



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND AGRICULTURE.

VOLUME XIII., No. 9.

MONTREAL & NEW YORK, MAY 1, 1878.

SEMI-MONTHLY, 30 CTS. per An., Post-Paid.

A MONSTER CAMP MEETING.

Who has not seen, or at least read of the beautiful Lake of the Thousand Islands. On any summer's morning if you should take the "down boat" at Kingston you would have before you a day's sail amongst scenery almost unrivalled by any in the world. The beautiful lake soon gives place to the narrower, but still wide, river St. Lawrence. Soon again, on every hand, islands are met with. Sometimes they are regular in size, appearance and position as if they had been laid out by rule; at others they are irregular in shape, no two being alike, and they are placed here, there and everywhere, as if in very ancient days two giants had fought by throwing stones at each other, and each stone falling into the river had become an island clothed with trees and verdure. Indeed an Indian legend still tells us that hundreds of years ago, Ta-oun-wat-ha, the Indian deity who presides over the fisheries and streams, came down from the clouds to visit the people of the earth. Ha-wa-ne-a, the Great Spirit, of the Indians had sent him to find the most beautiful land and water of the whole earth and distribute it amongst his favorite people the "Five Nations," or Iroquois Indians. The messenger spirit, the legend says, saw two young men in a boat and met them in the form of an old man in a white canoe, and irresistibly drew them on and on until they landed on a steep bank and mounted on a high hill. The spirit then drew himself up until his head reached the tallest pine tree and exclaimed, Osh-wa-kee! Osh-wa-ka! which wise people say means "I see everywhere and I see nowhere." After this the spirit spent several years in fixing the islands, deepening the channels, piling up and cracking the rocks and in the end became so pleased with his work that he concluded never to return to cloudland, but married a wife and settled down saying that even in the place from whence he came there was no spot so beautiful as the Lake of a Thousand Islands. The place where he made himself so tall and said "Osh-wa-kee! Osh-wa-ka!" is said to have been on the summit of Sunrise mount a picture of which is given on the fourth page.

For several hours the boat glides between the Islands, all beautiful as they can be, and nearly every one just as left by nature. Then it comes to the rapids, which it descends at race horse speed, being tossed here, and there, now rushing as it were headlong into the overhanging rocks on the shore, now towards an island, now almost on a rock in the mid stream, whose presence is only made known by the foaming breakers,—always on and on, and down and down until the end is reached and it is in deep water again.

One of the Islands passed is Wellesley Is-

land, and on it is the Thousand Island camp, where every year are held monster camp meetings to advocate the cause of religion, Sunday-schools, temperance and religious science. On this Island also is Sunrise Mount previously referred to. Many thousand persons each year resort to this Island for the purposes above mentioned, many of them camping out and living in tents, while others who have made more permanent arrangements reside in

WHY?

Says the friend to whom you go, asking him to come out and take his place distinctly with those who abstain: "Why should I abstain? I have been drinking a glass, or two or three glasses of wine, at my table or at other people's tables for ten, fifteen, twenty, thirty, forty years of my life. Look at me! is not my hand as steady as yours, my eye as bright, my brain as clear, my pulse as even?"

"Yes, unquestionably."

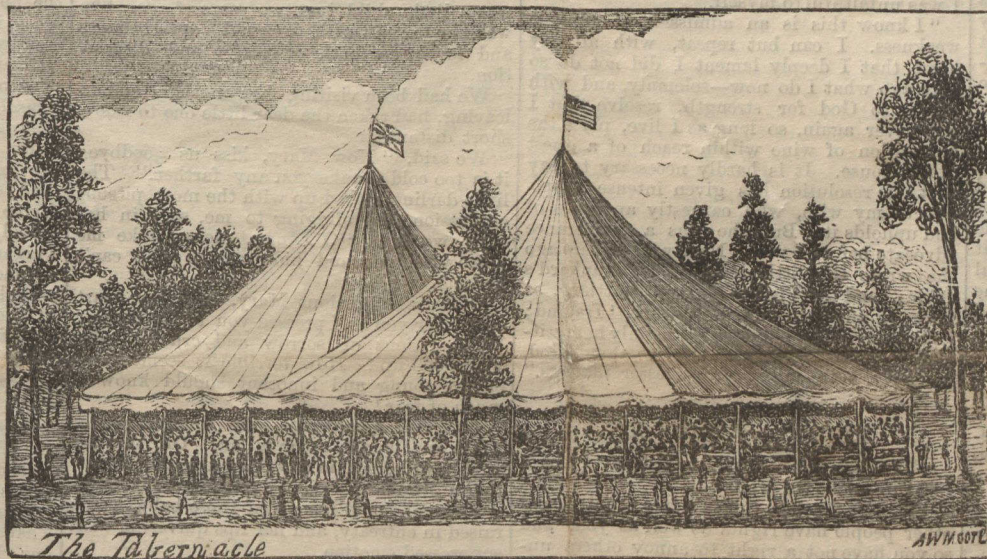
example. Something in you had attracted his admiration, or enlisted his sympathies, or you were placed at some prominent post where your example came to be a thing to be quoted. In accordance with the detestable custom of our modern society which sometimes permits men and youths to herd together in a refreshment room after their mothers and sisters have departed, this youth lingered with others of his own age, who proposed to drink champagne by tumblerfuls in the corner of the room. This young friend of yours had manly and refined instincts, and he shrank instinctively from a usage so boorish and vulgar. He had other reasons, too; for letting wine alone. He had a dishonored ancestry dragged down to ruin by intemperance. But in the moment of hesitation he caught your eye. Oh, if there had only been in it one loving ray of tender, pleading remonstrance, but you were holding up a glass of old Madeira to the light, and listening to your host as he remarked with a whisper of bland complacency, 'Habersham, vintage, of 1844.'

"One glance was enough for your young friend. If you could drink Madeira out of a wine-glass, why should he not drink champagne out of a tumbler? Well, he did. I will not tell you the rest. But when you meet him next, with bloodshot eye and unstrung nerves, ask yourself whether your glass of wine was worth—not what it cost you, but what it cost your weaker brother."

For this, as I conceive, is the gist of the whole matter. We can not separate our drinking-customs, innocent as we may deem them, and as they may be in themselves, from their influence upon those about us. And if this be so, it is impossible to separate this question of Total Abstinence from the question of personal unselfishness. The question is not, what is permissible, what is justifiable, but, what is Christlike? Nay, even if a man be not a Christian, the question is not what is pleasant or wholesome, or companionable, but what is generous, what is unselfish, what is magnanimous? The Total Abstinence movement must plant itself supremely upon these considerations, and appeal from them confidently to the nobler and better, ay, the diviner, side of human nature. Above all, to every one who owns himself a disciple of the Master it must appeal in that Master's name and to that Master's example. "Bear ye one another's burdens," writes St. Paul, "and so fulfil the law of Christ."—Dr. Potter.

—In the memoir of Dr. E. N. Kirk it is recorded that some one asked him how a Christian could best show himself a Christian in society. His reply seems to cover the whole ground: "I always try to put myself into this attitude before leaving home:—'Lord, give me an opportunity to honor Thee, and a heart to embrace the opportunity'—this is all our Lord requires."

ANY SPIRITUAL BLESSING is worth more than the most costly temporal good. A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water with right motives to a humble servant of God, than to have been flattered by a whole generation.—Dr. Plummer.



summer houses and continue the whole season through. Every year the "camp" is visited by the first ministers and scientific men of America who vie with each other in making the proceedings interesting and instructive. On this page is given a picture of a scene on the way from Gananoque to Wellesley Island, and one of the Tabernacle in which so many interesting meetings have been held. The general aspect of the scenery in the neighborhood is exceedingly beautiful.

"Very well, then, why should I abstain? Is my wife a drunkard? Are my children tipplers?"

"No, thank God, they are not."

"Well, then, produce me some argument from the Bible, from science, from the testimony of the learned, that shall inculcate Total Abstinence."

"No; I will not do that. But I will produce an argument from your personal experience. Last week you accepted the hospitalities of a neighbor whose house, for the evening, was thronged with guests. Among them was a youth accustomed to look to you as an