

with a stout stick, and the wolf left the battle minus an eye.

Kingston, Belleville, Picton, Cobourg, Port Hope were scarcely equal in progress or in promise to the rising villages and towns now found on the line of the Canadian Pacific Railway and the shores of the northern lakes. There are men living who saw Southern Ontario as we see Northern Ontario to-day.

Other points of resemblance are found in the number and the youth of the pioneer ministers. Of the thirty-six ministers who formed the Wesleyan Conference of 1824, twenty-six had spent less than six years in the ministry. The average age in the ministry, of thirty-five of the thirty-eight Methodist ministers who, during 1902-3, were stationed on the northern fields, was less than six years, and eighteen of them were not ordained.

These young men who are standing on the threshold of the twentieth century have the same essential difficulties to meet that confronted the young men who, in the early part of the nineteenth century, did pioneer work on the north shore of Lakes Erie and Ontario, and must overcome them in the same spirit and by similar methods.

The proportion of professing Christians to the entire community is much smaller in Northern than in Southern Ontario. I preached one Sunday evening to a congregation of sixty or seventy people. The majority were young—the rest were on the sunny side of middle life. Their deportment became the day and the sanctuary. They listened as for their lives to the Gospel message. In the concentration of their attention scarcely an eyelid seemed to quiver. Every member of the Methodist Church in the neighbourhood was present, and remained after the congregation was dismissed, in obedience to our Saviour's command given

at the Last Supper—"This do in remembrance of me." There were just three persons. I was told that there were three members of the Presbyterian Church in the settlement, and that these six people were the only professing Christians in a large and comparatively well settled tract. This is an extreme case, and it would not be fair to judge of the whole north by this community. Still, the fact remains that, compared with Southern Ontario, the proportion of professing Christians to the entire population is small.

The main reason for this condition is the lack of men called of God to preach. When we know that the only religious service given to this neighbourhood during a whole year by a Methodist minister, or probationer, was the solitary Sunday evening service given by me, the wonder is not that we have only three members, but that we have any. These people were neglected, because we had no man to send among them. During the past year six additional men were required to do the work effectively on the Algoma, Sudbury, and Nipissing Districts. I speak now, not of new fields, but of work that is already organized. Fifteen men, in addition to those now in sight, are needed for next year.

"Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

Another reason for this condition is the great intervals of time between the religious services.

In the North, as in the pioneer days of Southern Ontario, there are many little congregations that have service but once in two weeks, often but once a month.

The best people need line upon line, precept upon precept, and when such intervals of time elapse between services, it is very difficult to make an impression, and almost impossible to follow up an impression when