

DR. CARMAN'S ADDRESS AT GENERAL CONFERENCE

The General Superintendent deals Vigorously With Live Questions—He Discussed Questionable Amusements and Speaks on Prohibition.

Dr. Carman's address before the General Conference at Winnipeg dealt with a variety of subjects. His introductory portion was concerned largely with statistics, showing the growth in Canada of the Methodist Church, and the various organizations connected with it, during the past four years.

DANCING AND CARDS.

On this matter Dr. Carman said: "The note on the general rules regarding questionable amusements has recently elicited

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much discussion in our connexional organs, and some in our Conferences. On the one part it was held that the paragraph was inconsiderately introduced into the Discipline; that it is practically obsolete, and not enforced; that its violation, winked at, breaks down respect for the discipline and the Church; that it is better to lay down principles for Christian conduct, and leave every one to the individual conscience as to their application; that a general deliverance with an exhortation on the subject of simple diversions, might be incorporated in the Discipline, and that the interpreting note as it stands keeps many desirable people out of the Methodist Church, especially as to her churches have no such prohibition, expressed or implied. On the other hand, it is held that the paragraph in question was deliberately enacted, and in due course brought into the Discipline; that amusements that harm the Christian should be specifically disallowed; that the note rises a standard and calls to a higher life; that while the Holy Scriptures affirm general principles, they also designate by name particular sinners and particular sins; that though the rule, as stated, is not always sharply enforced, it has a deterrent effect, and creates a public opinion on such matters; that in many cases an advanced position, but like other prohibitions is a strength and an honor to the Methodist Church; that while it may be alleged that as it is it keeps some people out of the Church; on the other hand, it is certain that its removal and the consequences thereof would drive and keep many more out of the Church, and those of such as mainly constitute its spiritual power; and that its removal would be a retrograde action for Methodism—a retreat from its higher positions, and a victory for worldly-mindedness and questionable, if not decidedly sinful conformity to the world.

It is a source of much gratification that none of those maintaining these diverse opinions argue for indulgence in the forbidden temptations, practices or amusements. There seems a general, though not universal, consent that their allowance and use are detrimental to exalted Christian character and vigorous religious life. "If taken at all they should be with much prudence and in great moderation," is lower ground than the advocates of either the elision or the decisive modification of the note would assume. Their aim, possibly, is "more church members, greater freedom of action, less constraint, and, therefore, as they appear to think, a more intelligent and higher toned personal piety." All agree, I presume, in desiring a larger, holier, mightier membership in our Church and grander advances for Methodism and for the kingdom of God.

From my point of view it has appeared to me useless, and worse than useless, to agitate the church, weaken her and unnecessarily expose her weakness on such an issue. If the agitation had been to secure more and better local preachers, more and better class leaders, more open-air preaching or street preaching, more self-denial instead of self-indulgence, more devotion to Christ and crucifixion of the carnal mind instead of more social gratification and worldly pleasure, more zeal for evangelism instead of more thirst for perishable creature good, Methodistically speaking, I could have understood it. As some that were urging the deletion of the note might be among the very last themselves to take any advantage of such deletion, one might wonder in what interest, with honest purpose they are striving. If the question were submitted to the vote of the Methodist membership of the Dominion, you can estimate how small the vote in favor of deletion would be or how large in favor of retention? If it were submitted to the vote of our Young People's Societies and Epworth Leagues, can you estimate with what energy of decision and what preponderance of votes the prohibition would be upheld and the deletion proposal submerged? I am of the opinion that the majority of our families, not members of the Church, loyal adherents, so far as they take any interest in the matter, prefer the Discipline as it is. Now why agitate and vex the Church regarding the question? Why should a few even in the General Conference seek by legislation what they must know the large majority of our people neither ask nor require for their spiritual good?

PROHIBITION.

In connection with the question of prohibition Dr. Carman said: "The contest that is now upon the prohibitionists of both Ontario and Manitoba well deserves our consideration. The circumstances in the two provinces are somewhat different, though the underlying principles and the practical issues are identical. Brave and progressive Manitoba initiated the prohibitory measure in

BEST WAS ELECTROCUTED YESTERDAY AT CHARLESTON.

Murderer Best of Sackville Met Retribution—He had Wonderful Control of his Nerve and Quietly Awaited the Summons—Story of the Tragedy.

Boston, Sept. 9.—John C. Best, under sentence of death, was electrocuted at the Charlottetown state prison today. His will be the fourth execution since the law went into operation. Three other murderers—Stori, Umilian and Cassels—have been put to death in the electric chair since last December. Physically Best was in as good condition as could be expected. Naturally he ate sparingly and slept lightly. He had wonderful control of his nerve, was quite composed and quietly awaited the warden's final summons to the fatal

chair. Yesterday he listened to the religious consolidation of the Rev. M. Mellish, with whom he became acquainted during his confinement at the Salem jail. The tragedy occurred at Break Heart Hill farm, in North Saugus, a few miles from Boston. In the spring of 1900, George E. Bailey of Maine was foreman on the farm, an extensive property owned by a syndicate of Boston and Lynn men. The house keeper was a Maine young woman named Susie Young who, although not married to Bailey, was to all intents and purposes his wife. During the winter John C. Best, who had been engaged as a shoemaker in Lynn, went to work at Break Heart Hill as a farm hand. He was born and brought up in Middle Sackville, being the son of Thomas Best, a respected resident of that place. While in Lynn, John became addicted to the frequent use of intoxicants and was in the habit of indulging in protracted sprees, which at times seemed to deprive him of reason. This was more noticeable after he went to the farm. He and Bailey did not get along well together, and in a short time became such bad friends that they were hardly on speaking terms. One day in the spring of 1900 Bailey disappeared. It was supposed for a time that he had gone to Maine and no one worried over his absence. Finally it became known that he never reached his home in Maine. The young girl had gone to her home in that state some time before Bailey's disappearance. The owners of the farm at last notified the police that Bailey had left for parts unknown, but even then there was little to lead to the suspicion that he had been dealt with foully. Several weeks after this a citizen of Saugus in passing over Floating Bridge, a little used structure over a pond in North Saugus, a portion of a man's leg in a sack found in the water, caught in a clump of bushes. A closer inspection developed that another leg had been sunk near the spot. The police were notified, and when the pond was drained half a dozen portions of a dismembered body in sacks were brought to the surface. The remains proved to be those of the missing Bailey. Suspicion was directed against Best and his arrest followed. The autopsy showed that the man had been shot, the murderer afterward cutting up the body with an axe, enclosing the parts in sacks and driving them to Floating Bridge Pond, 1 1/2 miles distant. While in jail Best informed his brother-in-law, a man named Stiles, that Bailey's watch and money were hidden in the barn. Stiles informed the authorities and this evidence convicted Best at the trial. It is the general theory that Best became incensed at Bailey while the former was crazed with liquor and shot him from the cover of the barn. Before the body was dismembered, the watch and money were taken from it. Best's counsel at tempted many times to have a new trial ordered, and in half a dozen actions attempted to save the unfortunate man. Best's father came here from Sackville last month to see him, and the condemned man had also been visited by his sisters who reside in New England. Best was about 40 years of age and was unmarried.



DR. CARMAN, General Superintendent of the Methodist Church in Canada.

ards of the people. When these moral questions come into politics and secure the respect and consideration they merit, they will purify the political atmosphere and educate for us nobler citizens and grander statesmen in all political parties.

The present prohibition campaign in the province of Ontario, culminating in a plebiscite vote on the fourth day of next December, affords, notwithstanding its objectionable characteristics, a valuable opportunity of tuning up the moral and spiritual fibre of the electorate and of the entire population of the country. The barriers in our way, the obstructions to truth, and right, and social well-being are: (1) Indifference, inertia, listlessness, carelessness; these are the enemy's stronghold in this campaign; there are always the foes of the welfare of the people, and must be driven out. (2) Ignorance, mental darkness, lack of appreciation of the great ideas of the human race, as man, character, responsibility, liberty, happiness, progress; in these the people must be aroused, inspired, instructed. (3) Spiritual darkness, lack of utter destination of the great ideas of God; religion, immorality, origin, duty, destiny, holiness, heaven and hell. (4) Sin, vice, crime, wickedness; their artful allurements and their frightful segregations of deceit and wrong. (5) Love of the world; love of self, sinful pleasure and ease. (6) The might of the organizations and institutions promoting the evil and warning against the good. (7) Fear of man; lack of principal, purpose, courage and faith. Such are our foes and obstacles in such a campaign. No wonder we say, they throng the air, and darken heaven and rule this lower world. Where is there any hope but in the Lord God Almighty? Why is it not an obligation and an opportunity to arouse the people and lift them to a higher plane?

main in the old rut to which prosperity is stranger.

Ments.—Live hogs are worth 6 cts; beef 7 cts; mutton 6 cts; chicken per pair 60 cts. Meat production will receive a wonderful impetus by the formation of a company here to build cold storage warehouses at Charlottetown, Summerside and in Kings county, sufficient to accommodate all the animal and agricultural products of the province.

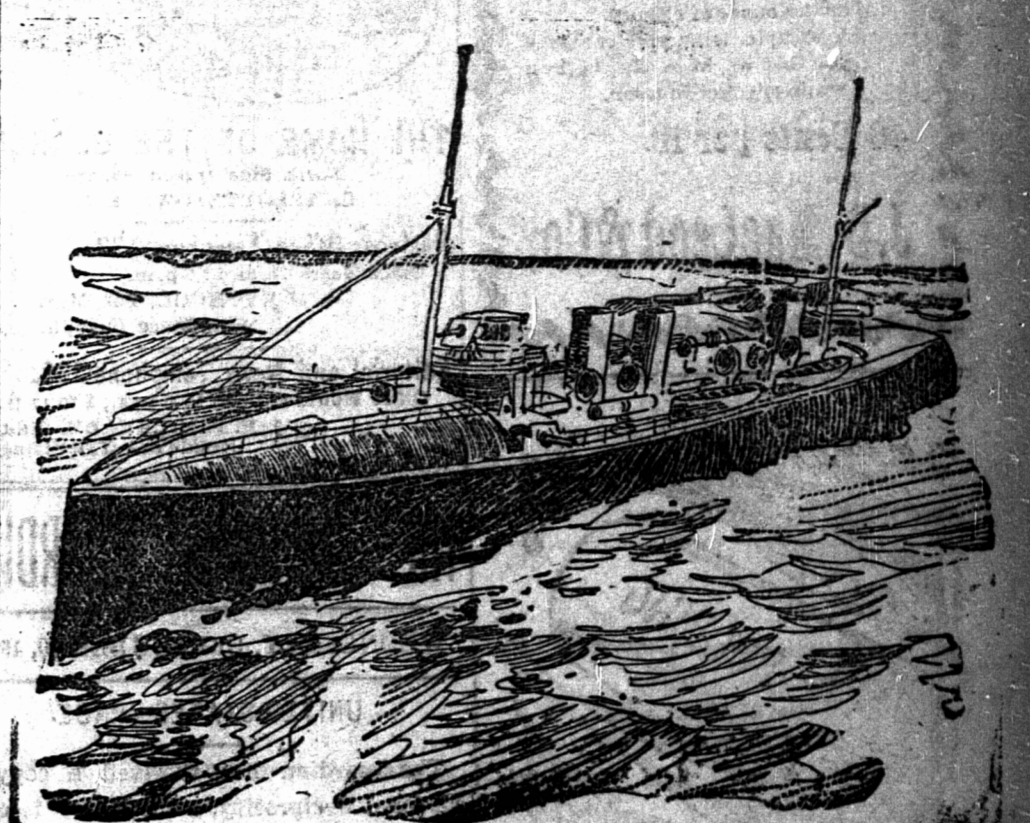
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CHARLOTTETOWN MARKETS.
MARITIME HOMESTEAD.
CHARLOTTETOWN, Sept. 5.—Oats are offered very sparingly, but the price seems to have settled down to about 38 cents per bushel. All produce is in scant supply owing to the rush of harvest. Exports have not begun.
Potatoes.—The price has declined to 35 cents, but none are offered except for local consumption.
Hay.—Lose hay is sold on the market square for \$9 per ton. Very little has been marketed.
Eggs.—The price is hovering between 14 and 15 cents. Supplies continue very small. But with the advent of harvest and a bountiful supply of new hen food upon the farm, an increased yield of eggs may be looked for.
Butter.—Creamery butter is 22 cents, and dairy butter 18 to 20 cents. Supply scarce. It is a regrettable fact that the mass of P. E. I. farmers make no provision whatever for green feed during the season of short pasturage. Large fields of dry burnt pasture land with neither water, nor shelter from the sun are expected in most cases to be all-sufficient for the production of the generous milk flow, and when the inevitable disappointment follows we hear the complaint that dairying does not pay. With all the instruction that has been imparted by persons skilled in the art of making dairying pay it is a regrettable fact that so many of our farmers are content to re-

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Sept. 8 sd.—S. S. Bonaville, Patoine, St. John's, Nfld.; Diploma, Williams, Pictou; Annie, Lundley, Bale Verte; Glenora, Balcom, Port Hood; S. C. Cove, Fougere, Louisburg; Antelope; Garcin, Wallace; Eleric, Murray, Port Hood; S. S. Elliott, Nelson, Margalene; Berris, Colford, Summerside; Dictator, Bonnell, Murray River.



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