

The earnest recommendation of the subject of Teetotalism to Seamen, Ship-owners, Marine Insurance Companies, and Commanders of Ships, both for the better security of the lives of passengers, and vast amounts of property, and for the preservation of seamen in every clime from brutal degradation :

Such were the recommendations of the World's Convention. It is evident that work is here marked out sufficient to engage the heads, and hearts, and hands of all who truly desire the extension of the Teetotal system. As to the precise mode by which all this is to be accomplished, that must depend materially upon circumstances. The course of time and of events must be carefully watched, and no opportunity must be allowed to slip away unimproved. The objects contemplated are numerous, and they are important, but they are, also, *practicable*. "Where there is a will there is a way;" and if every committee, if every member, official and private, old and young, rich and poor, male and female, apply themselves promptly, industriously, and resolutely to the work, it will be accomplished, and glorious will be the result.

SABBATH SCHOOLS AND TEETOTALISM.

Among the important resolutions passed at the recent Temperance Convention, no one is likely to prove of greater practical utility, in connection with the spread of Teetotalism, than the following:—"That the hope of the Temperance reformation is in the *rising generation*; and that this Convention do earnestly recommend the formation in every county of JUVENILE TEMPERANCE ASSOCIATIONS in SUNDAY SCHOOLS and DAY SCHOOLS, and the wide circulation of juvenile papers and tracts to interest the youthful mind, and secure the millions which are coming after us from the arts of the destroyer." The importance of this subject was more fully stated at a meeting convened for the express purpose by the Committee of the National Temperance Society, in Bishopgate Street Chapel (the Rev. H. Townley's), on Tuesday evening, Sept 1.

The chair was occupied by G. W. Atwood, Esq., who stated that in the country from which he came (America) he did not know one Sunday-school teacher who was not a Teetotaler, and who did not take a deep interest in promoting the principle. It was of vast importance that all who were engaged in the work of teaching youth should add to the other good principles they were anxious to inculcate, that of *perfect sobriety*.

Mr. J. W. Green furnished some statistics, from which it appeared that in Sunday schools alone there were upwards of 200,000 teachers, and about two millions of scholars. Experience proved that notwithstanding the moral and religious culture bestowed upon the children, a large proportion of them were corrupted and destroyed by the insidious influence of strong drinks; and this was attributable, chiefly, to the fact that the children were not only not instructed in the importance of strict sobriety, but on many occasions were brought into contact with strong drink, and with the established drinking usages of the community. The results, in a sad proportion of cases, proved most fatal to their character and prospects for time and for eternity. Where a contrary course was adopted, the most delightful results followed.

Rev. Dr. Beecher, from Cincinnati, U. S., compared the instructor of youth to a person standing at the rise of some mighty river, having in his hand two phials, the contents of which were capable of impregnating the whole of the waters. One, if imparted to the stream, would cause it to roll along, the instrument of disease, and pain, and death, and the man who thus impregnated it would be justly execrated during life, and would sink into the grave amidst the maledictions of thousands. But if he uncorked the other phial, filled with the elements of life, vigour, fruitfulness, and beauty, what happiness would he not be the means of

communicating, and with what gratitude and delight would not thousands bless his memory? Sunday school and other teachers stood at the head of such a river; each teacher had the waters of life or of death; if he poured in the death water, the river would roll along with disease and death—but with life and health if he poured in the life-giving liquid. The instructions which teachers communicated to their pupils would prove to them either life or death; according to their instructions might the children engage in everlasting wailings, or in endless praises. Dr. Beecher then adverted to the use of intoxicating drinks as the great foe of both physical and religious existence and enjoyment, and intimated that unless teachers were very careful to place children on their guard against the insidious influence of those drinks, they would fall a prey to the temptations to which they were exposed, notwithstanding all the moral and religious instructions communicated to them. He expressed his belief that the vendors of strong drinks were prime agents to Satan, and were but too successful in enticing the young to partake of their wares. Thus a fatal appetite was formed, which was but too generally indulged, and which led to disease, and crime, and death. The art of applying *cold water, inside and outside*, for the preservation of health and the removal of disease, had recently been practised most extensively, and with great success; but the liquor merchants reversed this practice, and applied extensively those *fiery, burning, destroying liquids*, which induced the most fearful disease, and hurried thousands annually to the grave. In conclusion, he cautioned the children present against the use of any portion of strong drink; the drink might be sweet, and pleasant, and enticing at the first, but let them think of the *end*—"at the last it biteth like a serpent, and stingeth like an adder."

Rev. T. Brainerd, of Philadelphia, U. S., after some very impressive remarks on the great responsibility of teachers of youth, furnished a pleasing account of the Sunday schools connected with the congregation of which he was pastor. He stated that his elders and deacons were teachers as well as total abstinents; and that as to the children, there was scarcely one who would not blush if accused of going into a grog shop, or of taking a drop of strong drink. He concluded by cautioning all present against negligence in the use of those means by which they might benefit those around them; assuring such that they would be held responsible for the mischief which ensued as the result of their negligence.

Rev. Dr. Patton, of New York, stated that he had about 1000 children and teachers in connection with his church, and every one of them was a Teetotaler. He had also about 800 church members, every one of whom was a Teetotaler. They found no difficulty in getting the children to understand and practise Teetotalism, nor would the teachers of this country have any difficulty in the matter, *provided they were themselves Teetotalers*. Parents and teachers were regarded as the highest authorities; and it would be very difficult to persuade a child that it was improper for him to take a portion of strong drink, if he knew that his parents or teachers took any. But if they were trained on the cold water principle, by precept and example, they would be likely to resist every temptation to the use of strong drink, and might become successful advocates among those much older than themselves. Let every teacher do his duty, carefully improving the opportunities God gave him, and he might be the means of introducing happiness into thousands of families.

Dr. Beecher said that as he was not likely to address another audience in London, he wished to leave his testimony in favour of the Teetotal system. When he was about to undertake the journey to England, his friends thought him too adventurous, reminding him of his age, and so on. On the voyage he was generally spoken of with concern, as "the old gentleman," and in this country he had been treated with the rocking-chair, and other indulgences usu-