

mercy of any passer-by who may have the courage to take hold of it, but should be nourished and cherished by the school as part of herself. She should organize, support, and work the whole machinery, and take the entire responsibility upon herself. Then, and only then, will the work be properly done.

To facilitate this, it will be well for each school to elect a temperance secretary, as it does a missionary secretary or librarian, and it should be his duty to take the oversight of the temperance department of the school work. In this way the abstaining scholars will be recognised, encouraged, and guided, and class by class the whole school be ultimately enrolled in the temperance ranks.

Addresses on the subject should be given quarterly; and, as with missions, a special sermon be preached every year.

Temperance should also find its full place in the periodicals of the school, and everything be done to impress upon the scholars the fact that temperance must be the rule of their life.

I know that this will be a great step to take,—far greater than our friends from America imagine,—but it is a step imperatively demanded by the condition of things around us, and the beneficial results of which will be so great that, once taken, it will never again be retraced.

Let me name a few of these results. First, it will be of incalculable value to the temperance organizations themselves. Hitherto the Church has been too much like some fashionable mothers, so busy with her own adornments and gratifications, that she has left her children to the care of servants, contenting herself with a passing word of approval on special occasions. So this temperance child has been left pretty much to itself, and, as a consequence, it has said and done things that have grieved its best friends, things it never would have said and done if its mother had performed her duty. Now we know that God has said, "A child left to himself bringeth his mother to shame." The shame.