

## THE KING'S HIGHWAY.

## W. C. T. U. Column.

WHAT ARE THE NEEDS IN OUR CITY,  
AND HOW CAN THEY BEST  
BE MET?PAPER BY MISS MARGARET KILBURN, PRESIDENT  
FREDERICTON W. C. T. U.

This is a very comprehensive topic, What are the Needs of Our City, and How Can They Best be Met?

A vision of the condition of our city embraces so great a variety of needs that we may well recognize the impotence of the few who comprise this Union to face in any measure the gigantic task of reform. In every sphere of life need confronts us. In the high places we see the need of courage to set before all classes the example of righteous living and conformity to law. In the low places there is need of enlightenment and uplifting, and in the middle ranks need of careful thought for the betterment of environment and the "brotherhood of man," the "Am I my brother's keeper" law established in the beginning of the race.

While we deplore the fact of our inability to do, and our failure to make the right plans for reform, there comes from the great assemblies of wise men and women convened to devise methods for advancement on lines of righteousness, a voice, and as we listen we recognize the voice of the ages, Ye shall go and pray unto Me, and I will hearken unto you, and so we learn the lesson of the importance of intercessory prayer in the work of God's Kingdom, to which every true phase of reform owes its birth, and this voice comes to me personally. I must not wait for any great organized effort. I must not wait for another to take the lead. I must start from this moment to be a clean, clear channel, ready for the Master's use in any way He may propose, and to this end I must seek the power by which to achieve success. True—I am a candle of the Lord, but no candle is self-lighting. There are hundreds of people in the churches who are candles of the Lord that have never been lighted, or if lighted, have been snuffed out. It is in His light alone that we shall see the light and be lights to others, and it is His power that helps us to attempt impossible things. How is it with us? Are we equipped? Are we at our best for serving others? This is our business. Are we in possession of all the help we might receive? All we need for this work is ours for the asking. Be ye also ready, is our watchword. Ready to aid, ready to receive, ready to bring them home.

## WORLD'S CONVENTION.

With the opening of the ninth triennial World's Christian Temperance Union Convention in Brooklyn and the celebration of the annual W. C. T. U. assembly at Asbury Park, N. J., the Women's Christian Temperance Union inaugurates its fortieth year of public service for national reform. The World's Convention, which opened in Brooklyn on October 23, was the greatest in the history of the Union. Women from all parts of America and delegates representing thirty foreign nations, participated in the meetings. Lady Aurea Howard, youngest daughter of the Countess of Carlisle, and World's President of the Women's Christian Temperance Union, presided at the Brooklyn gathering. "White Ribbon" special trains from the South and West came in on the 22nd, bringing hundreds of women for the convention.

The first day of the convention was Devotional and was occupied by meetings at

Plymouth Church, Brooklyn. In the evening there was a reception to the world's officers and foreign delegates at the Hotel Astor, Manhattan. The following three days were filled with morning, afternoon and evening sessions held in the Academy of Music in Brooklyn, at which all the problems of national and world temperance were discussed. On the evening of the 26th a special young people's meeting was held in the Baptist Temple in Brooklyn. The following day was left free for visits to Ellis Island, the Metropolitan Museum, West Point, and points of interest in and about New York City.

Nearly three hundred thousand members are now enrolled in the National Women's Christian Temperance Union, which has a strong foothold in every State and Territory. A constant gain in membership has been made during the past decade, averaging fifteen thousand yearly. The work of organization is now being promoted among foreign-speaking people, colored people, and Indians. Among the most prominent measures advocated are the suppression of the white slave traffic, an anti-polygamy amendment to the United States Constitution, the preservation of the gains already made in the form of Federal department rulings, the establishment of five-mile zones, and finally the enactment of national constitutional prohibition.—*Christian Herald*.

## PEN POINTS FROM NATIONAL W. C. T. U. CONVENTION.

The National W. C. T. U. Convention just held at Asbury Park was the largest in the history of the organization, seven hundred voting delegates, besides visitors and fraternal delegates. National Constitutional Prohibition was our slogan from start to finish, and "On to Washington" our watch cry. Over four thousand dollars were raised to fight this peaceful battle for God and humanity.

The movement for nation-wide prohibition started two years ago in Maine by our national president, Mrs. L. M. N. Stevens. Now we have "launched out into the deep" and every department is to thoroughly organize for this tremendous movement—for the complete overthrow of the legalized liquor traffic in 1920. We are not only to work for a saloonless nation, but for a nation free from liquorism.

The proposed National Constitutional Prohibition Amendment introduced in our national Congress by Congressman Richard P. Hobson, will form the centre of all activities for nation-wide prohibition prompted by the clear and definite declaration of Mrs. Stevens in 1911. To this end it was voted that January 15th be set apart as a day for fasting and prayer by all white ribboners throughout the United States, and joined by other nations as well, with the co-operation of all churches, Christian young people's societies and temperance organizations who want nation-wide prohibition, and, we are assured, through God's promises, that victory will flash on our banners if we are obedient to the heavenly vision.—*Wesleyan Methodist*.

## RADICAL AND PRACTICAL.

There is nothing radical or unreasonable in helping a weak man to carry his week's wages home to his wife on Saturday night; there is nothing fanatical in enabling her to send her children to school with good clothes, good shoes and a good dinner in the little basket.

Prohibition serves the child as well as the man. It is for the wife as well as for the husband, and for society as well as for the indi-

vidual. It is for the government as well as for the governed. In Kansas it pays the doctor his bills, the lawyer his fees, the pastor his salary. It helps the milkman, the farmer, the baker, the butcher, the grocer, the newsboy, the dentist, the bookstore, the photographer, the tailor, the dressmaker, the merchant and the manufacturer. This is why the people of our State are so thoroughly committed to its support.—*Governor Stubbs, of Kansas*.

## LIBERTY GAINING IN QUEBEC.

A few weeks ago a French newspaper, "Le Pays," published in Montreal, was put under the "ban" by the Church of Rome. The Archbishops of Montreal and of Quebec each issued a decree to be read on a given Sunday in all the churches of their diocese, forbidding their people to buy or sell or read that paper, under penalty of the displeasure, and therefore the discipline, of the church.

"Le Pays," while not attacking the church in any way, has for some time been advocating improvement in the public schools. These schools, that is, the French Roman Catholic ones, are wholly under the control of the church. The children are taught their church duties, but often little else, and "Le Pays" has but voiced a dissatisfaction that is widespread among many of the more thoughtful and intelligent French people.

But anything like independence of thought or freedom of discussion is not regarded with favor by Rome, and her authorities have exercised their power, as often before in Canada and elsewhere, in seeking to stifle this voice.

Two or three times, in recent years, have French newspapers been "banned" in the Province of Quebec, and so far as we are aware the "ban" has always been effective. The people were obedient to the church and would not sell, buy or read a paper that was "banned," and it had to cease publication, often involving the publishers in considerable loss.

But this time results are different. "Le Pays," in the words of the publisher, when asked concerning it, at this writing, is "going on as if nothing had happened."

It is a victory for freedom in this province, and a blow to the prestige and power of Rome in civil affairs. Her claims to supremacy, and to the absolute obedience of all men in all things, can only find acceptance in lands and times of darkness and ignorance, and it is a token of the spread of light and knowledge in the Province of Quebec that French R. C. people will continue to buy and sell and read a paper that the church has put under the ban, and that it is "going on as if nothing had happened."—*Presbyterian Record*.

We have agitated the temperance question so long and continuously that the opponents thereof have gotten used to the vibration, just as experienced trainmen regard not the motion of the swaying cars. What we need now is to shake the subject—shake the saloon till neither barrel nor bottle can abide with its rattling walls.—*Northwestern Christian Advocate*.

## MISSIONS.

Caribou Society (Horse)	\$10.00
Mrs. Fred Houghton (Foreign)	1.00
Chas. Erb (foreign)	5.00
Mrs. Frizzle	4.00

Quite a number have responded to our request and have renewed their subscriptions. There should be hundreds by January 1st, 1914.