

TEMPERANCE LESSON. — Proverbs 23 : 29-35.

SUGGESTIONS TO TEACHERS.

There are many ways in which the teacher can present this lesson graphically before his class. He can, as we do in the notes that follow, show his pupils an illustrated prospectus of the Black Valley Railroad that runs from the Land of Temperance to the City of Destruction. Or he can present the subject before them as

1. The Drunkard's Picture Gallery, with descriptions of his whole course of life.
2. The Drunkard's Mirror, in which he sees his soul and body as they are.
3. The Drunkard's Snare, showing how the innocent are ensnared, how many pitfalls there are, and how to avoid them.
4. The Drunkard's Harvest, from the sowing of the seed to the harvest time.

LIGHT FROM OTHER SCRIPTURES.

Drunkenness. — Deut. 21: 20, 21; Prov. 20: 1; 21: 17; 23: 20, 21; 31: 4, 5; Isa. 5: 11, 22; Hos. 4: 11; Hab. 2: 15; Matt. 24: 49, 50; Luke 21: 34; 1 Cor. 5: 11; Gal. 5: 21.

Temperance. — Rom. 13: 13; 1 Cor. 9: 25-27; 1 Tim. 3: 2, 3, 8; Tit. 2: 12; 1 Pet. 4: 7; 5: 8; 2 Pet. 1: 6.

PLAN OF THE LESSON.

This collection of Proverbs. Method of awakening interest.

SUBJECT: A Warning not to Travel on the Black Valley Railroad.

I. Starting from the Crystal River Country.

Description of this beautiful country.  
All who become drunkards start from this place.  
Poem. Illustration.

II. In the Black Valley Country (vs. 29, 30).

Description of the country.  
Interpretation of the proverb.

III. Black Valley Railroad Timetable.

The prospectus.  
The places through which it runs.  
Ticket offices.

IV. The Inducements to Travel on This Road (v. 31).

Interpretation.  
Five chief temptations.  
Illustrations.

V. The End of the Road (vs. 32-35).

VI. What Shall We Do about It?

Five things mentioned.  
Pledge-signing in Belgium.

METHODS OF AWAKENING AN INTEREST.

Belle M. Brain's *Weapons for Temperance Warfare* suggests the following among many other ways of awakening interest in the class study of temperance.

Sharp-shooting. — "Select twelve temperance items, some very short, just a line or two, others longer, but all very bright. To make it effective, it should be just what its name suggests, — 'sharp-shooting.' Call

GOLDEN TEXT.

*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. — PROV. 20: 1.*

LEARN BY HEART.

Vs. 29-31; Prov. 20: 1.

THE REFERENCE LIBRARY.

Among the most effective books for the use of the Sunday-school teacher for his class are: Belle M. Brain's *Weapons for Temperance Warfare* (35 cts., Christian Endeavor Soc., Boston); *The Effective Temperance Committee*, by Amos R. Wells (5 cts., Christian Endeavor Soc.); and the *Economic Aspects of the Liquor Problem*, by John Koven, an investigation made for the Committee of Fifty (\$1.50, Houghton, Mifflin & Co.). Miss Julia Coleman's *Beauties of Temperance* (Eaton & Main); *The Crystal River Turned on the Black Valley Railroad and the Black Valley Country* (\$1.00, Lothrop); *Elijah Tone, Citizen*, a capital temperance story, by Amos R. Wells (\$1.00, Christian Endeavor Soc.).

Rev. Dr. Madison C. Peters' *Punacea for Poverty* (\$1.00, Bloomingdale Church, 68th St., New York); Gustafson's *Foundation of Death* (D. C. Heath & Co.); Hargreaves' *Our Wasted Resources*; "The Confessions of a Drunkard," in Charles Lamb's *Essays of Elia*; Newton's *The Giants*, "The Giant Intemperance"; Richardson's *Ten Lectures on Alcohol*; *The Four Pillars of Temperance* (25 cts., Nat. Temp. Soc.); *Temperance in All Nations*, two large vols. (Nat. Temp. Soc.); *The Liquor Problem in All Ages*, by Dr. Daniel Dorchester (Meth. Pub. House).

Some excellent helps to teaching temperance can be found in *The Man Wonderful in the House Beautiful*, by Drs. Chilion B. and Mary Allen (out of print, but in many libraries). The chapters on the Wicked Company of *The Man Wonderful in the House Beautiful*, "The Quack Doctor," "The Deceiver," "The Thief," "The Murderer."

THE COLLECTION OF PROVERBS.

The Book of Proverbs consists of several collections bound together in one book.

"It comes in the midst of a little separate collection of 'Words of Wise Men,' beginning with Prov. 22: 17, and ending with 24: 22. This little collection is like the first nine chapters of Proverbs, and unlike the chapters that follow the first nine, in that it consists of connected sections, and not of disconnected maxims.

"We have already noticed that, in each of these sections, the teacher stirs up those whom he addresses to desire wisdom, and warns them against some fault, as fatal to their hope of being wise.

"In vs. 15-18, that fault is mistaken ambition.

"In vs. 19-21, it is over-indulgence in eating and drinking.

"In vs. 22-25, it is injustice.

"In vs. 26-28, it is licentiousness.

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the items 'shot,' 'bullets,' or 'cartridges,' and those who read them 'sharp-shooters.' Call for the items by number, in quick succession. Drive each shot home by a short, pointed comment."

Quotations. — "Temperance quotations are quite as bright and as useful as quotations on any other subject. A very good exercise can be made by writing quotations on slips of paper, distributing them to members of the school, and having them read. Call for them by number. Another way to use them is as a test exercise. Read the quotations to the school, one at a time, and call for the name of the author."

"In vs. 29-35, it is indulgence in intoxicating drinks.

"Notice that, by the plan of the little book, each of these faults is presented as antagonistic to wisdom; and, by fair implication, this is true of the fault of indulgence in wine, as of the other faults in the list. This form of indulgence is here principally spoken of as something that will surely be avoided by him who holds his conduct in subjection to his powers for knowing and thinking. All the parts of the section may be regarded as specifications under this general fact." — *Prof. Willis F. Beecher* in *S. S. Times*.

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## A JOURNEY ON THE BLACK VALLEY RAILROAD.

One of the most effective tracts ever written on temperance was an allegory written by the Rev. Stedman W. Hanks, for sailors, and entitled "The Black Valley Road." More than three million copies were circulated as early as 1879. It was still more effective when accompanied by his colored lithographs of the Black Valley Railroad, which are now out of circulation, but ought to be reproduced. The tract grew into a book called *The Crystal River*, published by D. Lothrop Company, Boston (\$1.00). The form of this lesson, which has so often been used before in this series, is taken from the above book, tract, and pictures.

**I. Starting from the Crystal River Country.** — This is the land which all children enter when they come into this world. Cascades and waterfalls are numerous, so that the whole country can be irrigated and enriched by an abundant supply of the purest water. Living springs are found in every part of the land, forming multitudes of rivulets, which quietly flow into, and form at last, what is known as the great *Crystal River*, which in time is to irrigate and transform the whole Black Valley Country. For its nature and power, see John 7: 37-39; Rev. 22: 1, 2, 17.

In the vicinity of the streams and lakes of Fountainland, numerous flourishing villages and large cities have been built up. These places are all famous for the health, thrift, enterprise, and good character of their inhabitants. Wealth, too, abounds; and nearly all the people live in their own houses, in a state of comparative independence. The morals and good order are such that no police force is required for the protection of life and property. Prisons, almshouses, and lunatic asylums are almost unknown. The taxes levied upon the people are principally for the support of religious and educational institutions, the general improvement of the country, and for the aid and support of those ruined by traveling on the Black Valley Railroad. Churches, schoolhouses, colleges, libraries, and lecture halls are beautiful, and abound everywhere.

One section of this country is occupied by emigrants from the Black Valley Country, who have removed here on account of the excellence and abundance of the water, as well as the good effects of it upon themselves and their families.

Before their removal from the Black Valley region, they were extremely poor. Their houses were often wretched hovels, and they themselves were wretched and sickly and addicted to vice. In process of time these emigrants became the most ardent admirers of the institutions and customs of the Crystal River Land, and were among its most happy and respected citizens.

Every drunkard was once an innocent child. Every one was first a moderate drinker. No one ever yet became a drunkard who refused to touch intoxicating drink. Not all who drink moderately do become drunkards, but no one ever became a drunkard who did not first drink moderately.

*All who Journey  
to the Black  
Valley Country  
Start from Here.*

"The drunkards will never be dead;  
I will tell you the reason why:  
A new one comes to take his place  
As fast as the old ones die."

29. <sup>1</sup> Who hath woe? who hath sorrow? who hath contentions? <sup>who</sup> <sup>who</sup> hath <sup>babbling?</sup> <sup>complaining?</sup> who hath <sup>2</sup> wounds without cause? <sup>who</sup> <sup>3</sup> hath redness of eyes?

<sup>1</sup> Comp. vs. 20, 21.

<sup>2</sup> Comp. v. 35.

<sup>3</sup> Gen. 49: 12.

Every wretched home is made out of a possible happy one. Every slave of vice is made out of a soul created for freedom.

BEAUTIFUL SNOW.

<p>" Once I was pure as the snow, — but I fell : Fell, like the snowflake, from heaven — to hell : Fell, to be trampled, like the filth of the street : Fell, to be scoffed, derided, and beat. Pleading, Cursing, Dreading to die, Selling my soul to whomever would buy, Dealing in shame for a morsel of bread, Hating the living and fearing the dead. Merciful God, have I fallen so low? And yet I was once like this beautiful snow.</p>	<p>God and myself, I have lost by my fall. The veriest wretch that goes shivering by Will take a wide sweep lest I venture too nigh, For of all that is o'er or about me, I know There is nothing that's pure but the beautiful snow.</p>
<p>" Once I was fair as the beautiful snow, With an eye like its crystals, a heart like its glow. Once I was loved for my innocent grace, — Flattered and sought for the charm of my face. Father, Mother, Sister, all,</p>	<p>" Helpless and foul as the trampled snow Sinner, despair not! Christ stoopeth low To rescue the soul that is lost in its sin And raise it to life and enjoyment again. Groaning, Bleeding, Dying for thee, The crucified hung on the accursed tree! His accents of mercy fall soft on thine ear. Is there mercy for me? Will he heed my weak prayer? O God, in the stream that for sinners did flow, Wash me, and I shall be whiter than snow."</p>

ILLUSTRATION. Governor Rice, of Massachusetts, said that, in visiting the State prisons, he found that the average age of the inmates was only 24 years; and of 600 of them the average age was scarcely 21 years. They were not trained and educated people fallen, but children and youth who had never been trained up to virtue. It is seldom that one begins the use of rum and tobacco who has been trained up clean and sober till of age.

II. In the Black Valley Country. — Vs. 29, 30. The Black Valley Country joins the Crystal River Land, and it is difficult to tell where the change begins.

But gradually the country becomes rougher, more barren, and stony. The inhabitants become poorer, and are infested with innumerable pains and diseases. Vice and crime abound. Innumerable drunkards and criminals are found there. Prisons and poorhouses take the place of churches and schoolhouses.

On its lower limits the Black Valley Country is bounded by a vast desert, whose inhabitants are continually wandering in dry places, seeking rest and finding none. Over this desert thick clouds are always rolling, indicating approaching storms and tempests, while forked lightnings cross, and thunders mutter sounds of sullen wrath. "A land of darkness as darkness itself." It is a place of outer darkness, where is weeping and gnashing of teeth. Here is the worm that dieth not and the fire that is not quenched. Here is found the reptile whose tooth is like "the cruel venom of asps," and which, "at last, biteth like a serpent, and stingeth like an adder."

29. Who hath woe? who hath sorrow? The words corresponding to the two substantives are, strictly speaking, interjections, as in the margin of the R. v., "Who hath Oh? who hath Alas?" The woes are too great and many to name separately. They are woes of body and mind; woes in one's self, woes in his family; pains, diseases, poverty. A man sick on account of his sins suffers very differently from one sick in the providence of God. A prison, a cross, may be a glory, or it may be a shame. Who hath contentions? may mean the conflict between desire and conscience; more probably, quarrels and bickerings. "Quarrelsome when in his cups" is an old saying. It excites tongue and brain; and "when wine is in, wit is out," and every evil word is spoken that stirs up bad feeling in others. "Strong drink inflames the passions, and, at the same time, removes the restraint of conscience and will, — it first maddens, and then unchains the tiger." — R. R. Meredith. Who hath babbling? Foolish talking, vile conversation, noisy demonstrations, revelation of secrets. His tongue is "set on fire of hell." The R. v. translates, "Who hath complaining?" "The word is now commonly regarded as meaning 'sorrowful complaint; for example, over the exhausted purse, the neglected work, the anticipated reproaches, the diminishing strength.'" — Delitsch. Nothing goes right with the drinker. He complains of God, he complains of society, he complains of his family, of his circum-

30. They that <sup>1</sup>tarry long at the wine; <sup>they</sup> ~~They~~ that go to seek <sup>out</sup> <sup>2</sup>mixed wine.

<sup>1</sup> Isa. 5: 11.

<sup>2</sup> Prov. 9: 2, 5; Psa. 75: 8; Isa. 5: 22; 65: 11.

stances, of everything. Nothing can be right to one who is so wrong. Who hath wounds without cause? Wounds received in causeless or wholly unprofitable disputes, wounds and stripes such as come of the brawls of drunken men. — *Lange*. The thought may go much farther than this. Drinking men are especially exposed to accidents and diseases which temperance would have prevented. Who hath redness of eyes? “The word does not refer to the reddening, but the dimming of the eyes, and the power of vision.” — *Delitsch*. The copper nose is another of the signs of the slave of strong drink, who “makes his nose blush for the sins of his mouth.” The marks that distinguish the drunkard from others are first described as a sort of prison costume, by which prisoners are known, or as the brand F (*fur*, thief) on the face of a Roman thief.

30. They that tarry long at the wine. The tendency of strong drink is to continue drinking, to spend hours, often the whole night, in carousals. They that go to seek mixed wine. “*Mixed wine* undoubtedly here signifies *spiced, drugged, medicated* wine, the intoxicating power of which is increased by the infusion of drugs and spices.” — *Muen-scher*. Such men “drink the cup of a costly death.”

III. **Black Valley Railroad Time-table.** — All those who go on this road to the Black Valley Country start at *Sippington* or *Medicineville*. They intend to remain in that vicinity. These places are close to the Crystal River.

Sippington.  
Rom. 14: 21.

Medicineville.  
Isa. 5: 20.

Tippleton.  
Prov. 20: 1.

Topersville.  
Isa. 5: 11.

Drunkard's Curve.  
Isa. 28: 1.

Rowdyville.  
Acts 17: 5.

Quarrelton.  
Prov. 23: 29.

Riotville.  
Luke 15: 13.

Beggarstown.  
Prov. 23: 21.

Woeland.  
Prov. 23: 29.

Gambler'sville.  
Ezek. 22: 12.

Fightington.  
Prov. 23: 29.

Brothelton.  
Prov. 5: 8-13.

Pitfall.  
Ex. 21: 33.

Robbers' Den.  
Isa. 10: 12-14.

Prison-ton.

**CREAT  
CENTRAL  
FAST ROUTE,  
FROM  
SIPPINGTON  
TO THE  
BLACK VALLEY.**

ACCIDENTS BY COLLISIONS  
ENTIRELY AVOIDED,  
AS NO  
UP TRAINS  
ARE RUN OVER THE ROAD.

**TICKETS  
SOLD AT  
ALL LIQUOR SHOPS.**

Deliriumton.  
Prov. 23: 34.

Demonland.  
1 Cor. 10: 21.

Hornets' Nest Thicket.  
Deut. 7: 20.

Screech Owl Forest.  
Job 15: 21.

Horrorland.  
Dan. 5: 4-6.

Serpentland.  
Prov. 23: 32.

Maniacville.  
Isa. 5: 11.

Idiot Flats.  
Prov. 23: 35.

Black Valley.  
Jer. 7: 32.

Great Desert.  
Jer. 17: 6.

Cloud Land.  
Zeph. 1: 15.

Thunder Land.  
Isa. 29: 6.

Storm Land.  
Matt. 7: 27.

Tornado Gorge.  
Hos. 8: 7.

Flood Crossing.  
Matt. 7: 27.

Destruction.

31. Look not thou upon the wine when it is red, <sup>when</sup> it giveth <sup>his</sup> colour  
in the cup, <sup>when</sup> it <sup>moveth</sup> itself aright, <sup>when</sup> it goeth down smoothly:

<sup>1</sup> Song of Solomon 7: 9.

IV. The Inducements to Travel on This Road.—V. 31. Look not thou upon the wine. Do not put yourself in the way of temptation. He who goes freely into temptation is already more than half fallen. When it is red. Red wines were most esteemed in the East. The wine of Lebanon is said to be of a rich golden color, like Malaga. When it giveth his colour. Literally, *its eye*, the clear *brightness*, or the beaded bubbles on which the wine-drinker looks with complacency.—*Plumptre*. In the cup. Sparkles or bubbles when poured out or shaken; “carries a bead,” which is regarded as an indication of the strength and quality of the liquor. Some wines are celebrated for their brilliant appearance.—*W. Hunter*. When it moveth itself aright. Better as in R. V. “When it goeth down smoothly.” This does not refer to the sparkling of the wine; but rather it “describes the pellucid stream flowing pleasantly from the wine skin or jug into the goblet or the throat.”—*Plumptre*. This verse thus pictures out the attractive side of wine, when it seems perfectly harmless to sip a little, when it is bright and inspiring, thrilling the nerves with delight, promising all joy and freedom. It is the shining side of evil that is so dangerous, this embroidered veil that hides the death beyond, this flowery entrance to the path that leads to death.

1. Appetite and its gratification attracts many.
2. The physical exhilaration that makes men feel active, strong, jubilant, for a time.
3. A deference to custom and fashion. It is difficult to stand alone against social claims, lest one be thought “righteous overmuch.” “Because thou art virtuous shall there be no more cakes and ale?”
4. The social influences of the club and saloon, in contrast with the dulness of tame sobriety.
5. The feeling that there is no harm in small quantities, and the confidence that however others may have fallen, we are safe, and will keep within the danger line.

The upper portion of the Black Valley Country, near the Crystal River, and in some degree under its influence, is beautiful and attractive. The clouds reflecting the light from many of its resorts are of roseate hues and rainbow colors, especially in the night; and thus many are attracted within its influence, and tempted to dwell within its borders.

ILLUSTRATION. INSECTS WITH WINGS. “Sin as a caterpillar is bad enough, but sin as a butterfly is a thousand times worse.” “On every wing there is a picture as varied as the rainbow. Every wing is iridescent with different lights that shift and change. The poets call the butterfly ‘a flying and flashing gem,’ ‘a flower of paradise, gifted with the magic power of flight.’ *But the butterfly is only a caterpillar beautified with wings.* It is only a painted worm decked in a velvet suit, and adorned with sparkling gems.” “If sin in its grossest form be thus dangerous, what must be the unmeasured power of sin when it puts on the robes of beauty?” “Let me remind you of the power of sin to make itself attractive, and of the power of error to deck itself in robes that resemble the robes of truth, so that even the very elect of God are in danger of being deceived. For example, ‘Sin beautifies itself by assuming and wearing the wings of wit,’ as immorality and lust in some of our best literature; the wings of fashion, the wings of art, the wings of attractive and pleasing names.”—*David Gregg, D.D.*

ILLUSTRATION. Compare the enchantress Circe, in Homer’s *Odyssey*, a good illustration of the power of intemperance. She invited the strangers to her marvelously beautiful palace, tempted them with her luxurious feasts, but those who partook thereof she turned into beasts. Only Ulysses, protected by a certain flower, was safe from her enchantments. That flower for us is Total Abstinence. See the story as best told in Hawthorne’s *Tanglewood Tales*.

“Will you walk into my parlor?”  
Said the spider to the fly,  
“Tis the prettiest little parlor  
That ever you did spy.”

“The sun streamed down where the door stood wide,  
With silken tapestries hung inside;  
The pop of corks and the clink of glass  
Make it hard for you, Fly, to pass.

“Poor Master Fly, so young and small,  
Why did you go to Spider Hall?”

“But, poor Master Fly, so young, so small,  
Why did you go to Spider Hall?”  
—*Boston Journal.*

BEWARE!

BEWARE!

BEWARE!

32. At the last it <sup>1</sup>biteth like a serpent, <sup>and</sup> stingeth like <sup>2</sup>an adder.

33. Thine eyes shall behold strange <sup>women, and</sup> things, <sup>and</sup> thine heart shall utter <sup>3</sup>perverse <sup>froward</sup> things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, <sup>or</sup> as he that lieth upon the top of a mast.

35. <sup>4</sup>They have stricken me, *shalt thou say*, <sup>and</sup> I was not <sup>sick; they</sup> <sup>hurt; They</sup> have beaten me, <sup>and</sup> I felt <sup>it</sup> not: <sup>when</sup> shall I awake? <sup>5</sup> I will seek it yet again.

<sup>1</sup> Job 20: 16.

<sup>2</sup> Isa. 11: 8 (for mg.); 59: 5 (for mg.).

<sup>3</sup> See Prov. 2: 12.

<sup>4</sup> Jer. 5: 3; comp. v. 29

<sup>5</sup> Isa. 56: 12.

V. **The End of the Road.** — Vs. 32–35. 32. At the last it biteth like a serpent. Like a serpent it will be brilliant of color, and glide with easy motion; and like a serpent it will bite. Adder. The second word, *adder*, is the more specific, and is said to be the cerastes, or horned snake, the first more generic. — *Cook*. The cerastes is exceedingly venomous. It lurks in the sand, coiled up, perhaps, in a camel's footprint, ready to dart at any passing animal. The East is wofully cursed with poisonous reptiles of all kinds.

“ Oh, thou invisible spirit of wine,  
If thou hast no name to be known by, let us call thee devil.”  
— *Shakespeare*.

33. Thine eyes shall behold strange women. Expressing the fact that wine excites lust, and defiles the imagination and the character. The R. v., and the margin of the A. v., have, “ shall behold strange things,” as the drunkard does in delirium tremens. And all the time on the way to this his vision is perverted. Nothing appears to him as it really is. Thine heart shall utter perverse things. Because the heart itself becomes “ perverse.” Wild ravings thy heart shall utter. The primary sense of the verb being to turn a thing upside down, as said so often of Sodom and Gomorrah. Hence the noun denoting topsyturviness, utter contradictoriness, absurdity, and wild confusion, the talk of a man in the delirium tremens. — *Taylor Lewis*. What ridiculous, incoherent nonsense will men talk when drunk, who at another time will speak admirably and to the point! — *Henry*.

34. As he that lieth down in the midst of the sea. Asleep on a vessel in the storm, and unconscious of his danger. Upon . . . a mast. An unsteady place, whence he is almost certain to fall. The drunkard is represented as surrounded by danger, and yet insensible to his perilous situation, as a reckless mariner reposing in a frail bark in the midst of a rolling, tempestuous sea; or as a sea-boy, sleeping soundly in unconscious security at the mast-head, in imminent peril of his life. The drinker does not believe he is in danger even when most in danger.

35. They have stricken me, . . . and I was not sick; they have beaten me, and I felt it not. This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken, and not made sick; he has been beaten, but he has felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden the heart. “ The fool will not learn even by experience.” When shall I awake? Better, omitting the interrogation, *When I shall awake I will seek it yet again.* — *Cook*. I will seek it yet again. The picture ends with the words of the drunkard on waking from his sleep. He has been unconscious of the excesses and outrages of the night, and his first thought is to return to his old habit. — *Cook*. This is a true picture. One of the greatest punishments of drunkenness is this insatiable appetite, that, in spite of all warnings and in the face of all consequences, the drunkard returns again to his cups.

“ Ha! see where the blazing grog-shop appears,  
As the red waves of wretchedness swell,  
How it burns on the edge of tempestuous years,  
The horrible LIGHTHOUSE OF HELL.”  
— *McDonald Clarke*.

“ At the first it is the wine of pleasant fellowship; at the last it is the ‘ wine of the wrath of Almighty God, poured out without mixture.’ At the first it is the agreeable excitement of an evening; at the last it is the long-drawn agony of an endless perdition. At

the first it is the grateful stimulus of an hour; at the last it is 'the worm that never dies, and the fire that never shall be quenched.' " — *Trask*.

**VI. What Shall We Do about It?** 1. Never begin. Keep away from drinking places and drinking company.

2. Do all you can to keep others from beginning.

3. Help to restore all those who have begun the downward way.

4. Sustain yourself in the right, by observation, by study, by a temperance atmosphere, by strengthening the will and the moral character, by working for the cause, by voting aright, and throwing all your influence against saloons and drinking customs in society.

5. Sign the pledge, and get others to sign it.

Miss Brain, in her *Weapons for Temperance Warfare*, says that "public schools in Belgium have a custom which might be copied to advantage by our Sabbath schools and societies in this country. They celebrate what is called 'Pledge-taking Day,' when the school is decked with flowers, and the pupils are in holiday attire. Local officers, clergymen, and parents are invited to the ceremony. Children from the age of twelve years are asked to pledge themselves to abstain from the use of liquor till they are twenty, when it is found they do not want to drink."

Pledge-signing among children is greatly needed.