

to herd with demons hereafter. It is difficult if not impossible to exaggerate the mischief they have done. Numbers, every week, enter the drunkard's grave and the drunkard's hell! Thousands of thousands of families are a pandemonium instead of a paradise, in consequence of the use of these poisons. Society is polluted; the church is robbed; benevolent institutions are beggared; the path of life is unfrequented; and the broad road to death is crowded—because these liquors are manufactured, sold, given away, and drunk. And yet there are hosts of Christians who sleep soundly, notwithstanding all this devastation of body, mind, and morals! Talk of the famine in Ireland, or the cruelties of Pagan sacrifices, or Cannibalism! The horrors of intoxicating drinks outstrip them all.

What shall we say of professing Christians manufacturing these poisons? Our Lord's command is that a right eye, a right hand, or a right foot, should have no mercy, but be at once destroyed if they lead us astray. "Good creatures," are to be abandoned if they tend to iniquity. But the producer of strong drinks, far from obeying the Redeemer's command to lessen incentives to sin, actually multiplies them, and thus becomes the destroyer of his own species! Oh, who would stand in the place of these men, when the Judge of all shall "make inquisition for blood?" How true are the words of James, if applied to these persons—they "heap treasure together for the last day!"

Self-denial is the first step towards being a Christian, or a pilgrim to glory. He who does not deny himself has never entered the true church through its only legitimate door. If he be in the fold, he has "climbed up some other way," and will most certainly be expelled. If the eye, the hand, and the foot, are all to be sacrificed, rather than remain incentives to iniquity, then is total abstinence an important branch of Christian self-denial, and one of the most wholesome doctrines of the gospel of Jesus Christ.

SOME REASONS WHY LITTLE BOYS AND GIRLS SHOULD BECOME ABSTAINERS.

Dear Children,—You will do well to consider the following reasons why you should never learn to drink.

First, You do not need intoxicating liquors. You do not need them in order to get health. Those who never taste them have finer countenances, and clearer eyes, and ruddier cheeks, than those who take them every day. Daniel and his fellows were fairer and fatter on pulse and water than all the children that did eat the portion of the king's meat, and did drink wine. You do not need them in order to get strength. All the nutriment contained in a gallon of ale is not worth more than is contained in a penny worth of bread. It is much better, then, to get that nutriment by eating the bread than by drinking the ale, when the ale contains, along with the nutriment, a great deal that is really poisonous. They who live on simple food, and whose only drink is milk from the cow, or water from the fountain, are stronger than they would be if they used strong drink, and stronger than those who do use it. Sampson, the strongest man of whom we read, drank nothing stronger than water from his infancy. You do not need them in order to get happiness. They cannot give happiness. They can, indeed, give vain laughter, and foolish frolic, but these are not happiness; on the contrary, they end in misery. Indeed intoxicating drinks produce a far greater amount of wretchedness than any, perhaps all other causes put together.

Second, You would be injured by using intoxicating drinks. You would be injured in your persons, as we have already seen; in your health and strength, and also in your mind. You would be injured, too, in your purse, for it is a very expensive thing to drink intoxicating liquors. How many millions have thus injured themselves, and how many thousands are thus injuring themselves at this hour! My

young friends, you ought to take warning. If you learn to drink, you may injure yourself in a hundred ways.

Third, You should become abstainers, in order that you may help to reform drunkards. I have heard of children taking drunk-n fathers and mothers, and drunken brothers and sisters to temperance meetings, and persuading them to take the pledge; and thus they have reclaimed them. How very few children are there but what have got some drunken friends. If you, then, have got any, you can go to them and entreat them to go with you to the temperance meeting and sign the pledge. If you have got no intemperate friends, you can go and seek out the poor dying drunkard, and plead with him to pledge and reform. This is noble work for little children. Angels might wish to be engaged in it; and only think of the awful fact, that there are six hundred thousand drunkards in our land, and that sixty thousand of these die every year, and your hearts will be melt'd within you, and you will be ready to come forward and assist in helping to reclaim the men. And if you can succeed in reclaiming only one drunkard, great will be your reward. What then will it be if you reclaim many! And if you try, you may.

Fourth, You should become abstainers, that you may assist in putting an end to drunkenness. It is a foul stain on the church and the world. It is a whirlpool whose black roiling waters suck in tens of thousands of the young every year, and draw them gradually down to death and everlasting destruction. In this gulph, the health, and comfort, and hopes, and fortunes, and lives of millions have been swallowed down; and unless men give up drinking, millions more will perish in the same way. The waters of this gulph are supplied by moderate drinking. If you taste at all, it matters not how little or how seldom, you are assisting in supplying these waters. When you abstain you do what you can to dry them up. Come, then, and assist us in this humane work.

Think well of these things, my young friends, and then, for your own sakes, and for the sake of the drunkard and the world, resolve that you will never taste strong drink.—*J. Ballantyne.*

THE INFLUENCE AND AGENCY OF WOMAN IN BEHALF OF TEETOTALISM.

The influence of woman, like the circumambient air, surrounds and pervades every member of human society, and, like the atmosphere, also gives life, health and happiness to all who breathe it, just in proportion to the resultant of its purity and power. It may sink and debase the minds and the morals of a nation, as it did at the Court of the dissolute Charles of England, or may elevate and refine them, as it does at the Court of Queen Victoria the First. It may extend the planting hand and the fostering smile to the drunkard-making manners and customs of society, as it has done for many years ago, or it may withhold them, and benignly banish from social life the inebriating cup, as it is now beginning to do, and ultimately will do, both in this and in various other lands. It is the mercury in the thermometer of civilization, and, as it rises and falls in the tube, tells the degree of vitalic, refining and caloric purity, that pervades the various masses of human mind and matter. It is the yeast both of social and national progress, and is constantly prompting both the various individual and the corporate lumps of human dough to rise in some and different degrees towards that state of perfection, for which they were all intended, and has in fact elevated, expanded and matured some of them into the most beautiful, palatable and salubrious biscuit and bread, that has ever yet been broken by the hand of man. It gives tone to the voice, and complexion to the cheek of every distinctive community,—in some instances melodious and hale, in others discordant and sickly. As no nation was ever better than its laws,—so no