

in it? Like the unsanctified tongue, an unruly evil, full of deadly poison—scattering desolation and woe where ever it goes—and yet, as from the deadly nightshade, a healing virtue is extracted, so from this concerted power of evil we may learn moral lessons to strengthen and encourage us in our efforts. First of these, that all opposition to righteous measures tends to develop in right minds a holier determination to conquer or to die. The natural effect of a well-directed and powerful organization against the right is not to intimidate into a passive concession, but to stir up the whole man into a calm, earnest, decided, nervous resistance. Some of the noblest deeds, the grandest doings and darings of human life have been executed under the encroachments of a well-directed and desperate force. Now, this is one great benefit which we may gather into our souls and develop into our character by the presence and power of this formidable evil. What noble and grand characters were developed in the reformers, by the manly grapple and earnest conflict they had to wage with the huge and overshadowing power of superstition and error. Let us be of the same mind, and ours will be the same character.

A second benefit that must naturally come to us from the hinderances which strong drink puts in our way is this—it enables us to see, and understand with greater clearness the heinousness and hideousness of the evil itself, and to judge more fully of the correctness or incorrectness of our own position, and thus establish us more thoroughly in right principles, and makes us more earnest and determined in carrying them out. In all matters of reform, before any effective change can be accomplished, it is necessary that the reformers themselves be fully persuaded of the holiness of their cause and the correctness of their plans and principles. Even Paul says that he would not have known what sin is, but by the law. What law? Christ's law of holiness which takes cognizance of the inner thoughts of the heart. So neither would you or I ever have known the enormity of evil, the concentrated power and desperate determination of strong drink to rule and ruin the destinies of men, if this law of Christ which forbids the doing of that which proves a stumbling block to a brother had not been taught and talked about.

What is our aim? Prohibition! To get a law that shall denominate it a crime to make or sell ardent spirits as a beverage. This is the object of our organization—unconcealed, blazoned abroad—through every town and village and hamlet in the Dominion. We have no purpose, political or ecclesiastical, to serve, but this one—to dry up the sources of that inundating flood of poison and death; to stay the maelstrom of fire that consumes the life and morals of our people. This is our whole aim, to remove from society a curse that withers the social and moral sensibilities of man, to lift from his brain the befogging influences of strong drink that unfit him for reasoning about the solemn duties and responsibilities of a religious life, that his understanding and heart may be open to receive the truth and be saved. This is the main object of our organization. Is it unworthy? Who oppose us? Where do the hinderances come from? Not from God. He is not opposed to the health,