

take, and was about to take the precipitous one when I was startled by hearing a little voice shouting, "Father, take the safest path, for I am following you." On looking down I saw that my little boy had discovered my absence and followed me. He was already a considerable distance up the hill, and had found the ascent difficult, and when he saw me hesitating as to which of the paths I should take, he revealed himself by the warning cry. I saw at a glance that he was in peril at the point he had reached, and trembled lest his little feet should slip before I could get to him. I therefore cheered to him by calling to him that I would come and help him directly. I was soon down to him, and grasped his little warm hand with a joy that every father will understand. I saw that in attempting to follow my example he had incurred fearful danger, and I descended, thanking God that I had stopped in time to save my child from injury or death.

Years have passed since that, to me memorable morning; but though the danger has passed the little fellow's cry has never left me. It taught me a lesson the full force of which I had never known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin, without intending or knowing it, and the lesson I learned that morning I am anxious to impress upon those to whom my words may come.

Charles Lamb has said that the man must be a very bad man, or a very ignorant one, who does not make a good resolution on New Year's Day; and believing that the readers of this tract are neither one nor the other, I want to show them the importance of their resolving to be abstainers not only for their own sakes, but especially for the sake of those around them. I want them to listen to the voice of the children who are crying to them in tones that it would be criminal to disregard: "Take the safest path, for we are following you."

The apostle Paul tells us that "no man liveth to himself," and this solemn truth we should ever bear in mind. Those around us are, without an effort on their part or ours, constantly being moulded or shaped by our example. Hence, in spite of ourselves, we are our brother's keeper; we can lift him up into purity and light, or we can drag him down into darkness and despair. This is especially true of the children around us. With these our influence is a moral atmosphere, affecting them far more than we imagine. Children are like the sensitized plates of the photographer, and our every look and action produce their effect. They are also naturally imitators, and our lives are reproduced in theirs. The child of the minister will form his little pulpit, summon his congregation, and deliver his discourse. The child of the smoker will be seen with its mimic pipe going through the same performance as the father, while the child of the drinker will eagerly watch for an opportunity to drain the glass from which his father has been drinking. Their bright sharp eyes watch our every motion, in the family, at the hearth, and round the table; and though we are conscious of exerting no influence upon them, our every act and tone sinks into their plastic nature, and moulds their character for ever. If the influence is for evil, no heavenly discipline can entirely remove it, and if it is for good, no bad associations can entirely effect its destruction.

I want my readers to look at these solemn facts in their bearing on total abstinence. Our children come into the world unable to distinguish between good and evil, especially as to their daily life. We have to teach them what "to eat, drink, and avoid." In some cases there is perplexity, there are physical peculiarities that make "one man's food another man's poison." It is not so, however, in the use of intoxicating drink. Here all is plain.

There are but two paths before us. They must either drink or abstain. The children have no means, apart from us, of knowing which path to take; they both appear equally safe and proper; the more so as they see wise and good men walking in both paths. They must make a choice, and having faith in one wisdom, and our love, they practically turn to us and ask, Which path shall I take? We must answer, and answer in a way that the children cannot misunderstand. With our lips we may recommend the path of abstinence, but our true answer will be our own conduct. Actions speak louder than words. Drinking a single glass of wine in the presence of children will influence them far more than your teaching, however forcible or eloquent it may be. And the wiser and holier you are, the more important it is that the voice of your lives should point in the right direction. Everybody now knows that abstinence is the path of safety, and that drinking is the path of danger. That the one is the broad, winding slippery path by which every drunkard has reached the regions of despair. That multitudes have cursed the day they ever entered it, and

with earnest entreaty have besought their children to avoid it. That the other is plain and safe, leading to health, intelligence, virtue and religion. That multitudes of those that are treading it, thank God they ever entered it, and earnestly urge those they love to tread it also.

These paths are open before us on this blessed New Year's Day. We have the terrible power of choice. We cannot move without affecting others. The children in their innocence and weakness are following us "through with unequal step," and are crying to us, "Take the safest path for we are following you." Parents, Teachers, Citizens, Christians, Ministers of the Gospel, hear their cry. It is possible that, as in my case when climbing the mountain, your head may be so steady, and your foot so firm, that you, like many others, may tread the dangerous path without falling. But what of the children that are following you? Can you guarantee that their heads will be as steady, and their feet as firm as yours? And if not, then it may come to pass that though loving the children tenderly and striving most earnestly in other ways to promote their welfare, your example may be the stumbling-block over which they fall into present and eternal ruin. We are responsible to God for our example, and in the great day we must meet the results of even our unconscious influence. I am personally prepared to meet the results of my total abstinence, but I dare not meet the results of my drinking, however moderately. Dare you? In the decision to which you came to-day take in the whole case. If you drink you may gratify habit, appetite and custom; you may produce a momentary flow of animal spirits and even fancy that you derive a little physical advantage. Having said this, I think I have said all that can possibly be said in favor of drinking; and I think you will see that you have only selfish reasons for continuing to practise it, your own comfort, your own pleasure, your own health. If, on the contrary, you resolve to abstain, you will see that your reasons will be noble, generous and Christian. You avoid the "appearance of evil;" you will pursue a course of self denial; your example will be one that all can safely imitate. When you leave a home, or company, you will have no misgiving as to the influence you have exerted. No man to whom drink is a temptation will be able to make your one glass an excuse for his two glasses. No victim who is endeavoring to escape from his besetment will be thrown back by your example; and whatever may be the future of the young people around you, they will never be able to charge you with having led them astray.

Dr. Lyman Beecher has well said, "It is not enough to erect the flag ahead to mark the spot where the drunkard dies. It must be planted at the entrance proclaiming in waving capitals 'This is the way to death!' If we cannot stop men at the beginning we cannot separate between that and the end. He that lets strong drink alone is safe, and only he."

I beseech the readers to realise the tremendous power which they possess, and to resolve by God's help to tread the path of abstinence, if for no other reason, because the children are following them.—*Scottish Temperance League New Year Tract.*

PROF. FOSTER'S SPEECH.

The following is the *Mail's* report of Prof. Foster's speech on Wednesday, in moving his resolution in favor of total prohibition:—

In support of the motion, he stated the feeling in favor of prohibition was growing in Canada, and this was not surprising. The liquor traffic had caused the loss of millions to this country. It had hardened the condition of labor, and had rendered useless almost as much brain and muscle in this country as was utilized within it. Liquor had gone farther to sow the germs of discontent and trouble in this country than any other cause which could be named. In view of this, it was the duty of Parliament to deal with and mitigate the evils of the traffic. He was sure that a large portion of the community in Canada was in favor of these resolutions. These resolutions had to do only with the use of intoxicants as beverages. It did not deal with them all for other and scientific purposes. It might be asked why he proposed to adopt a different plan in dealing with the traffic in intoxicating liquors than that adopted in regulating any other industry. The answer was that he did so because experience and the open expression of all enlightened and progressive Governments demonstrated that there was something wrong in the liquor traffic calling for the most severe restrictions being placed upon it. This feeling was generally shared in by the people as well. No Government or party could now afford the loss of prestige that