

other town Sunday Schools, also Sunday Schools of Fairburn, Heaslip and Rowland.

The location for the picnic in 1891 was Wood Lake. Sunday Schools attending included Boissevain, Ninga, Wassewa, Burnside and Maple Grove, left the church at 8 a.m. A brass band was invited to provide free music. Refreshments were provided by Mr. Woodrow, who received half the profits.

The minute books also mention picnics being held at Killarney, and Holmes' grove. In 1911 the mode of travel changed to **autos**, leaving at 1 p.m., instead of in the morning at 8!

We have the following item from E. Pearl (Latimer) Hammond: "My father Francis W. Latimer, came to Boissevain in July, 1889 and took up farming on 28-3-20. Soon after coming here he joined the Methodist church, and when the present United Church was being built, he used his team of horses to draw loads of stone from the quarry south of Boissevain.

One time a number of the younger members planned a picnic at Lake Max. At that time there were no cars, no highways, and of course no telephones. All went well at the picnic till one young man broke his leg, while playing ball, and as there was no help available, he had to be brought back to town. Imagine the agony of lying on the floor of a wagon box, during that slow trip to town with horses, over a rough trail through the bush.

Mr. and Mrs. F. Latimer were always faithful church goers, driving to church with a horse and buggy, often twice on Sunday. Because of the large attendance, it was necessary to arrive half an hour early to be sure of obtaining a seat."

Mrs. Pearl Hammond was SS organist for 7 years.

BOOKS AND LESSON HELPS

These are some excerpts from the minutes —

1890 — Catechism to be taught along with the SS lessons.

1891 — SS Library contained 154 books

1892 — Secretary to order 6 dozen catechisms and a Pledge Roll.

QUESTION: What is a Pledge? Who Signed it? Did they keep the Pledge they made?

TWO PLEDGE SIGNERS

As a young boy in the Methodist SS, Chris, along with other members of his class, decided to sign the pledge. Since there was no table to use, he placed the Pledge Roll on the seat of the pew, and getting down on his knees placed his signature on it. A classmate said "Here is a fellow who means to keep the pledge, as he's signing it on his knees." Many years later Chris was able to say. "I have always kept my pledge." He was a real community builder — never leading a sheltered life, and he never regretted signing the pledge in his youth.

The pledge referred to was a promise not to use alcohol for

beverage purposes. The Methodist Church encouraged all its SS teachers, ministers, church officials, and young people to sign this pledge.

Another boy who signed this Pledge, came from a pioneer home in Ontario. As older brothers were signing, Robert decided he too would sign the pledge. Some thought him too young; but his father, a Methodist SS Superintendent replied, "If he understands the pledge, and intends to keep it, I feel he is not too young to do so." At the age of 19 Robert left home to work for 13 years in Idaho and Montana in mining and lumber camps. During these years he met hundreds of men, not more than six of whom were total abstainers from alcohol. Yet Robert kept his pledge, and remembered gratefully, those who gave him an opportunity to sign it when he was a young boy.

RECOLLECTIONS

The Superintendent reported a good year in 1891 — there were 48 conversions. That year two classes had to meet in McEwan's Hall (upper storey of the building formerly known as Chapman's Garage.) In 1892 it is recorded that teachers should try for better order in Sunday School classes, and that the scholars ought to kneel during prayer. There was a committee named in 1897 to meet with dissatisfied parents and attempt to restore harmony in the Sunday School.

In 1901 Mrs. C. C. Musgrove finished out the term of the Superintendent who had resigned. The minutes of 1912 mentioned a Teacher Training class. An Epworth League was formed in 1916 by the Young People after deciding not to try a Young People's Organization of Methodists and Presbyterians. The first Sunday of each month in 1917 the offering was given to missions.

In 1918 the Women's Missionary Society and the Women's Christian Temperance Union were requested to inform the Sunday School through representatives, of their work in missions and temperance.

The committee arranged a banquet in 1921 for the Boys' Conference. Dr. Allison introduced the Tuxis movement to this church and Sunday School.

SOME LATER RECOLLECTIONS

An adult Bible class was carried on in the 1930s, and there was an active CGIT group. Rev. P. N. Murray carried on some teacher training. High school teachers often helped by teaching Sunday School and leading the Sunday School choir — Miss Helen Hibbert, and Miss Marie Hames are two good examples.

During the dry years, 1930-37, Sunday School collections were often less than \$2 per Sunday. Once during this period the White Gifts were sent to a Sunday School in Storthoaks, Saskatchewan, where they were badly needed.

Mr. O. Hibbert was secretary-treasurer for many years — his work in this position as well as chairman of the Board of Stewards deserves special mention.