

TEMPERANCE COLUMN

WHAT OUR C.E. TEMPERANCE BRANCHES MAY DO.

(From the Church of England Temperance Chronicle.)—Continued.

For the many who can only do small things, there are innumerable smaller branches of indirect "preventible" temperance work and, after all, it is the little efforts that tell. Everything we can do to develop the comforts of home life; every time we can teach a rational amusement, or arouse a love for any skill or science; every time we can teach a girl how to cook a good and wholesome meal, every time we can teach a wife that her highest duties are in her own home; every time we can spread a love of cleanliness, or teach the necessity of ventilation, or a few of the primary laws of health; every time we awaken intellectual interest, we are doing much to raise up a power that will cause this love of drink to be less common.

Why, too, should not each one of our Branches have its C. E. T. Benefit Societies for men and for women? Even the love of money may be made useful at times. It is very good to be able to induce a man or a woman to join a sick club, and we may be able to do this though they decline to become total abstainers. But let them see that if they do abstain they will receive larger benefits; and then probably they will resolve to do so. Yet if they refuse, still the useful lesson will have been impressed upon them, that people who abstain do not fall ill so frequently as those who take their daily glass. Larger benefits when ill, and at least 1s. or 2s. a week saved besides. Surely this were a topic for eloquent oration!

If we would realise the many phases and the vast importance of this preventible temperance work, and if we could awaken in all our members a wider and more earnest zeal—if each one was asking "What can I do?" we should have more life and vigour in our Branch Societies.

Not long since a man told me he had been a member of the Temperance Society for a year, he paid his subscription and "had never got anything yet." He forgot his quarterly free tea, and perhaps had not quite grasped the object of belonging to the Society. Possibly he is not alone.

FASTING.

- 1. Spiritually: by real sorrow for sin and struggle against it.
2. Mentally: by abandoning light reading, and taking God's word, and books that may help to devotion.
3. Socially: by entirely withdrawing from ordinary amusements and gaieties.

4. Bodily: by real self-denial in meat and drink. Results to be hoped for: a truer sense of your own position as a sinner; a warmer love for the Blessed Jesus who died to save us; a life in some respect nearer to God, and more alive with holy affections.

A SHEPHERD'S BOY PRAYER.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman happening to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes, saying, "A, B, C."

"What are you doing, my little man?"

The lad looked up. "Please, sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me and help me take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I want."

"Bless your heart, my little man, he will, he will, he will. When the heart speaks right, the lips can't say wrong."—The Sunday Hour.

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