

to intemperance. Every child would go out into life knowing that there was danger, and protected against it. They would also strengthen each other in their resolution to abstain, and the strong thus infusing some of their strength into the weak, would ensure a consistency on the part of the scholars which would be almost irresistible, while the public opinion in the school would more than counteract the opposition met with without.

It would also preserve them from forming bad companionships; young people who like the glass will not want to associate with staunch abstainers, and thus those who abstain will escape a fearful peril.

It would also do much to develop the moral courage of the scholars. It is a most humiliating fact that a vast number of people are very defective in this respect, especially so in matters pertaining to morality and religion. They are governed by feeling, policy, convenience, ease, or worldly interest, rather than by principle. They are creatures of circumstances, and can never say "Yes" or "No" on the real merits of a question. Their views depend on their company; they always "*Think so too*;" they neither row nor steer, but drift, and are at the mercy of every wind that blows. Now total abstinence, intelligently and heartily adopted by the children in our schools, will do much to remedy this state of things. It will teach them to judge, discriminate, decide, and act upon their decision. It will teach them to say "Yes" and "No" intelligently and consistently, and the ability to do this will be a greater boon to a child than the gift of £1000. It may seem a little thing for a boy or girl to say "No" when asked to take a glass of wine, but it is not so. That word, thus bravely spoken, will have a mighty influence upon the future character and history of the child. The having said "No" in the face of example and custom, and against strong pressure from some of those whom they esteem and love,