

That was a great work for that solitary woman to undertake, but she was conscious she had the great God with her, and that her only object was to deliver her brothers and sisters from the thralldom of King Jabin. Show to me the man who will refuse to her a just meed of praise for the humble yet heroic part she took in that great undertaking, and I will show you a mean man, a man with a soul so small as to deserve the pity of the most scornful. Ye brave women know that the Jabin of this century is that fiendish power, the liquor traffic, which has such enormous resources for accomplishing the great purpose of its existence. And what is the one sole aim of this gigantic power? It is nothing more nor less than the enslavement of humanity into a bondage a thousand times more bitter than that which the Jews endured. And so universally is this Alcohol King swaying his sceptre over MEN, that it is hard to find a great man, much less a number, who if not enchained, seems afraid to dare to stand forth as the champion of the poor slaves, who are captured by this modern Jabin. In the struggle and strife for political power, instead of making the one great and first object of their contention the deliverance of their fellow beings from this alcoholic slavery, a large number use this very power to serve election purposes, and thus help to make the chain stronger on the poor victims.

While the politicians were scrambling for power, regardless of the ever increasing advance of the alcoholic king, while they willingly blinded their eyes to the awful degradation he was imposing on his captives, God put it into the hearts of a few christian women in the State of Ohio to pray daily unto God for the deliverance of the nation from the curse and captivity of this tyrant alcohol. They set out to visit the saloons. Once inside they pleaded with the saloonist to give up his nefarious business; knelt on the dirty floors of bar rooms, and prayed earnestly for his conversion; and finally sat in groups at the entrances of these ruin holes and took down the names of all who entered them. Saloonists mocked, and beer loafers laughed, them to scorn, and in the language of that old hehal sinner Sanballat a little chanced they said: "What do these feeble women?" But nothing daunted, day after day these brave and praying women haunted the entrances of the saloons, until men were ashamed to be seen going into them, and annoyed or convicted as the women followed them, pleaded with them, and prayed for them right there before the bar. Do you ask "What do those feeble women?" In the city of Mount Vernon of 8000 people (where I laboured for two years as pastor before my advent to Yarmouth) there were 31 saloons. As the result of the pleading and praying of these Godly women twenty nine out of the thirty one saloons closed down. Some, because they were convinced of the badness of the business voluntarily gave it up, while others were forced to do so, because their old customers had not the courage to pass through the gate of praying women, and then be tormented by them when they got inside the bar room. That movement was and is still known, as the "Women's Crusade," and like a mighty tide it swept over the State, till there was scarcely a town that felt not its influence.

With the tact and insight that seems to be woman's God-given dowry, the sisters perceived that as soon as they ceased their voluntary efforts at *moral suasion*, so soon the unclean spirit returned to the house whence he was driven, and finding it swept and garished, went and took more stock into the empty saloon, so that the last state of that place was worse than the first. What did these so-called "feeble women" do? Fold their hands and give up in despair? No, no, no. They at once organized themselves into a society that has eclipsed its predecessor, as far as the sun eclipses the moon. With a simple but effective constitution they floated to the breeze the now well known and in some quarters, well-feared title of

"THE WOMAN'S CHRISTIAN TEMPERANCE UNION."

The work wrought, the instruction given, the literature distributed, the lecturers employed, the reforms inaugurated, and the temperance legislation secured by this union of christian women in a score or so of years, rightly gives to this splendid organization the claim to be called the

DEBORAH OF THE NINETEENTH CENTURY.

For like that eminently wise and pious woman, it has taken the lead in marshalling the hosts of God against the Jabin alcohol, and by divine help it shall accomplish the God-honoring purpose of its existence, namely, the deliverance of the nation from the curse and captivity of that monster. This union is entirely undenominational, yet it hinges its plans and purposes on the Word of God. It is composed of a great and increasing host of christian women, who believe God has raised up this organization for the furtherance of His glory and the welfare of humanity. They have great faith in God, believe in the power of prayer, and yet work with all the zeal as if their success depended on their own efforts. They carry out their modes of operation in a most christian spirit, and yet are persistent in trying to gain the sublime object of their avowed mission. They have as their unique motto:

"FOR GOD AND HOME AND NATIVE LAND."

In 1877 this union tide reached Ontario, and here is the preamble of the business-like document the christian women of that province sent forth to warn Jabin of their coming aggressive efforts for the nation's deliverance.

PREAMBLE:

"We, the women of the province of Ontario, deeply sensible of the increasing evils, alarmed at the tendencies and dangers of, and commiserating the misery caused by Intemperance, believe it has become our duty under the Providence of God, to unite our efforts for its extermination. Therefore, in order to strengthen and encourage each other in the accomplishment of this important end, we do on this the 24th day of October, 1877, band ourselves together for the following special objects, and to be governed by the following constitution and bye-laws:—1. To unitedly array the Christian women of Ontario against the manufacture, sale and use of intoxicating liquor as a beverage. 2. To educate and influence society in favour of sobriety and virtue. 3. To impress upon the youth of our province the awful responsibility resting upon those either supporting or engaged in the liquor traffic, and the folly as well as guilt, of partaking of intoxicants of any kind, or in any form. 4. To gather statistics, facts and incidents relating to the traffic in intoxicating liquors, and make use of them in such a way, as will best promote the interests of temperance. 5. To labour individually for the inebriate, the liquor-seller, the fallen of our own sex, and for the neglected masses in our cities and towns, hitherto unreached and uncared for. 6. To give active expression to our sympathy with the family of the inebriate, and to endeavour to elevate his children from the debasing influences with which they are surrounded. 7. To heartily co-operate with other temperance Societies, in combating the evils of intemperance, and to unite with any other society or association which is endeavoring justly, appropriately and guided by christian principles, to procure more advanced and stringent legislation on this subject. 8. To strive by every means in our power, to secure the thorough enforcement of the temperance laws we already possess. 9. For the accomplishment of these objects, we shall faithfully and conscientiously employ all the means God has placed within our reach, and we shall continually seek his direction and blessing upon our work." Then follows an admirable Constitution and necessary By-laws.

A few years later this union tide touched the Maritime Provinces and in several towns and cities, the mothers and wives and daughters banded together against this old and cruel tyrant. Finally on September 5th, 1883, eleven local unions organized the "Woman's Christian Temperance Union of the Maritime Provinces" at Fredericton. Now there are nearly twenty local unions in the provinces with a membership of nearly 2,000. Quietly, unostentatiously, but surely these women are doing a noble work that is exercising a most beneficial influence on the morals of the people and the homes of our provinces. This union has made earnest and strong appeals to the Baptist Convention, the Methodist Conference, the Presbyterian Assembly, and the Church Synod, asking these bodies of representative men to consider the advisability of using unfermented wine at the