

them to take the pledge is to ensnare them.' This is the great objection to our juvenile societies; and a great deal has been made of it. But it is great only in appearance. The danger is imaginary, not real. We do not regard what is called the pledge as a religious vow, or bond. We regard it simply as a resolution or promise; and all that we understand of solemnity or obligation in it is, that it be honestly made, and honestly kept. This is the plain meaning of the words as they stand in the laws of our society; and this is the explanation of them which we uniformly give.

But it is said, farther, 'You ask the children to put down their names; and does not that look very solemn-like? What do you mean by it?' We mean this, and nothing more; that as members of the society, they subscribe its laws; that this subscription is to us a proof of their membership; and a token, on their part, that so long as their names remain, they will honestly not up to these laws, and abstain from all that is forbidden in them.

Again, it has been objected 'that eight years is too early a period for admission into the society—children of that age not being capable of understanding the subject.' This is a matter of opinion; and ours is, that it is not too early; and all our experience goes to strengthen the opinion. They do not, it is true, understand the subject fully; but they know, as many striking facts prove, as well as those who are double their age, what it is not to take what they are forbidden to take. And this, so far as practice is concerned, is the main thing. And it is our constant endeavor to make them better and better acquainted with the whole subject, so that enlightened principle and practice may combine to fortify them against temptation. And it should never be forgotten, as many interesting facts show, that the sooner they begin, the stronger and the safer they become.

But it has been said 'that we put abstinence in the room of religion.' This is a pure calumny, utter it who may. Let those who reckon it a truth, come to our meetings, and they will see how grievously they have been mistaken. They will find that in all our instructions, religion holds its own proper place, 'as the one thing needful,' and that we endeavor to do all in the name and for the glory of its great Author.

'But the gospel,' say other objectors, 'is the only effectual remedy for fallen man, and, therefore, that we ought to keep to the gospel, and preach the gospel.' So say we. But, then, the gospel is not only a system of doctrines, but a system of means; and abstinence, when times and circumstances require it, we regard as part of these means. Our times and circumstances, we think, require it, and, therefore we inculcate abstinence as a part, and to us a very important part, of gospel means. And thus, instead of disparaging the gospel, we most fully honor it; instead of putting it aside, we most firmly adhere to it, instead of narrowing or mutilating the gospel, we apply it in its proper dimensions, in its noble amplitude, in its entire length and breadth.

But we must close. We have not said a tithe of what might be said; nor have we entered, at all, on anything like a formal argument in favor of total abstinence, though we regard all its main positions as capable of being fully maintained, and have never heard any objection to it that does not admit of a satisfactory refutation. But we ask you to review carefully what has been written, and to weigh it candidly as a whole; and, then, remembering the interests that are at stake—your own, and your children's present, and, it may be, everlasting interests, pray God that he would enable you to decide rightly.

And, now, having reasoned with you as men, will you permit us, in concluding, to advise and beseech you as friends? We have marked, with deep anxiety, the fearful extent of juvenile temptation, and juvenile crime in our country. And how many fair prospects are thus constantly

darkened! How many happy homes are turned into places of weeping! How many parents' hearts are broken! But here, for one at least of these great sources of danger, is an ark of safety. We bless God that in this time of peril it has been discovered. We bless God that it has proved a place of refuge so secure. We rejoice that so many of the youth of our country have already betaken themselves to it, and that so many Christian parents have seen it to be their duty to give them all encouragement in their power; and now, as your honest, earnest friends, we advise and beseech you to go and do likewise. Taking this advice, you may be the instruments of immense good to your children; and you may live to see and enjoy the good, and it may be enjoyed long after you are in your graves. Refusing to take this advice, you may let go the best and only opportunity you may ever have of effectually fortifying your children against the prevailing temptation of their country. And how saddening will it be to you to see this, when it is too late to remedy it! How heart-rending will it be, to have the conviction then forced upon you, that you have failed in an important part of Christian duty, and when looking on the wreck of some loved one, you have daily to read your sin in your punishment! But we are persuaded better things of you, though we thus speak. Consider, then, what we say; and the Lord give you understanding in all things.

THE INHUMANITY OF DISTILLING.

(From the *New England Washingtonian*.)

Sympathy for the distresses of others, is so natural, and so strong in the bosoms of all men, that we might safely trust to this alone to forward our cause, were it not that men become hardened by time to monitions of this inward spirit. It then becomes necessary to bring forward the most distressing and heart-rending cases, to excite into activity the slumbering feelings of our natures. In a truly educated man the recital of the evils consequent on a single case of drunkenness, would arouse such a spirit of opposition to the vice, that it would know neither rest nor peace, until the evil was remedied, but we all have been educated falsely on this, as well as other matters that could be named.

We are so accustomed to see drunkards in our streets, to hear of our jails, almshouses, and hospitals being filled with the victims of this curse; to know men high in office who are given to this vice; to find all the wit and poetry of our literature throwing its halo around the maddening glass, until at last, we consider it as a settled matter, that these things are irremediable, and satisfy ourselves for our inaction.

One secret of the success of the *Washingtonian* movement was, the depth of that misery of drunkenness, as revealed by the confessions of the sufferers, which so much surpassed all our previous ideas of the extent of the evil, that hundreds were aroused, and did good battle for the cause.

There are men also, who, by a perversion of their feelings, can look on the distress of their fellow men unmoved, and yet will be moved with the deepest indignation at the sight of cruelty to a brute beast. We know rumsellers who are dealing out the poison to men whose families are suffering for bread or from the brutality of those who should be their protectors, and yet these same rumsellers can hardly find language strong enough to express their indignation against some brute in human shape who has overdriven a noble horse or maltreated a fine dog. To such men whose sympathies are too refined to be wasted on poor humanity, we would present an account: by an eye witness, of the inhumanity of the business to that most valuable domestic animal, the patient cow. It is an account copied from the *N. Y. Tribune*, of a visit to one of the distillery cow stables, where milk is manufactured for the inhabitants of that great city:—

"The place is between 15th and 16th streets. The stench