

most usefully employed, and heartily recognised, and, as they watch the progress of their work, they will be strengthened with the stimulus of conscious victory. All the latent wealth of the school will also be laid under contribution. Music, education, taste, gift of speech, faculty for organization, power of persuasion, will all be enlisted, and gifts be developed, the very existence of which would otherwise be unknown.

Third, it would immensely help the Church in the performance of her aggressive work. At present a gulf yawns between the Church, and the multitude. Gatherings of the wisest, and the best, members of the Church, have been called, to study the question of "How to reach the masses?" This perplexing problem is solved at once by the temperance movement. It throws a bridge across the gulf, over which the Church can go to the people, with her message of love, and mercy, and over which thousands of them are already flocking to her for light, and salvation. The vast hosts of young people, full of enthusiasm about meetings in which they are to take a part, will be human advertisements, seen and heard of all men, and under their influence the sympathy and curiosity of the parents will be excited, and thousands of them will attend, who would never come to hear a sermon, and, coming to the temperance meeting, prejudice will be removed, old memories be awakened, and an influence exerted, which will ultimately lead many of them to the Saviour.

Besides this, the school would not be content with merely holding meetings, but would do, as is done in all well-managed temperance societies, organize a literature department, the scholars being encouraged to attempt the sale of books and periodicals. These being obtained at wholesale prices, will leave a good margin for profit; the account being carried on till the end of the year, and the whole amount made by each scholar being given to him in some useful form. Thus many a lad will be enabled to