

*E Rosemond Duff 211 Fern Ave Toronto 3
From Miss W. E. Doyle Owen Sound*

Dec/24

"FOR GOD, AND HOME, AND NATIVE LAND."

SECOND ANNUAL MEETING

OF THE

WOMEN'S

Christian Temperance Unions,

OF ONTARIO,

HELD IN TORONTO,

— ON THE —

23rd and 24th October, A.D., 1878.



ST. CATHARINES:

DAILY NEWS STEAM BOOK AND JOB PRINTING HOUSE, ST. PAUL STREET.

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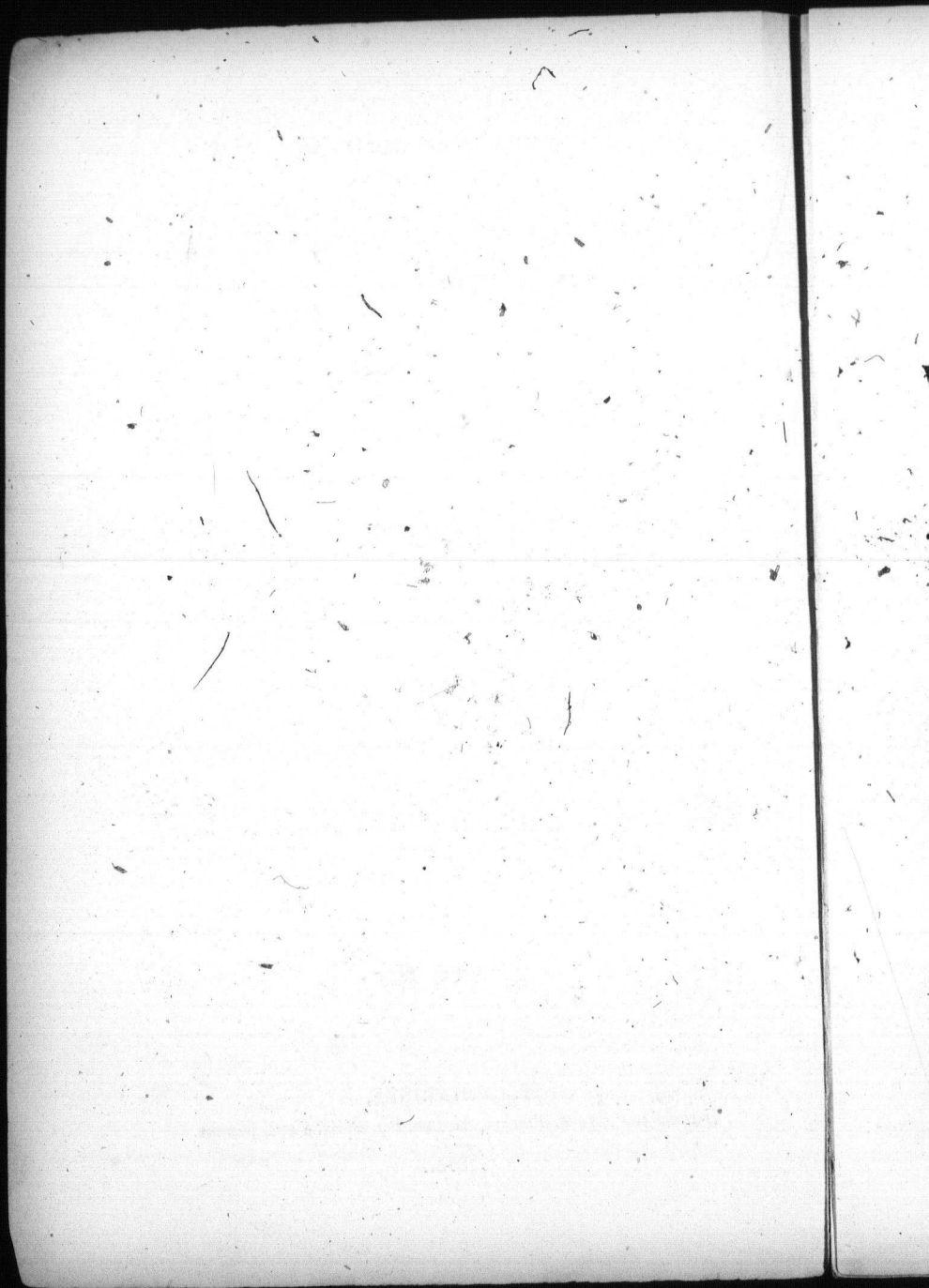
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REPORT
OF THE SECOND ANNUAL MEETING
—OF THE—
WOMEN'S CHRISTIAN TEMPERANCE UNION
OF ONTARIO,
HELD IN TORONTO, OCTOBER, 23RD AND 24TH, 1878.

The following is the Report of the Second Annual Meeting of the "PROVINCIAL WOMEN'S CHRISTIAN TEMPERANCE UNION," held in Toronto, in the Jarvis Street Baptist Church Sunday School room, on the 23rd and 24th days of October, 1878.

The question of a Provincial Women's Christian Temperance Union," representing the Christian Temperance Women of our Province, had been so thoroughly discussed at our first Annual Meeting, where, in answer to the call of the Toronto W. C. T. U., there came from the quiet fireside, from the sanctuaries of Christian homes, Women whose hearts had been touched by that Divine spirit of Love, and who, "For God and Home and Native Land," had long since learned that they as Christian Temperance Women had an interest in this cause of social and national reform—an interest, because this deadly, poisonous "traffic" with its snaky folds, and cunning devices, had crept into our homes, and coiled around and stung the noblest and best,—an interest, because the purity of home had suffered, and because the family circle found so many broken links, that these women, all with a common love for a suffering humanity, had by a Divine intuition, recognized the hand of God in this undertaking, and heard the voice of God in the call for a united effort, where we might glean and gather the best thoughts of our women for a *basis* on which we might stand. The women of our Country who have been moved by this divine spirit of royalty and love, to labor in the Temperance Unions are doing a wonderful work. To many the marvelous works of our women are not known; but God's mightiest influences are His silent forces. It is not the strong mighty river that with

its beauty catches the eye, and takes all with it, sweeping towards the "flood gates" open to the sea, that makes mountains green, valleys to bloom, refreshes the flowers with their human-like faces, giving life and vegetation to all kingdoms, but the tiny dew-drop; glistening in the crystalline light of a morning breaking on all nature, coming so softly in the shades of night, stepping silently in her slippers of silver, that scarcely a flower is awakened or a blade of grass disturbed, or a moss moved, so silently, and yet so effectually, has she come with her quiet steppings, that the morning sun light only reveals that once again has she come with another message from the Divine Ruler of the Universe, telling us of his thoughtful love and tender care. So, these mighty silent prayers, falling from lips touched and inspired by the blessed Saviour, are the silent forces that have given light and growth to every little kingdom of Human thought and interest. And many "Bethels" there are, to-day, that were not a year ago, because the voice of woman has told the message that, "Jesus Christ came to seek and to save that which was lost." Men and Women scarred by the filth of sin, and living in our very midst, with leprosy on every limb, have been told of this salvation,—of the God-man, and His tender love for a fallen humanity, and like the lepers of old, whom the hand of the Master touched with compassionate love and pity, they were made clean, and this saving power has been the song of "Hope" that has lifted many a poor wanderer up, and has broken the chains of appetite, and set the captive free; and God is using as His great moving hand in the Gospel Temperance Work, these women who are unitedly pledged to this cause of home interest, and home "protection." So after a year's earnest work, again the rally-call was issued by the Provincial Union," to meet in Toronto, in the Jarvis Street Baptist Sunday School room, which had been very appropriately decorated by the Toronto Ladies for the occasion. Although the weather was most unfavorable, and the Christian Conference called away many who would otherwise have been present, there was a very fair attendance.

At the appointed time, Mrs. Letitia Youmans, President of the Provincial Union took the Chair, calling on Miss Bilbrough of Belleville to lead the devotional exercises; and while the voice of prayer and praise ascended to God, a spirit of deep solemnity and earnestness was felt by all, and more than ever did we realize our dependence on God, and the insufficiency of self to combat with this evil; for if we are ever successful in "rescuing the perishing," we must ever dwell in the light of the Cross, for so long as we keep low down on our knees, before

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God, just so long must the work so on. After the close of the hour of prayer, 11 A. M., Dr. Jennie K. Trout, President of the Toronto Union, gave the following address of welcome :

MRS. PRESIDENT AND DEAR SISTERS :

It affords me great pleasure, in the name of the Women's Christian Temperance Union, of Toronto, to extend to you a most hearty welcome, not only to our beautiful city, but to our homes, and to our hearts. This welcome, which we so heartily extend to you, is not called forth by motives of personal friendship, (though some of our Union have dear friends among the delegates here assembled,) but it is called forth because we, as lovers of humanity, temperance and christianity, long to put forth more united and powerful effort against that "traffic" which is the enemy of all. We know full well that so long as the liquor traffic is entrenched behind society, custom, and law, just so long will our hearts be harrowed by scenes of misery and wretchedness, our Poor-houses be filled with paupers, our country overrun with tramps, our gaols and penitentiaries overflow with criminals, and the victims of rum will swing from the scaffolds of Justice. Much can be done by individual effort to relieve the distress, produced by *this traffic*, which so fearfully curses our country; but in order to reduce and suppress it, it is necessary that we should have a *united, powerful and continued* effort put forth, not only by the men, but especially by the women; the Christian women of every city, town, village and rural district in our country. The work of organization was successfully begun one year ago, when you met in convention by invitation of the W. C. T. U. of Toronto. We meet to continue and complete that work, and I trust that throughout these meetings we will earnestly and prayerfully work towards that great end. United and thoroughly organized under such a leader as our talented, God-fearing, God-loving, President, what may not, what *will* not the "Women's Christian Temperance Union" of Canada be enabled, under God's blessing, to accomplish against this monster evil which is oppressing our country, ruining many homes, and destroying many souls.

We are pleased to have Miss Willard here to help, encourage, and counsel us. She has had extensive experience; her reputation as an earnest worker and an able orator, extends, not only from ocean to ocean in her own country, but she is also known throughout the various Provinces of our Dominion. Although, we are, as yet a Provincial Union, I trust that ere long, our sister Provinces will unite with us to form a Canadian Union.

Our sisters in the Western States have shown us a good example. They have demonstrated, and are demonstrating what a powerful influence the women of a country wield, when they organize their forces and work unitedly. The influence of the National W. C. T. U. of the United States, is not confined to their own country, large as it

is, but it is felt, and that powerfully, in other countries, and Miss Willard may tell us before this Convention closes, something about the European Convention held last summer, and the Delegate the Women of the United States has sent to Sweden. Their gifted President, Mrs. Wittenmeyer, blessed some of the Cities and Towns by her presence this fall. While in this city, she was instrumental in beginning a great temperance work, which already has been blessed by the reclaiming of many drunkards, and the saving of many souls. Mrs. President, I trust that we will, throughout these meetings, not only strengthen and encourage each other to a determined warfare against intemperance, but that we will have a delightful, refreshing, instructive and hard working time in paving the way to good practical work for the ensuing year.

We, the women of the "Women's Christian Temperance Union," of Toronto, do hope that each delegate will have such comfortable and pleasant quarters, and so thoroughly enjoy all the meetings, that every one will look back with mingled feelings of pleasure and satisfaction to this Convention.

Mrs. McCracken of Newmarket made a very suitable response, in which she heartily thanked Dr. Trout, and her sisters of the W. C. T. U., of Toronto for their kind and cordial greeting, and also expressed great pleasure in meeting so many kind friends of Temperance. She reverted to the kind hospitality she had enjoyed a year ago, and had treasured their kindness in her inmost heart. After speaking earnestly of the importance of the work they had undertaken to do, and dilating on the eternal reward they would receive, if they proved faithful, she congratulated the Union on the presence of the President, Mrs. Youmans, and Miss Willard of Chicago, and eulogized the work they had done in the good cause. She hoped the meeting would be a source of edification and interest to all, and again tendered her thanks on behalf of the Union to her sisters of Toronto.

After the addresses had been given the meeting adjourned until 2 p.m.



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AFTERNOON SESSION.

The afternoon session was opened by singing "Nearer my God to Thee," followed by a short exhortation and prayer by Mrs. Dr. Jacques, of Albert College, Belleville; and the same holy influence which had so characterized the opening session was felt, more especially as each present sang that "prayer song,"

"E'en though it be a Cross
That raiseth me;
Still all my songs shall be—
Nearer my God to Thee,
Nearer to Thee."

Then came the reception of delegates. The following were present:—Mrs. Harrison, Miss Bowes, Milton; Mrs. Orchard, Mrs. Brethour, Mrs. Judge Jones, Brantford; Mrs. Perkis, Mrs. Fawcett, Thornhill; Mrs. Crafrae, London; Mrs. Harvie, Miss Clark, Mrs. Kimble, Dr. Trout, Mrs. Tompson, Toronto; Mrs. Dr. Jacques, Miss Bilbrough, Belleville; Mrs. McCracken, Mrs. Mitchel, Mrs. Wetheral, Newmarket; Mrs. Cairswell, Mrs. Day, Oshawa; Mrs. Smith, Miss Huff, Miss M. Phelps, St. Catharines; Mrs. Doyle, Owen Sound.

The president then delivered her address. She said that as she was suffering from a severe attack of asthma, she would be brief. After having seen in her travels so much of the desolation of homes, families, and societies by strong drink, she felt more than ever that her life should be consecrated to the work of Temperance. She had hastened home from the lower Provinces to attend the Convention, and had found everywhere, the ladies banded together, irrespective of sects, and parties, and working and praying for the suppression of the liquor traffic. In Halifax and several counties adjoining it, the temperance people expected to carry the popular vote, and bring in force the new prohibition laws. The leading ladies, and influential temperance men intended to test the validity of the Dunkin and Crooks Acts, and see if they cannot be put in force. *Protection* is now a great cry, and has been sufficient to carry the Dominion Parliament. The women of Canada want *Protection*. They need it, and will yet have it. Protection from the liquor traffic is what is wanted, and if the Acts that have been passed are not sufficient, let us have more Legislation, and better. The day is not far distant when the rum-seller's trade will be branded here as in Maine,—“The crime of crimes.” If there were no law against stealing, it would be called a *vice*, not a crime. If there were a law

against selling rum, it would be called a crime. Why should it not be called a crime? What mother would rather have her son become a drunkard, than have her home pillaged or burned? There is not one! I need not ask the question. Is there a mother who would not sooner see her pure and innocent boy borne home dead than have him become a drunkard? In the first question, the mother might hope to meet her boy in heaven, but if he is a drunkard, she cannot expect to see him again in heaven, for "no drunkard will inherit the kingdom of heaven." If, then, mothers dread burglaries, arson, and murders, less than the doings of rumsellers, why should it not be ranked as a crime with the others? Let us then band together more closely; let nothing separate us until the work is done. She said she would not be long in the field to help, for she felt herself failing; but was happy in the knowledge that others, young and energetic, were growing up to take her place and make the work invincible.

Mrs. Frances Willard, of Chicago, was then introduced and made a short and energetic address, congratulating the Union on the work it was doing. She said she had just arrived from the "Prairie State," and the Temperance Convention in its capital. There they had taken the same grounds occupied by the convention here. Though the temperance workers of Canada and the United States were separated by distance, and national lines, yet they were one in the many ties that united all lovers of humanity—all those who strove to make better the degraded, and to raise the fallen. They had the same Christian charity for their motto, and a common love for a common Lord, and indeed were one in heart and purpose. Let us stand by the "Women's Christian Temperance Union" steadily, with our hands outstretched to help the needy and distressed.

The Recording Secretary's report was called for, but the lady was absent and no report sent,

The Corresponding Secretary reported for the past year's work, as follows:

The first Annual Report of the Provincial Women's Christian Temperance Union, presented at the Second Annual meeting of the "Women's Christian Temperance Union of the Province of Ontario."

It was in this "Queen City," Toronto, one year ago to-day, that many of us met by invitation of the "Toronto Union" to propagate

the scheme of forming what now is known and recognized as the "Provincial Christian Temperance Union of Ontario, by adoption of the following :

"We the Women of the Province of Ontario, deeply sensible of the increasing evil, alarmed at its tendencies, and danger of, and commiserating the misery caused by, Intemperance, believe that it has become our duty, under the Providence of God, to unite our efforts for its extinction.

And now after an elapse of a year, we are met together, and are standing on the "Mount of Answered Prayer," a platform so firm, because the mighty, potent hand of God holds and keeps us together by the strongest of influences, and a unity of purpose, and (now,) while we return to the "birth place" of our Association, what memories linger and are clustered around the remembrance of one year ago to-day, when we as Christian Women pledged ourselves to be true to God and to suffering humanity.

The year past has been an eventful one in the history of temperance reform. In this great field, so ready for the reaper, laborers have come, and from many an unknown and unexpected source has light come where it was once dark, and that light has revealed the mighty power of God to save, until from north, south, east and west, has the great tidal wave of Gospel Temperance swept over our fair Country, carrying away the floating drift-wood of prejudice that has been gathering for ages, and bringing with it "Hope" for all, and telling of one mighty to save and strong to deliver.

Organizations have multiplied, the power of the press felt as never before, and thick as leaves have been the burning words coming from consecrated lives and hearts. In this unusual excitement the women of this Province have had their part, for in this great moral war of Right and Wrong, God has placed women in the van. (A man once prayed about the W. Crusade, and he thanked heaven "that the weak things of the world were chosen to confound the mighty"; but he had forgotten that when St. Paul used that language he had reference to the men.) Women, with consecrated lives and hearts, for in this contest the strongest, the noblest, the bravest impulses of the human heart are seen and felt, namely—self-denial and devotion,—because we believe that "if intemperance is ever to be driven from our land it will be through the influence of women."

The question arises, what has been gained by the past year's experience? There are now throughout the Province 42 local Unions taking in 24 different Counties, There have been formed during the year 15 local Unions, so you see how rapidly we are progressing as to numbers. I have had returns from fifteen local Auxiliary Unions, and from them I beg leave to present you with this report.

There are 315 working members represented by these fifteen local Unions, and the unrepresented Unions equally as large. I find in looking over the "Returns," an average increase of membership; the average attendance about twelve (12); kinds of meetings usually held, business and prayer meetings, and the interest is steadily increasing, and the spirit felt is "That if we do the Master's work we must have the Master's spirit." On the average I find the meetings to be held in the larger towns and cities once a week, and in the smaller places every second week.

And now I come to the basis on which we have begun our work, viz.:—Individual work among the victims of this evil. The women of our country seem most to have suffered from this "traffic," and therefore are endeavouring by every possible means that can be conscientiously employed to put down this Social as well as National crime, that is from its revenue filling our National Treasury, and helping to build up our gaols, making "paupers" and "tramps" stealing the better impulses of our "husbands," and "boys," taking from them what we most love, their "self respect" and "manhood." We have been robbed, and have many times appealed to our Governmental powers, but have had no recompense for our losses. Many of us have learned by heart-felt experience of a Higher Government than man's, and have appealed and petitioned Heaven's tribunal, and it is this that makes victory possible to us; for God's laws are mighty and will yet prevail. I cannot give you the exact number who have, by God's help, been lifted to a better life through the instrumentality of the W. C. T. Union, but I am safe in saying that through their individual efforts many have been lead to the foot of the Cross, and have found shelter and "protection" in Christ. The number of signers to the pledge I have in figures is, 2363, and from many Unions I have had no definite figures given me.

From these returns I find the number of Tracts distributed 16,000; number of licensed places, 561. I can safely say from the Returns that there has been an average decrease this year in the number of Licenses issued. I feel thankful that we have had something to do with this, and the Licensed Victuallers feel it too; for when the "Dunkin Act" contest was going on in Brant, our sisters in Brantford held daily prayer meetings during the time the polls were open; and I am told that it was remarked by a tavern keeper, that "they did not care so much for the men, but it was *them women* up there praying." Oh! dear sisters, let us use this weapon, so strong, so powerful. I cannot give the average amount of drunkenness, but I think it is on the decrease, since the "Gospel Temperance Movement," for where "Christ comes in, sin cannot abound." Many of our fallen sisters have been rescued, and by God's help, lifted to a better life. While we consider this matter we must not forget that one of the first causes of such an evil is strong drink. I was talking some time ago in one of our gaols on this matter, and one of my fallen sisters told

me: "Why," said she, "Miss Phelps, we could not lead the life we do unless we drink. We drink to hide all sense of womanhood—of everything that is pure and good." You see dear friends, here are two evils, but the source and strength of the other is strong drink. You will remember that while our Convention was in session last year we appointed a committee to frame a Petition to the Senate, and House of Commons. The petition was gotten up and sent to the different Counties and Towns. Number of signatures received, 14,000 to each, but owing to some misunderstanding it was not sent down to the honorable body of Legislators assembled.

I find from the reports the "Crooks' Act" in force in 6 places; the "Dunkin Act" in 4. Many other places had secured this law, but owing to some flaw had failed to carry it out. Others are intending to place before the people, the new and better law, "Scott Act" of 1878. I learn from these reports: number of prosecutions, 167 in figures, and from many places I have had no definite figures given me. The W. C. T. U. is doing a good work among the children. Nearly every place where Unions exist, S. Schools have been waited on, and pledges circulated among the children. And they have been, in the beginning of life, banded to be noble and true, and the future men who will govern our country, and women with their home influence, shall stand as heralds, and send it in flaming light, through our country, that this *barter for souls shall go down*.

I have written 500 letters and postals. The State of our finances will be heard of from our treasurer.

And now friends, you see the result of one year's work, and whatever has been accomplished through our energies have been wrought in the closet, by a face to face battle. We are standing on a broad field whose influence is seen and felt in the home, in the Church and on the street. Everywhere has a Christian woman to be careful and thankful for her influence. Time was, when if a woman should have stepped aside from her household duties, she would have been lashed by the tongue of public sentiment and prejudice; but when this wonderful army of crusaders, these noble self-sacrificing Christian women of our sister country, who, with weapons of prayer and tears, went forth to conquer hearts by earnestness,—went to protect home and its interests and to spurn from their doors the "social glass" that had by its influence torn their hearts,—went to protect the very "God in Man,"—who were touched with a "Divine Royalty," and were called with the same voice that called Simon Peter, when he said: "Master, we have toiled all night and taken nothing; nevertheless at thy word, we will let down the net;" but when he who was to be a King's Messenger was directed by a "Royal Voice!" See the result!

Shall we ever see this Dominion of ours broken of every chain that has, as a nation, bound us to slavery. Shall we ever stand a

redeemed nation in the sight of God and man? The dark clouds of intemperance which have hung so long, like a shroud over us, is surely breaking, and the clear blue sky of Hope is to be seen in the distance. The dark clouds are scattering, and the golden beams of Truth and Sobriety, coming from the "Son of Righteousness" is warming our nation to active work. Mighty moral forces are being felt in our Governmental halls. The Christian Church is arousing and coming to the rescue. The strongholds of sin and crime are being shaken to their very centre. Never at any period of the World's history has our country been so full of the true Moral Reform as now. But to see the morning of our brightest and dearest hopes dawn, we have but to unitedly pray and labor, putting our trust in God, "For happy are they who have the God of Jacob for their helper."

MINNIE PHELPS.

Mrs Judge Jones, of Brantford, the Treasurer, read her report showing the receipts, in 1877, to have been \$46.60, and the expenditures small, these having only amounted to \$26.75, leaving a balance in the treasury of \$19.85.

(While the convention was in session, the Treasurer received moneys from several affiliated Unions.)

The President then appointed the following ladies as a committee on Resolutions:—Dr. Jennie K. Trout, Mrs. Fawcett, and Mrs. Dr. Jaques.

REPORTS

From the various W. C. T. Unions represented were then called for,

TORONTO.

Report of the Toronto W. C. T. Union.

The fact that "Union is Strength," and that every effort for Christ and humanity, depends for its success largely upon "organization" became patent more than a year ago to every thoughtful mind in the Toronto Temperance Union. As a consequence, the propriety of holding a representative Conference of Christian Temperance Women from all parts of the Province of Ontario, in Toronto, was discussed, with the hope, that from such conference might spring a

Provincial W. C. T. Union, or the gathering together in one strong working army the various flourishing Unions already in existence in the Province.

The proposed Conference was called in the month of October, 1877, at the begining of our third official year, and after much thought and prayer a Provincial Union was organized. Apart from the formation of this representative Union the Conference was productive of much good, its tendency being to create and foster a healthy temperance sentiment among our mothers and daughters.

We cannot call attention to our work during the year, as a local Union, without giving thanks for the Divine Aid and guidance, that, amid very discouraging circumstances—the absence for a number of months of our President, the resignation of two of our Secy's, and the illness of a third—has assisted us to perform much real and arduous work for a suffering humanity, enslaved by the appetite for strong drink.

The newly organized Provincial Union had decided that a petition from the temperance women of Ontario, should be presented to the Senate at Ottawa early in January, praying for amendments to the Bill known as the "Dunkin Act," of 1864. The work of securing signatures to the petition was heartily undertaken, several hundred being sent from our city. However, owing to some defect or oversight in the arrangements of the executive committee of the Prov. Union, the petition, with the signatures of more than 30,000 women attached, was not presented to our Senators. Nevertheless, strong cries, and tears from anguished, broken hearts had ascended up to God, the Great Ruler, and as a result of these pleadings, we believe our Statute Book records the "Scott Act" of 1878.

Early in the year, Cottage Prayer Meetings among the families of laboring men were commenced; but after a short period, the attempt was discontinued, as it was frequently impossible for these destitute women to go even to the house of a neighbor on account of the lack of clothing. Some other plan must be adopted.

As the opening of a coffee and reading room for the lower classes of reformed men had long been a favorite project with our ladies, and as a small sum was on hand from last year for that purpose, it was thought well to attempt to increase this sum, if possible, by a sale of plain and fancy work. From this sale only about \$50 was realized. As, though a few of our members entered with zest and spirit into the enterprise, many were hindered by uncontrollable circumstances from rendering any assistance. A well appointed coffee room, with reading room attached, comfortably warmed and lighted, is one of the most successful methods of keeping our laboring men from frequenting the saloon and bar-room; and when we consider how the efforts of our sisters, in this direction, in the neighboring republic and in the old

land have been blessed, and what grand results have followed even the labors of one Christian woman—we allude to Lady Hope (Miss Elizabeth Cottow)—we ought to take courage, and never rest, until through our influence, direct or indirect, many such “Rooms” are opened in our city—yea, even in our Province.

A large portion of the year has been occupied with home-to-home visitation, personal individual work among inebriates—male and female—and their families. Many of our members have visited scores of such families, not merely once or twice, but daily for weeks and months. This is a most important field of labor for us as temperance women, and if prayerfully and zealously wrought, will be productive of results, which eternity alone can measure.

About two months ago, we were favored with a visit from Mrs. Wittenmeyer, President of the National W. C. T. Union, United States. Her zeal served to enkindle ours, and mainly through her persevering efforts, a daily temperance meeting, under the sole charge and control of the ladies of our Union, has been established. The meeting has continued now more than six weeks, and is attended by ever increasing numbers. Several of the most vicious and depraved of both sexes in our city have been persuaded to come to this meeting, where they have been lifted—as was the sick of the palsy in the arms of Faith and Prayer—up to the loving Saviour, and we trust have been washed and strengthened to stand upon their feet.

Oh! mothers, wives and daughters, come and help us pray—come to this temperance prayer meeting. Your dear ones may be all temperate, noble, pure and true; but the chain of the tempter (the wine cup) may be thrown around somebody's winsome happy boy, or bright eyed girl, or strong, stalwart husband or father. Come and help to save them. Walk through the lanes and alleys; seek out the lost ones; gather them up and *compel* them to come to the “Gospel Feast,” for all things are now ready.

In connection with the daily prayer meeting, a “Band of Hope” has been organized, which meets every Saturday afternoon, and already a goodly number of children have enrolled their names. The future hope of the temperance cause is in the youth of our land. Oh! then Christian women, bestir yourselves—have the boys and girls to your side; pledge them to temperance and purity of language. Like Rizpah, the Mater Dolorosa of the Old Testament, we would dare much for the preservation of the bodies of our children, were they cold in death; let us be equally anxious about their souls. Let us preserve them as much as possible from familiarizing with the vice of drunkenness and its haunts. Win them from the wine cup; rally them under the waving folds of the Temperance Flag, and by God's grace our boys and girls of to day will in future years gather around them the spotless robes of a glorious manhood and womanhood.

Mrs. HARVIE.

OSHAWA.

Mrs. Carswell reported verbally for Oshawa Union, in which she said the number of members had not increased. A few noble hearted Christian women meet to do all they can. A petition has been circulated by them, praying the Council not to grant any licenses to Billiard Tables, and success has crowned their efforts. A fostering "Band of Hope" has been started, Mrs. Carswell as leader, and the command is "Onward to Victory."

GUELPH.

The Cor. Secretary read the following letter from Guelph :—

GUELPH, Oct. 17th, 1878.

DEAR SISTER,—Your kind letter of the 1st inst. was duly received by our sister, (Mrs. Ryan, for which please receive our thanks. I am sorry to tell you that we are not at present in a position to join the Provincial Union, or to send any delegates to your Convention, although it would give us much pleasure to do both. We have not many wealthy people in Guelph, and what there are, take no interest in our good cause. Indeed, I am sorry to say there are a very few that take sufficient interest in the cause to attend any meeting in the furtherance of the cause, and those who do have very limited time and means. Our cause, for various reasons, is just now at a very low ebb, tho' there are still a few of us who are in hopes we shall be able to do more through the winter. We have not a W. U. properly speaking, but the G. C.T. U. Committee is composed partly of ladies, who are, I may say, their best workers. We hope to get a room to hold our meetings; but as yet, since the tent was taken down, which had to be done early this year in consequence of the storms, we have had no settled habitation. Altogether, circumstances have appeared to be sadly against us. The excitement during the election, and the efforts of the liquor dealers, seem to have tended greatly to the increase of drunkenness, and we had to mourn over the fall of many whom we hoped had shaken off the chains of the evil. Still on the other hand, some have stood firm, and we have reason to believe that temperance is surely gaining ground; so we thank God and take courage, knowing that it is His cause, and He is with us: in our strength we could not think of carrying on the battle against such mighty foes. I shall watch anxiously for the reports of your meetings in the papers; our prayers will be with you, and we trust that those of our sisters who are in more favorable circumstances, and are permitted to meet and strengthen each other's hearts, will not forget to intercede for others, equally willing to do something for the Master, but at present hindered from publicly joining with you.

In the behalf of our little band of workers, I remain
Your Sister in the Lord Jesus,
ELLEN I. BOULT.

1898

HAMILTON.

Second Annual Report of the W.C.T.U., Hamilton Branch.

Another year has gone with its seed sown, and in many instances fruit gathered; and it is with thankful hearts that we present to you our second annual report. In looking back over the past year, we can fully realize the Guiding hand of God in our work, and the abundant answers to earnest prayer; for without the consciousness of the approval and direct guidance of God, we should have failed, disheartened by the smallness of our number; for we seem so small a band of workers to compete against the gigantic strength of the enemy, and to tide the current of prejudice and established customs; but when we remember that the work is not ours, that it is in the hands of a higher power, that we are but servants, doing the will and directed by the Master, we are reassured, yes! by his own words, "Be not weary in well doing, for ye shall reap, if ye faint not."

We understand, more and more, the importance of the work we have undertaken, and the immense amount of difficulties we have to surmount. Our hearts are saddened and filled with grief oftentimes, over the repeated failures of our efforts, for those who apparently, and we believe sincerely, desire to change their life for a better one, but who seem to be under the influence of a tyrant, who binds them with almost unbreakable chains; but all is not dark, there is a silver lining always to the densest cloud, and we can see some of the exertion put forth crowned with success; many of our weak, unfortunate sisters have been enabled to see the bitter darkness of the road they were taking and the unfathomableness of the abyss on the edge of which their tottering feet were lingering, and have been brought by the aid of Divine Love and Compassion to the full light of sins forgiven and peace awarded.

The work of the Union has also included the clothing and maintenance of those families, addicted to drinking, as far as it was completed, with the funds of the Union, and the self independence of those requiring help.

The next branch of our work has well repaid all the labor and anxiety connected with it; I speak of the dining rooms. We can hardly estimate the vast amount of good that has emanated from having a home for young men, otherwise exposed to the temptation and allurements of pleasure and vice.

Our hearts have been gladdened by the cordial thanks of parents from a distance, who express themselves as thankful that their sons have the opportunity of such a home, surrounded by Christian influence. The rooms are more than self supporting and we hope this winter that they will be able to clear themselves from the small indebtedness remaining, that was incurred from opening of same, and anticipate enlarging, as we have had to refuse many, on account of no ac-

commodation. The rooms are still under the management of Miss Woodhouse, who is thoroughly efficient.

The membership of the Union remains about the same as last year. We have many faithful workers, and those who have the work at heart, but we cannot help lamenting that some of our Christian sisters do not come to our assistance. We are earnestly praying for the time when the churches in our midst will be so filled with light that the temperance cause may become a part of their work, and only then are we fully satisfied that we will have a universal harvest. Mrs. Wittenmeyer was with us a short time this Fall, but owing to the inclemency of the weather, the lectures were not as well attended as we could have wished, and therefore less good accomplished.

We have added to the work by forming a Juvenile Temperance Society. Having visited nearly all the representatives of the different Sabbath Schools, we found only a few who had any work of this kind in connection with them, so we thought it advisable that one should be formed. The children took hold heartily. At the first meeting there were between five and six hundred present. They signed the triple pledge:—"No Liquor! No Tobacco! No Profanity!"

We find this Organization a great tax on our time, but we feel willing to undertake anything, when we see that good results will follow, although in the future.

Feeling that we were not accomplishing as much good as was our privilege to do, we invited Miss Duty, from Cleveland Ohio, (having heard of her great success among women, to visit us and aid us in systematizing our Mission work. While Miss Duty was with us, we held meetings every afternoon for Christian women to pray and talk over the work, and every evening for intemperate and fallen women. The meetings were all well attended, and a great deal of interest manifested, sometimes upwards of 100 women attending, who probably seldom, if ever, attended a place of worship. A great number of them have changed their life of sin and wretchedness to one of purity and peace.

The Council kindly granted us the use of the old Police Station, which we have fitted up comfortably, under the name of the Mission Room. Here we have established what we call a mother's meeting, giving tea and cake to those who come, after which follow religious instruction. The ladies, each in turn, take charge of the meetings, and we find ourselves blessed in breaking the bread of life to those who are hungering and thirsting after righteousness.

We feel that we cannot thank our Heavenly Father enough for leading us into this work, and our desire and prayer as a Union is, that we may be instant in season and out of season, always doing the work of the Lord.

E. BIRGE, Secretary.

BRIGHTON.

The Cor. Secretary read the following, received from Brighton Union :—

To the President and members of the Provincial W. C. T. Union in Annual Meeting assembled :

MY DEAR FELLOW-LABORERS.—On behalf of the W. C. T. Auxiliary Union of the Village of Brighton, I send a few words of kindly greeting in the name of our Common Master. In doing so, permit me to say that while our Union has not been so active nor so successful as could be desired ; by the blessing of God, we have been enabled to contribute something towards the great purposes of the organization, and are resolving on a greater degree of efficiency during the months of the coming winter.

It is to us a matter of regret that our Union will not be represented at the Provincial gathering. Our failure in this respect is not owing to indifference on our part to the interests of the good work, but to circumstances, in a great measure, beyond our control.

You may be assured that our prayers go up on your behalf, that the great Master of assemblies may overshadow you with His presence, and that your meeting may be one of great profit, resulting in His glory and greatly advancing the cause we have all at heart.

I am yours,

In the bonds of Christian Love,
LAURA CREIGHTON,
Vice President of Northumberland County.

Brighton, Oct. 21st, 1878.

BRUCE COUNTY.

We have tried in different ways to create an interest in the Temperance Question among the women of our County sufficient to form Unions in the various larger villages, but have been unsuccessful, except in Port Elgin, where one was formed and met a few times ; provided lunch on the 1st of July, thereby raising a few dollars, and then found it impossible to get a meeting, though several were called by the Secretary, and from which there is no return made, as they have given up the idea of trying to hold together.

Our Arrad Township Union is in working shape, and of good material, though not increasing, yet we hope to make advancement and be aggressive. We have the Dunkin Act passed in our County, but are sorry to say we fear it is not in force. We are at a standstill. All the liquor cases have been appealed, and are laid over till December ; in the meantime the hotel keepers sell as usual, without fear. Our Inspector says he has not funds to go on prosecuting fresh cases, till these fines

are paid. To our mind it is useless to form Unions, except the praying spirit prevails. The men of our County left little for the women to do in the agitation and passage of the Act. But now is needed woman's constant spirit, and fanaticism, if you please, her unwavering faith which attacks mountains of difficulties and accomplishes impossibilities.

SARAH GARDNER.

DRAYTON.

The Women's Christian Temperance work for the County of Wellington began about two years ago, and although a great deal has been done, much more remains to be done. Our Union meets every two weeks. The first Friday in each month is devoted to prayer, and the earnest appeals to our Heavenly Father for strength and guidance in this great work, proves how deeply each feels the necessity of rescuing souls from the bondage of drink. The Visiting Committee have distributed about a hundred tracts, and in doing so, found many ways of advising and assisting the sick and needy.

During the Dunkin campaign, our Union appealed to the Good Templars and Divisions to assist us in getting up a free lunch for the voters for the Dunkin Act. Our appeal was nobly responded to; money, provisions and assistance of willing hands came to our help. A quantity of provisions were left after all was over, which was distributed to needy and deserving families.

Through ill health, the County work of forming Unions in each town and village is less than I had hoped to be able to give. The few Unions that are formed are doing a good work, and feel more and more the necessity of every woman (whether in or out of the Union) using her strongest influence against the use of intoxicating liquors.

I feel there is one great object to be accomplished, and that is to educate our daughters to ignore the acquaintance of any young man who in any way encourages the use of intoxicating liquors. It is a deplorable fact that many daughters of temperance parents encourage the acquaintance of such men. That they may, through God's mercy, be brought to see their danger is the earnest prayer of many mothers. God grant that we weary not in well doing.

MRS. MACDONALD.

MILTON.

May 4th, 1878.

The W. C. T. Union was organized here in May 30th, 1877, and now that a year has nearly passed away, we pause and ask ourselves

the question, "What have we done." In the first place after the organization, the different wards in the town were canvassed by the members of the Union in order to get the ladies to sign the pledge, also to become members by giving the trifling sum of 10 cents per annum. By the energy and perseverance of those ladies, we have succeeded in obtaining 117 names.

During the summer months we met weekly in the Temperance Hall for prayer and conference. Our regular meetings were not as largely attended as we would have wished, yet the meetings were kept with but few interruptions. During the winter months it was thought advisable to hold the meetings every other week in the private residences of the different members.

At our second meeting in July, a committee was appointed to visit and give encouragement and sympathy to those who were endeavoring to lead a new life, and to persuade others to sign the pledge; each member of this committee was to provide herself with a "Pledge Book."

In February the town and surrounding country was again canvassed by the ladies, to get signatures to petition the Senate and House of Commons to amend the Dunkin Act. We got about 450 signatures as the result of this canvass.

The town was again canvassed about the first of April, to petition the Board of Tavern License Commissioners to reduce the number of taverns in town. The result of this canvass was 240 signatures. It was then presented to the said Board in person by the representatives of the Union. In this our efforts have not been in vain. For our encouragement, one tavern has been closed. This is mainly due to the fervent and importunate prayers that have been offered up, not only at our regular meetings, but also from hearts that are in sympathy with us in this great work.

Then there are other things that may seem trifling. "Yet are they?" That on New Years Day only twice were the young men of our town offered wines, while other years a number returned home intoxicated.

Then there were those in our midst a year ago that were a curse to Society; now they are clothed and in their right mind. And while there are many things to encourage us, there is also much to humble us, that we have done so little.

SUSAN HARRISON,
Secretary of W. C. T. U.

Report of the London W. C. T. Union.

In submitting our first report to the Women's C. T. U. of Ontario,

we have much pleasure in stating that last June our Union was organized by Mrs. Youmans, whose name has become a tower of strength to the various Unions she represents, and whose legitimate calling as a leader for the weal of our country cannot be disputed.

In St. Andrew's Church, before a large, appreciative and enthusiastic audience, she delivered an eloquent and soul-stirring address, (Rev. J. A. Murray, Pastor of the congregation, presiding,) and an earnest desire was expressed that Mrs. Youmans should soon return to London. After the reading of the Constitution and By-Laws, 33 ladies became members of the Union, and the following officers were appointed: Mrs. M. Anderson, President, Mrs. Carfrae, and Mrs. Henderson, Vice Presidents, Miss Barr, Rec. Sec'y, Mrs. A. Chisholm, Cor. Sec'y, Mrs. Flock, Treasurer.

The Union decided to meet fortnightly; membership fee fixed at the nominal sum of 25 cents a year, so that none might be precluded from joining our Association.

Twelve ladies responded to our first meeting, a larger number than on any subsequent occasion, and in our present position, through hindrances, and discouragements of the few, work for the Master is retarded.

The Lord will not quench the smoking flax, and difficulties may be presented to try us, and to prove our faithfulness. But for faith in Him who is able to supply all our wants, and recruit our feeble band with reinforcements, we might be dejected.

Our Rec. Sec'y removed to Brantford in August—her office is not supplied—and Mrs Chisholm being President of the Woman's C. Association, finds her engagements more than she can undertake.

The efforts of the earnest workers are centered in the W. C. A.' the labour in that connection having extended, last summer, to the establishment of an enlarged Women's Refuge and Infants' Home, which fully occupy them.

We propose visiting the Ministers and kindly requesting them to lay the claims of our Union, specially, before their people. There is no lack of effort in the Churches; but the too common objection, "we have no time," is frequently given, which we think could be overcome, in many cases, if we persevered more untiringly at the Throne of Grace, with intercessions on behalf of our work, and endeavour more earnestly to stimulate others to all that is good and commendable. We are "to provoke one another," but it must be "to love and good works," that all coldness and indifference may be melted away in the rays of the sun of righteousness. Think of the Cross of Calvary, and then say if inactivity can, for a moment, find a place in the service of such a Master?

At one of our meetings a committee was appointed to visit the Police court and obtain the names of drunkards to be visited. We are to visit in each Ward, and hold Gospel Cottage Meetings.

By invitation, Mrs. Wittenmeyer addressed two meetings, in connection with our home. Although the meetings were very small through inclement weather, we are sure her words were not lost upon those who so rejoiced in listening to her.

Through correspondence, several attempts have been made to organize Unions in towns near our city, with results already reported to your Secretary.

We are glad to observe that through the public press and otherwise, a healthy sentiment prevails throughout Ontario, in favor of temperance and prohibition.

While we have but 36 churches, we have a great aggregate against us, there being 146 places where liquor is sold, and there are five breweries. Even drunkards are now stating it to their fellow drunkards that church members are not better than they; and to prove it, are quoting the fact, that although they are not drunkards, and perhaps do not get drunk, they, for the sake of money, carry on the business of making drunkards.

Your cannot convince even a drunkard that the man who is selling him that which he knows is killing him is any better than the drunkard himself.

In closing, I would remind those who look on unmoved, of one important incentive to immediate effort in the words of our Saviour: "The harvest is plenteous, but the laborers are few?"—Matt IX, 37. As long as we see poor wanderers groping their way in darkness, there is a harvest to be reaped. Concentrating our gaze upon that portion of the harvest field where we have elected to labour, it is lamentable to see how many children grow up steeped in ignorance and saturated with crime.

There is work in the crowded street,
 There is work in the silent cell,
 'Midst the noisiest hum and the busiest feet,
 In halls where thronging multitudes meet,
 In the hovel where outcasts dwell.
 Stay not to choose your path,
 Shrink not from heat or cold;
 There nourish the seed by prayer and faith,
 And you'll gather a hundred fold!

With our difficult and trying work before us, let us take up the noble

resolve of the Psalmist—through God we shall do valiantly, for He it is that shall tread down our enemies.

SARAH G. W. HENDERSON.

KINGSTON.

The following is the report presented to the annual meeting on Tuesday afternoon, by Mrs. Farrell, the Secretary:—

"While tendering their report, the members of the Union regret that they have so little to show for the labours of the past year. Still they have not been idle.

A great deal of work has been accomplished, and, we believe, much good seed sown, and watered with earnest prayers. The reaping time has not come yet, but we still labour, looking in faith for the fulfilment of the promise, "They that sow in tears shall reap in joy." Eight ladies have conducted cottage prayer meeting in the most neglected parts of the city, and these have been well attended. The pledge also has been numerously signed by women and children in these districts, although the exact number cannot be ascertained.

The co-operation of the Y. M. C. A. has been asked to hold evening meetings in the same localities in hopes of reaching the men. Religious and temperance tracts have been distributed by ladies who have taken small districts in which to visit, and try to influence the women to make their homes more comfortable and attractive, thereby leading their fathers, husbands and sons to spend the evenings at home, which are too frequently passed in saloons. Large type temperance tracts have been printed for tacking up on the walls of homes where such gentle reminders are needed, and for pasting up in conspicuous places throughout the city, as silent messengers, where no word can be spoken. The city was thoroughly canvassed, and 2,265 women signed the petition to our House of Commons for improved temperance legislation. The pastors of our churches have been asked to form 'Bands of Hope' in connection with their several Sabbath Schools, and in many of them they have already been organized.

"The Jail, House of Industry and General Hospital have been visited, the inmates read to and individually conversed with, whereby some were induced to turn from their sinful ways and endeavor to lead new and better lives. The members of the Union are of opinion that the most important feature in their report is the following startling statement:—

"There are in Kingston 15 churches and 82 licensed liquor shops, viz: 50 taverns, 10 saloons and 22 shops. The aggregate sum raised by the 15 churches in 1877, for all purposes, was \$48,963.36, when the religious and benevolent societies for the same year, 1877, raised \$8,804. making a total for religion and benevolence of \$47,767. Dur-

ing the same year 204,027 gallons of whiskey, beer, brandy, etc., are reported as consumed by the Excise Department, and paying duty at the Custom House, the value of which is estimated at \$254,367. The correctness of these figures cannot be doubted, as they were furnished by the Treasurers of the different societies and churches and the officers of the Inland Revenue and Custom House.

The above statistics of the fearful quantity of intoxicating liquor consumed in our midst, and the large amount of money expended on it, shows us the great need there is for more workers and increased earnestness in the temperance cause. May we, then, go forward with renewed zeal to the work in this part of our Master's vineyard, looking to Him for the help we so much need. 'Then let us not be weary in well doing, for in due season we shall reap if we faint not.'

All of which is respectfully submitted.

"MARION FARREL.

"Recording Secretary.

ST. CATHARINES.

MISS JULETTA HUFF reported for the St. Catharines work. The Union was one of the outgrowths of the enthusiastic gathering of our first Convention. Our work has been united with a common purpose for an end. Many of our members have done individual work, personal visiting, helping to encourage the struggling ones who signed the pledge under the "Gospel Temperance Movement," introduced by Mr. Rine, many have proved faithful, and many happy homes are here to-day, because the gospel of "brotherly love" has been practically preached. We have been trying to use the Press, and have found this to be one of our greatest helps, and the personality that has the largest influence, wields the most power, and informs the most minds.

We had a visit during the early summer from Mr s. Youmans who gave us another push to activity. In the fall, Mrs. Annie Wittenmeyer came to us, and her words of inspiration will long be remembered. We received from her much help and knowledge just how to do our work in the best way. A flourishing "Band of Hope," is now in progress, under the auspices of the W.C.T.U., where we are gathering the little waifs who have no home-instruction, and to whom home is only a "stopping place." There are also, in this city, two organizations of this sort, under the direction of the different Sunday Schools which they represent.

In the "East End," we have established a "Women's Gospel Temperance Prayer Meeting," held every Monday evening, and we are praying that this little Mission may be a "Rock of Refuge" to the tempted-tried ones, who are trying to break the power of appetite. We had almost forgotten to say that we have circulated a Petition to

the Council, signed by nearly all the influential citizens of our city. Who can measure the influence of one? What then the *power* of this "praying band,"? who with an indictment from the "King of Kings," shall see that His signature to the law, for the benefit of the Commonwealth, is carried out, and whose hearts have been stirred by the dearest and noblest feelings of every true patriot—"Home and Country."

BRANTFORD.

MRS. JUDGE JONES reported for the Brantford Union. The sentiments of temperance principles are increasing among the Brantford ladies, quite a large number having united with the Union, during the past year. Individual work is characteristic of the Women's Work in Brantford, and in many cases the effort of our Christian Women has been successful.

One of the most discouraging features of our work was the defeat of the Dunkin Act By-law and we say that since that act has been repealed, the average amount of drunkenness has been doubled.

Our attendance is on the increase, and we are looking forward to a good work in the cause of Temperance Reform. this winter. We must not forget to record the visit of Mrs. Wittenmeyer, who did us much good, and helped to kindle the fire afresh.

CHATHAM.

MRS. PATTERSON sent the following very interesting report of their work, to the late Corresponding Secretary.

"Our Union is doing a very good work. We have organized a "Reform Club," and have rented two rooms, with folding doors; our club numbers about 30. One of the rooms is a reading room, and is open every afternoon; it is very comfortably furnished. In connection with our work we have a "Band of Hope." Every Sunday morning and afternoon, we have prayer meetings. There is a great field here, but few take a heart-felt interest in this great work of reform. Let us pray, therefore, that the Lord may stir up the hearts of the Christian Women of this town, for "The Harvest is plenty, but the laborers are few."

[NOTE.—Chatham Union would have been glad to have sent a representative to the late Convention, but the communication of the Corresponding Secretary was taken out of the office by some one of the same name as the President, and not given her until too late.

NEW MARKET.

A very encouraging work is reported by Mrs. McCracken, of New Market, as to the enthusiasm felt in the inauguration of the Gospel Temperance Movement, and of the many rescued and lifted from the waves that were carrying them far beyond the help of man.

The Christian ladies are doing "individual" work, going from house to house, giving a kind word here and encouraging looks there, holding cottage prayer meetings, hoping in this way to reach some who cannot be induced to go to Church.

The children's work is the most encouraging, and a great interest is manifested by them--and we pray the dear Lord that the little hands may be ever held up for the right, and that these practical Christian women may never falter in the work they have undertaken to do in the Master's Spirit.

THORNHILL.

Mrs. Fawcett, of Thornhill, gave a word of cheer from the Thornhill workers. Courage to do right is the watchword--faithfulness to the cause--although many times the way appears dark. A Reform Club was organized a year ago and about 400 signed the pledge. Some have been overcome by this terrible appetite. The Dunkin Act is nominally in force, but practically not; but He who is for us, is greater than all who are against us.

✓ The Afternoon Session then closed by a graphic description of the Maine Liquor Law, in the State where it originated, by Mrs. Youmans. She said "it is a grand thing," and that she only hoped to live long enough to see something similar in Canada.

The Doxology was then sung, after which the meeting adjourned.

ANNUAL ADDRESS--WEDNESDAY EVENING.

The annual address was delivered in the Jarvis Street Baptist Church, by Miss FRANCES WILLARD, of Chicago. Rev. Dr. Castle occupied the Chair.

Despite the unfavorable state of the weather, and the many other attractions in the city, there was a very large attendance. The meeting

was opened with the singing of several hymns and prayer. Dr. Castle introduced the speaker in a few appropriate remarks, in the course of which he alluded to the great importance of the work they had, as Christian women, undertaken, and which was worthy the sympathy of all.

Miss WILLARD after expressing satisfaction at the attendance, which showed that there were many who sympathized with the cause now under consideration, said that it was not to those across whose threshold the great sin and shame of intemperance had never thrown its shadow that she had come to speak, but to those who knew of, or suffered from its degradation. It was to combat this great evil that she had devoted herself, and she and they would both see great good flow from their work in Canada and in the United States. When she first heard of the Temperance Crusade, she had said to herself, "Can this be the call of God?" and she felt that those who had taken part in it were doing God's work. Whenever she visited a strange place, she always made it a point to see what it was like. As she walked along, she saw a church - blessed thing - with its bright spire pointing upward toward Heaven. Farther on, a school house invited children to come and drink at the fountain of knowledge. But between these two was seen another institution, equally supported by the law; an institution which stood in the shadow of the Cross of our Lord. This institution existed through the sufferance of well-bred and intelligent citizens, both in Canada and in the United States, countries which basked in the sunlight of Christianity. The rumshop was protected by their country's flag, and yearly 10,000 Canadians and 60,000 Americans passed through its destructive doors to death. These broken ranks must be recruited from the quiet fireside and happy homes, from homes whose fires were a kindly beacon light to many a poor wanderer. She thought of the wives who watched and prayed in loneliness and grief; of children whose faces had become prematurely old, and who trembled as they heard the tottering steps of him who had forgotten in intemperance his duty towards them, and of kind and loving mothers whose hearts were rent with anguish for wayward ones who were blindly going to their ruin. She asked them in brotherly sympathy to stand by the temperance cause. There was a place for all in the band of patriots who were marching to the front to do battle for the right. If they could enter the saloons they could not see what was going on in there; but if they could enter and see the intemperate around their burning cups, surrounded by tobacco smoke, which always seems to accompany them, they would find that thoughts of home and dear ones came to them sometimes. There was war between the rum-shop and the church. The rum-shop had its music and literature, which the little boys soon discovered. It was not so much the drinking as the education of the rum-shop against which they had to contend, for in that education, virtue was a jest, and Jesus Christ was an exploded myth. There was no band like total abstinence. The liquor

traffic had no brains nor conscience, its strength lay in its capital. But money was cowardly and capital dreaded risk, so that after all the temperance people had the key to the position, and they would pray that they would yet succeed. They must arouse public sentiment, and aim their weapons right at the heart and life of the evil. Vice, she compared to a fierce tiger; Virtue, to a huge slow-going elephant, proud in its strength, but apathetic in its movements. But this great elephant would come with its feet uplifted, its trunk erect and its eyes sparkling, and would say to the saloon in front, "Get out of the way, there; I'm on the war path." Referring to the white badge of the Union, Miss Willard said that she wanted them to wear it, not as a badge of past degradation, but as a mark of present brotherhood. The whole temperance movement was but the golden rule in operation, and the whole question was how to get the flask out of the pocket and put the New Testament in its place. The great bright stars of the movement were the women, who never seemed to tire or become disheartened, no matter what obstacles were thrown in their way. They worked "For God, for home and native land."

Miss Willard closed a most able address. It was brilliant, chaste, vigorous and effective. In her closing remarks she adjured her sisters to keep their eyes on the star of faith, and to remember that He who stood alone and had borne the transgressions of a whole world had the same love for now a suffering humanity as then, and that always with them they had the love of Jesus Christ.

At the close of the lecture, one hundred and thirty signed the pledge.



SECOND DAY—THURSDAY.

MORNING SESSION.

TORONTO, Oct. 22, 1878.

At the appointed time, 10 a. m., Mrs. Youmans took the chair, calling on Mrs. Judge Jones to lead devotional exercises. The weather was much more favorable than the previous day, and the attendance better than on Wednesday. One of the most pleasing features of the Convention was now introduced, viz : the reading of interesting and practical papers on different subjects for discussion. These papers prove the ability and spiritual life of our women, and we regret that want of time renders it impossible to give full discussion. They are as follows :—

No. 1. WOMAN—HER INFLUENCE AND WORK—HOW BEST PROMOTED.

MRS. JEFFREY, TORONTO.

The work was defined when she was created a help-mate to man.

Her influence was seen in her first recorded act, whose far-reaching effects we all too sadly know.

The consequence of that act, the introduction of sin, was to lower woman from the proud position of equality where God had placed her, until she sank, in proportion as the nations wandered from God, to the level of a slave. History proves this fact in most Pagan and Mahomedan nations, whether ancient or modern.

“Hated and despised from her birth, her birth itself esteemed a calamity ; in some countries not even allowed the rank of a moral and responsible agent ; so tenderly alive to her own degradation, that she acquiesces in the murder of her female offspring ; without education ; married without her consent ; in a multitude of instances sold by her parents ; refused the confidence of her husband, and banished from his

table; on his death doomed to the funeral pile, or to contempt that made life a burden. In such a condition she had been the household drudge, or the mere object of passion. She has ministered to the gratification of man's indolence or appetite, but has not been his companion or counsellor. In barbarous countries, a public slave; in civilized ones a private mistress. Sometimes worshipped as a Goddess, then fondled as a toy, then punished as a victim."

Exceptions may be made in favor of Greece, and Rome, and Egypt, where, in some centuries, and among some classes, woman's position rose higher; but it was not because her inherent God-given right to be so treated was recognized; but rather because of her connection with religion by means of the arts, or that she might develop a splendid offspring, which Lysurgus says "could not be expected of mothers brought up as slaves." Such is the picture of the past which history affords, not even wholly excepting the land where Judaism prevailed, and such is the picture of to-day, in those nations where Christianity is not acknowledged.

To what then do we owe our different positions, our place beside our husbands, our seat at the head of the table, our educational advantages, our social liberty, our freedom from every fetter, and almost every restraint; our happy homes, and with these and proportioned to these — our unbounded influence?

We owe it all to Christ, who, born of a woman, restored her to her long lost place, accepted her worship, honored her character, breathed on her His sweetest benedictions, opened to her the widest gates of His mercy, and commissioned her the first gospel messenger of His achieved Salvation, when He rose from the grave. And everywhere that the gospel has been received, woman has risen, until one sits to-day a throned Monarch over an Empire that circles the globe.

Just as our Beloved Queen wields her extended influence by the power of Christianity, so do we, raised by the same power, sit as queens in our social and domestic realms, and exercise a far, far wider range of influence than our sisters in unchristianized lands.

What women in China, where their immortality is denied, have ever risen to fame? or who among the Mohammedans where the cash value of a wife is from 1 to 100 dollars; or among the Hindoos, who are banished from public view; or the Japanese, who can be divorced upon the slightest pretext; or our own American Indians, carrying their husband's gun and axe, have left their names inscribed on the pages of history, as benefactresses of their race? or promoters of any benevolent or philanthropic enterprise?

None. Sin and ignorance have made them virtually slaves, and curtailed their influence within the narrowest limits; while ours is un-

bounded, not fettered even by the confines of this world, but stretching on through the ever-widening circles of eternity.

How shall we use this influence ? What shall our work be ?

To help man back to the state from which he fell ; to use this power which has raised us, to help the weak, instruct the ignorant, and lift our fallen fellow-creatures up to the place God designs them to occupy. To prove in our active efforts to do good, that we are helps-meet for the work.

How shall we help ?

The field is all around us. It begins in our own homes. Neglect there is perilous, and no public work can atone for it. Napoleon Bonaparte said, "They who rock the cradle, rule the world." The nation will be what the homes are, and woman is the conservator of home.

We may not enter the halls of legislation and say what our laws shall be, but the power of our influence can send our husbands, brothers, sons to do the work, which is man's to perform. We can reign by the strength of those whom our love can command.

John Quincy Adams said, "Such as I have been, whatever it was, such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed, under Providence to the precepts and example of my mother." And hundreds and thousands of the world's best men and women, to-day say the same thing.

How shall we help ?

By looking around us, when our home work is done, for other brothers and sisters less cared for, perchance homeless, friendless and feeling even God-forgotten, and extending a helping hand to them.

Their "name is legion,"
Their wants are many.

It would be impossible in the limits of this paper to touch even upon the many branches of Christian work which open to the woman who is seeking for it. I can name but one. There is none which perhaps has greater claims upon the sympathy than work among the intemperate—for none have suffered more than woman through the effects of intemperance. None know the depths of helplessness, which it occasions better than she. It has this terrible fact connected with it, that it does not stand alone as a vice, but saps all the virtues and undermines the moral character. Where it gains the mastery, its victims will lie, or cheat, or kill, or break any or all of the laws of the Decalogue; mother, wife, child, home, all will be sacrificed. Here, woman's love, and patience, and eloquence, find ample scope, and in the name of Christ, with the story of Christ and His Salvation, she has been, and is to-day, a successful helper to her sin-burdened and fallen creatures,

The Women's Crusade in the States developed what women can do, when her weakness is allied to God's strength and the Gospel plane, to which it largely assisted to raise the Temperance work, and on which the Union stands, opens to her a field adapted to her energies, white already to the harvest,—where the greatest difficulty is, the laborers are few—

Hark ! the voice of Jesus crying,
 " Who will go to work to-day ?
 Fields are white, and harvest waiting,
 Who will bear the sheaves away ?"
 Loud and strong the Master calleth,
 Rich reward he offers thee ;
 Who will answer, gladly saying,
 Here am I ! Send Me ! Send Me !

Let None hear you idly saying,
 " There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you.
 Take the task He gives you gladly—
 Let His work your pleasure be ;
 Answer quickly when He calleth,
 " Here am I ! Send me ! Send Me !"

But the 2nd part of the subject allotted to me is :

How to Best Promot. Women's Influence and Work.

The two go hand in hand, and yet there is some difference. I may mention two ways of doing each, and take the Work first.

How to promote our work !

1st *By Consecrating all to God !* recognizing God's claim to all we have, and what have we that we have not received from Him ? This is the secret of successful labor. " Ye are not your own ; ye are bought with a price, therefore glorify God in your body and spirit which are His." Have we talents or time, means, or perhaps, poverty. (many forget that this may be used for God, for poverty can go where wealth cannot,) youth or age, beauty, (and a woman combining beauty and grace has an immense power for good,) education, experience, voice to sing, and gift to pray, skillful hands or willing feet, health or sickness, whatever our lot, whatever our talents, they should all belong to God, and be considered His to use as He will. Joan of Arc, in the glimmering light of the 15th Century, felt this, and ere she left her humble home to deliver her country, vowed that she would consecrate herself to God. As she pushed on her way to execute her apparently unwomanly mission, and was met with coldness and repulse, she cried, " I would more willingly remain to spin by the side of my poor mother, for woe seems to work for me ; but go I must, because the Lord my Master wills it." And the Lord gave her success.

Many of the most eminent workers for God to-day, in home and foreign lands, have learned this secret, that consecration to God promotes successful work.

2nd. *By finding our special work ; recognizing God's special call.*

Elizabeth Fry felt this when she devoted her means and self, and succeeded in improving the condition and hearts of the women and children in the jails of her own and other lands. She believed that this was *her special mission*, and her's was a remarkable success. Few great reforms in the moral or religious world have been accomplished by the many; until these first has been the call of the one, the inspiration to one, the recognized demand of God upon one. The Bible and profane history furnish innumerable instances of this ; and it is no less needful, whether the work be great or small, a public or a private one, a combined or a personal one, connected with temperance, or with some other great cause—that the doer shall know this is God's special work for me. It is not to judge what God has intended others to do, but what does He will I should do. He who gave the gifts, can best tell how to use them. I cannot tell my sister's work, but if I listen to God's voice, I can know my own. And whatever the work may be, bringing renown or contumely, if it is God's chosen work for me, then it should be my chosen work for God.

How to promote our influence—2 ways.

1st. By our example always being ahead of our precepts. Our practice of our professions.

The sinful world likes consistency, and while it listens with apparent respect to the teachings of the good, it is really more intent upon observing their character. Let our words and deeds all have the setting of a thoroughly consistent life.

2nd. *By a patient persistency in any work we undertake.*

Many reforms suffer for want of the undaunted courage and constancy which is content to plod on year after year thro' evil and thro' good report ; yet no work perhaps more demands steady continuance and unwavering faith than that amongst the temperance people.

DEAR SISTERS,—As I appeal to you, I say also to my own heart, we owe our unbounded influence as women to-day to what Christ has done for us. In return, shall it not be our work to preach Christ to others, and help to lift them up to Him ?

Let us consecrate ourselves ourselves to His service, find His special work for us, aim at a consistent life ourselves, and then perseveringly press on, until He shall say, "It is enough. come up higher," and meet us with the glad recompense of "Well and faithfully done."

FALLEN WOMEN.

BY L. J. HARVIE.

The subject of the present paper, as placed in our hands by the Executive Committee of the Provincial Union, was "Drunkenness and its Relation to Fallen Women;" but we have preferred to consider this question in some of its other aspects and relations. And not in any spirit of idle curiosity would we draw aside the veil and disclose this horrible, this ghastly, this festering sore which is eating at the very vitals of social life. Not with a desire to make the sin of licentiousness any the less repulsive, not to remove any of the shame which clings and should cling to the garments of a "fallen woman," but, as in the sight of God, to search for the causes and the cure of this awful "social evil," and with His help, endeavor to remove some of the difficulties out of the way of those who are laboring for this class in society—and especially to encourage every saved woman present, to go home with a heart yearning for these "lost souls," determined to reach forth and grasp one shattered wreck and pilot it safely up to God.

Public opinion is ever changing. What we denounced yesterday we laud to-day, and *vice versa*. A quarter of a century ago it would scarcely have been deemed wise for Christian women, pure, and spiritual, to recognize, much less to attempt to unveil causes, or remove the effects of sensuality and licentiousness among women. But to-day the evils lurking behind the sin of "Prostitution" are assuming hideous forms—are revealing themselves in naked deformity. Vice among women is greatly increasing; girls scarce out of the school room are flaunting their shame in the face of the onlooker. The consideration of these facts, common sense, and a feeling of the "fitness of things" has taught us, and the public as well, that Christian men can neither understand nor engage successfully in this department of work for Christ. No, the salvation of women already lost, fallen, and the rescue of those tottering on the brink of the dreadful abyss, is woman's work—God appointed.

In seeking to uplift fallen women, we are beset with difficulties. The standard by which the world measures the worth of woman is so high, since Eve, our first mother—a perfect woman—stood in all her marvellous loveliness, fresh from the hands of Divinity, before our great father—the perfect man—his sons, in gospel lands, have held her daughters, in universal admiration, placing them upon the lofty pedestal of purity, stainless, modesty unapproachable, and truth absolute.

The verdict of general opinion, where woman is concerned, is invariably severe. The sin of licentiousness in man is excused, forgiven, permitted. We speak apologetically of our young men, as only "sowing their wild oats," when more than usually daring and reck-

less in sin, and our experience, with regard to such youths, is generally this: Once persuade them to eschew the wine-cup—to seek the society of the pure and good, and prayer and patience will work the needed reformation. The same sin in woman is unpardonable, when once found guilty she is branded; she goes out into the world with a mark upon her forehead. When we speak of fallen women; lives wretched, despairing, outcast, filled with the madness and folly of sin, rise before us, and we think of these souls as having crossed the "Rubicon" which separates hope and purity from despair and wildness, with scarce the faintest shadow of expectation that they will ever return, because of the world's stern unyielding verdict. The death sentence is not the outcome of our Christian religion. Though in heathen lands "Prostitution" was permitted in connection with the temple service, there was the same feeling of shrinking horror and disgust between the virtuous wife, the pure maiden and the unblushing shameless creature who was educated to this life in the service of the gods, as we know here.

Though this verdict seems severe, we are not disposed to quarrel with it, only when society jostles and pushes backward a "lost one" who is striving to break the "tempter's chain"—is seeking, by slow and painful steps, to reach the lofty standard, once so near, now so far.

Oh! ye churches, ye communities, ye individuals, who will not let the erring penitent one creep into your fold; who hunt her, despise her, suspect her, whisper her tale of woe from one to another; who draw aside your fine garment of "respectable sinfulness" from her coarse one of vulgar depravity—think you, ye are not the same in God's sight? But you say, God's standards are also high. So they are. Sin is very hateful in His sight, and cannot be dealt with too severely. This is true, but if we accept God's standards—and who does not—we must accept his methods of dealing with sin. Do you not hear, echoing down through the ages, the awful words "Let him that is without sin among you, cast the first stone?" Come up to the Temple, and observe the effect of these cutting words,—watch the eager, cruel, jeering, soul-thirsty crowd, silently, quietly, one by one, withdraw from the presence of infinite purity, and as the poor culprit stands, breathing, doubtless more freely, as the hour of death appears postponed indefinitely, the Christ of God raises His compassionate eyes, and tenderly says:—"Go and sin no more!" The Divine man had a glimpse into the hearts of the accusers as well as into the life of the accused.

Sin is very subtle. Satan himself is transformed into an angel of light. Sometimes he so blinds our eyes, that we fail to see that the very sins we condemn in the lives of others, are existing in our own minds. "Fulfilling the desires of the flesh and of the mind, we are by nature, the children of wrath, even as others."

Let us now consider some of the causes that, in the face of a dishonor worse than death, of the loathing of society, and the untimely grave which opens to receive its victims, at the expiration of a few short years, plunge thousands of victims, yearly, into the awful abyss of sin and shame.

And, first among the causes of these ever-filling ranks, is the fact, that to many it is their birthright. What is the meaning of this significant word, "hereditary?"—descending from parent to child. Have you ever walked through the crowded wards of a city hospital, and watched the hectic cheek, the pallid brow, the panting breath, and heard with a shivering sensation the hacking cough? You have questioned, and the mournful answer has been,—“I do not expect to get better; the disease of which I am dying,—consumption—is in our family.” Or again, “I hope to get better,—none of our family are subject to this terrible consumption.” Look at yonder bold, wicked face, with painted cheek, and tawdry ornaments, flaunting her shame, and tell me what she is? The child of drunken, vicious, sensual parents. Vices, passions, evil tempers, dwarfed, crooked souls, with huge excrescences, destroying uniformity, are hereditary, as well as physical weaknesses and deformities. A large per-centage of the children of drunkards become sensual and depraved. Is there no help? Must this go on perpetually? Thank God, No! Every besotted, grovelling, drunken father and mother you pledge to total abstinence: every man or woman bespattered and bedraggled with impurity and vice you lift to a better life, will, perchance, be the means of bringing a glorious immortality to souls yet unborn. And here let me breathe a word in the ear of the young mother. Great issues—the character of future generations—are resting in your weak, trembling, inexperienced hands. You realize this but dimly, and as you kneel with clasped hands beside the little crib, you promise in broken accents, to train your boy or girl for good. But did you ever think, that long before this period, when your babe lay sleeping so mysteriously next your heart, you *were*, all unknown to yourself, forming its character. You were then, more decidedly and definitely than you can ever hope to do afterwards, stamping it with the likeness of God, the impress of truth and virtue or the opposite.

Our children are mysteries. Do you wonder, sometimes, at the delicate brain, the sensitive soul, or the passionate, licentious traits, the taste for strong drink so early manifested by your offspring? Let me give you an illustration from Mrs. Kerby's book on "Transmission." In a certain rough, uncouth, and passionate family was one daughter—beautiful, refined, gentle, book-loving, with soft lustrous eyes of heavenly blue. No reason could be given for this apparent freak of nature, but in conversation with Mrs. Kirby, the mother happened to state the following facts:—In the months before this little daughter was born, they were living down south in a rude cabin. A pedler called one day with a pack of books. The mother saw a pretty

volume in green and gold, which attracted her greatly. It was Scott's *Lady of the Lake*. As she examined it still more, a keen desire to possess the book grew in her mind, but the \$1.00 was too much to spend. However, such was her longing desire for the book the rest of the day and night, that she rose from her bed, walked four miles, aroused the pedler, bought the book and came home as happy as a child. Through all the long summer she read and re-read the beautiful story, and committed much of it to memory. It seemed to her that those people by the lakes were all real, and that she dwelt among them. She saw "Ellen" stepping so sweetly around, and it seemed to her all true, especially after she could repeat it to herself. The baby came into the world, bearing upon soul and face, the lovely poetic imagery that had filled the mind of the mother. Humanity would be transformed, wrought into transcendent beauty and loveliness. The little plastic atom of life, motherhood is carrying about, would of necessity mould itself into a strong, good, human soul, if God's Book of Books, with its heavenly words and thoughts, its matchless poetry and imagery was read, studied, committed to memory. Mothers and secondarily fathers, you hold in your hands the keys, not of death, but of life—glorious, infinite, immortal, boundless life—and it depends upon you whether vice or purity is to weigh down the scales. Oh! ye, true-hearted women, pray that the "leaves of the healing tree may be cast into this Marah, this bitter fountain of hereditary descent."

Another cause is, that to many, a life of sin is but the outcome of their circumstances, of their education, or want of education; of their child life.—Children are born as wide apart in position and circumstances as Heaven and Hell. Thread your way among the lanes and alleys of great cities and towns, note the little squalid groups at play—miserable faces, in some dingy, dirty, cramped-up back yard; or see the pinched faces peering out of garret windows, the *only home*, one filthy, miserable room. The pale, wearied woman, called by the holy name of mother, fretted and heart-sore with the struggle for bread; or made coarse and brutal, or drunken by want and misery, has no kindly words for the children—God pity them, on her lips. Can you wonder that these, with rare exceptions, grow up hardened and depressed. The rum seller, the saloon keeper, too, have their daughters and the brothels. Think of these daughters, reared within sight and hearing of the glare of lights, the tinkling glasses, the maudlin song of the drunkard—becoming so familiar with gambling, profanity, vulgarity—that these things are in a manner woven into their very being, their very life, and the matter of surprise is, that so many escape comparatively pure.

The street, also, is educating a large number. Little waifs, wanderers, homeless ones, who are unmercifully treated, beaten, pounded, driven supperless into the "streets," because they have not been successful in the day's begging. Orphans, who sleep in out of the way corners, door ways, and in the gutters, herding among the lowest of

the low, the vilest of the vile. Little can be done for this class, only to go among them, care for them, sympathize with them, encourage them; introduce a flower, a picture, something of beauty into the squalid home. A single pot of scarlet geranium has been known to completely metamorphose a whole household. Lead them up to God. His standard of guilt and responsibility is knowledge, and these have but little means of knowing their Master's will.

But leaving this large class, who are born and nursed in vice, and who can scarcely be otherwise than true to their nature, we ask for causes why women virtuously born and tenderly nursed make this awful plunge from the heights of virtue, into the depths of dishonor. First, we notice an impure nature—the love of vice for its own sake. Much has been said and written by those who know little about the matter, to the effect, that young girls very rarely become prostitutes from deliberate choice, and that many who, by some accident, find themselves in these ranks, are only waiting for some one to stretch forth a kindly hand, and their salvation is sure; but after careful thought, and a somewhat extensive experience, we say, sadly, but decidedly, that *two out of five*, do, of their *own free will*, choose a life of sin and shame.

About six months ago we were requested to visit one of those gilded, but infamous “dens” which abound in our city, and rescue, if possible, a beautiful young lady who had been well brought up, and, at one time, an officer in one of our temperance societies. We went, and, with the help of others, succeeded in getting her away, and out of town. Four weeks ago a note came to us containing this sad news:—“N. is again in town, and at the same house.” We sought her out a second time, begged and entreated her to fly for her life—to come with us and we would save her. But with firm set lips and a hard defiant look in her beautiful eyes, she replied—“Let me alone. I am where I want to be. I am happy here,” and we left her, simply saying,—“N. if ever you want a friend, come to us.” To-day, we could point the members of this Conference to a small child, of the tender age of 13, who has a pleasant respectable home, a kind mother and sister, but who will not go to school, will not work, preferring to lead a wandering, vagabond life. She has already been arrested and imprisoned, twice for “street walking,” after midnight, and knows more about sin and depravity, and the “hells” of our city, than almost any gray haired woman in Toronto.

In connection with the rearing of children, we might mention the love of alcoholic “stimulants” as a third cause why many, who have been tenderly and virtuously reared, become debased. This love was probably implanted in the infancy of the child. The mother was not strong, and the physician, instead of advising “milk,” so full of nutriment, the best blood-maker in the world—orders ale and porter, with the best of wine, and the helpless child imbibes, along with the nour-

ishment provided by nature—"intoxicants." A certain mother of our acquaintance, having a family of ten noble sons and daughters, daily sends two bright lads for a jug of ale to be used at luncheon, and these human beings, given her by God to rear for Him, are allowed—nay encouraged—to sip and drink; there is more than a possibility that they will become drunkards in after years, and we need scarcely pause to state the fact that a woman, who is a drunkard, unless hedged around by barriers impassable, invariably becomes sensual and abandoned.

A third cause is, an intense, a blinding, an all absorbing love for one, who proves faithless. Young girls get tired at home; life seems dull and monotonous on the farm where they were born and brought up. Father cannot, or is not willing, to give them all "the dress" they think they need, and then, as wages are good and work comparatively easy in the city, they break away from the old home to go "to service," or into one of our large manufactories. These girls are simple, innocent, trusting; perhaps have fresh beautiful faces, no education, and but a vague dim knowledge of the priceless value of the treasure—virtue—which rests in their keeping. Some fiend, in the shape of a man, discovers this sweet flower, and by and by, tells her he loves her, and oh! how the face glistens and shines, how eyes deepen and darken, how the whole being seems transformed with the knowledge of being beloved. Soon he makes a demand, from which the whole woman's nature shrinks; but in the end, and oh, God! that the end comes so soon—this lovely girl, in her mad, eager, intense, longing to hold this one love for herself, yields, and we have the oft repeated story, "more sinned against than sinning." We looked into the face of just such a young mother yesterday, as she stood beside the corpse of her three weeks' old baby, and listened to the wail from her broken, bleeding heart, "I was once good, oh! can I get back to God. I used to belong to a church; how did I do this great sin?" If parents would only gain the confidence of their daughters, sympathize with them, make home the happiest, the pleasantest, the dearest spot on earth; and if Christian women would only take with a kindly grasp the hands of the "strangers" who come into our cities to engage in various kinds of toil, some of this evil might be avoided.

A fourth cause for such a life, is the money it assuredly brings. Some women sacrifice virtue for their children's bread, and many a young woman, with an invalid father or mother, and brothers and sisters, depending on her exertions, wearied with the struggle for life, sick at heart with the effort to make the "pitiful wages" doled out by her employer—probably a good man, a church member, but whose heart unknown to himself has become encrusted with selfishness—answer all the demands upon it, stumbles under the weight of her care. Money she must have, or the helpless ones will starve. It does not matter what the world says, or how she gets the glittering coins, if only her scanty purse be replenished—and she sells her soul for money. If "employers" only knew, or cared to know, the heart his-

tories, the bleeding souls of some of those pale, quiet girls who pass in and out of their "warehouses" daily, they would not grind their wages to the lowest farthing, but would even economize in their own expensive establishments, that they might pay their hands generously and handsomely.

Indolence, downright laziness, disinclination for labor of any kind, and an inaptitude for all the duties of life, are also reasons why a large percentage accept a life of known sin; they prefer ease to honest toil. Two years ago we had the unspeakable happiness of snatching a young lady from a reckless profligate course. She is accomplished and clever, but is content to reside in a Christian family, where she is treated as one of themselves, though receiving but little remuneration, rather than go out into the world and upon her own responsibility secure a livelihood. She is a timid, listless, reserved creature, with no energy and no independence. Four times she has attempted to do for herself, but invariably she has returned, and retreating from the fight, has found a shelter in the home which will always have an open door for her. Parents are responsible for much of this "unfitness," this weakness, this indolence. Daughters do not receive a sound English education, and are not taught useful employments.

A little music, a smattering of French, a trifle of fancy work, and dabbling in oils and colors, and our young lady of "moderate circumstances" is ready for the battle with the world, and is, at least in her own, and the eyes of doting parents, prepared to "act well her part." Daughters of affluence, as well as those of the middle classes, should never be called educated unless they are able—should necessarily require—to earn a livelihood, either by hand work or brain work.

The rich expect to secure correspondingly wealthy husbands, and generous "settlements;" but, in the meantime, while "Cupid" tarries, misfortune comes,—altered circumstances,—these are not sufficiently cultured for teachers, and so they go—saleswomen, factory girls, lady's companions; but work is difficult, they are not brought up to it, and finally, those who were once the ornaments of a happy home, enter upon a career of shame.

The last reason I shall wait to mention, is a longing for admiration, and, growing out of this, the love of dress. Women generally possess a large amount of approbateness, and, were this quality confined to the spiritual and intellectual, it would be well. They are anxious for praise—impatient of censure. They long for power and influence. Power, especially over human hearts, is dangerous, intoxicating, and frequently our "butterfly" women do not pause to inquire, what are the methods by which they have acquired it. Alas! that the women of christian lands should try to rule men by their physical charms alone. If, then, (we do not say it does,) the secret of power lies in the possession of beauty, beauty must be had, and, if

not natural, the gift of God, it, or its only equivalent,—style,—must be purchased at the chemists, the linen drapers, or the hair dressers. Look at the dress of our average man,—of course, there are “fops” and “dandies,” but we do not pause to notice them,—and everything is useful, plain and elegant. Tread your way through one of our city thoroughfares, and see the average fashionably dressed young, and sometimes old, lady. From the soles of her high-heeled boots, to the mite of flowers and velvet, which, set upon a mountain of frizzes and curls, pads and braids, is made to do service for a bonnet; from the “pull-backs,” the “hitch-ups,” to the dangles, the streamer, the ornaments, all seem to say—behold and admire. The whole thing reminds one of a ship with every sail set to catch the passing breeze; the breeze, in this case, being admiration! The lines drawn by fashion, which our young ladies are so anxious to copy, are not beautiful, not artistic—they are simply hideous and ugly. The extreme cultivation of the art of dress is hurtful, and, in many instances, soul-destroying; because it is a waste of time, because it crowds out of sight the spiritual, the intellectual, and brings to the front, the physical, the animal, and because this love of dress will lead to the dizzy heights, the unknown depths of sin and folly. If it was but the desire to stand well in the eyes of *one*, we would not quarrel much with showy, elaborate dress, but, having the admiration of a *few*, the weak mind becomes greedy, hungry for more, no matter who it is,—all must bow before the sceptre held in the hand of beauty, and so the soul rushes on over the dark precipice. One leap, and it is gone! Faithful, prudent mothers will encourage their daughters to discard show for utility, to study harmony and fitness, rather than fashion.

And now, one moment for the consideration of some of the difficulties which stagger one on the threshold of Christian work in this department. First, it is a hand to hand fight with Satan himself. He has for months, perhaps years, possessed these souls. They have been captive at his will, and do you think that he will release them without a struggle. No; but praise God, though he be the strong man armed, there is a mightier than he, and when the great gathering day comes, we believe many a jewel, many a trophy, from this class of women, will be presented to Jesus,—literally snatched as “brands from the burning.” Another difficulty is the licensed liquor traffic. Time after time have we picked up these poor creatures out of the mire and filth of sin, have set them upon their feet. They have gone well for months, yea have appeared to be drawing near to the heart of the Christ, when lo, in passing a bar-room some day, an old friend is overtaken, the good resolutions fly, as with the wind, and in a moment of weakness they drink and fall.

Another difficulty has weakened moral principles. Every time temptation is yielded to, the power to resist becomes weaker, until at length, after years of yielding, the sensual, the devilish, so overpowers the moral, that in the case of the unfortunates of whom we are speak-

ing, they will weep and sob, when spoken to about their sin, they will be ready to promise anything, and in half an hour after, will commit the very same crimes.

A fourth difficulty is, untruthfulness. It seems as though the sin of licentiousness, more than any other, demands the whole panoply of the "Father of lies," and this fact is often a great puzzle and hindrance to Christian workers. Women sunk in the very depths of sin and depravity, will yet try to appear well; to put a good face on the matter, and make out, if possible, a very plausible story. A low, sneaking cunning seems to possess them, and a lie, even when not supposed to bring pecuniary benefit, is preferable to the truth.

A fifth difficulty is our ignorance -ignorance of ways and means, ignorance of human nature and character. One cannot approach two of these "lost ones" in the same way. Perhaps the greatest hindrance to success in the reformation of the "fallen" is, that as Christians, we get too far above them, we stoop to lift them up, forgetting that we are all fallen women, fallen by nature, fallen by practice, and that we, as well as they, need to be lifted up by Christ.

A lack of sympathy is also a hindrance. It is impossible for us to place ourselves in either the position or circumstances of these "unfortunates;" then, for the time being, until we have them caught firmly within the meshes of our net of love, we must abandon censure, and wear our "hearts upon our sleeves."

And what, as Christian temperance women, are our equipments for this Christ-like work, the Salvation of our fallen sisters—principally these—consecration, prayer, love, personal purity, and perseverance. We must walk upon a high, moral platform, so high, that when the world beholds us doing strange things, or visiting questionable places, it may be confident, all is right. We need to fall upon our knees and humbly pray, "Oh! Lord God, before I stretch out my hand to save my sisters, make me just right myself."

We must present to these "sinners," not work, not homes, not moral reformation alone, but Christ, a personal Saviour; then, and only then, may we confidently expect the realization of His own words, "And I, if I be lifted up, will draw all men unto me." Our efforts must be persevering. It is not sufficient to take one of these shattered wrecks and trim the sails, strengthen the masts, and send her gallantly sailing away again upon treacherous seas. No, no! fling to her the strong cables of charity, love and prayer, and literally tow your prize into harbor.

Recent years have developed much loving work for "fallen women" in the city of Toronto. Our "Magdelene" is officered and maintained by the efforts of earnest, prayerful women, and but a few months ago, we have opened a lodging house in connection with the W. C. Associ-

ation, for discharged prisoners, and other friendless, lost women. God has abundantly prospered the work, even through many discouragements, and to-day, in this Conference, are noble, devoted women, who are neither afraid, nor ashamed, to take to their motherly hearts and homes, these unfortunate, perishing ones, who have been redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ.

"PRAYER, AND ITS INFLUENCE ON OUR WORK."

BY SARAH GARDINER, INVERMAY.

With the weak things of the earth God has promised to confound the mighty; women's work is, therefore, one of *prayer and faith*.

We are not, as a body, possessed of the powers which move largely on the human family. How much of the wealth of this world is ours? What amount of muscular strength within the small compass of our arms is developed? and what have we to say in the distribution of offices? Are we not weak? Yea, verily we are, and herein lies part of the secret of power in prayer, and its influence on our work; then let us not be discouraged.

Our cause is just even, though it be our home grievances, which are rank even in our fair land and smell to heaven. How can woman sit still and be quiet, while women's cries for help are in her ears? Mothers and sisters, goaded to the verge of madness or despair—holy women whose hearts have bled over the wrongs of others, have taken their hands and have tested the power of prayer, as Hagar in the wilderness, and fountains have gushed forth, and rocky hearts have been smitten and broken, and have sent forth streams which still run to bless the nation.

Every step forward which we take in this work of temperance and prohibition of this dire traffic in souls and bodies, is perfumed with the beaten oil of prayers, wrung from hearts, crushed and trampled on. Prayers from hearts humbled before God, with a true sense of utter inability to do the first thing to move this gigantic evil. No matter how wise our plan, how perfect our system, let us once begin to look to human sources for success to offer this heart-homage to other powers,—so surely as a curse was pronounced of old on those who dared profane the use of the beaten oil, so will we be left to our own way.

My sisters, do we not need this humble, praying spirit, even to keep us together and alive, to drive away indifference, indolence, self-sufficiency, and a whole host of evil spirits, which are ever on the alertful watch, to come in and destroy our work. Let us consecrate ourselves to this work, even as the women who opened the crusade.

We read that they were holy women, and could we know the daily lives and habits of all who led, successfully, this reform, we would find them entirely women of prayer, who go to God's Word for direction, and resolutely put Almighty power to the test. And faithful prayer alone will help the women of Ontario through the crisis. Only prayers will bring down on us the spirit of wisdom sufficient for this hour. *This hour*, when law and justice are defied, and professed friends are leaving our ranks, and even true temperance men are giving way, or asking us to rest awhile,—to wait and see what will become of this chaos. But prayer will do what we so earnestly desire, if we are willing to be baptized with the same baptism, and to drink of the same cup as our Saviour. All things are possible, "and greater things than these shall ye do, because I go to my Father." Was it not to purchase for us victory over principalities and powers and sin in all classes. And now that this struggle is maintaining the features of a lengthened campaign, we must steadily keep in mind that victory is ours. We are moving forward under a commander who never lost a battle. Our success depends upon no doubtful promise; upon our knees the battle must first be won. When the women come forth, stripped of every rag of self, and are clothed with the beautiful robes from heaven, and with the standard of Emmanuel uplifted, will not hell itself shrink back, and the emissaries of satan, who are to-day working the misery and sin of so many of our race, be thwarted in his purpose.

"Oh! then let us still move on,
A consecrated host,
To victory already won,
Through Father, Son, and Holy Ghost.

TEMPERANCE LITERATURE.

BY C. A. ALLEN. VICE PRESIDENT, W.C.T.U. KINGSTON

Kingston, October 19th, 1878.

It is not easy to calculate the effect of literature wholly devoted to the cause of temperance, and conveyed in the shape of tales, until the experiment be made on a large scale. But if we can judge by the evil influence on the morals of the present and rising generation, of the low and immoral books unhappily now within the reach of all classes from their cheapness, with which England, her Colonies, and the United States have been deluged of late years, we might reasonably hope a great deal from books of an opposite kind.

And to illustrate this, let us take the case of Courtvisier, for many years apparently the faithful and attached servant of Lord William Russell, whom he then murdered. He stated, at his trial, that no idea of such a crime had ever entered his head, until he saw the play of "Jack Shep-

pard" acted, and became so much excited by its hair-breath escapes, daring burglaries, and brutal murders, that his imagination worked itself into a monomaniacal desire to take some one's life.

To counteract these evils, cannot we have good books, written in a lively style, songs of temperance, bright or pathetic, and temperance stories written with a purpose, but not so evidently for it as to denude them of all interest and excitement? Why need we let all the the flow-ers of life grow on the "broad way," and not on the "narrow path," which our Lord himself wished to be the path of pleasantness? For how many years had essays, lectures and sermons fallen unheeded on the dull-ed ears of the citizens of the United States, until Harriet Beecher Stowe wrote her "Uncle Tom's Cabin," and with the magic of her genius woke with a mighty throb the heart of the whole nation, to a sympathy with the oppressed African, which never died away until the shackles fell from the limbs of the slave. Were those slaves more deserving of pity than the slaves of intemperance? Were there more ruined homes, more blasted lives, among them than among us? Alas! no! for the higher the organization, the greater the capacity for suffering, and the more do they appeal to us for aid.

But, says the ascetic, it is a sad and dying world; why waste time over works of fiction? True; but would it be so sad a world if the drunkards did not make havoc of their own lives, and those of others? or would it be so much a dying world if hundreds—nay, thousands—were not swept away in the flush of their youth, in the strength of their manhood, by drink, into unhonored graves?

Oh let us then strive, with tongue, pen and song, against this fearful and wide-spread sin. Let us have tales of thrilling interest, songs of wondrous pathos, lectures of extraordinary power, to awaken them to a sense of the lives they are living, and of the death they are certainly courting!

HELPS AND HINDRANCES TO WOMEN'S WORK IN TEMPERANCE.

BY MRS. DR. JACQUES, ALBERT COLLEGE, BELLEVILLE.

We need not stop a moment to prove that the whole liquor traffic is wrong, for we are a band of Christian women, and the Bible pronounces a woe upon the liquor seller; "Woe unto him that giveth his neighbour drink," and upon the drinkers,—“Woe unto them that rise up early in the morning, that they may follow strong drink,” and to those who associate with them. “I have written to you not to keep company, with any man that is called a brother be a drunkard,” and to the Judges and Rulers who help to carry on the vile traffic, the inspired writer says:—“That they may do evil with both hands, earnestly the prince asketh and the judge asketh for a reward, and the great man he uttereth his mis-

chievous desire, so they wrap it up." It has been proved a thousand times that alcoholic drinks are only evil. Every sane person will admit that total abstainers have better health, live more happily, have better morals, better brain, and in every way are better citizens. And yet, against all reason, this vile traffic is sending its fumes of death through all ranks of society from the veriest beggar to the royal throne,—from the unborn infant to the grey-haired inebriate, staggering into eternity. The foul worm of the still trails its slime over innocent childhood, gnaws out the heart of fairest womanhood, and drinks the life-blood of the noblest manhood. It thrives, and lives its foul life in tropic heats, and defies the frosts of arctic snows. This vile monster must be crushed. But who is equal to the task. I believe that God, by woman's hand, is going to wipe this bitter curse from the land. Though the effervescence of the crusade has departed the women have settled down to hard facts, and are counting the cost, and marshaling their forces. The work is ours, and now the question is, how can it best be accomplished.

In the limit of five minutes, I can but hint at the Helps and Hindrances in women's work.

1st. I should say, get this work on woman's heart. We have too long taken it for granted that men were to do the world's thinking, and have drifted with the tide, never asking whither. But now, we are arrested by a voice, saying, "The Master is come, and calleth for thee." Shall we answer—"Speak, Lord, for thy servant heareth." How we have loved to gather in our family circles the pleasant things of life, and to feel that we were responsible for nothing beyond our own household. If we will pray with earnest hearts, "Lord what wilt thou have me to do?" the Holy Spirit will whisper that we are our brother's keeper, and there will roll upon our hearts a burden of responsibility we cannot easily lay aside. The trouble is we do not think and we do not pray. It is said that a lady took the late Gov. Briggs, of Mass., to task for refusing wine at a fashionable dinner. He requested the lady to count over the families of her acquaintance, and note the effect of intemperance, and report to him the result of her investigation. After her task was ended she replied to him, with tears: O! Governor Briggs! I am appalled. It is so dreadful to find that I do not know a family that does not number one victim, and some have had all their brightest and best fall by it, —fathers, husbands, children. It is too dreadful to think of. I would not have believed it.

The second need is thorough organization. In every town and hamlet, let there be an Auxiliary of our Women's Christian Temperance Association. No matter if there are few interested. Two are enough to claim the promise of the master in this blessed work. One earnest Christian woman can chase a thousand difficulties, and two put ten thousand to flight. Let this little band of earnest workers resolve to carry this work by prayer and faith. "Our God is mighty to the pulling down of the strongholds of the enemy," and he always wins who sides with God.

"Though woman's hands are weak to fight,
Her voice is strong to pray,
And with fingers of faith she may open the gate
To a brighter, better day.

Work till every woman's name is on the roll-book of the association, and be ready for any and every form of work. Saloon visiting, if need be, Gospel Temperance Prayer meetings, scattering temperance literature, or circulating petitions. It is often said that the temperance reformation will advance no faster than there is public sentiment to sustain it. Let us set about making temperance sentiment. We cannot expect to change all the old heads and hearts, but we can mould the minds of the children, and they are to be the men and women of the next generation. We cannot overestimate the importance of this work, and we would therefore say, organize the little ones into Bands of Hope. Their little minds are easily impressed,—full of love for the right and hatred for the wrong. Let us take advantage of this, and lay broad the foundations for the next generation.

We would say also, enlist the young people, especially the young ladies. Let young ladies refuse to associate with tipping young men and the work would soon be done. Let them resolve never to marry a man to reform him. The experiment has been tried often enough to prove it a failure. O, how my heart has ached to see pure and beautiful young girls, give the keeping of their hands and hearts to young men reeking with tobacco and rum. We have long enough tolerated two standards of morality, one for men, and another for women. What mother would think of allowing her daughter to smoke and chew, and frequent saloons and gambling dens, and prowl about the street till the small hours of the night. But we allow our sons to do all these things and worse, and we smile and say, "O, they are sowing their wild Oats." If society demands purity of our young women, let us teach them to demand purity of young men. The young women of the land could soon crush this false standard to earth.

It needs but little knowledge to conclude, that she who has such an influence, could by her assertion of what she believes right, crush this false standard of morality. For she who can keep but one unchanged love for God and humanity, who does just the work nearest her door, (as God may direct,) will achieve great things in the cause of social reform.

It is a remarkable fact that women's influence in the Church is greater than man's. We may deny it, but history asserts it with triumphant tones. The dark ages were dark, because women yielded to its superstition. The Reformation became a fact when out of the night of superstition and idolatry, the morning of the true religion dawned, and women awakened to her real position where God had placed her, and asserted her rights as a help-mate to man, and his equal,—for it was not only what Luther did that made the Reformation so strong and powerful but because with the growing light women came to his side, and

held up high the standard they believed as right,—and upon the women of to-day devolves the responsibility of demanding what shall be the standard of true Christian Womanhood and Manhood.

For women, as well as men, this is a momentous hour, let them bestir themselves to action, for there is room for all.

“Hold high your lights,
That I may see the way.”

After the papers had been read, Miss Willard addressed the meeting for a few moments in her happy and instructive style. At the close of which the Convention adjourned until 2 p.m.

AFTERNOON SESSION.

The afternoon session was principally a business meeting. After a hymn had been sung, and a prayer offered by Mrs. Kemble, the president made a few remarks. Dr. Jennie K. Trout, Chairman of Committee on Resolutions, presented the following Resolutions, all of which were heartily adopted by the Convention Assembled :

REPORT OF THE COMMITTEE ON RESOLUTIONS.

1. RESOLVED—That in view of the united spirit of Faith, Prayer and earnest Work, which has rested on the Christian Temperance Women of Ontario, during the past year, sincere thanksgiving be rendered to Almighty God, and supplication be made for the continued, and increased presence and power of the Holy Spirit, that we may be filled more specially for effective work during the coming year.

✓ 2. RESOLVED—That we will stand by our own organization, first, last and always; and wear the white ribbon as our badge; but that we will give our influence and cordial co-operation to all other Temperance Societies, especially to those based upon the Gospel of Christ.

✓ 3. RESOLVED—That this Provincial Union recommends the formation of an National Union for the increase of power, the unity of action and the concentration of our influence as christian women.

4. RESOLVED,—That we urge upon the Auxiliary Unions the duty of utilizing the power of the press by securing notices of all our meetings; also furnishing a column of selected temperance-matter for the local papers; also resolved that we will make common cause with our

sisters of the United States in conducting an official organ for both our National Union and theirs, on such terms as we can mutually agree upon.

5. RESOLVED,—That we seek the aid, counsel and encouragement of all clergymen, pastors and church members, in our work, placing the subject of temperance persistently before them, and affording them every opportunity to array themselves on the side of suffering humanity.

6. RESOLVED,—That the members of this Provincial Union earnestly call upon their fathers, husbands, brothers, sons and friends, who possess the right of suffrage, to exercise this right in the interests of temperance and total prohibition, placing the government of the affairs of our Dominion in the hands of men of integrity, uprightness and sobriety.

7. RESOLVED,—That it is the solemn duty of all school officers, superintendents and teachers of public schools, also of Sunday Schools, to commend the practice of total abstinence from the use of intoxicating liquors and tobacco to their pupils, and to use all means in their power to induce them to abstain.

8. RESOLVED,—That we will appoint a committee to secure, so far as possible, the use of the pure juice of the grape instead of wine at the Lord's table, and also do all in our power to influence others to banish it from their homes; to represent to medical societies the injury done by prescribing alcoholic stimulants as a medicine; to secure the introduction of Dr. Richardson's text book of temperance into schools; to secure temperance lessons every quarter in our Sunday Schools, and to represent our cause before all Conventions or Conferances of christian ministers and church-workers, as far as possible.

9. RESOLVED.—That we recommend the formation of Juvenile Temperance Unions, in connection with the W. C. T. Unions in every city, town and village, and of the introduction of our work into all Sunday Schools.

10. RESOLVED,—That we urge our Auxiliaries to enlist the sympathy and co-operation of the young women, and through them, the young men, by the formation of Young W. C. T. U., whose members shall be pledged to use their influence to induce the gentlemen of their acquaintance to sign the pledge.

11. RESOLVED,—That we recommend the establishment of Coffee houses, Friendly Inns, Reading Rooms, house to house visitation, etc., as greatly assisting and promoting individual temperance work.

12. RESOLVED,—That no person is authorized to speak on behalf of our Unions who cannot present undisputed credentials from our Provincial Union, signed by our President, and countersigned by our Secretaries.

13. RESOLVED,—That we as Christian Temperance women, do, in the sight of God, solemnly pledge ourselves to give time and talent,

money and influence, for the furtherance of this great cause; that, God helping us, we will continue in this work while life lasts, and, dying, bequeath it a glorious legacy to our children.

The following telegram and letters of greeting were received.

READING, Mich., Oct. 24, 1878.

To President of Women's Christian Temperance Convention.

Corner Jarvis and Gerard Streets, Greeting.

Read seventh verse of fifteenth chapter of Second Chronicles.
"Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded."

ANNIE WITTENMEYER,

President of N. W. C. T. U., of U. S.

Mrs Youmans was appointed to frame a reply to send to the N. W. C. T. C., which would soon be in session.

The following letters were received by the Cor. Secretary.

"The Women's Christian Temperance Union of Fredericton, New Brunswick, wish to offer their good wishes and sympathy to the sister Unions in Toronto, and hope that during the time of their Conference, they will remember them in their prayers.

S. J. PERLEY.

Cor. Sec.

October 17th, 1878.

By some unaccountable means the following letter was delayed.

To the Women's Temperance Christian Union of the Province of Ontario.

Mrs. President:—I send greetings. I regret exceedingly owing to bodily affliction that I cannot be present with you at your second Annual Meeting; but God, who doeth all things well, will not permit me to be with you in person. I pray that the "Lord of Hosts" may be with you, in all of your deliberations, and great good may result from your actions. Pray for me.

JENNIE A. RINE.

Pittsburg, Oct. 18th, 1878.

—NOTE.—Since the above was received, our friend, so good and true, has entered into rest. We cannot refrain from mentioning to the honored memory of her who was so faithful in the small, as well as the great things, that she stood in the common crowd of humanity, and was aware of who stood nearest to her in the throng. She will long be remembered by her many friends as a loving Christian woman, who occupied the position God has ordained as the dignity of all true womanhood.

The following are the Standing Committees :

1. To Revise Provincial Constitution,—Dr. Trout, Mrs. Youmans, and Mrs. Dr. Jacques.

2. To prepare Address of Welcome to Princess Louise.—Mrs. Jeffrey, chairman, with power to add two others.

3. On "Our Union."—Mrs. Dr. Jacques, Miss Simpson, and Miss M. Phelps.

4. On Forming National Union, Mrs. Youmans, Miss E. Billbrough, and Mrs. Poole.

5. On Alcoholic Drinks and its effects,—Dr. Jennie K. Trout.

6. On Dr. Richardson's Text Book,—Mrs. Youmans.

7. On presenting our cause to Religious and other public Associations,—Miss E. Billbrough, chairman, with power to add others.

8. On Sunday School Work,—Mrs. Brethour, Chairman, with power to add others.

9. On Publishing Minutes,—Mrs. Cowan, Mrs. Jones and Minnie Phelps.

10. On Influencing the Press,—Committee left with the Executive Committee.

11. On Memorial,—was also left with Executive Committee,

12. On Unfermented Wine,—was left with Executive Committee.

13. On Constitution of Local Auxiliary Unions,—left with Executive Committee.

NOTE.—Mrs Dr. Jacques has undertaken to prepare a Constitution.

Nominating Committee,—Mrs. Judge Jones, Mrs. Poole, Dr. Trout, Mrs. Fawcett, Miss Clark, and Miss Jeffrey.

The following are the officers returned by the nominating committee: President, Mrs. Letitia Youmans, Picton; Vice President, same as last year; Corresponding Secretary, Mrs. Fawcett, Thornhill; Recording Secretary, Miss Minnie Phelps, St. Catharines; Treasurer, Hon. Mrs. McMaster, Toronto.

During the afternoon, and between its items of business, considerable interesting discussion took place. Miss Willard added much to the pleasure of all, by her ripe experience, and her pleasant way of talking. She stated that the women of Illinois were petitioning for a right; that right is the privilege of voting on the Prohibitory Law, and read the clause in the resolution of their State Convention, which asked for that privilege.

Mrs. Judge Jones, on behalf of the Brantford Union, invited the Provincial Union to hold their next annual meeting in Brantford. The invitation was accepted; also that the next annual meeting will be held, (D. V.,) on the first Wednesday in October.

It was moved and seconded that the Executive Committee consist only of President, Corresponding Secretary, Recording Secretary, and Treasurer.

Cincere thanks were tendered the President for the very able manner in which she presided at the different sessions of the Convention; to the ladies of Toronto for their kind hospitality, and courteous welcome accorded to the delegates; to those who so kindly placed the Jarvis St. Baptist Church at our disposal; and lastly to the press of the city, especially the morning papers, for the complete reports given, and the special Reporters sent to the meetings.

After the Doxology had been sung, Miss Willard led in prayer, and thus closed a most interesting, and profitable gathering of the Christian Temperance Women of Ontario.

