

tender years is met at the threshold of his boyhood and the blessings resulting from a life of virtue are vividly pictured before him, and the misery vice entails is uncovered. Kind and sympathetic voices invite him to virtue's paths and cheer him as he enters upon them. But their agencies cease not with boyhood's years. There are humble bands of faithful laborers scattered over our land who are watching with prayerful solicitude the steps of many, around whom the chains of the destroyer have been thrown. Such societies are found throughout our land, and it matters not whether they appear as Divisions, or Temples, or Church Societies, they are doing a grand and noble work. What lover of humanity would detract from, or speak disparagingly of the holy work of restoration and protection which their records show? These societies confine not their efforts to the individual. A new necessity presents itself. It is found that is not enough to wipe up the drops of misery which stain human lives, for as time progresses they fall thicker and faster. We must go back to the fountain of sin from which this evil flows and dry up the burning tide freighted with human wretchedness. But how shall legal prohibition be secured. Can the scattered bands however earnest accomplish this great work. This is impossible, but an outgrowth of these societies springs forth harnessed for battle. Representative men trained in these moral colleges catch the idea and band themselves in Conventions and Leagues to accomplish this more public, but not more Christlike work. And as the result we find systematic efforts put forth which reach every circle of society. Appeals are made to the clergy, and the voice of the pulpit is heard calling the church to array itself on the side of Temperance. Petitions by thousands are scattered over our land and make the mighty power of Christian sentiment felt in our Legislative halls. These conventions are the concentrated power of the Temperance host and direct the energies of the people in the most effective manner. But the benefits here indicated only partially set forth the good resulting from organization. It has garnered and treasured up the wisdom and triumphs of the past. It has handed down a concise and hopeful record of past labors. It has given force, character, and system to this movement which could never have been attained by isolated exertion. A man of tremendous will, of untiring exertion, and great personal influence, such as Father Matthew, may accomplish a vast amount of good, and through his active life bind men to himself by the magnetic power of personal influence, but unless he have recourse to the aid of organization his success will be transient, and the good ephemeral. But organization accumulates, and utilizes power, and experience teaches us that a number of men of medium talent, when united to labor for one purpose, can accomplish more lasting results than will follow the erratic efforts of men of undoubted genius. But organization has written its power in legible characters on society in our Dominion. This is made apparent in the increased moral power swayed by temperance societies, the position of the Church in later years, in regard to Temperance principles, and the legal obstructions placed in the way of the liquor traffic. The past successes, and the present position of the Temperance movement unite in indicating organization thorough, and active, as the human instrumentality by which the triumph which awaits this moral effort is to be attained. Believing this method the most effective, satisfied with the theory and cheered by its success, we will endeavour faithfully to employ the agencies now in use till by the blessing of God a complete success is ours,—till we attain the faithful, and effectual, enforcement of a law which places temptation beyond the reach of the weak, and brands the sale of intoxicating liquors as a legal, as well as moral crime; with man's curse as well as God's.