

drill, that the wise leader is willing to take the field in the face of an enemy. Were he to lead an undisciplined host forth to face a trained, and organized foe, his wisdom would be simplicity, and his courage foolhardiness.

When Christ left to man the evangelization of the world it was not to scattered, and unconnected laborers he assigned the work, but he banded them in a church, and made them feel they were one in heart and work. A potent bond of sympathy was thus formed from which each worker derived strength to labor. Having these examples before us we cannot think that the efforts to attain a concentration of power, and to institute systematic labors in the place of fugitive efforts, have been expended in a wrong direction, nor can we admit that in all the years of toil past, and in the earnest efforts of the present we have either chosen the wrong method or neglected more potent agencies which were within our reach.

We have temperance societies, and through them we endeavour to concentrate the power, and direct the efforts of those who see their duty in this matter, in the same light we do. We cannot however close our eyes to the fact that many men who desire with their whole heart that the liquor traffic may be suppressed, do not look favorably upon these organizations. It is not even hoped that any human system will be universally acceptable in all its details, but we submit that no objection is inherent in these societies which should cause any Christian man to withhold his support. Some excrescences may occasionally appear, but they are the accidental, not necessary consequences attendant upon these organizations. We will notice briefly two objections which are urged against them.

Men who have objections to what are called secret societies sometimes point to the Sons of Temperance and Good Templars, and object to them as such. It is not our design to discuss here the propriety, or impropriety, of such societies, since it lies beyond our province, inasmuch as the Temperance organizations named, are not of the class properly designated, "Secret Societies." The fundamental truths upon which they are formed, and the object at which they aim, lie open before those who appear, as well as those who aid in the work. Nor do they conceal even the means they employ to further their cause. Their only secret is the power of love for the lost and fallen, their only design, to save them. But signs and passwords are adduced as proofs of secrecy. These are simply means of defence to protect those who are laboring for the good of their fellows from the unseemly intrusion of those who would thwart their efforts. This means to protect cannot by any fair interpretation of our language constitute a secret society, in the popular and commonly received interpretation of the term.

But it is also objected that these societies interfere with the working, and endeavor to supplant the Church of Christ. That they delude men and cause them to believe that faithfulness to the obligations taken will constitute a fitness for heaven. We reply, they make no pretension to supply the place of the christian church, nor is there any such tendency in their teaching. It is true they aim at the inculcation of one of the cardinal christian virtues, a virtue which has a tendency to pave the way to a higher moral and spiritual life, but they assume to do nothing more than is implied in the name by which they are distinguished. These are perhaps the two objections most frequently urged and most warmly pressed, and we think neither will be found valid when an appeal is made to the actual teachings, and workings of the "Orders." But we do not base our claims to the co-operation of christian men and women simply on our ability to refute the charges laid at our door. Our work is positive, and on the practical results which attend the efforts of these organizations we firmly and hopefully take our stand. We most respectfully hold that, apart from the christian church, the various organizations based on the principle of Total Abstinence constitute the most potent agency for good with which the world is blessed. There is a distinct and practical recognition of the various departments of this gigantic work. They provide for prevention, restoration, and prohibition. The child of

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