

So with this fiery infliction of Intemperance. We beheld, as, for long years it shot its burning arrows mercilessly into the heart and life of the womanhood of our country, that quailed and bled and died on every hand. But we saw not that this suffering was the preparation for the coming relief. The cry of the wronged child, the prayer of the broken heart, the mute agony of hopeless motherhood—the despairing cry from the departing soul of a victim—the wish born of sorrow long endured—the wild appeal for vengeance—the tear that pity drew, the protest of the home: these were the rising mist motes trooping away to the spacious muster grounds in the great heart of humanity, where, all these years, God was gathering them, massing them, and moulding them into the quiet but firm and undying resolution which, in due time, and at His command, swept out into action in the memorable crusade of 1873. Woman's wish became woman's action; the "ought" of ages became the "possibility" of the present; the period of preparation passed into the period of work, and up from the recruiting grounds of Hearth and Home came the trooping armies of relief.

The "Crusade" was but the rally note of the bugle, the time for flag unfurling and muster. From the hurriedly gathered ranks, stepped leaders, organizers, drill sergeants, and commanders-in-chief. In a little, and out of the disorganization of the Crusade was formed the compact, orderly, obedient, well officered, magnificently marshalled army of

The Woman's Christian Temperance Union.

which, with its posts in almost every village and hamlet, town and city, numbers its total of 60,000 devoted Christian women—mothers and sisters—who to-day, it is no flattery to say it, are doing the deepest, widest, highest, most lasting temperance work of the century.

Bear with me for a little while as I remind you briefly and suggestively of what this organized woman power means in our reform.

(a) It means woman's personal development.

Woman was limited by ages of custom—by restrictions of law founded on custom—by education and habits moulded by custom. Her sphere was narrowed, her capabilities fettered, her ambition dulled, and her development hindered.

This temperance work seemed a God-given instrumentality for the broadening and strengthening of her social powers, and the open door through which she should enter into a field as