

the dead—relieve these mourning friends, in that trying hour, of all burden of anxiety; and do not forget, that “it is better to go to the house of *mourning* than to the house of *feasting*.” These, it would seem, are duties and obligations, which legitimately belong to the Church, according to the instructions left her by her Divine Master, all of which she has the ability and means to perform, to the fullest extent; and if the Church refuse to do this work, she should not complain if the Sons of Temperance and other moral institutions of the kind, do it for her, and even more. Let the course we have suggested be pursued, and we will most cheerfully consent to return all our charters to the Grand Divisions, and throw up the organization at once. Until this course is adopted, we shall insist, that the Order of the Sons of Temperance is a most valuable Institution—that it is a more powerful auxiliary to the temperance cause, than has ever before existed.

We come then in the discussion of the principles of our Order, to notice more fully

ITS DESIGNS.

And in this connection will refer also to its influence upon society at large.

It was no doubt the purpose of those who instituted the Order, to devise some means by which the unhappy victim of intemperance should not only be brought back to the paths of sobriety and rectitude, and effectually reclaimed; but, that he should also be the constant associate of those, whose effort and whose pride would be, to stand by him in temptation, to aid him in affliction, and to sustain him in his physical and moral elevation. And more than this was also contemplated—a concentration of action, on the part of the friends of temperance, throughout the length and breadth of the land.

These two objects accomplished, and nothing could stay the onward progress of this glorious cause!

Something like this Order was needed to bring together and consolidate the various powers employed, and to concentrate the efforts of those who were laboring in the cause. Our failure hitherto had been in relying upon inefficient aid,—in courting men as friends, who proved in the end to be our enemies. And most happily have the means devised, remedied the evils which defeated us: and an essential advantage, resulting from our organization, is found in the fact, that every *true Son of Temperance is always a temperance man!*

It is altogether important for a king or a general, about to lead an army forth to battle, to know the strength of his army, or upon how many men he can with safety, rely, in the severest emergency. And in most instances, where a defeat in battle has been suffered, it has been the result, *not* of inferior numbers, but of cowardice or treachery on the part of the defeated—history confirms this fact in innumerable instances. For years the friends of temperance and the foes to the cause, have been engaged in a great moral battle—in a contest for principles! Composing one of these vast armies we find the sober man, the just man, the benevolent man, the temperate man, the true

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