

THE TEMPERANCE PROBLEM.

To the Editor of the *Christian Guardian* :

DEAR SIR,—Since the last session of our Anglican Synod of the diocese of Toronto, held in June of the present year, I have been writing a series of letters on temperance, addressing myself directly to the subject of organizing branches of the Church of England Temperance Society, with the accompanying Bands of Hope, in each of our 120 parishes and missions in that diocese. Having, as I believe I have, through the kindness of the provincial press, reached the people of every town and village in this important diocese, I trust some effective work has been done by our Church people in the way of organization, but very much remains to be done. I am satisfied that a great wave of temperance feeling is going over this Province of Ontario, and in our diocese of Toronto in particular.

The temperance movement, however, to be promoted with success, as I have repeatedly claimed, must be essentially a religious work, and its success must be achieved through the churches. Its great instrument of power must be the power of the Christian Church; and when I say the Christian Church I do not mean any one denomination in particular, but all the Christian Churches in our country. However they may differ upon points of doctrine or passages of Scripture, there can be no doubt in the minds of any of the pious and earnest men connected with those Churches, that it is in the interest of all the Churches, and of all the pious and earnest men who form their congregations, to promote, if possible, a reformation in our country upon the question of drink; and, therefore, I have claimed that we must discourage the spirit of sectarianism, which is death to any movement like ours. We must be faithful for the Lord's sake, and keep the movement in the presence of God, who is blessing it every day.

In this view I am urging all Christian Churches to take the matter into immediate consideration, that each congregation of every denomination of Christian Churches shall at once set about the formation of Church Temperance Associations and Bands of Hope for the children, in every city, town and village in Ontario.

There should be no difficulty in their adopting one constitution for all the associations, and the constitution of the Church of England Temperance Association could, I am persuaded, be readily accepted by all, and the pious and earnest men connected with the Churches will, I feel sure, be so advised.

These associations when formed will find plenty of work to be done. There should be no indefiniteness of aim, nor lack of union in the work. The mere determination not to drink is scarcely a sufficient bond of association. Each loyal society might form itself into so many sections of working committees—one for enlistment of new members, one for visiting and for circulation of literature, one for making arrangements for fortnightly meetings by preparation of readings and securing external help of lectures, addresses, and speeches; and the members, or such as can, should join the Dominion Alliance, to which body may be confined the work of looking after legislation, and licensing law, and in fact the vigilance work that has to be undertaken to secure the desired end. For our people in due time must have the opportunity of voting whether they will have the drink traffic or not, or rather whether they will have prohibition or not. You cannot obtain legislation until you get public sentiment. Law rests on that, and it is imperative that we do not get in advance of public opinion.

There is no doubt but that seventy-five per cent. of the lower degree of poverty has drink for its cause; it is equally clear that seventy-five per cent. of the crime committed is traceable to drink, and it is beyond dispute that an equal percentage fills our lunatic asylums with inmates from a similar cause. It surely need not be argued that the use of these intoxicants which are so hurtful—hurtful in their own nature and in every degree—ought to be prohibited. That eminent statesman, Richard Cobden, said, "Every day's experience tends more and more to confirm me in the opinion that the temperance cause lies at the foundation of all social and political reform." Another said, "We are convinced that if a statesman who desired to do the most for his country, were thoroughly to enquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by due deliberation—would be, that he would study the means by which this worst of plagues should be stayed."

We invite the zealous exertions of every Christian man from the support of one cause. We call for their aid and co-operation in this movement in the name of Christianity—that word the mere sound of which has so often been a charm in men's ears, and a stimulus in men's hearts, engaging them in enduring conflict with the world—that Christianity which was sent to bless the world, not less than to glorify its Creator—to glorify Him in blessing the world and in augmenting the sum of human happiness here, while it unfolds to us the bright hope of endless being and boundless happiness hereafter.

It is on this ground that I make my appeal, that at once may be formed a Church Temperance Association in active work in every Christian congregation in Ontario; that the army of temperance workers may be augmented for the public good and for a blessing to our country.

Your obedient servant,
RICHARD SNELLING.

Toronto, Oct. 13th, 1883.

—*Christian Guardian*.

Temperance News.

SONS OF TEMPERANCE.

Rev. James Scott organized ten divisions in the Province of Ontario in September, and two or three divisions have recently been organized in the neighborhood of Ottawa by members of the divisions in that city.

The Grand Division of Nova Scotia met in Annual Session in the Division Room, National School Building, Argyle St., Halifax, on Tuesday evening, 30th Oct., at 8 o'clock. We hope to have a full report next week.

Bro. Ed. Carswell has commenced a series of meetings in the County of Lincoln, Ont. We wish him much success.

The thirty-sixth annual session of the Grand Division of New Brunswick was held at St. John, commencing October 3rd. The Grand Scribe's report showed a net gain during the year of eight divisions and 650 members. The following officers were chosen for the ensuing year: G. W. P., Robert Wills, St. John; G. W. A., W. W. Graham, Milltown; G. S., S. B. Paterson, St. John; G. T., H. H. Pitts, Fredericton; G. Chap., Rev. Job Shenton, St. John; G. Cond., William Anslow, Newcastle; Gr. Sent., Z. O. Wilson, Cambridge; P. G. W. P., W. J. Robinson, Moncton. A public meeting was addressed by Sir Leonard Tilley, P. M. W. P., Benj. R. Jewell, Esq., M. W. P., and Rev. Messrs. McFarland, Shenton and Beman.

The new Grand Division of North Carolina held a pleasant session at Pigeon River commencing October 2. Judge James L. Henry, of Asheville, was elected Grand Worthy Patriarch, and William G. Candler, of Hominy Creek, Grand Worthy Associate; P. A. Cummings, of Asheville, was re-elected Grand Scribe, and Hon. R. B. Vance, M. C., retires to the post of honor, the Past Grand Worthy Patriarch's chair. Prof. W. F. McCarrin, of Tennessee, is to work in North Carolina for a month or more, and plans have been matured for a vigorous pushing of the Order and its work during the Grand Division year.

The Grand Division of Kentucky met at Petersburg on the 10th instant, with a full delegation representing an increased membership. Rev. F. A. Stine, of Newport, was elected G. W. P., and Will. McGinnis, also of Newport, G. S. Much good work was planned and promised for the ensuing year.

The Grand Division of Western N. Y. held its annual session at Fulton, N. Y., during the present week. There was a large attendance of delegates. Rev. M. E. Dunham, D. D., was elected G. W. P., and J. G. Jenkins, Oswego, G. Scribe.

The Order in Connecticut is alive and pushing, with the expectation of reporting an increased membership for the year 1883 of at least 800. Gain last year, 326.

We are indebted for some of the above items to our esteemed contemporary *The American Reformer*, a worthy advocate of temperance and prohibition, 59 Tribune Buildings, New York.

GOOD TEMPLARS.

THE GRAND LODGES.

The following Grand Lodge reports are taken from *The Canada Casket* published at Napanee, Ont., and devoted specially to Good Templar Work.

CALIFORNIA.

The annual meeting of the Grand Lodge of California took place at San Francisco on the 2nd, 3rd and 4th of October. There was a full attendance of members. The G. W. Secretary's report shows that 10,805 members were initiated during the year and 1,065 admitted by card; total, 11,870. The losses from all causes amounted to 11,744, leaving a net gain of 126. Present member-