

THE SONS OF TEMPERANCE.

THE ORDER IN THE UNITED STATES AND THE PROVINCES.

The Report of the Most Worthy Scribe to the National Division, at their late annual Session, contains statistical items of interest to the Order. It may not be uninteresting to Provincialists to compare the figures of the Provincial Grand Divisions for the year ending December 31, 1872, with those of Sister Grand Divisions in the United States. The last year was not one of the most prosperous for the Order in the Provinces; but during the first half of 1873, two or three of them have made fair progress—Ontario taking the lead, Nova Scotia following next.

The M. W. Scribe's Report shows 45 Grand Divisions—six, or nearly one-seventh of them in the British Provinces.

The membership was 82,729—the Provinces returning 16,320—or nearly one-fifth.

The Lady Visitors were returned at 10,523, of which 2,374, or nearly one-fourth, are in the Provinces.

The Tax to the National Division, at 3 cts. per head, amounted to \$4,136, 45; the amount for which the Provincial G. Ds. were liable—\$816,—or nearly one-fifth.

The number of Representatives in National Division were 609, more than one fifth of whom—132—represent the Provinces.

The membership in the British G. Ds. was as follows :

Table with 3 columns: Province, Members, L. Visitors. Rows include New Brunswick, Nova Scotia, P. E. Island, Ontario, Newfoundland, Quebec, and Total.

The number of Subordinate Divisions in each Province, number of deaths, and representatives of Grand Division in the National Division were as follows :

Table with 4 columns: Province, Divs., Deaths, Reprs. N. D. Rows include New Brunswick, Nova Scotia, P. E. Island, Ontario, Newfoundland, Quebec, and Total.

More than one-fourth of the Subordinate Divisions were in the British Provinces.

The foregoing figures are worthy of attention. Ontario has now a membership of over 10,000, with about fifty Divisions to hear from. At recent meeting 275 Divisions were on the roll.—Abstainer.

THE BIBLE IN SCHOOLS.

Prof. George P. Fisher, in an interesting article in the Christian Union thus refers to this vexed question :

Schools, in the judgement of the ruling party in the Church of Rome, if they are not Roman Catholic, are either Protestant or infidel. It is our deliberate judgement, that this extreme party which now holds the reins in the Catholic Church is to be firmly resisted. To be sure, they set up the plea of conscience. But they plant themselves against the mature maxims of Christian civilization, the necessary bulwarks of free government and of an enlightened political society. The plea of conscience will not avail. There are conscientious polygamists, but the laws will not tolerate their polygamy. If they do not like the laws, they must emigrate to some community where their consciences will not be molested. The reading of the Protestant version of the Bible in schools we should not insist on; since this practice may, perhaps, be obnoxious to the charge of sectarianism. Yet the English Bible is a classic of so vast an influence on the culture of literature of the whole English-speaking race, that an acquaintance with it seems essential to a literary education; and we are of the opinion that it would be no violation of the right of conscience if it were to be studied, from this motive, in all institutions of learning which are supported by the state. The chief objection to such a proceeding would be the misconception to which it would be exposed.

A copy of the Bible in Persian has been presented to the Shah by Sir Henry Rawlinson on behalf of the British and Foreign Bible Society.

What color are the winds and the waves in a storm? The winds blew, and the sea rose.

Correspondence.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

THE JUNE ANNIVERSARIES. THE QUESTION OF UNION. OTHER QUESTIONS. THE WATEROUS WATER WORKS. THE NEW TELUGU MISSION. THE HYMN BOOK QUESTION, &c.

I had intended to jot for the Messenger, a few facts and incidents connected with the June anniversaries of some of our leading Denominations in Ontario and Quebec, but was prevented by pressure of other duties. One feature of interest which was prominent in the deliberations of several of those bodies was the tendency towards larger unions, and the efforts to secure them. This tendency of thought and effort is manifesting itself in two directions. There is first the desire to bring into closer contact and co-operation the different sections of the same churches, in the different provinces of the Dominion; and secondly strong and sustained efforts are being made to find bases of amalgamation for different bodies, which while professing substantially the same creeds and holding substantially the same systems of government are yet separated by divergencies of faith and practice in minor matters. The question of union, for instance, between the Canada Presbyterians and the Church of Scotland, and probably between the Wesleyan and New Connexion Methodists, is one of time and detail only.

To an outside observer there is much scope for the study of character and much food for serious thought afforded by the different attitudes of different minds upon such questions. Between the easy going compromiser whose views are too "broad" or his convictions too weak to permit him to see why any differences of opinion upon "non essentials" should stand in the way of great movements, up, or down, to the sturdy dogmatist ready to sacrifice brethren and church and dear life itself sooner than permit the slightest falling off from the orthodox aspiration of his Shibboleth, there are many varieties and grades of opinion and feeling. In reading first the plausible arguments of the one and then the fervid declarations of the other one cannot but feel glad, at times, that he is not called upon to decide the question of right and wrong, of truth and error, between them. Probably to find the golden mean would be rather the task of a wise and judicious umpire. It is after all, but the old difficulty which meets us at every turn in the region of ethics. Alas! we are sometimes ready to exclaim, what a deal of trouble and perplexity might we have been spared had the domains of right and wrong, of truth and error, only been marked out for us by distinct, unmistakable, mathematical lines! It is to be feared though that the beaten paths, on the right side of the lines, would sometimes have been found running fearfully close to the border. We could scarcely suppose have gained much moral strength without the healthy exercise which is now forced upon us whenever we are compelled to discuss and decide some nice question with conscience. So, I suppose, we could scarcely have made a better arrangement than the present, troublesome as it often is.

And yet the sight is often a perplexing and troublesome one, two men, so far as appears, equally true, equally honest, equally anxious to do right, yet with the same data before them reaching conclusions wide as the poles asunder, as to what the right is. The moral difficulty suggested sometimes takes a more practical shape in one's mind, and the question occurs whether if one could know the whole truth, he might not find both the cause and the cure of the trouble suggested in the words of the wisest of philosophers, "If thine eye be single thy whole body shall be full of light."

Some law of association, which would I fear be difficult to trace, turns my thoughts to an entirely different theme. The last few years have been marked by great and destructive fires in various parts of the world. Ontario has not escaped. Many towns and villages have from time to time suffered severely. Ingenuity has been stimulated in the search for efficient remedies. While attention has been mainly directed to the improvement of fire engines it has not escaped the notice of some that in many instances want of water has been the great difficulty which no power, or excellence of engines could overcome. Toronto is just now engaged in the erection of a system of water works, of the most elaborate and costly description. The estimated expense is, if my memory serves

me, between one and two millions of dollars. Meanwhile two smaller towns have already in operation a system of works of a somewhat novel character from which the happiest results are anticipated. The system is called the Waterous system from the name of the gentleman in Brantford who first devised it, and applied it to that town, and who has just finished and put in operation similar works in Windsor at a cost of \$60,000.

As the question of the best system of providing water for towns and cities is a very important one, the following extract from a special correspondent's description may not be uninteresting:—

It is known to your readers that the distinctive principle of the Waterous system is to do away with reservoirs. The water is pumped on all occasions directly into the houses. The advantages claimed are very great—saving of expense in the first cost, less cost in keeping up the works and running them, better water, and there is no open reservoir to collect the dust and refuse of the city; and chief among its advantages may be counted this—that each hydrant is equal to a steam fire engine. All that is required to be done is to attach hose to the hydrant—it may be several miles from the engine-house—and immediately a fire stream is ready for use. Not only so, but five or six of these streams, each as powerful as if thrown by a steam fire engine, are available simultaneously near the same spot or at widely different parts of the town. This was done at the opening on Tuesday last at Windsor, and it was apparent to every one that a fire taken in time could not gain headway in face of the torrent of water that could be poured upon it. So successful has it proved in Brantford, where before its introduction for ten years the loss by fire was \$360,000, that now the insurance rates are lower than elsewhere in Ontario. Every vestige of opposition to the scheme on the part of the citizens has vanished, and after each easily extinguished fire Mr. Waterous is grasped by the hand by the enthusiastic Brantfordians and treated as a public benefactor.

The very interesting facts stated in Bro. Timpany's letter recently published in the Messenger, which have also been communicated directly to friends of Missions in Ontario are eliciting thought and inquiry. The open door seems an eminently inviting one to Canadian Baptists. Were it not, as I fear it may be, too late, it would have been a noble thing for the Baptists of the Dominion to have entered in concert upon the work. If this may not be will not such of them as have no special engagements elsewhere rouse themselves to listen to the call? We shall see. Meanwhile let me observe that though Bros. Timpany and McLaurin are from Ontario and their salaries are paid by Ontario Baptists, they are in no sense labouring under our direction. They are at present the Missionaries of the American Union, pure and simple, and while they would no doubt, like to see an independent Dominion or Ontario and Quebec Mission, their loyalty first to the Master and secondly to the Union is undoubted.

In answer to inquiries permit me to say that the Canadian Baptist Hymn Book has been delayed much longer than it should have been, in the press, I am informed by one of the Committee in charge of its publication that it will assuredly, on the faith of the printers be forthcoming in two or three weeks. J. E. W.

For the Christian Messenger.

FROM ROME.

BY REV. W. N. COTE, M. D.

The festivities of the Statuto were celebrated with unusual enthusiasm throughout Italy. A period of twenty five has elapsed since Carlo Alberto gave a constitution to his subjects, and during that period Italy has undergone some of the greatest changes recorded in history. Freed from the Austrian yoke in her northern provinces, from the temporal sovereignty of the Pope in the Romagna, and from the Bourbon rule in the two Sicilies, she has become an united kingdom, and has in this respect realized the ardent life-long desire of her great patriot Count Cavour. With a constitutional king, and a free Parliament, there is no limit to the prosperity and progress opened up before her people, if they have the courage to support with firmness the burden of taxation necessary to the consolidation of the kingdom, and that perseverance to win the prizes of Empires, which the combined fertility of their soil, situation of their commercial ports, manufacturing skill, and high artistic taste so admirably fit them to command.

The Roman society for the Catholic Interests, presented lately to the Pope a protest signed by thirty four thousand Roman Catholics against the suppression of the order of the Jesuits in this city, already

voted by Parliament. The Pope read the protest and said that the persecution the Church is suffering just now is almost overwhelming, especially on the part of Switzerland, but nil violentum durabit. He praised with words of high satisfaction the good works done by the Jesuits in ridding the world of so many heretics, and bringing their ill-gotten wealth into the treasury of the Church. The aged man then gave the deputation his blessing and they withdrew.

Great excitement prevails at Monza, against Padre Ceresa, director of the College in that city, who is accused of the basest practices. The Monza College was patronized by some of the leading families, who considered it the most desirable educational establishment in Northern Italy, little dreaming that degradation and debasement moral and physical, were the principles inculcated. It is said that the Vatican washes its hands of the elegant Padre Ceresa, but his voluntary return places a powerful argument in the hands of the clericals and the bigoted faithful. It is to be hoped that just retribution will strike this wretch who had "stolen the livery of Heaven to work the deeds of Hell." We shall see.

The Florence correspondent gives us the following:—

"The Pilgrimage to the sanctuary of the Virgin Mary at Impruneta, which took place last Sunday, must be pronounced a success for the Clerical Florentine party; no disturbance whatever took place, although the Madonna was visited by at least 30,000 persons, from their appearance, principally peasants, from the neighbouring villages. The offerings were also pretty abundant and perhaps surpassed the general expectation, considering the rather poor prospects for the coming harvest. The Florentine priests and laymen engaged in the ceremony returned home with looks of the greatest complacency which plainly told their satisfaction of their day's performance. The "Lampione" a paper devoted to caricatures, and anti-papal, has made this week a pictorial satirical attack on the Pilgrims, excellent likenesses being observed of members of some of the good Florentine families. There is no doubt that the faith in the power of saints is now waning rapidly in Florence: not however that we need deplore this, but rather that scepticism may usurp the place of blind superstition; let the Roman Catholic religion be restored to its original pure condition, by stripping it of its superstitions, and such unwarrantable dogmas as the Syllabus and Infallibility, and we shall no longer see such frequent caricatures where the insignia of the Papacy are made subjects of ridicule.—Thursday, Ascension day, was kept here as usual, as a general holiday, all business being suspended: formerly it was the custom of the Florentines to repair to the meadows of the Cascine and breakfast in the open air, this usage however has gradually died out and is now only kept up by the lower orders who get an appetite for their breakfast, by persecuting the poor grasshoppers (grilli), a great many of which are caught, imprisoned in little wicker cages and sold for the amusement of children. Many left Florence early in the morning to pay a second tribute to the Madonna at Impruneta, it being the last day on which the Image of the Virgin Mary was exposed to view, the small village was again crowded during the morning by Pilgrims and idlers and no disturbance whatever took place. Rome, July 3rd, 1873.

For the Christian Messenger.

CORRESPONDENCE ABOUT NEW BRUNSWICK.

Mr. Editor,

As notes of foreign travel interest your readers, allow me to give some account of a journey in a section of country too little known by most of them. In the discharge of an assigned duty, I was present at the recent meetings of the two New Brunswick Baptist Associations. One was held in the valley of the Keswick, the other at the Narrows on the Washademoak Lake. It is to be hoped that you know where these places are, for they both are pleasant and one who has seen them once will be inclined to visit them again. In extent New Brunswick is nearly equal to Scotland, and if it had a population in proportion to its extent equal to the adjoining state of Maine, it would contain more people than are now found in the three maritime provinces. But only the fringes of the country and the borders of the natural channels of communication have been

settled. Its vast forests, cut through by many rivers, its large arable tracts, its rich alluvial meadows, its mines of coal and metals, its facilities for ship-building, promise speedy and valuable rewards for labor and capital intelligently applied.

Both of the Associations met with small churches; but the hospitality was without limit, and the large numbers in attendance were made comfortable and cheerfully entertained. The ministers present were evidently men used to hard work and ready for it. They have accomplished much, and are able to do much more. They live with the people and know how to touch the springs of emotion. They are beginning to recognize the fact that the methods and style of address that roused the interest and held the attention of men who seldom heard the voice of the preacher, are not always best adapted to preach and interest hearers to whom the messages of the Gospel have become as household words. The various subjects presented for consideration received intelligent examination; and the delegates showed that they felt the importance of bringing their influence to bear on the practical questions of the time. Temperance and education in its various relations were fully and seriously discussed. The Baptists of New Brunswick are aware of the importance of the crisis now calling them to defend their public-school system against the intrigues of bigoted ecclesiastics and political pressure unconstitutionally applied by some departments of the general government.

One feature of their meetings too much resembled our own; letters were read from only a portion of the churches, perhaps not more than one half, and no inquiry was made for the rest and no report received concerning them. When there are only some seventy ministers to supply one hundred and forty churches, there must be many neglected flocks. We all need more of the spirit that will prompt us to search out "the lost sheep of the House of Israel." Home Mission work has been prosecuted with considerable zeal and success. New interests, that have been sustained in the valley of the Miramichi, are becoming self-supporting, and the Board are allowed to commence work in other localities. Discussion of the various questions exhibited acuteness and force of reason, and more earnestness of manner than with us. In excellence of debate they out-strip our people. They like a forcible speech. In this respect they are somewhat more American, we, perhaps, more English. I observed that several of the speakers said that the Baptists of Nova Scotia were fifty years in advance of their people in education. It is well to know what they think of us, that they may not be disappointed when they come to know us better. The reports showed that the benevolent contributions of the churches are increasing. I can say to the Governors of Acadia College, that the hearts of the people of New Brunswick are more accessible by appeals in its behalf than they have supposed. My observation leads me to conclude that if the Governors will make the public see that they are earnestly endeavoring to sustain a first class College, worthy of the patronage of our best young men, they can find all the money they need. Few additions to the churches were reported; but we may hope that the new interest now awakened in Foreign Missions will favorably effect christian work at home. Sincerely yours, DYKEMAN.

"My grace is sufficient for thee."—2 Cor. 12-9.

There is much within the volume of divine inspiration that we short-sighted creatures cannot understand. Neither would we wish nor presume to pry into those profound mysteries which God in infinite wisdom has hidden from us. Enough for us to know that "secret things belong unto the Lord." At the same time we can solace ourselves with this divine promise "What I do thou knowest not now, but thou shalt know hereafter." All that is essential to our happiness here and hereafter is so plainly revealed that the "wayfaring men though fools shall not err therein."

Had nothing more been written except what is contained in this one verse, "God so loved the world," etc., it seems to me it would be enough with the Holy Spirit's power to "make us wise unto salvation" and "give us an inheritance among them which are sanctified." But when we turn our eyes upon the sacred volume and find it richly stored with plain and simple truths, yet no less grand and sublime we are led to adore the great love and condescension of