

forth when alcohol removes the flimsy covering that worldly appearance throws over their usual guarded behaviour.

An angel in man's form might drink the wine, be shielded from its physical evils by the Lord's Holy Breath within him, and from the abundance of his heart bring forth only that which is good; but in how few is the old nature so entirely destroyed that the interiors of their mind will bear display before the young and unsullied.

Let our children then be trained, not only not to drink, but to avoid all company where drink is used. And, if necessarily thrown into such company, let them guard themselves by inward prayer and outward watchfulness against the poison that enters more insidiously even than the alcoholic fumes.

It must not be forgotten that, just as evil attracts and strengthens evil, so does each good thing, taught and practiced from good motives, bring other good things in its train. A wise mother, on her death-bed, gave as her last advice "Learn, my son, early to say No!" It may seem to us a trifling thing to refuse some wine sauce or brandied pudding; yet even that sacrifice may be to the child a greater treasure laid on the Christian altar than many a costly gift praised by the world. Many so-called "advanced Christians" do not struggle against themselves so successfully as does the child who refuses the tempting sweets. If even the Jewish Gideon knew the difference between the courageous and the doubtful soldier merely by the lapping of the water, the Lord may shew us hereafter the difference between the course of an angel and of a fiend *first diverging* when the tender conscience of the child decides whether to drink or refuse the proffered cup. Woe unto him, whether parent or friend, who either wilfully, or even as a joke or in indifference, becomes the occasion of falling to one of these little ones! On the other hand, blessed is that child whose awakened conscience first refuses the tempting delicacy in which he smells the alcoholic fumes; and who goes on, step by step, to refuse every prompting of impure desire within, or evil solicitation from without; and who thus learns to stand firm through life to the inward voice, "How shall I do this great wickedness, and sin against God?"

The quality of all Christian goodness and truth is twice blest. It blesses him that gives and him that takes. The child, bent on obeying what to him is a clear call of duty, even in a little matter, finds his own heavenly house thus built up within him, and is also unconsciously building up the heavenly house around. How many there are, even in our churches, far more among the parents of our scholars, who never see a temperance paper, or hear a temperance sermon, or have their minds specially directed to the duty of abstinence. A favorite child perhaps refuses the glass or sauce; it may be, will not fetch the liquor, or pass the bottle. He is questioned: and the child preaches temperance truth with a plainness which perhaps the very clergyman was too timid to use, and with a persuasiveness which only love can give. Many have been the conversions to temperance truth and practice among the adults, thus brought about through the teaching at the schools.

It is now acknowledged on all hands that the plain laws of health, and the use of the principal organs of our bodies, should be taught in schools. Shall we give lessons about air and food and dress; and not teach the effects of alcohol and tobacco, the most prevalent and attractive of all the unhealthy habits that the young are in danger of forming? Shall we inculcate temperance, caution, and self-restraint in the use of what are really the "good creatures of God," a duty which even heathen philosophers and schoolmasters agreed in urging; and shall we not teach that alcohol and tobacco are *bad* creatures for the human body, to be shunned as we teach children to shun all other poisons? and with immeasurably greater reason, since to one who kills himself by strychnine or arsenic, there are myriads who hug to their hearts the suicidal lust of drink. *Moderation in things good, abstinence from things evil*, ought to be taught in every school, in every family, in every college, and in every nursery. If we had Christian insight, we should dread to send our children to be taught