

a conqueror, but with his armour on—armour that has already done service, and brought him off triumphant. He goes forth to the world under a formal engagement not to taste anything that can intoxicate. *And this is his shield.* When asked to take any kind of intoxicating liquor, he has only to say that he is an abstainer; and if farther urged by those who may fancy his abstinence only a whim of the moment, he has only to mention his engagement; and this, with all honorable men, will be enough, and they will urge no more.

But let us suppose that he has fallen in with unprincipled companions, and that he is pressed, and taunted, and frowned upon, and almost ready to give way. He has a source of safety still. The shield with which he had warded off the assaults of his youthful associates at home, serves him still in this season of greatest peril: 'I cannot yield at once. Honor and honesty forbid it. My name is in the roll-book at home; and till that name is by my authority withdrawn, I must abstain, and he who says one word more insults me.' And thus time is gained for reflection; and reflection brings up the instructions, and counsels, and warnings, of the happy juvenile meetings of his own happy native place; and along with these, probably, comes a rush of sweet and strengthening home feelings; and the struggle is ended; the battle is fought and won; and the perilled abstainer, thanking God, takes courage, and clings to his stronghold more firmly than ever.

You see, then, that such a youth has the advantage, not only over a non-abstainer, but also over one whose abstinence depends entirely on his own private resolution. Such an individual has no extraneous helps; and hence, if strong temptations are presented to him, and his resolution fail for the moment, he falls; and, alas, how many of our most promising youth have so fallen! How many proofs are we constantly receiving of the melancholy fact, that even the firmest private resolution to abstain is but a feeble defence against the onset of trained and practised seducers. Let your children, then, before they leave their happy homes, have all the training, and all the practice, and all the extraneous helps that can be afforded to them. They may need them all.

But we go farther, and say, that, as trained and practised abstainers, your children will not only be safer, but that they are likely also to be more successful in the world. Do you wish them to be healthy and happy, strong and steady; to have a sound mind in a sound body, and thus to be in the likeliest way for getting on in the world? Then do all in your power to encourage them to be abstainers; for abstinence tends to secure these, and these tend to secure success. Abstainers are generally healthier and happier—physically and mentally better than others. This has been the general experience—this the united, honest testimony of all that have fairly made the trial. Abstainers are not only healthier, but stronger—able to do more work, with less fatigue at the time, and less when it is over. We could mention many interesting cases in which this has been put to the test, and satisfactorily proved. Abstainers are not only stronger, but steadier—not only able to do more work, but to do it better; and doing more work, they have more wages; doing it better, they are likely to be preferred as workmen, as is really the case in some of our largest establishments. It was said not long ago to a large employer, 'Why, you ought to pay your teetotal workmen more than you pay the others.' 'I do so,' was the reply; 'most of them work piece-work, and the teetotalers do half as much again as the others, and they generally do it better.' But this is not all. Being steadier, they can be more safely depended on, and therefore, are more likely to be advanced to places of trust. Of two young men, equally prepared in other respects for a situation, requiring not only skill, but steadiness, the abstainer has the better chance of being preferred. Such cases have indeed actually occurred, and they

are likely to become more and more frequent. You see, then, that ours is not only the safe, but the winning side; and are you not anxious that on this side your children should be found?

But we advance one step farther, and say, that, as abstainers, your children will also be more useful. Saving what others waste, they will have more amply the means of doing good, and more time for doing it. And not only by their deeds, but by their example also will they be more useful—to their kindred, to their country, to their race more useful; for we must not conceal from you that, while our present and primary object is the safety and welfare of your children, we aim at something beyond this—something even still nobler and more momentous.

Among the many evils that afflict and disgrace our country, there is one that has obtained a sad pre-eminence—drunkenness! This is the giant iniquity—this the colossal crime—this the monster evil! or, as Mr. Guthrie calls it—'The curse of our people, the shame of our country, and the blot of our churches.' This great evil has been of long continuance in our country, and fearfully destructive; ruining, in the most awful sense of the word, thousands upon thousands! The men of the present age, far more than any that preceded them, have been warned of their own and their country's danger, and summoned to unite, and go forth with heart and hand to destroy the great destroyer. But as yet they have disregarded the warning. They have slighted the summons; and therefore we have been constrained to call out, and discipline and equip our youthful hosts, in the hope that they will be what their fathers refuse to be, the saviours of their country. We seek (if with your help we can get all your children to join us) what we shall surely accomplish—we seek, through the total abstinence of the entire rising generation, to put away the drinking customs, and root up the drunkenness of our land; and is not this an end worthy of our united utmost efforts? We are anxious to make the youth of the present age, not only the saviours of their country, but a blessing to generations yet unborn; and what better, or nobler, or more honorable for them could you desire? Will you not, then, be our helpers in this great and good work, and do all you can to encourage your children to become abstainers? As such, they have much to gain, and nothing to lose. Many parents have blessed God, and bless him daily, that their children have become abstainers. We never heard of any that have regretted this.

It would be easy, had we space, to give many more reasons why you should encourage your children to join our juvenile abstinence societies. But we must be content for the present with the three which have been stated. *As abstainers, your children will be safer; likely to be more successful in the world; and more useful.* And how closely, in all these respects, are your interests bound up with theirs! Will not their safety be your happiness? Will not their success be your advantage? And their usefulness your honor?

These, then, are our reasons for the affirmative side of the question which we have been discussing. Let those who take the negative side, try, if for that side, they can bring stronger and better reasons. If they cannot, then, what does reason say? Take our reasons; and with our reasons adopt our principles and practice, and, as parents, do all in your power to encourage your children to become members of our juvenile abstinence societies.

But some of you have heard objections stated against our juvenile abstinence societies; and these, perhaps, may have been deterring you from encouraging your children, as you would have otherwise done. Let us, then, look at these objections, and see if there is any force in them.

It has been said, 'that what is called the pledge is a religious vow, or bond; and that, as children cannot be supposed to understand the solemn nature of such an act, to allow