

one-half of all the disease, two-thirds of all the poverty, and more than three-fourths of all the crime of Britain. It has been proved by the best statistical returns, that more than five hundred souls die weekly the death of the drunkard, and enter the drunkard's eternity—that the amount of misery endured by the fathers, mothers, sisters, wives and children of these wretched beings, exceeds all calculation—that intemperance sends the drunkard home to abuse, and in many instances to murder his helpless wife, and starve her children. Now, unless you can believe that all these witnesses have entered into a conspiracy, without any assignable reason to deceive the public, and that all such statements are false; when a remedy is proposed, and especially a remedy that cannot fail, if universally adopted, to secure a sober population, you are bound to give it at least your candid and serious attention. But these evils, great as they are, are not to be mentioned in comparison with the moral desolation, the wreck and ruin of all moral principle, produced by intemperance. It is found by incontestable experience, that intemperance sears the conscience, corrupts the heart, and brings a blight upon every moral, every religious, every social and domestic feeling, and renders a man a nuisance to society, a sorrow and a curse to his family, and a suicide to himself in so dreadful a sense of the word, that it were good for him that he had never been born.

Now, the origin and growth of intemperance have been ably traced to the mistaken customs of the age, and a remedy is proposed, which has wrought wonders in Maine, beyond all that could have been conceived possible, and has already done immense good in some parts of Canada, and which promises to become one of the greatest blessings to mankind.

B.—I admit all the evils you have described; but I do not believe that Temperance Societies will cure them.

A.—You are taking the best possible course to insure that they

never shall, and if everybody follows your example, of dismissing their claims *without examination*, and not even giving them a fair hearing, they certainly *never will*. But, my good sir, I say again, you have *no right* to form your opinion on this subject, which involves the happiness, temporal and eternal, of millions and millions of your fellow-creatures, (and you know not for how many generations yet to come,) without bestowing upon it the most diligent examination and all the thinking power that God has given you. If the cause were ten thousand times more valuable than it is, CONTEMPT PRIOR TO EXAMINATION would leave you still ignorant of its value.

In you, it may be thoughtlessness; but there are some subjects upon which thoughtlessness is *crime*. Intemperance is making shipwreck of the happiness, corrupting the morals, and destroying the souls of your fellow-creatures by millions; and if not arrested, the destroying flood will roll on to future generations; a remedy is now proposed to arrest the march of the destroyer; and to refuse to *weigh* and *examine* its claims, is to incur guilt in the sight of Heaven. By all the ties of country, by all the claims of humanity, by the spirit and the commands of the holy and benevolent religion of Christ, you are called upon to *examine* and *inquire*.

Our Divisions.

Toronto District Division.

A MEETING of the Toronto District Division was held on 1st March, in the Ontario Division Room. Brother G. M. Rose, D.W.P. occupied the chair, and in his opening address, related a pleasing reminiscence of a meeting of the National Division which he attended in New York some years ago. There were representatives, he said, from the Pacific slope, from the South, (some of them negroes) from New England, from the West, from Ontario, Prince Edward Island,

New Brunswick, etc., and on the platform at the great public meeting, he saw with pleasure two of the old founders of the Order, the only two who are now alive. But there was something that pleased him more, and that was the ride through the Central Park, which he graphically described, and especially the beautiful fountain, with its statue of the angel at the pool of Bethesda, when it came down to trouble the waters, and the brethren and sisters present all joining hands and encircling the immense basin, and singing the ode, "Once more we here the Pledge renew." etc. Although all shades of opinion was represented that day, yet they were forgotten for the nonce. The chairman then said that we came here to-night to advance the Cause, and he strongly advocated mutual visits among the Divisions as a means to that end. Coldstream and Crystal Fountain Divisions had been benefited by such visits, and he thought that although we could not do much outside work at present, because there are so many organizations crowding us, and are sometimes afraid that they will crowd us out; but he did not think there was danger. He had great faith in the Order he said, as it had a work to do, and until that work was accomplished, God Almighty would never remove His smile from it.

The officers, for the ensuing year were then elected. Brother G. M. Rose, stated that he had been appointed D.W.P. during his absence and without his knowledge, and did not wish to serve again. Consequently, Bro. T. Caswell was placed in that position; W.A., Sister Miller; Secretary, Bro. McMillan; Treasurer, Bro. G. M. Rose; Sentinel, Bro. Green.

Bro. Caswell then took the chair and stated that he felt satisfied that all the members present thought there was no other organization ahead of the Sons of Temperance. He advocated the holding of public meetings every two or three weeks.

Moved by Bro. G. M. Rose, seconded by Bro. McMillan, that