

icating cup, still less to advocating this course as part of the church work. But well-disposed persons, even if they drink themselves, from habit or as medicine, are generally content, often rejoice, that their children should grow up abstainers. After the plain, strong language in which the great bulk of the M.D.'s of Montreal, from the Dean of Faculty downwards, have condemned the ordinary use of intoxicants, he must be a bold man who asserts that drinking is necessary for his children's health or vigour. And he who counts up the lively, pleasant boys he has known, who are now drunken men, or who have died in the delirium of anticipated hell, must be foolhardy indeed if he does not rejoice when his children voluntarily arm themselves with the shield of abstinence against such an insidious foe.

The course of the Temperance Reformer is still plainer and more urgent. While he thankfully grants that the lowest drunkard may be reformed, and the most confirmed moderate drinker arrested, even at the edge of the precipice; he has seen too many cases of the most earnest converts, after many years of abstinence, returning to their old courses, not to dread the *first formation* of those habits of liquor-loving, which end in the drunkard's death. Especially is this true of all *Christian* abstainers.

Worldly persons may joke carelessly about a young man "sowing his wild oats"; and may say that a reformed rake makes a good husband. But every Christian who has sown such oats, even if now he be happily delivered, shudders at the harvest of evil thoughts and impure desires that has ripened a hundred fold in the deep places of his interior consciousness; and would give all he possessed if his memory only brought up scenes of pure enjoyment and the sanctities of home. A generation ago, gentlemen's sons were deliberately taught and even forced to drink, that their heads and stomachs might be seasoned to bear a daily bottle in maturer life without intoxication. Consistency would have taught the same parents to train their children to use arsenic and strychnine, and read immoral books.

Now, happily, even wilfully blind people cannot entirely resist the influence of the light that has been pouring on our age. What Christian father would wilfully take his wondering son to spend a single hour among the drinkers in a saloon? I have heard so-called gentlemen of rank, in their after-dinner talk at their own tables, utter obscenities—at the thought of which I shudder, and which yet were not reproved by the clergymen present. Debaters may split hairs as to the precise influence on the body of a single glass of wine; and it may be difficult to shew extremely moderate persons the danger of its continuance; but the old saying "*in vino veritas*" ("men speak truth when they drink") applies to the single glass as much as to the debauch. Under its influence the cloak of self-restraint is withdrawn; and man, even woman, gives utterance to words, forgotten perhaps afterwards by themselves, but indelibly fixed in the memory of the wondering youth who now perhaps first learns to distrust the friend or parent he has previously respected. Happy for him if he is not enticed to follow the example! Even the licentious Roman poet begged that all evil sights and words should be kept from the walls which sheltered a (heathen) boy. How much more should not Christians shield the image of God, shrined in the sweet forms of their loved children, from hearing and seeing what *must* cloud, and might ultimately efface it!

We hold therefore that children should be carefully trained to eschew intoxicants, not merely to prevent a certain percentage of them from becoming drunkards; not merely to prevent a much larger percentage from injuring their bodily health by their use; not merely that they may carry important truth and practice home, and into we know not what society where otherwise it would find no entrance; but also that these greatest of all God's earthly blessings, the offspring of the purest affections and the centre of the brightest hopes, may be shielded from the corruptions of drinking company; from the filthy looks and words and sounds that, out of the abundance of their hearts, evil men bring