. — WATER FOR MAN'S THIRST.

(Julia Colman, in National Temperance Society, New York.)

1. Ho, every one that thirsteth,  
Come ye to the waters.
2. Samson was sore athirst and he called on the Lord;  
And God clave a hollow place that was in the jaw (bone);
3. And there came water out of it;  
And when he had drunk he revived.
4. If thine enemy hunger, feed him;  
If he thirst, give him water to drink.
5. Give us water, that we may drink,  
Behold I shall stand before thee at the rock Horeb.
6. And thou shalt smite the rock and water shall come out of it,  
That the people may drink.
7. Thou gavest them bread from heaven for their hunger,  
And didst bring forth water out of the rock for their thirst.
8. When the poor and needy seek water,  
I the Lord will hear them:
9. I will open rivers in high places,  
And fountains in the midst of the valleys;
10. In the wilderness shall waters break out,  
And streams in the desert.

## Scientific Temperance Teaching.

### LESSON XXIII. — MORAL EFFECTS OF ALCOHOL.

(By Mrs. Howard Ingham, Secretary Non-Partisan W. C. T. U., Cleveland, Ohio.)

1. What did God mean people to be?  
Gentle and kind, and pure and holy.
2. Is it always easy to be so?  
No, there are many things in this world that tempt people to do wrong and to become harsh and evil.
3. What did God give us to protect us from these evil things?  
He gave us a will, by which we can determine not to yield to evil things but to do what is right.
4. Is it possible, then, for all people to do right?  
Certainly it is possible, and for that reason is a duty.
5. What have you learned of the effects of alcohol upon the body?  
That it ruins the digestion, poisons the blood, preserves the waste matter, and so makes the body full of death; that it injures the brain and nerves, and produces disease and insanity.
6. Does all this trouble affect the power of man to do right?  
Yes, indeed; it makes him morally weak and bad.
7. What do you mean by this?  
That it makes him cruel, instead of gentle; vile instead of pure, and leads him many times to dreadful crimes.
8. How does it do this?  
In three ways. Its effect upon the mind through the brain prevents his judging rightly what is good and what is bad. It dulls his affections, so he ceases to care for what he once loved. And it weakens his will so that he cannot choose or do even that which he knows he ought to do.
9. But often we hear drinking people say they intend to do what is right?  
Yes, but their intentions are of little use, because their will is so weakened that they cannot fulfil their intention.
10. Have you ever heard of such a case as that?  
Yes, many. A gentleman, once very delightful, became a slave to drink. A friend wrote to him, imploring him to cease drinking. He answered, 'You are very kind, but to stop is impossible. If a bottle of brandy stood on one side and a great fire roared on the other, and I knew I should be pushed in if I drank another glass, I should take it. I could not help it.'

11. What did the lovely writer, Charles Lamb, say about it?

He described himself as going down a steep height, and seeing his own destruction, and having no power to stop it.

12. You said it dulled the person's affections. Is this true?

Yes, indeed. It makes a person wholly selfish, caring only for the indulgence of his own evil desires.

13. What effect does this have on the drinker's home?

It makes his home a most dreadful place. He will forsake or abuse his wife and little children. Many a drunkard has sold the very shoes from his children's feet, and the furniture from his poor hut to buy drink for himself.

14. What, then, would you say, is the moral effect of drink?

It tends to destroy the power to judge what is right. To destroy the conscience which reminds us when we are doing wrong. To destroy affection for others, even the dearest. To destroy the will, which makes us able to do what is right and refuse the wrong. And to destroy all manliness and goodness.

15. Do all drinkers come to this dreadful condition?

Oh, no. Some people's wills are stronger than others, and are not so completely overcome by drink. But drink always tends to produce these effects, and everybody who begins to drink, is in terrible danger of coming to this condition.

16. What, then, should we all do?

We should avoid even the smallest beginning of the drink habit.

## Hints to Teachers.

Nearly every community, alas! furnishes abundant illustration of this lesson, and the children will be able to bring their own observation to its elucidation. But the strong point is in the closing questions; to show the children that while some men may drink and yet escape the extreme horror we have portrayed, a frightfully large proportion of drinkers do reach it, and the danger of the worst threatens everyone who yields to alcoholic indulgence. Let the children see that only in total abstinence is their safety.

## A Little Thing

### AND HOW IT CAME NEAR UNDOING A CHILD'S WHOLE EDUCATION.

I could not imagine how Randolph had acquired that fancy. In fact, however, it was more than fancy: It was a settled determination to have wine on his table when he should be a man.

We were strongly temperance people on both sides of the house, and had always been so. Randolph's father did not smoke, even, and we had no smoking in the house. We had never once had wine upon our table, and Randolph had never visited at any place where it was used. How did the little fellow come by his strange determination, after having been so carefully trained in temperance principles?

Over and over again my husband and I discussed the matter, but we could not find the reason. Our boy had a strong will, sweet-tempered as he was; and we felt sure that when he should at some distant day have charge of his own home, he would carry out the plan that was impossible in his father's house.

We could control him now, but what could we do against the day when our word would no longer be law?

The only thing to be done, evidently, was to eradicate that fancy; and before that could be accomplished, we must know how it came. You may think it was strange that the whole family should be so anxious over what you would call only a child's fancy. But my husband and I had both been teachers, and we knew only too well how the present 'fancy' of a thoughtful, strong-willed child would develop into the convictions of maturer years. So we set to work to find the cause before attempting the cure. One of Randolph's aunts was a temperance worker, and was at that time visiting with us. The three went to work to find out the primal cause, and three weeks after our first discussion the discovery was made.

Randolph was unusually fond of pictures, and in our dining-room hung an exquisite painting of luscious fruits; and among the delicate amber bowls gleamed here and there the ruby tints of tiny, fragile wineglasses of

a rare and delicate pattern. It was a large and beautiful oil painting, and the coloring was so radiantly rich and soft, and the fruit on that crimson-draped table so temptingly luscious, that we had always admired the picture. It was one of my bridal gifts from an old school friend, and had hung over the sideboard from the days of our boy's babyhood. Randolph's little high chair faced in that direction; and day after day, side by side with our carefully given temperance lessons, had this anti-temperance sermon been admirably studied.

I had two or three very pretty little wineglasses which were kept exclusively for a specially fine kind of jelly, when Randolph had once or twice had a rather long siege of illness, I put one of the little jelly-glasses on his tray, to make the meal more delicately tempting. I had not realized how I was strengthening in my boy's mind a conviction which I would have done anything to counteract.

I sent our painting to an artist friend, who emptied the glasses of their tempting contents and filled them with simple lemonade. I do not think the richness has been lost in that process, either; and we do not put our invalid's jelly in wineglasses. We bought some charmingly dainty molds for such a purpose, and find them quite as tempting.

We have had hard work to change the boy's fancies, and I think we have at last succeeded. But one thing is certain: We will never again despise the 'day of small things.' To think that such a little thing as that picture could almost have counteracted a child's education! How closely we mothers need to watch our little charges! — Jean Halifax, in 'The Voice.'

## Why This Waste?

At Marquette the other day, a Chicago travelling man is reported to have walked into a hotel and registered, and then he dumped \$115.40 in silver dimes upon the desk. A crowd quickly gathered. He gave them a chance to guess how many there were, and then offered an explanation. He stated that twenty-nine months ago he stopped smoking, after having puffed the fragrant weed for twenty years. He used to spend from eighty cents to one dollar daily. Now he puts eight dimes in the bag every day, and says he has accumulated over seven hundred dollars in coin. They are in a Chicago safety deposit vault. He says he can get fifty dollars premium on the seven hundred dollars worth of dimes, and that he proposes to take them to the Omaha exposition. This is not only a happy illustration of the advantage of small savings, but it is a striking exemplification of the truth that princely sums of money are wasted in the use of narcotics. Here is one freed devotee who saves seven hundred dollars in less than three years from his tobacco money.—Michigan Advocate.

## Gospel and Tobacco.

'A pastor states that while his whole society expended in a year only eight hundred and forty-one dollars for the support of the Gospel at home and abroad, sixty-seven of his church-members expended eight hundred and forty-five dollars for tobacco. A pretty close race between the Gospel and tobacco. Scores of men spend fifty times as much for tobacco as they do for missions; and yet they profess to be servants of the Lord Jesus Christ, and to love him more than all else. One hundred dollars for tobacco and two dollars for missions! Or even the same for each! What a record for the day of judgment! Has Christianity no voice against such hideous hypocrisy.'—Holiness Conservator.

## The Open Hand.

It is an old story, but so pointed that it does not suffer in re-telling: An inveterate drunkard once asked a Quaker whether he knew of a method whereby he could cure his dominant vice. 'Friend,' answered Broadbrim, 'it is as easy as keeping thy hand open.'

'How can that be?' said the drunkard; 'every man can keep his hand open, but as to abstaining from liquor, that's quite a different thing.'

'I will tell thee, friend,' quoth the Quaker, 'when thou hast gotten a glass of gin in thy hand, and before thou dost raise the tempting liquor to thy lips, open thy hand—and keep it open. Thou breakest the glass, but thou breakest not the law of sobriety.'