

ecome, virtually, in many places, the auxiliaries of the rum power. For the rum power believes that if the Sons can be put down or crippled, they will gain the victory, and when the Church, directly or indirectly, aids to cripple them, they lend support to intemperance. Whereas, could the Church and Sons act cordially in concert, the rum interest would be defeated.

The Sons are not responsible for this illstarred antagonism. They would willingly, gladly, aid the Church in driving out intemperance. They have no ends to accomplish at variance with those of the Church. There is no conceivable reason why the Order should be alien to the Church, but many and strong ones why they should desire co-operation. They do desire it. They have earnestly and repeatedly sought it, and if there is a want of cordiality and union between them and the Church, it is not their fault. If Christians of different denominations would avail themselves of our invitation and come into our connection, they might guide and animate the mighty hosts of our Order, and move on to the entire regeneration of the nation and the world, from the scourge of intemperance. We have no secrets which all good men are not welcome to know. We have no aims to accomplish which any good Christian could refuse to promote. Why, then, should we stand apart, arrayed against each other? Why not unite in pulling down the strongholds of intemperance? Why should ministers and professing Christians any longer be willing to be quoted by wine bibbers and rumsellers as their allies in opposing the most effective organization against them now in the field.

We ask Christian professors and clergymen to look at these inquiries candidly. We urge them to weigh the question, whether it is wise to persist in encouraging unfriendly feelings towards an Order which numbers three hundred thousand men, whose character as good citizens, as exemplary members of society, and as fellow laborers in a most important philanthropic enterprise, entitles them to the respect and confidence of their countrymen. We ask that the fruits of the Order may be considered. Let the thousands of men redeemed from intemperance be summoned to witness to the influence of the Order. Let the countless families made happy, respectable, and useful by its agency, be cited to give evidence; let the vast procession of wives and children, who once went bowed down and broken-hearted, but who now rejoice in their recovered, regenerated husbands and fathers,—let all these bear witness whether the Order has done evil, and justly incurred the suspicion, the contempt, or the disapprobation of the wise and the good in the Churches.—*New York Organ.*

### Progress of the Great Temperance Reform.

The reformation of the world from the evils of intemperance, and the bringing back of society to habits of strict sobriety, is a work far more arduous than was at first anticipated by the friends and advocates of the cause. Many, no doubt, counted on an easy victory. The evils occasioned by strong drink were so obvious; its sad and baneful effects were so wide-spread, and pressed with such crushing weight upon all classes; and on the other hand the blessings of abstinence were so abundant and self evident, and so fully and easily demonstrated, taken in every point of view, domestic, social, intellectual, moral, and religious, and involving the great interests of time and eternity, that it was quite natural to suppose that a well-directed effort in such a cause as this would be crowned with speedy and complete success.

But the arduous and persevering labors of the last quarter of a century, in this work, have served to undeceive the world in this respect, and to exhibit in a clearer light the giant strength of this monster vice. In order to a proper estimate of the evils to be grappled with in the prosecution

of this great undertaking, we must go back twenty-five or thirty years, and inquire what was the condition of society in relation to this subject when the work was first commenced.

The passion for strong drink was then universal. It had grown up from generation to generation, and was clearly identified with the common customs of society, and with every branch of human industry and enterprise. All ranks and classes were under a fatal delusion in regard to the utility of the sparkling cup. An appetite had been created which nothing could control; disease of almost every kind found in it, if not a sovereign remedy, at least a powerful restorative; it gave strength to the laborer, and rest to the fatigued; it warmed in winter, and cooled in summer. It was indispensable on all festive occasions, and by its stimulating, enlivening influence, it gave new brilliancy to thought, and added a new zest to domestic and social enjoyment. The worldly interest of immense numbers were identified with the perpetuation of the existing state of things, as manufacturers of, and traffickers in the article. Custom and fashion, two of the most potent influences in society, held all ranks and classes in a state of complete vassalage. Here then in these, and a hundred more which might be mentioned, we have the reason of the slow progress of this great Reform. The demon of intemperance was entrenched within these strongholds, and could almost bid defiance to any and every means which might be employed to dispossess him, and to demolish his impregnable fortress. Every effort of the friends of Temperance has been met with the most determined opposition; breach after breach has been made in the strong walls and bulwarks of the enemy, but they have been speedily built up again; again and again has the enemy been fairly routed, and yet he has returned to the contest with recruited strength and redoubled obstinacy; when driven from one position he has immediately assumed another; when dispossessed of one set of weapons he has ingeniously invented others, and thus he has protracted the war, and with formidable array he still keeps the field.

But are the friends of Temperance to despair of final success? are they to give up the struggle as a hopeless one? By no means. Intemperance is doomed; and although it dies by inches, as though it had a thousand lives, yet die it must;—even now its death throes and struggles are seen and heard and felt through all its ranks, and among all its adherents—patient perseverance on the part of the friends of this noble cause will ensure ultimate and complete success.

The progress which this cause has made since its first commencement is almost without a parallel in the history of human events. A single glance of the past will be sufficient to inspire with confidence all who are engaged in this great and good work. When all the circumstances of the case are taken into account, the wonder is, not that so little, but that so much has been accomplished in so short a time. A work of this character was not to be accomplished in a day. A revolution so radical, which aimed at nothing less than the complete overthrow of those customs and habits which enchained all classes, and which found an advocate in the prejudices, the appetites, the interests, the very enjoyments of the people, and which were defended by the example of men of the most respectable character and occupying the most influential positions in society, could only be effected by arduous, protracted and persevering efforts. Such an attempt was certain to meet with the most determined opposition on all sides.—It would be denounced by all parties, and no efforts would be spared to prevent its success.

This great Reform was undertaken in the name of the Lord, and although it may seem to decline in many places, and to be checked in others, and many a warm friend of the