

our Society, under God's blessing has added one more to the list of saved, snatched from the way of ruin.

BOB.—But my father—what will he say? He intends to have me tending bar this winter. Oh, if you would only talk to him, and get him to give up his cursed trade that is breaking my mother's heart! It has changed my noble, generous father into a cruel, heartless money-seeker! Perhaps even he might see these things in a true light, and commence some more honest business, and then we shall be so happy again.

JACK.—Oh, Bob, it does my heart good to hear you talk so! Let us go to him right away, and may God open his heart to receive us kindly! He always was so proud of you, and liked me because I was your friend. He will listen I know, and we will tell him all about your wishes. Come dear Bob, let us go to him now. (*Exit, arm in arm.*)

Our Divisions.

Toronto District Division.

DEAR SIR, two of your correspondents, in last month's issue, referred to a successful public meeting, which had just been held by Coldstream Division. With your permission, I should like to give a more extended notice of the same. The meeting was called by the Toronto District Division, who furnished the speakers and made the necessary arrangements. The hall was well filled, and the D.W.P., Bro. T. Caswell, occupied the chair. A number of boys were stationed in the gallery, and the chairman, after giving them some earnest advice, called upon the first speaker, Bro. G. M. Rose, who advanced to the front of the platform and addressed the audience. He spoke of the time, about 70 years ago, when drunkenness was almost universal, of the various attempts to get rid of the evil, by means of moderation societies of different kinds, of their complete failure, and then, of the establishment of Total Abstin-

ence Societies, which proved to be the only true remedy. The Temperance Reform had made great progress. Some time ago the churches were not in favour of it—men took up the Bible and endeavoured to justify the drinking usages of society by it. Mr. Rose said that the Jews used to drink and brought punishment upon themselves, but that was no reason why *we* should do so. In the church which he attended, as a boy, in Scotland, the leading elder was a liquor dealer; and, when the minister joined the Total Abstinence Society, and was about to discipline a member for drunkenness, the said liquor dealer went to the minister, rudely put his fist under his nose, and remarked, "If you bring up that man, sir, we will put you out of the church." Mr. Rose remained for some years after this event in the vicinity, and saw the day when the liquor-selling elder, and not the minister, was "put out of the church." The speaker proceeded to relate an instance which took place at his father's house, in order to show how men were accustomed to justify their drinking habits by the Bible. His father used to partake of liquor moderately, but signed the pledge under Robert Grey Mason and kept it ever after. *An elder of the church* tried to tempt him to break it; the incident took place between church services. There were three every Sunday, which Mr. Rose, as a boy, was required to attend, in addition to going to Sunday school; he had the option of attending a prayer meeting as well, but that he always shirked, thinking he had enough without. Between the services the elder would frequently take lunch at the house of Mr. Rose's father, and on one of these occasions, while discussing total abstinence, the elder tried hard to prove from the Bible that total abstinence was wrong. The speaker well remembered how his father arose, struck the table with his fist, and hotly declared, "*I don't care what the Bible says—I don't care what you say; but, this I know, that I will*

bless the bones of Robert Grey Mason for making me a Teetotaler." Mr. Rose then spoke of those persons who were continually quoting the advice of Paul to Timothy, and urging their friends to take advantage of the Apostle's counsel. The speaker warmly remarked, "If any one said so to me, I would say, '*I'm not Timothy, I'm G. M. Rose, and don't want any of your wine.*'" He then gave a review of Robert Grey Mason's work in the north of Scotland, of the labours of father Matthew in Ireland and of the Washingtonian Movement in America, which culminated in the formation of the Sons of Temperance. After a brilliant description of the origin and progress of our Order, Mr. Rose spoke of its small beginning, and asked, "What did Christianity spring from? They talk of heresy and heretics—why Jesus Christ stood alone at one time in Jerusalem—He was then a heretic, and they persecuted Him and put Him to death." To illustrate small beginnings and great results, the speaker quoted the lines:

"A grain of corn an infant's hand
May sow upon an inch of land,
Whence twenty stalks would rise and
yield
Enough to stock a little field;
The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more, would furnish
bread
Whereby an army might be fed."

"That's the principle—that's the principle," continued Mr. Rose, "and great reforms have sprung from little movements like that." He proceeded to speak of the four divisions of our Order, and remarked, "The chairman said that you boys in the gallery could be admitted, as members, when fourteen years of age—why, bless you, we can admit babies if we like, for we have our sections of Cadets and Bands of Hope." Mr. Rose then urged the lads to come and unite with us; he afterwards explained the aim and objects of the Order, the nature of Division employments, their literary and musical entertainments, etc. After relating an interesting incident of the New Brunswick elections some years