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...WESTERN...

Methodist Recorder

Vol. 1.

VICTORIA, B. C. NOVEMBER, 1899.

No. 5.

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METHODIST RECORDER.

VOL. I.

VICTORIA, B. C. NOVEMBER, 1899.

No. 5.



REV. J. A. WOOD.

The Rev. J. A. Wood, whose genial face looks out from the cut which appears on this page, is the son of parents whose piety was of the most pronounced and healthy type.

Going back a generation we find in them the blood of the best of old Scotland's best people; his great, and greater, grand parents giving sons to fight in the field among the invincible "Scots Grays." The subject of this sketch has put the well preserved strain to even better use.

The parents of Bro. Wood came from Scotland and settled in Ohio, U.S.A., in the year 1852, where the future preacher was born in 1855, and when the boy was but a few weeks old, they removed to Canada and settled in the beautiful town of Peterborough, Ontario. Shortly after this time the family again moved into the backwoods of the county of the same name, and, settling upon a bush-farm, began the life of the hardy people to whose toil, and high moral and religious lives, Canada can ever point with a pride which needs no pardon.

It was in such surroundings that most of the successful preachers of all the Protestant churches were reared, and can any land show a grander honor roll than that which we present in the annals of missionary toil in this Dominion?

The father and mother of the Wood family were, as might be surmised, good Presbyterians, and, in the home of a type which gave the immortal Burns his theme for the "Cotter's Saturday Night," was trained the son who in after years was to become one of the most beloved of Methodist ministers.

Far away from churches and schools the family grew as the township of Harvey where they lived, which had been a wilderness, became cleared and plaided with farms, and dotted with comfortable homes. In time the people built schools and churches and in these the lad obtained the foundation of both moral and intellectual education which in after days was to make the efficient preacher he has proved himself to be. In these early times Bro. Wood took his



REV. J. A. WOOD, CHAIRMAN OF THE KOOTENAY DISTRICT.

place with the other toilers and labored as only those labor who clear the land of the wild virgin forest, and leave it ready for the blade of the reaper.

The first religious impressions, after those made by his mother, were made by the preaching of Rev. James Thom, at that time a Presbyterian minister, but since, by his own choice, received into the ministry of the Methodist church. It was not, however, till he was nineteen years of age that he yielded to God's call and received, through faith, full assurance of acceptance in the Beloved.

This was in the St. Paul's Presbyterian church, Peterborough, under the preaching of the Rev. R. M. Rogers, the pastor. For years, previous to his conversion, Bro. Wood had been conducting two Sunday schools, to which he had to walk from ten to twelve miles every

Sunday, but this brought no peace to the heart which cried out for the "living God." This peace he found, as we have seen, by a simple trust in the finished work of the Savior.

Then came the call to go forth and preach the gospel to others, and then "began the tempest to the soul" of the young convert, and after being tempted in many ways the Lord brought him to the point that he must preach or perish, and here he yielded and gave his whole life to the work of leading the sinful to "the Lamb of God that taketh away the sin of the world." There were many difficulties in the way, but "the valleys were exalted, and the mountains were made low, and the crooked was made straight." Like many others, who have won success, the first work done was in the homes of the settlers and in the school houses where rough,

METHODIST RECORDER

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REV. J. P. HICKS, *Managing Editor*.
REV. W. H. BARRACLOUGH, B. A.,
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REV. W. J. SIPPRELL, B. A., B.D.
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but true, men came to give sympathetic hearing to the farmer boy who was going out to preach the gospel to the sinful and sorrowing world.

There he proved that he was made of the right kind of stuff for the glorious work to which God in after days has called him.

It was while attending the Collegiate Institute at Peterborough, and under the preaching of the Rev. N. R. Willoughby, and the now sainted Coverdale Watson, that he became acquainted with the doctrines of the Methodist church, and then he found he had been a Methodist in doctrine for long enough. It was shortly after this that he was received into the work of the ministry, and given his first appointment on the Belleville district under the superintendency of the Rev. N. R. Willoughby, who sent him to the York River mission, where he remained for two years, laboring with great zeal and success. After travelling the Thurlow and Sterling circuits he was called to the B. C. Conference, where he has been most successful, at Maple Bay, Ladners, Clinton, Richmond, Vernon, Revelstoke and Kaslo. A good preacher, albeit more anxious for fruit than flowers, and to satisfy a good conscience than a critical congregation, still beloved and admired by all who desire the truth well told.

A most genial brother, as all know who have enjoyed with him the sunny half-hour of a blue-Monday. It might not be too much to apply to the Rev. J. A. Wood the happy words of one of our poets in his description of the true preacher of the gospel—

"Grave without dullness,
Learned without pride,
Exact yet not precise,
Meek yet keen-eyed."

Such a man is the subject of this sketch, which does but poor honor to a man of God, like the Rev. J. A. Wood.

Much of the success of Mr. Wood has been due, no doubt, to the fact that he has, in his Christian wife, a true helper in the work to which she is as much called as her husband. She was a Miss Jennie Sweet, daughter of Mr. O. D. Sweet, J.P., now residing in the town of Vernon, B.C. Mrs. Wood has always been beloved by the people on every field of labor to which they have been sent.

J.C.S.

We depend upon our advertising patronage, therefore patronize our advertisers.

Notes.

We take great pleasure in drawing attention to the excellent report of the Great Epworth League Convention, given by Rev. W. J. Sipprell, it is worth reading, from beginning to end. Look it up for stirring temperance notes, etc.

The report of the initial appeal on behalf of the Twentieth Century Fund is most encouraging. Press forward, brethren. Let us hear from every circuit and mission. You cannot afford to be behind the others.

In addition to the usual illustrations we are arranging to give to every one of our paid subscribers an engraving of Rev. Dr. Carmen, General Superintendent of the Methodist Church, suitable for framing. Send in your subscriptions. You will want our Christmas number.

The horrors of war are before us. "God grant a speedy end to it all," is the prayer of more than one, who though otherwise loyal to the Empire's interests, is not altogether in sympathy with a conflict which might have been avoided had the counsels of peace been followed.

We are delighted to hear of the success of our brethren on the different fields, and particularly the fact that several of the Missions have this year assumed independence. Ladner, with Bro. E. Manuel as pastor, is the latest addition to the list of self-sustaining circuits. We wish them a very prosperous year.

We gladly reprint the following for the benefit of our readers. The suggestion is from the "Record" of England: "We shall be grateful for all kindly and sympathetic criticism, and shall be glad to consider any suggestions from readers who may see other means of making the paper increasingly bright, interesting and useful. But our readers can do more than criticize and suggest, they can afford us practical assistance by sending us items of local news, marked local newspapers containing anything of special interest, etc., and also by inducing friends to become subscribers to the paper."

Our Christmas Number.

Arrangements are being made to publish an enlarged number for December, having in view the Christmas season.

Some of the special articles already promised are:

Reminiscences of first Christmases in B. C., by Rev. E. Robson.

Christmas in Old Cariboo, by Rev. Jos. Hall.

My first Christmas among the Indians, by Rev. Thos. Crosby.

A Christmas in the West Indies, by Rev. R. N. Powell.

A sermon, by Rev. E. E. Scott.

Methodism, past and present, in New Westminster, by Rev. J. F. Betts (fully illustrated).

A Christmas-tide meeting, in the Lift up League, by Mrs. C. L. Street.

The Recorder from now to the end of 1900, with a beautiful engraving of Rev. Dr. Carmen, thrown in with our Christmas number, to paid up subscribers.

Our Exchanges.

Among the exchanges received at the office this month are the Canadian Epworth Era, Citizen and Country of Toronto, Methodist Greetings, Newfoundland, The B. C. Presbyterian and Na-Na-Kwa.

The first of these, the "Epworth Era," is as bright as ever, a credit to both the editor and the organization it represents. It is filled with choice devotional matter, and the suggestive hints for work are invaluable to the League worker.

"Citizen and Country" is the organ of Social Reform. Its utterances on the evils of the day are marked by a fearlessness and directness which should commend it to every unprejudiced mind. It is just now waging war against war. We admire the courage of the editor who dares to express his own convictions in the face of the popular clamor.

The "Methodist Greetings" is the organ of our sister Conference in Newfoundland, which has been published and sustained for eleven years past, on the same lines as our own paper. We congratulate the editors on the bright readable character of their paper, and shall always welcome its coming.

"The B. C. Presbyterian" is the latest arrival in the field of religious journalism in the Province. A little twelve page weekly, very tastefully gotten up and reflecting great credit on the editorial committee, which has it in hand. We hope that, side by side for many years, the B. C. Presbyterian and Methodist Recorder may labor for the upbuilding of the Kingdom of our common Lord and Master.

"Na-na-Kwa" is the only purely missionary paper on the Coast. A little eight page quarterly, printed and published by Rev. G. H. Raley, of Kitimaat, and filled full to the brim with interesting facts and fancies anent the work at Kitimaat.

Truth and Purity in the Ascendancy.

To those who have fought, what has always seemed a losing battle, against the powers of vice and iniquity, the following, taken from the "Columbian" will prove encouraging:

"Vancouver and New Westminster are not the only places where the gambling evil has become such a nuisance as to demand public protest by the press. The Nelson "Tribune," lately, referred to the subject as follows: 'The fight against the wide-open town element might as well be commenced now as at any other time. A wide-open town means an influx of the vicious element and a large police force.' Coming just about the time that an especially vigorous attack had been made upon this element in Spokane, it would appear that interest in this matter is not confined to that city, whose Municipal Council lately passed certain drastic resolutions designed to deal effectively with it. The following is an excerpt from one of these resolutions: 'Resolved, further, That this Council condemns the method of the city in practically licensing gambling and prostitution by exacting a monthly fine from gamblers and prostitutes, and that it is the sense of this Council that this practice be discontinued, and that the laws prohibiting these offences be strictly enforced. The 'Spokesman-Review' reports that

President Acuff's statement that he believed the taxpayers of Spokane were willing to go down into their pockets, rather than longer accept revenues from prostitution, was greeted with prolonged applause. In view of its previous extreme laxity in this direction, Spokane is to be commended for taking this vigorous stand. In the face of very strong opposition."

The moral sense of the community when once aroused, can be safely trusted to assert itself against vice and immorality, but it must be educated.

Doubts and Fears.

We stood in the office of a down town publisher, and our conversation was disturbed by the sputterings of the electric motor which stood in a corner and which every now and then gave off a glare of flame. Suddenly two vivid flashes succeeded one another, and the machinery slowed down and finally stopped. The creature rested for a moment, as if to gain force for renewed activity, and then started on at what seemed a vengeful pace. We were alarmed, and our anxiety found expression in the inquiry on our countenances. We did not understand, how could we, and we stood afar wondering what next would happen. One, who did understand, came in, and drawing near, with that confidence born of familiarity, explained the difficulty and suggested the remedy. Our fears were put to rest.

Doubt is the offspring of ignorance and inexperience; and fear is the kinsman of doubt. We do not understand, and thus we speculate as to possibilities and are filled with anxiety as to ultimate results.

The mysterious dealings of Providence, our future and God's purposes concerning us, even the facts relative to God himself and eternal things, are all perplexing to us because we do not understand.

But, One, understands, and if we give heed to his directions, our doubts shall be dispelled and our fears set at rest.

"What though thou rulest not?"

Yet heaven, and earth, and hell
Proclaim, God sitteth on the throne,
And ruleth all things well!

Communications.

Bro. Betts re Columbia College.

To the Ministers of the B. C. Conference:

Dear Brethren: The Board of C. M. College, pursuant to action taken at our last conference, has appointed me to collect for the College, in connection with our great Twentieth Century Thanksgiving Fund movement. I shall be glad if you will aid me all you can to arrange for meetings with your official boards on all our circuits and missions, or as many as can be reached in the time available for that purpose, for consultation, etc.

I also am desirous of opportunity, wherever possible, of addressing meetings in the interest of the Twentieth Century Fund, and will hold myself in readiness to respond to every call so far

as possible. The amount undertaken by conference to be raised during the year was \$6,000, which, without question, can be done without interference with local church enterprises if a united and cheerful effort is made.

Our educational institutions throughout the Dominion are pursuing the same course, and are looking for much larger amounts from this source. It is perfectly legitimate, therefore, and highly important, that we should raise this very modest amount for our young and growing institution, thus placing it upon sure footing and freeing it from all troublesome incumbrance. Brethren help!

Please write me immediately and we will arrange at once for the beginning of the work. Yours, fraternally,

J. F. BETTS.

Steveston Hospital.

Steveston, Oct. 29, 1899.

Editor Methodist Recorder: At the close of the fishing season of 1898 several Methodist friends were talking over the possibilities of establishing a small emergency hospital here, at some place in the vicinity of our little Methodist Church at Steveston. At the same time a few of the leading cannery men were interviewed re the matter, and one and all expressed themselves favorably and promised assistance to such an attempt to mitigate the suffering of the sick fishermen and the great inconvenience of the medical men, and commended the undertaking very heartily. I would much like to know whether they have gone further into the matter, as I have since made inquiries respecting a site suitable, and find one could be got very reasonably and in suitable location for such an institution.

Our genial medico Large and his equally amiable wife could well bear testimony to the necessity of the hospital being established, and will, no doubt, when they see this letter, put in a line

for the editor's cognizance next month.

Will someone kindly say how far the matter was pushed, and why no move was taken this season. There may have been obstacles we are not cognizant of, which have since appeared.

Steveston is a pretty quiet spot till Saturday night comes, when the sailor boys from ships lying here do a royal parade about 11 p.m. and rouse the neighborhood. The whisky shops are, of course, doing a great business with the Stevedore's men, who, at 35c per hour, can make sufficient money to have a "great time" every evening, and yet they object to the introduction of sober Japs, who work well and stick to it, spending a large proportion of their earnings in the town in a legitimate way, well clad, eager to learn English and to improve themselves.

They always give our Miss Morgan a royal reception, and pay the most courteous and intelligent attention. Their singing ability, however, I must confess is above my appreciation, not having had a classical education—in Japan.

In dealing with these Japs for the past five years it has been a pleasure to assist them in their perplexities, which are many and varied, when struggling with the English grammar. They make the best of Christians being so whole-hearted after taking up the Scripture study.

Yours sincerely,
JOHN T. DEAVILLE.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him.—James Russell Lowell.

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Pride of the motherland,
And swell the chorus loud and long,
The chorus full and grand,
Till every clime shall hear the song
That rolls from age to age along
Above the jar of strife and wrong,
The anthem of the free.

Did not Old England's brawn and brain
Give of their best to thee,
And Scotia's sons and Erin's twain
Together cross the sea?
From east to west, from man to man,
They felled the forest, tilled the plain,
And decked with flowers, fruit and grain,
Their homes of liberty.

They wave their wand o'er earth, and lo!
Fair towns and cities rise,
Bathed in the crimson after glow
Of Summer's beautiful skies;
And ships are gliding to and fro
O'er gleaming waters, swift and slow,
Bearing full-freighted as they go,
The commerce of the land.

And steeds with fuming breath up-curl'd
O'er hill and valley rove,
And down the mountain side are hurled
As by the might of Jove;
Down through the azure mist empearled,
Flaunting its banners wide unfurled,
Down from the cyrcles of the world,
Fleet as the wind they fly.

With iron hoof, on path of steel,
With blare of trumpet voice,
Coursers and chariots dash and wheel,
While rolling streams rejoice,
The frenzy of the motion feel
And forward plunge, till o'er them steal
The Frost King's fingers and congeal
The torrent into stone.

Did fairer landscapes ever spread
Before the enraptured eye?
Serenest sunsets ever shed
Their glory on the sky?
Where is the want that is not fed?
Where are the poor without a bed?
The starving, homeless, begging bread
In all this favored land?

This is the land where freedom craves
No homage grudging given,
Backward she points to martyr-graves,
To fetters thunder-riven,
And cries, "This is the song that saves,
That Britons never can be slaves
Where'er my royal banner waves,
The Grand Old Union Jack."
WELLINGTON JEFFERS DOWLER.

A Timely Call to Service.

The true Christian is he who has the spirit of Christ. The spirit of Christ is the spirit of service. "The Son of Man came not to be ministered unto, but to minister." If we are His genuine followers, we shall have the same mind as the Master had, we will live as He lived, not to serve self, but to serve others. Our chief business in life is not to care

for our own interests—even for our own salvation. We trust Christ to save us. He saves us to serve. The very idea of salvation is to cease from self-seeking and to devote ourselves to the service of Christ and the well-being of our fellows. Christ has put Christians in trust with His interests. He has committed to them the carrying on of the great work which He came to do. He has made them responsible for the advancement of His kingdom and the evangelization of the world.—Evan' Churchman.

Self-Worship.

The poison of the old serpent, infused by his first temptation, "Ye shall be as gods," still rankles in the human heart, and when the pride of man is emboldened by great prosperity it is capable of openly affecting the honor and worship which belong to God alone. We are all by nature idolaters, and self is the favorite of our idols; and while we glory in our own supposed excellencies we delight that others should join the incense of their adulation. What cause have we to be thankful for external restraints to our headstrong passions; and how ought we to watch and pray against pride, anger, malice and every evil propensity; for if left under the power of them we cannot conceive how far they would carry us. Presbyterian Review.

Temperance Items.

With 74,000 inhabitants, Iceland has only one policeman. No liquor is allowed to be sold, except in the capital, Reykjavik, where, by the express order of the King of Denmark, there are two places where liquor is sold. The sole duty of this policeman is to arrest such drunken sailors or visitors as threaten the public peace.

A St. Louis brewer covers his horses with blankets costing \$1,000 apiece. Many of his customers sleep on sawdust beds at a cost of a nickel, begged from passing citizens. Many of his patrons are in gaol, their efforts to keep up the revenue of the country and buy \$1,000 horse blankets for them having been too much for them, and they were obliged to steal, or forge, or committed violence whilst drunk.—Omaha Christian Advocate.

There are brave men in the church as well as upon the battlefield. An English exchange reports: "The Dean of Hereford refused to open a bazaar at Muswell Hill at which claret and champagne cups were to be on sale at the stalls. In his place, the Hon. George and Lady Mildred Alisopp performed the ceremony, as the vicar would not abandon these reprehensible attractions." The Dean will probably have to suffer somewhat in a social way, but a few more like-minded deans will be of great benefit to the church.—Ex.

Prohibition.

The following is a statement of Bishop Millsbaugh, of Kansas: "When I went to Kansas I felt satisfied that there was no better way of handling the liquor traffic than by the high-license system, but I am now quite as well satisfied that I was mistaken. I have changed my opinion of the prohibition law since I have seen its workings, and I regard it as very desirable. It is especially so from my own spiritual standpoint. For instance, Topeka is a city of 50,000 inhabitants, so that it is quite a town. You can walk the whole length of Kansas avenue, the principal street of the city, and not see a single saloon on either side. What is the effect of all this? The young men are not tempted to go into the gilded hells where sweet music and every allurements are held open for them. There are no temptations for the young, and there is nothing to lead the man, who does not drink habitually, to take a drink, just for the sake of being sociable. I find it easier to do missionary work in Topeka than I found it in Minneapolis or in Omaha (both under \$1,000 license for saloons). The young men you approach are more inclined to listen and give one respectful hearing. There are more men in the church, both as members and mere attendants, in proportion to the population. This means something, and it is to be credited largely to the effects of the temperance legislation. The largest wholesale grocer in Kansas is a prohibitionist, but himself not a teetotaler. He gives it as his judgment as a business man that there is twenty-five per cent. more business done by the grocery, dry goods and hardware trades in Kansas than there was before prohibition was established. There is no probability that Kansas will ever go back upon the prohibition doctrine."

Remember, the joy of the Holy Ghost is the joy of working for God.—Rev. Andrew Murray.

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The Cross.

E. E. Scott, Vancouver.

Oh wondrous cross of Jesus!
So radiant, and so bright;
From out thine arms extended
Beams forth this dark world's light.
So boundless, free, and tender,
'Tis God's eternal love,
'Tis heav'n's own lustre shining,
Unveiling from above.

Yet oft my heart beats wildly
At that strange mournful cry,
A God's distress, ascending
Still rends the darken'd sky;
And like some midnight wailing
From storm-tossed ship at sea,
That agony is wafted
Across the years to me.

Oh why this dread atonement?
Speak! cruel cross; explain
Why Jesus bow'd in sorrow,
Exploring thus in pain?
"To ope" the gates of heaven?"
Was this His mission there?
To raise me to a kingdom
To sit with Him an heir?

Ah! then I know thy magic
Victorious over crime,
Which subtly steals, o'erspreading
Two hemispheres of time,
And soothing, healing, thrilling,
With mighty spell enchains
The souls of all the ages
By washing out their stains.

Oh blessed cross! most hallowed;
Beneath thy sceptre mild
Sin, woe, and sorrow, vanish
From hearts so long defiled.
And from thy mount, the halo
That first on Eden shone,
Regards the earth, prophetic
Of heav'n's eternal home

Here let me bow and worship
Before this sacred shrine,
Where bleeding Love and Mercy
Have triumph'd for all time.
Here let all "self" be vanquished,
Christ's blood my sins atone,
Till by the cross transfused
I reach at last His throne

Social Topics.

Brotherhood,
Then, brother man, fold to thy heart
thy brother,
For where love dwells the peace of
God is there.
To worship rightly is to love each other.
Each smile a hymn, each kindly deed a
prayer. —Whittier.

The laborer has his legitimate, his
necessary, his honorable and honored
place in God's creation; but in all God's
creation there is no place appointed for
the idle wealthy man.—Wm. E. Glad-
stone.

From the reformer's standpoint, Chris-
tianity is Christ in citizenship, the hope
of prosperity and peace and power. The
reformer accepts Christianity at its own
inventory, and simply asks in the coarse
but vigorous language of politics, that
Christians "deliver the goods."—John
G. Wooley.

It is one of the most melancholy fea-
tures in the social state of this country,
that while there was a decrease in the

consuming powers of the people, and
while there was an increase in the
privations and distress of the laboring
class and operatives, there was at the
same time a constant accumulation of
wealth in the upper classes, and a con-
stant increase of capital.—Wm. E. Glad-
stone.

You can attack petty larceny and fill
the penitentiary with the hapless
wretches who, to avoid starvation, have
pilfered pantries or pig-sties, and you
are apotheosized as a benefactor. But
dare to expose the crimes of the lofty,
and show where the rich thief adds
to his millions by thievery of other
millions, and you become at once a
reckless disturber of the public peace.—
Zion's Herald.

"I believe the things that Christian
Socialism stands for, and, were I not
'teototally' occupied, would go into the
movement heart and soul, as indeed I
have done in public utterances for many
years. O, that I were young again,
and it should have my life! It is God's
way out of the wilderness and into the
Promised Land. It is the very marrow
of Christ's Gospel. It is Christianity
applied."—Francis E. Willard.

Dreyfus-Christ.

From Russia comes the following ap-
parently authentic story: Some time ago
the Jews in Odessa held a meeting to
congratulate themselves upon the revis-
ion of the Dreyfus affair. A young Jew
rose, and in an eloquent speech said
revision of the Dreyfus case put the ob-
ligation upon all the Jews of the world
to revise another unjust trial, which
ended in an unjust sentence of death and
the execution of the victim—namely, of
Jesus of Nazareth. The orthodox Jews
present protested vehemently, but a num-
ber of young men declared the idea to
be worthy of consideration and they
have since formed a society, who call
themselves the "Revisionists."—Evan-
gelical Churchman.

Social Regeneration.

Rev. Prof. Warriner, Montreal.

"It is not enough to preach. Truly it
was a sign of the divinity of the Gospel
that it was 'preached to the poor.' It
can uplift and strengthen a man no mat-
ter how low down he may be, but Jesus
'went about doing good' as well as
preaching about goodness.

"I believe in law. It is the expres-
sion of the will of a Christian nation,
the conditions under which the people
agree to live together. It is right then
that laws should be made, to maintain
the Sabbath as a day of rest, to regulate
the hours of labor, to exterminate sweat
shops, to render education compulsory,
to protect women and children, and it is
the bounden duty of every Christian to
use his influence in bringing these things
to a realization, but it is chiefly in our
life as individuals, by personal contact,
by living when it will tell, that the leaven
is to work. Christianity in its com-
bination of purity, kindness and strength
is unique as a regenerating influence, but
the religiosity that smiles at its brother
in church and does not recognize him in
the street is an offence in the nostrils
of God. Do not be afraid of personal
contact. The good Samaritan did not
go away and organize a society for the
protection of travelers in the hopes of

perhaps getting the priest and Levite
to join, but he did what was needful at
the moment by setting the wounded
man on his own beast and taking care
of him. Do not follow a multitude to
do evil. Don't get out a liquor license
for your grocery because your rival at
the corner has one. Do not rent your
property, if you have reason to sup-
pose that it will be used for an evil
purpose. Do not even sell it if you
suppose that a third party will put it to
that use. If you are in the minority
and stand out against established cus-
tom your example will be all the more
conspicuous and influential. Be kind
and gracious, live the Christ-like life,
of serene confidence in God and active
charity toward men, so will the king-
dom of God spread till through all the
earth men shall be as brothers, and the
laws of this world shall everywhere be
merged into those of the kingdom of
heaven."—Citizen and Country.

A Naval Commander on Success.

At a meeting in New York recently
Commander Wadhams of the navy de-
livering an address on the topic "Ele-
ments of Success," affirmed a number of
important things very happily, in the di-
rect manner of the seaman. "A man
should watch his fool streak," he said
to the young men in the audience, "and
you're lucky if you know what yours is.
I couldn't have known anything about
mine if it hadn't been for my wife. You
want to find out right away what your
fool streak is, and stamp on it." A
young man thought Commander Wad-
hams, should cheer somebody every
day. "It doesn't say so in the Bible,
but how precious the smiles of human
beings must be in the sight of Almighty
God." A sound word was also added by
this Christian sailor, regarding the use-
fulness of humble instruments. "It is
a splendid thing," he said, "to be one of
the great coast lights that stand out
high, and throw their beam away out
to sea. But just as important in their
way are the little "bug lights" at Sandy
Hook. It is to be hoped that each of
Commander Wadhams' auditors at this
point in his address resolved heartily
that thereafter he would be at least a
"bug light" in the world.—N.Y. Observer.

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Be True.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble deed.

—Selected.

League Notes.

The Central Church League, New Westminster, have undertaken an Evangelistic Forward Movement. Features: I., Reading 2 Corinthians, 1 chapter a day; II., Epworth League Sunday, 1st Sunday in November; III., Revival meetings following week.

The District organizer for the Missionary Forward Movement, Rev. W. H. Barracough, B.A., visits the New Westminster Central League the evening of Nov. 13th, and Mount Pleasant, Vancouver, Nov. 15th.

Gleanings From Conventions.

What A Society Means.

I urge you to make this the best year of growth that we have every known. A new society does not mean simply one more organization added to the roll, it means the salvation of souls, the upbuilding of the Church and the fulfilment of our Lord's prayer that they "all may be one." The land has not as yet been possessed. There are many schoolhouse districts where a society may be planted. There are churches without societies, where a little explanation given to the pastor could secure the addition of our fellowship.—Dr. F. E. Clark, at Montreal.

Our Society's Needs.

"One thing our Society and Church does not need is a new constitution, but it needs the carrying out of the old principles. Get a society which will live up to its pledge and principles and it will never die no matter how small its number, but get a society which will let down the bars to get in a lot of useless lumber and it will soon lose all life. Do universities let down the bars and lower the standards of education to let in the multitude? No more should Christian Endeavor Societies let down the bars. Our Society stands for Bible study, Christian development and work. It is distinctly religious and when it fails in this it fails in its work."—Rev. Dr. Patterson at Montreal.

Christian Citizenship.

To make Canada a Christian nation, several things have to be done. The saloon has to go. Bribery cannot be tolerated. There must be better observ-

ance of the Sabbath. Appeals to prejudice and racial feelings must go. We want all the races in the country unified and bound into one, and therefore prejudices must go. The welfare of mankind demands that Canada as far as possible cultivate the most friendly relations with all nations.—Rev. J. E. Starr at Montreal.

How Shall We Win Our Associate Members?

"Pray for them."
"Make them feel that you are interested in them. You are not interested if you do not pray for them."

"Give them something to do in the meetings."

"The Society should be a Lookout Committee of the Whole. Looking out for an opportunity to lead our associate members to Christ."

"A heart of love, inspired by the power of the Holy Spirit, will influence as nothing else will."

—Heard at the Victoria C. E. Convention.

The Great Convention.

(Continued.)

Report of the Provincial Delegate.

THE DRINK TRAFFIC.

This was one of the most interesting meetings of the whole convention.

Resolutions against Attorney-General Briggs for his Canteen Act, Bigamist Roberts of Utah, Sunday Newspapers and Sunday Baseball were strong and heartily applauded.

TEMPERANCE.

Alfred Dixon: Years ago, I am told, children were glad to see the preacher come because they could have all they wanted to drink. To-day preachers are dismissed for using intoxicants. What does it show? That even if saloons abound on every hand, public conscience is aroused, and for a Christian to use intoxicants in any form is a disgrace. Why is the Church not aroused against this business more than she is? Because the Church does not realize the misery and sorrow that is connected with this drink business. Many of us have happy homes, but many of our brethren have not, and when we hear of the ravages of the cursed stuff in some bright home and some heart is broken or some mother's blood shed, we simply say, "I'm sorry." May God wake us up. He never intended it so. If the Church would take a determined and united stand this cursed drink traffic would be stopped, and stopped forever. They tell me they must go to the saloons because there is no place else to go. I would like to see a coffee house managed by Christian people in every block of every city on this continent.

ECONOMICS OF DRINK QUESTION

Rev. J. O. Knott:

The saloon exults over our Methodist chief magistrate's attitude toward the army canteen law; over Prof. Atwater

of a Methodist University, who says "Alcohol is a food." But these men have by their action united the Churches.

The liquor traffic pays the government 183 million dollars and takes nearly ten times that amount of our people's money. It employs 261,000 people and gives us back 700,000 drunkards, and 2,000,000 half-drunkards.

It costs us 25 per cent. of all property, 37 per cent. of all our pauperism, 46 per cent. of all our child destitution and 50 per cent. of all our crime.

The liquor traffic is the working man's greatest foe. Says one: "It is our only hope of revenue."

Gladstone said: "Give me 30,000,000 sober people and I'll give you revenue and a surplus."

WHISKEY AND POLITICS.

Dr. Eaton: The state that allows a saloon is allowing one citizen to tempt and destroy another. Such a state, robs, weakens and ruins the men, whom she ought to protect. The saloon is in politics because the Christian manhood of America allows it to be there.

I invite the Christian voters of America to go where night is darkest and where broken hearts are bleeding over the ruin which their legalized rum has wrought, and sing the song of the almighty dollar, and tell them that for all this bitter agony your palm is filled with yellow gold. Tell them that for gold, you and your party will lick the dust off the heels of saloon-keepers, and crawl through all the stinky sewers of political sin. Tell the shivering and hungry children that you have hoodwinked Providence and astonished the devil with a brilliant financial hocus-poens that has taken food from the mouths and clothing, from the backs of their little ones, and changed it all into gold—licensed gold. To-day the saloons of America, puzzle the pulpit, gag the religious, and subsidize the secular press, give the lockjaw to statesmen, dominate every convention, rule every party and determine every election. If one party puts up a man against liquor he is sure of defeat. If both parties put up liquor men God alone knows who will be the winner. The saloon keeps temperance men divided by party lines, and so keeps itself in existence. If I were President

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of United States I'd banish the canteen from the army in one holy minute.

W. R. Proctor: Mr. Atwater has said that liquor acts as a warming and stimulating fuel. I want to say that the only fuel we can safely use is the fuel that has been provided for us by the grace of God the Creator. Intemperance breaks down the purest, holiest and best elements in the young man, and is the first menace to the state.

D. D. Thompson: The solution of the liquor problem is largely in the hands of the working people of this country.

Rev. Dr. Crane: The modern manslaughter, the saloon, finds sanctuary and safety in politics. We would avenge the blood of thousands who fall every year, but Politics says: "Thus far shalt thou go," and every four years the people clap their hands and say "Amen." The saloon is buttressed by law, and when it is not the laws are nullified for it by practical politics. Politics says: We don't care who makes the laws so long as we are left to execute them, and so the farce goes on, and righteous men become the abiding dupes of scamps, and the church with sacred history and holy hopes becomes the slave and tool of politicians.

We have enough law if we had enough manhood in politics to execute the law. We are ruled by the saloon. Because of politics the outlawed canteen is still alive—a government hell. Talk about liquor in the army. Seventeen went to the Spanish war from a village in my own state. One returned a corpse, sixteen returned confirmed drunkards. Dr. Crane quoted many leading papers in denunciation of the canteen in the army, and showed how the Methodist Churches as well as all others were ignored by the government of the country.

Bishop Galloway: Mental suasion for the man who thinks, moral suasion for the man who drinks, legal suasion for the liquor seller, and prison suasion for the law-breaker. The secret of our country's welfare in temperance, as in all else, depends on the purity of our home. I come from a state where mob violence has often been demonstrated, but in every case it has been by the excitement of the most degraded of blacks and whites aroused by pine-top whiskey.

Many others spoke as strongly on this all important topic. While Dr. Wilson was speaking many began leaving the hall to catch trains. The explanation by the chairman led the Dr. to say, I am sorry for it. The Epworth delegate who rides on a Sunday train can have little influence in his work at home.

Francis Murphy was received with great applause. "Read your Bibles" and not "Quo Vadis." Close the saloons you are carrying between your noses and your chins.

METHODISM.

W. A. Spencer: Methodism is a revival. The world is its parish and young people are called to go in and save it. We need the old-fashioned burden of prayer.

Bishop Galloway: The difference between Spain and America is the differ-

ence between a closed and an open Bible. Harness the forces of the young and they will move the world. Turn your backs on the ethics of Calvary and you turn over to the pages of the dark days of France. The open Bible is the guarantee of the preservation of our land and its institutions.

Bishop Hurst: Methodism needs more in the fighting line and less in the hospital. Roosevelt sent two cow-boys, Russel and Rowland, on a dangerous error under fire. Russel was killed, but Rowland came back bleeding. Roosevelt sent him to the hospital. Soon after he found him in the firing line. "Why are you not in the hospital?" said Roosevelt. "I couldn't find it," said Rowland.

all to gain from educating your children along doctrinal lines.

Dr. Thirkield: Let us be broad; broad as God's charity, which sends rain on just and unjust, but narrow as His righteousness as a sharp sword divideth between eternal right and eternal wrong.

GOOD CITIZENSHIP.

This was a subject ably handled by a number of speakers, among whom was Rev. L. Freeman, of Maine, who said:

Robert Ingersoll is dead; what did he do to make this world better? Doubt never does such. Was he liberal? He is liberal who believes most, not he who doubts most. To be a Christian is to be a man. Christian manliness is Christ



Nelson Church.

We had hoped to be able to present an extended article referring to the work at Nelson, but thus far it has not come to hand. We present however a very good cut of our church in that growing and progressive Kootenay City. Rev. John Robson B.A. an old college friend of the editor, is the present pastor and the work is prospering in his hands.

God grant that this new generation shall not be found looking for the hospital, but for the battle-line of Jesus Christ.

Rev. J H Riddel: We want a saved soul, a sound body and a cultured mind.

Rev. H. G. Henderson: The motto of Methodism is, "The world is my carriage." She must go in order to stay. Go afoot, on horseback, in buggy, by rail, by boat, by bicycle, any way so as you go the farthest and get there first. Hark, hark, the dogs do bark, Methodist have come to town; Some in gigs and some in rigs, But none on beds of down.

Methodism must accentuate spirituality. Let others have "Apostolic succession," baptismal regeneration, close communion, divine election and other denominational shibboleths, and upon these ecclesiastical passports let them ring the changes and raky their strength, but for us let it be to centre around the experience of conversion. Ye have nothing to fear and

Weakness. There are three elements we ought to possess and cultivate. Brain: Does Christianity stultify the brain? Witness the great Christian scholars of the past. If any form of Christianity has done so it belongs to the past.

Christian authors have given us our literature.

Christian soldiers have fought our battles.

Christian statesmen are grappling with our social problems.

A Christian president guides our ship of state.

A Christian woman, crowned with eighty beautiful years 's still reigning on; not only a glorious Queen, but a noble type of Christian womanhood. The battle of the future will be with bullets of truth, howitzers of logic, battering-rams of ideas. He who thinks best will be victor. We cannot conquer with hallelujahs and badges and banners, and suppers, but only with an army of Christian life sweeping on to victory. We need faith, faith that God wants every man to be good and that by God's help

every man can be good. Faith in our possibilities. We are not worms of any dust; man was not made to go down to dust, but up in that pathway that leadeth unto God. Faith, not doubt, makes men. Faith, not doubt, is power. Life's measure is not what a man has, but what man is to others.

UTAH AND POLYGAMY.

Dr. Hiff: I think Bigamist Roberts ought to go out of the Congress. I don't believe that law-breakers ought to be law-makers. The hope of this Republic is the home, where one wife, and one only, rules as queen of the household.

Our laws are against polygamy, and yet to-day Roberts, of Utah, a man living with three wives, sits in our hall of Congress. I am here to say that Roberts' election is an insult to the President and the House of Representatives that gave statehood to Utah on sacred assurances. More, it is a challenge thrown down before every lover of God, of home and country. Mr. Hiff continued in most scathing terms throughout an impassioned address, and then 5,000 petitions were circulated and signed to be sent to Congress asking for the expulsion of Roberts from Congress.

GLEANINGS.

Rev. Dr. Jennings: Go into partnership with God. Get acquainted with God. Take your lower nature off the throne.

Christ knew two laws—the law of suffering, the law of service. We must complete the work He begun.

R. J. Elliott on Children and Parental Duties: Say less about "Born in sin," more about "Of such is the Kingdom of Heaven." Begin at the beginning, not after they have run wild through youthful years. Love, Reverence and Obedience must prevail in every home.

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PICTURE FRAMING DEPARTMENT.

W. F. Wilson: State and church go together. Look at church alone and you become a mystic, look at church and state and you become a useful man. A state-given ballot is as sacred as a God-inspired prayer. Let us be patriotic, but not partisan; let us have unity, not uniformity; difference, but not division. "Don't mix religion and politics," says one. "I say 'do.'" Queen Victoria, the most beneficent Queen that ever blessed a world, has been doing it for over sixty years.

Time will not allow us to give even a small fraction of the multitude of excellent things said by dozens of other speakers on this subject. A few words now on the missionary question and then we must close our already too long paper.

MISSIONS.

Missionaries need not wait till a first-class ticket, with a sleeping car berth attached and done-up lunch are at hand.

Don't think you are called to any one place, but called to where the church sends you.

We know all about Dewey. How much do we know about our great missionary leaders?

Said F. A. Cassiday: Ino. Wesley got £30 a year and gave £2 to the church. When he got £120 a year he lived still on £28 and gave the remainder of the £120 to the church. The church of to-day can't do that. Our empire would raise millions of pounds to straighten out old Kruger in South Africa, and your country would raise 20,000,000 for the Philippines, and in so doing our two countries sacrifice thousands of missives.

Dr. Oldham, of Columbus, was the next speaker: My friends the call comes from two-thirds of the human family, and the call is just this: "There they perish, here you live; will you go?" and our prayer is: "Lord send some other man." But God will open a way. He will not depend on any laggard organization called a church. We need more sympathy. The old way to evangelize a Chinaman was to put a stick of dynamite under him. Now we find when we approach them a right they are as capable of evangelization as any other human being. If anything is to be accomplished in missions we must bring all our hearts into sympathy with the great throbbing heart of Jesus.

GOING HOME.

"Now Epworth Leaguers you are going home," said Bishop McCabe, "I want to give you a motto." "HENCE-FORTH LET NO MAN TROUBLE ME FOR I BEAR IN MY BODY THE MARKS OF THE LORD JESUS." Take that home and live up to it. I am moved to say that I believe the day has come when there should be one united Methodism in this country. "Bishop Galloway stand up," and McCabe and Galloway, dignitaries of the church north and church south, stood with locked hands while 8,000 people gave the the Chautauqua salute.

Said Bishop Galloway: Oh, beloved, let us lock hands to-night. North and south, east and west. In the name of 1,500,000 members of the Methodist

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Church south, I bid you God-speed as you go forth to-night to your homes, and when we meet again, two years from now, when the gates of the new century have swung open, it will be with a better equipment for service, and instead of 5,000,000 leaguers of to-day there will be 7,000,000 embracing all part of America, from the heights of Abraham to the halls of the Montezumas.

The consecration meeting in the tent was now begun by Dr. Porter of Chicago. Testimonials of salvation were called for, and "Glory," "Saved," "Redeemed," came from all over the vast audience. Where were you converted? asked the leader. "In a corn field," "In father's haymow," etc., came from many voices.

Bishop Fitzgerald led the consecration meeting in Tomlinson Hall, and asked for testimonials. "I'm from Utah; I've lived there twenty-eight years, and I'm still on the way to heaven."

I'm from Pennsylvania, said an old man. Ten years there. Thank God I'm on the way to heaven.

I'm from Buzzard's Bay, but I'm going on to heaven all the same.

I'm mostly from Illinois, and I'm not side-tracked. Shake that fellow's hand, said the Bishop. Men and women, rich and poor, white and black, rose and sang "When the Roll is Called up Yonder," and the meeting closed with one great brotherly handshake.

Rev. W. H. Pierce, our missionary on the Upper Skeena, has gone East with his family, to pay a first visit to the Provinces, to attend the meeting of the General Board of Missions, and to aid the Society in deputation work. On his way he called at Vancouver, and gave an intensely interesting address in the Mt. Pleasant Church.

Rev. Goro Kaburagi, our Japanese missionary at Vancouver, is also in the East in the interests of the Missionary Society, and will aid the brethren in the various missions.

Christmas is Coming

And you will want
suitable presents
for your friends.
You could not do
better than consult

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And have him order
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The Century Fund.

The Historic Roll.

A special feature of the Thanksgiving Fund will be the preparation of an Historic Roll, taking the shape of Conference volumes. Each contributor of a specified amount, four or five dollars, as may be determined, will be inscribed by name upon the Roll. A department will be sacred to the memory of loved ones, not lost, but gone before. To many this Roll will be a veritable book of life, and groups of family names will be found written there. There has been found a strange eagerness on the other side of the Atlantic, on the part even of persons of Methodist antecedents, though not now members of this church, to have their names inscribed on the Historic Roll. In one case we have a vision of an angel with open book, a vision of departed days. The splendour of eternity was now upon the historic page:

"Though long I lingered at my quest,
In search of names that I had known,
My friends, my loved ones, and my own—
How patient was my angel guest!

"Here, trembling writing spoke of age;
And there, I traced the pen of youth,
Of souls betrothed in love and truth;
But glory gilded all the page!

"At length, with tearful, joyous eyes,
I sighted on the salutary name
(Encircled with the symbol-flame)
Of parents passed into the skies!

"And child, whose soul was kissed away,
In sunny prime of life and power,
(So swiftly came the fatal hour)
Whose 'sun went down while it was day.'

"Then followed name of latest born—
'The children thou hast given me!'
The vision passed. Lord grant that we
May meet on thine eternal morn!"

May the second Sunday of October, on which the claims of this Twentieth Century Thanksgiving Fund shall be presented, and revival blessing sought, find the church stirred up to a flame of holy enthusiasm!—Rev. Dr. John Lathern, in Wesleyan.

Progress of the Fund.

The response to the first appeal has been enthusiastic. We gather from the "Christian Guardian" the report of the Eastern conferences.

The total amount reported Oct. 18th was \$388,167, to which should be added the amount contributed by the St. James Montreal congregation on behalf of their own church debt. The total up to that date would be upwards of half a million.

Toronto city, as might be expected, heads the list with \$250,000, quarter of the million.

The B. C. Conference share was computed at \$30,000; of this, as will be seen, \$15,000 is in sight.

The churches report as follows:

METROPOLITAN, VICTORIA, aims at raising \$6,000.

CENTENNIAL, VICTORIA, will raise \$1,000.

JAMES BAY, VICTORIA, are making an effort to wipe out their church debt of \$3,000.

VICTORIA WEST will also be heard from later.

NANAIMO, WALLACE ST., is aiming at raising between \$3,000 and \$4,600.

NANAIMO, HALIBURTON ST., raised \$600 at their anniversary, \$138 of which goes to the Twentieth Century Fund.

HOMER ST., VANCOUVER, Rev. E. E. Scott, pastor.

The special subscriptions taken on Oct. 8th amounted to \$250, which will be easily doubled.

MOUNT PLEASANT, VANCOUVER, Rev. A. E. Green, pastor.

On Oct. 8th \$350 was subscribed and about \$50 more to date. Total \$400 from our little church."

CHILLIWACK, Rev. J. H. White, pastor.

Chilliwack has raised \$713 for 20th Century Fund to date and more to come. Four hundred dollars of the amount for local debt, a large part of the rest for the college.

RICHMOND, Rev. A. N. Miller, pastor.

A united anniversary and century appeal brought in \$430. We will have \$300 for the Century Fund.

REVELSTOKE secured \$260 as a beginning.

SANDON reports \$110. Well done for Sandon. A small charge and an energetic pastor and people.

LADNER, Rev. E. Manuel, pastor.

As result of appeal for T.C.T.F. on Sunday evening, 8th inst., the Ladner congregation subscribed \$235. The offerings of three other congregations are yet to be received.

NICOLA, Rev. Thos. Neville, pastor. The amount raised to date in aid of the Twentieth Century Fund is \$165, which goes towards clearing the debt from our Lower Nicola church.

KASLO, Rev. J. A. Wood, pastor.

Our T.C.F. collections mostly for local purposes. We have cleared off \$150 of church debt.

Vernon.—Rev. E. Robson, Pastor. Appeal so far resulted in \$477 being subscribed. We hope to get \$550.

Nitinat.—Reports \$55.
Langley, \$28; Saanich, \$13, and Fernie, \$253.

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J. HORNER.

Columbian College Chronicles.

The College enters upon another year with increased hopefulness, and an increase of candidates for both matriculation and certificates.

It is anticipated that the attendance will exceed that of former years.

EXAMINATION RESULTS, 1899.
Seven Students Wrote—Six Were Successful.

Victor Odium, son of Prof. Odium, obtained a first-class B. certificate, ranking second in the Province.

Fred. O. Sipprell—Part I., matriculation (Toronto University).

William Bowell—Part I., matriculation (Toronto University).

Frank Canfield—Second class, grade B.

Miss McMartin—Third class, grade B.
Miss B. Bowell—Third.

Miss M. Palmer—First year standing in the Ladies' Colleged course, leading to the degree of M.E.L.

Miss B. Bubar—Same as above.
George Matheson—First year collegiate course.

Ernest Chantrell—First year collegiate course.
Walter D. Betts—First year collegiate course.

W. H. D. Ladner—Nearly completed the course for law matriculation.

D. J. Gillanders—Partial year's course.
Wm. Beave—Partial year's course.

Frank Copley—Partial year's course.
Wm. Savage—Partial year's course.

Jno. Macdonald—Partial year's course.

Our lives here are only a short space of measured time in which we build character and achieve victories for which God will reward us in eternity.
D.J.G.

LEADING LAYMEN.

No. 5—Mr. David Robson, B. A., New Westminster.



David Robson, the subject of our present sketch, was born of Scottish parents, at Perth, Ont., on July 21st, 1840. In 1841, he came to Sarnia, Ont., where he resided almost continuously for twenty-one years. In March, 1862, he arrived in New Westminster, and took a position on the "British Columbian," then being conducted by his brother, John Robson.

He reported the proceedings of the first Legislature of British Columbia, which sat at Sapperton. In the fall of 1865, he returned east, and entered the University of Victoria College, at Courbourg, Ont., where he took the degree of B.A., in 1870. After spending the next ten years in Ontario, he returned to New Westminster, to join his brother (the late Hon. John Robson), in publishing the "Dominion Pacific Herald." After a time the name of the paper was changed back to the "British Columbian," and Mr. Robson held the position of editor and manager until 1883. In December, 1888, Mr. Robson was appointed City Clerk, and resigned the office in the spring of 1896, to take the position of Government Agent, which he now fills.

In 1888 he was elected Secretary of the Board of Trade, and still holds that office. He served the city as Alderman in 1897 and 1898.

He has been from early years associated with the Methodist Church, filling various offices of an official nature. He is at present a Director of Columbian Methodist College, and is active in every effort for the advance of the Redeemer's Kingdom.

In 1876 he married Emma Ida Henry, of Collingwood, who has not only proved a true helpmate, but has been for years prominently identified with the work of the City Mission, which has been made the means of the salvation of many precious souls.

We are indebted to the "Columbian" for the cut which adorns this page, and for much of the information subjoined.—Ed.)

THE SOCIAL COMMITTEE.

Mr. Harry Grant, Homer Street League, Vancouver.

After the annual election of officers has taken place, it is the usual custom for the executive to meet to appoint the committees. Now, I don't suppose every League has the same way of appointing committees, but I want to tell you how I have seen it done in some Leagues.

The secretary takes the roll book and proceeds to read out the names, Miss —, a discussion follows as to the qualifications of this member, and it is decided that she will make a good member of the Lookout Committee. Another name is called, and after a little discussion this member is placed on the literary committee. Another name is called, the name of one of the members who never seems to do anything in the League he never speaks or prays, and has never been known to take charge of the meeting; he speaks when spoken to, and will shake hands with everyone who will offer him a hand. Every League has members of this sort, so I need not describe him further.

After his name is called, there is a dead silence in the executive, no one seems anxious to have this member on their committee, but all are anxious that he should be on some other committee; in a short time the discussion takes place again, until some one says: "Well, he doesn't seem to be of much use to my committee, let us put him on the Social Committee, I suppose he can wash dishes." I have actually heard this said. The probabilities are that he is put on the Social Committee, and also several others of the same kind. After the work is through it is found that the Social Committee has the largest number of least active members.

If arranging for and successful carrying through socials were all that was needed of the Social Committee it would not be so bad, but this I consider, the smallest part of their work.

Perhaps I can describe whom I think the Social Committee should be composed of, by telling what I think they should do. In the first place, two or more of the committee should be at the meeting, a lady and a gentleman to speak to everybody that comes in. These members should know how to talk, smile and shake hands, (something that every League member does not know).

They should not be bashful or nervous about speaking to strangers, but should know how to make themselves acquainted with any who may come in. People as a rule like to be treated kindly. If many strangers come to the League, two or three of a committee cannot take care of them, therefore it is necessary to have others to show them to seats and introduce them to some of the members a stranger to everyone in the League at once; it is rather confusing to be taken around a room and introduced to twenty or more people, and, when it is through, not to be able to remember more than one or two names.

This does not interfere with the Lookout Committee, for according to Webster "social" means being friendly, affable and courteous therefore this work belongs to the Social Committee. The convener of the committee should always arrange with the leader of the meeting to have five or ten minutes intermission, so that everyone may have

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an opportunity of speaking to his or her neighbor. The Social Committee will then have an opportunity of showing their unselfishness by denying themselves the pleasure of speaking with their friends, and entertaining those who have few friends and are nearly always left out of these little conversations.

Socials.

Don't have them too often, or the committee may become weary—about once every two or three months is often enough, with occasional refreshments after a literary meeting, which some societies have once a month. On these small occasions bread and butter and coffee are served, and the members move around and have an opportunity to get better acquainted.

On the larger occasions, do not have them too large. I have been at socials, where, after entering and putting my hat and coat in the cloak room, I went out to where the social was taking place. Here I was soon jammed up against a door post or in a corner, and had numerous people walking on my toes, which I had to patiently endure until I had an opportunity to escape without being rude. When anyone was called upon to take part in the programme they had to wend their way through strings of people on chairs, and elbow their way through bunches of standing men, and would at last arrive at the front out of breath and unable to perform with credit to themselves. An affair of this kind is not a social, but a jam, and there is no pleasure in it. To have the proper number of people there, they will have to be invited individually. The best way is by written or printed invitations.

Don't have every social of the same character. To do this requires some one on the committee who knows how to invent and plan out different kinds of amusements.

Have someone on the committee who knows how to make good coffee. The wishee washee concoctions which are sometimes palmed off for coffee are enough to spoil the reputation of any social that was ever held. Be sure that the coffee is well made, the remainder of the refreshments are usually very safe in the hands of the ladies.

Now, I think it is very plain that the members of the Social Committee need washing. In fact I think the Social Committee other qualifications besides dishmittee should be formed of members with as much energy and life as the Prayer Meeting, the Lookout, or any other

committee. Of course the slow and backward members will have to be placed somewhere, and be brought into the work, but please don't put too many on the Social Committee.

PERSONALS.

Rev. E. E. Scott, of Vancouver, assisted Rev. Mr. Speer in services at the Metropolitan, Victoria, during the week of October 22nd. We are pleased to publish a poem from his pen in this number of the Recorder.

Rev. J. C. Speer preached the anniversary sermons of the Nanaimo Haliburton St. Church on Sunday, October 15th, and addressed a large audience in the afternoon on the topic, "The Sky Pilot and the Man with the Hoe." He was well received.

Rev. W. W. Baer supplied for Mr. Speer on the Sunday mentioned, preaching two excellent sermons, the one of the morning being particularly well spoken of.

Mr. Harry Grant, of the Homer St. League, Vancouver, was one of the delegates to the Christian Endeavor Convention, Victoria. He presided at several of the meetings, with grace and ability.

We published in this number a poem from the pen of Mr. W. J. Dowler, of Victoria, which reflects great credit on the author. We are pleased to know that Mr. Dowler is a son of a Methodist minister, and for a time did effective work in that capacity himself. We expect to hear from him again.

Mrs. W. H. Barraclough, of Victoria, has been spending some weeks at Chilliwack and other mainland points in the hope that the change and rest will restore her to wonted health again. In Chilliwack she was the guest of Rev. T. Crosby, Sardis.


A letter from Rev. J. P. Bowell, dated at Nicola, states that he is rapidly improving in health and has gained 28 lbs. in weight. He expects to return to New Westminster shortly, but will not resume work for the present.

Mr. J. W. Hall, son of Rev. T. W. Hall, of Nanaimo, has secured a position in the C. P. R. shops at Kamloops, and has made up his mind to adopt a railroad career. We wish you every success, Jim.


We are sorry to learn that Mrs. C. R. Monck, of Mount Pleasant, Vancouver, daughter of our revered brother, Rev. E. Robson, of Vernon, has been very ill, and near to the border-land. Her father and mother have both been at her bedside. Later news gives hope of ultimate recovery.

Mrs. E. Ethridge, one of our most energetic members on the Strawberry Vale appointment of the Saanich circuit, and sister of Rev. J. A. Wood, spent a month of very pleasant vacation in Kamloops and neighborhood. She returned improved in health last week.

A letter to hand gives us the information that during November Rev. W. H. Pearce will campaign the Newfoundland Conference with Rev. Dr. Sutherland, in the interests of the Missionary Society. We speak for him a royal welcome. He is a grand example of the success of missions.

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Mr. W. H. Malkin, of Vancouver, who has been spending some little time in San Francisco and other California points, is home again and busy at work.

Mrs. J. E. Thomas and family, of Victoria, a devoted member of the Centennial Church, has gone to spend the winter at Rossland, where Mr. Thomas has for some time been busily engaged superintending building operations.

Mr. Wm. Jones and brother, of Nanaimo, are taking a vacation trip to California, where they will remain for a month or more. On their way down they stopped at Victoria and assisted the workers in the pleasant Saturday evening concert in the Herald Street Mission Hall. We were glad to see you and hope you may come again.

As will be noticed in another column, Mrs. (Rev.) W. L. Hall conducted the anniversary services of the Cheam Church on Oct. 15th. Mrs. Hall is a talented speaker and a most devoted worker; we believe the door of special usefulness is open for her in this Province.

A lecture was delivered in the Forester's Hall, Ymir, Wednesday, Oct. 18th, entitled, "My Voyage to and Impressions of New Zealand." The Rev. J. Calvert, of Trail, was the lecturer, and he gave a highly entertaining description of his journey and of the country. It was much enjoyed by all present. Two choruses and two solos were rendered during the evening by local talent. After the programme refreshments were served.

The Quarterly Board of the Metropolitan Methodist Church in this city has extended an invitation to Rev. Elliot

S. Rowe, of Toronto, to succeed Rev. J. C. Speer here on the expiration of the latter's itinerancy next June. The invitation has been accepted, subject to the action of the transfer and stationing committees. Mr. Rowe, who is now pastor of the Euclid Avenue Church, is one of the best known clergymen in that city, and has been prominently identified with the social reform movement, not only in Toronto, but in Ontario. In the pulpit he has been popular and earnest. Mr. Rowe is energetic and eloquent, and will prove a valued acquisition to the ministry in British Columbia. He was secretary for one year of the Toronto Methodist Conference. Altogether he will have spent five years in Toronto when his removal to the west takes place next July. Mr. Rowe is president of the Provincial C. E. Union and a director of Grimsby Park.—Victoria Times.

Rev. G. H. Raley and wife, of Kitimaat, have gone East for a vacation trip. Mrs. Raley represents the British Columbia Conference Branch of the Woman's Missionary Society at the General Board meeting of that Society, convening this month.

As we are to lose the presence with us of the Rev. J. C. Speer, who has been for nearly three years past associated with the Metropolitan congregation of this province, and linked in loving fellowship with our Conference, we are glad to know that the Euclid Avenue Methodist Church of Toronto have been wise enough to appreciate his ability, and many excellent qualities, and have extended an invitation to him to become their pastor at the close of this year. We understand Bro. Speer has accepted, subject, of course, to the powers that be.

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NEW WESTMINSTER.

Rev. J. F. Betts, Pastor.

There is nothing special to record in connection with the work here during the past month. Our T. C. T. Fund meetings were held on October 8th, according to programme. C. S. Keith, Esq., President of the E. League and President of the Provincial E. L. & S. S. Convention, gave an excellent address at the evening meeting. It was thought best, however, to defer, for the present, the canvass for subscriptions owing to the fact that the congregation is just now being called upon for funds to complete their new church. There is every assurance, however, that this church will be thoroughly loyal to this fund, and will give a good account of itself before the term for completing the work expires.

Rev. Nixon, a member of Toronto Conference, and located in Parry Sound district, has recently returned to the East. Mr. Nixon was almost persuaded to enter the work in our Conference.

Bro. Bowell is home again, greatly benefited by his recent trip. He will do a part of his work until Christmas, when he will again assume all his church duties.

Go to the Donaldson Trading Co., 74 Cordova St., Vancouver, B. C., for Men's and Boy's Fine Clothing.

LADNER.

Rev. E. Mannel, Pastor.

Bro. Betts preached our annual Harvest Thanksgiving sermon on September 24th before a large congregation. On Friday, 20th, a Sun Flower Tea was given in Town Hall. The orchestra of the Queen's Avenue Methodist Church, New Westminster, under the able leadership of Mr. C. Robson, delighted us with their excellent music during the evening. The proceeds of the evening amounted to about \$50, which the Ladies' Aid will devote to payment on Church debt, which we hope shortly to wipe out.

Our Q. O. B., by unanimous consent, at their last meeting went off the Mission Fund. Our people are loyal and generous. May God bless us early with a great revival of religion; then shall we do greater things.

CHILLIWACK.

Rev. J. H. White, Pastor.

Rev. R. J. Irwin, who has been spending a couple of months in the valley, went down to Victoria yesterday.

Mr. Howard Gillanders, who spent the summer with his uncle, A. H. Gillanders, Esq., is now attending the C. M. College in New Westminster.

Lieut.-Governor McInnes was in Chilliwack during the Fair for the first time in fifteen years, and was much surprised at the marvellous advancement made. His Honor was the guest of Mr. and Mrs. C. Chadsey, of Sumas, during his stay.

The Methodists inaugurated last Sunday, October 8th, the canvass for their 20th Century Million Dollar Thanksgiving Fund. Platform meetings were held

at Carmen and Chilliwack Churches, addressed by Messrs. G. R. Ashwell, J. H. Bent and R. H. Cairns. Notwithstanding the absence of many who had been in attendance at the Westminster Fair, subscriptions to the amount of \$713 were made. This sum will be largely augmented during the year.

The outraged Christian sentiment of the people of Sumas may find expression in the form of a prosecution of those who employ the Sabbath in shooting on the prairie much to the annoyance of the worshippers in that locality. This sort of Sabbath desecration has been put a stop to elsewhere, and the same thing may be done in Sumas.

White Swan Soap will make your damask and fine linen as white as snow

CHEAM.

Rev. W. G. Mahon, Pastor.

The Cheam Methodist Church held very successful Harvest Home services on Sunday and Monday, October 15 and 16. Sermons were preached Sunday morning and evening by Mrs. W. L. Hall, of Langley, who delighted all who heard her simple and touching presentation of the Gospel. On Monday evening tea was served by the ladies in the Temperance Hall, and later, a musical and literary entertainment was given in the Church. The attendance was very large and admirable order prevailed throughout the rather long programme. Rev. W. G. Mahon presided with grace and tact, and the programme, consisting of vocal and instrumental music, readings and addresses, was received with every evidence of enjoyment by the audience. Space will not permit us to particularise, but each one did his or her best, and the evening was most enjoyable to all.—Progress.

VANCOUVER, HOMER STREET.

Rev. E. E. Scott, pastor.

The decision of the committee of management of the 20th Century Fund, whereby all debts contracted before May 1st, 1900, may be counted in the fund will enable Homer street church to be represented by some thousands of dollars toward this movement.

The special subscriptions taken on Oct. 8th, amounted to \$250, which will be easily doubled.

The annual thank offering for the Ladies' Aid amounted to over \$100, freeing the society of debt, and greatly encouraging the energetic president, Miss Edge. The Sabbath school, under Mr. Wise and

the League, under Mr. H. Grant, are both doing most excellent work.

The old church has now passed out of the hands of the congregation, the first instalment of \$1,500 having been paid, and as it now must be rented for service, we must soon commence to build.

If you're going to Cape Nome, call first for your Miner's and Camp outfits 74 Cordova St., Donaldson Trading Co.

MOUNT PLEASANT, Vancouver.

Rev. A. E. Green, pastor, writes:

Bro. Sipprell did us splendid service on October 8th; \$350 was subscribed and about \$50 more to date; total \$400 for our little church.

Rev. W. H. Pearce spent a Sunday with us on his way East, and gave a powerful, quaint and interesting missionary address, which thrilled the people.

The "Vancouver Ministerial Association" elected their officers at the last meeting: President, Rev. J. Reid; vice-president, Rev. Mr. Bainton; secretary-treasurer, Rev. A. E. Green.

The Rev. E. Robson, of Vernon, preached in Mount Pleasant church Sunday morning, Oct. 22nd. A delightful service.

The police having closed the Chinese theatre on Sunday night a demand was made upon our native missionary to pay \$120. The poor heathen blame the mission for the shutting down of their Sunday play. Strong threats were made against some of the Christians.

Mr. T. W. Fee and Miss Eliza J. Paul, two young Methodists, were married on Oct. 18th.

Rev. J. Hall preached at Princess street on Sunday, Oct. 22nd.

White Swan Soap is becoming more popular every day.

EBURNE, Rev. A. N. Miller, pastor.

Our anniversary services in connection with our church here come about the middle of October. Our first thought was not to unite the anniversary and 20th Century Fund, and attempt, in connection with the anniversary, the same as last year, viz., \$200 on Sunday and about \$50 at our tea meeting. A proposition made by a good brother led us to unite them and make an effort to wipe off all our debt—\$550. Rev. W. J. Sipprell, B.A., B.D., came to us for Oct. 22, and though it was an exceedingly wet day and congregations small in consequence, over \$430 was subscribed

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on Sunday. Others who were unable to get to the Sabbath services promised, so we have enough in view to clear all our debt. We will have at least \$300 for the 20th Century Fund. Our good Bro. Cooney has been lying at death's door for nearly two weeks, but the grace of God sustains him and he is able at ways to say "Thy will be done."

Pure Drugs and at the right prices. We exercise every precaution in filling prescriptions. The New Drug Store, F. W. Fawcett & Co., 49 Gov't St.

CENTENNIAL, VICTORIA.

Rev. W. H. Barraclough, B.A., pastor.

The anniversary services in connection with this church were held on Sunday, Oct. 1st, and the sermons were preached by Rev. W. J. Sipprell, B.A., B.D., of New Westminster, the genial large-hearted and talented principal of Columbian College. The congregations were large, the sermons exceptionally impressive, and the offerings of the day in advance of anything for some years.

The annual tea meeting on Tuesday evening was not as largely attended as on a former occasion, but the returns were encouraging.

The church has entered on an effort to raise \$1,000 for the Twentieth Century Fund, and a platform meeting will be held the first Sunday of November for that purpose.

The Sunday school is steadily increasing in size, the attendance on a recent Sunday being 224.

Cottage prayer meetings have been commenced, following the week of union meetings in the Metropolitan and the influence is already telling for good.

There is a treat in store for Victorians, and November 22nd and 24th are the

dates upon which it is to be enjoyed. J. W. Bengough, the celebrated cartoonist and lecturer, will deliver addresses, illustrated in his own inimitable manner, on the evenings of those days in A.O.U. W. Hall. Further announcements will appear later.

VICTORIA WEST, Rev. J. D. P. Knox, pastor.

Victoria West Methodist church has nothing to report to the readers of the Recorder, regarding the 20th Century Fund. We found it necessary to direct all our attention to the liquidation of our church debt. But now that we have our mortgage cancelled we are able to consider other matters more freely and we expect to be able to have something as to plans for the Thanksgiving fund in the next issue of the Recorder. God is blessing us here. The most encouraging feature of our work is the increasing desire among our people for a greater knowledge of divine things. The Holy Spirit as a sanctifier is becoming more real in the experiences of our people.

White Swan Soap will make your damask and fine linen as white as snow.

VICTORIA, JAMES BAY, Rev. R. Hughes, pastor.

At the quarterly official board meeting held on October 28th, it was unanimously resolved that the church be fitted with the electric light.

The Epworth League has caught the spirit of the 20th Century Fund and promised to raise \$150 by October 1st, 1900.

A Band of Hope is to be started on the first Thursday in November.

On November 16th we are holding a reception meeting in the interests of the 20th Century Fund. We are hoping for great success.

White Plume Poultry Yards.

White Turkeys,
White Embden Geese,
White Pekin Ducks,
White Plymouth Rocks.

Highest Prizes at Royal and Local Fairs.

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The Ladies' Aid are contemplating a D'oye Tea very soon.
There is a spirit of hopefulness with us which we trust will develop into actual results during this winter session.

Stop that hacking cough by using Dr. Williams' English Cough Cure for all throat and lung trouble. It cures when all others fail. F. W. Fawcett & Co., 49 Government Street.

NANAIMO, Haliburton St., Rev. W. W. Baer, pastor.

The Recording steward writes:
The 15th inst. was to the worshippers in the Haliburton street Methodist church a red letter day. The occasion was the church anniversary, having also for its object the inauguration of the 20th Century Fund. The preacher was the Rev. J. C. Speer, of Victoria. Both morning and evening, notwithstanding the unfavorable weather, the church was well filled with eager and appreciative congregations. But in the afternoon a somewhat novel, yet withal appropriate service, was held, viz., a Labor Conference, at which an address was given by Mr. Speer entitled "The Sky Pilot and the Man With the Hoe." There were present on the platform the Hon. Dr. McKechnie, M.P.P., and R. Smith, Esq., M.P.P. It was very evident that the working men of Nanaimo were in full sympathy with the object of the meeting, hence the large gathering which was in attendance, and the audible expressions of sympathy and commendation which the address called forth. On the Tuesday evening a Beef-Steak Pie, Social and Concert was held under the auspices of the Ladies' Aid, which brought to a close one of the

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In lead packets, only 40c., 50c., and 60c. per lb.

most successful anniversaries ever held in connection with this church. The total proceeds was about \$600, including a very liberal donation by S. M. Robins, Esq., and of this amount the Twentieth Century Fund will claim about \$138. The problem which this church is now trying to solve is "How can we best promote a Revival of God's Work? There are some very promising signs, e.g., the abounding liberality of the church, the satisfactory relations existing between pastor and people; but on the other hand we are bound to admit that our class and prayer meetings, though improving, are not nearly so well attended as they should be, which gives abundant cause for prayerful anxiety. We are convinced, however, that our pastor has got his work well in hand, and there are not wanting signs of "showers of blessings." Two very strong committees have been formed, one to carry on during the early winter months a series of Cottage Prayer Meetings, and the other to inaugurate a Y. P. Society. By these and other means it is hoped to be in a position to commence the New Year by holding special evangelical services, and to reap a glorious harvest for God, and His church.

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ROSSLAND.

Rev. G. H. Morden, Pastor.

The amicable adjustment of the difference between Charles Dundee and the Railway Company has removed the cloud which has hitherto rested upon the title to the lots occupied by the church. Now that the title is perfect we hope to be able to borrow money on the lots and



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The Boson Hall was filled with an appreciative audience, and every number of the interesting programme was well received. The proceeds of the evening were over \$40.

The shut-down of the mines still continues, and the evidence of "dull times" is all around. The pastor has been rejoiced by signs of a coming harvest in Slocan. Much interest is evinced and some are returning to their old-time religious fervor. The transfer of Mr. Moir, of Nelson, to Slocan Station, C. P. R., has helped the Methodist Church at the latter point wonderfully.

White Swan Soap may be used by those having tender hands. Try it.

VERNON.

Rev. E. Robson, Pastor:

The T. C. T. F. effort was inaugurated on October 1st, and has been continued since. It has, so far, resulted in \$477 being subscribed, almost wholly for the liquidation of our local church debt. We hope to get the \$550 required for that purpose, including 5 per cent. to the General Fund, and also something for Columbian College.

On October 15th a Sunday school was organized at Okanagan Landing, with 15 children in attendance. Union Thanksgiving services were held on October 19th in our church, Rev. Mr. Muir, of Ashcroft, preaching in the morning and Rev. Mr. Muir, of Vernon, in the evening. On that day the pastor and his wife were summoned to the bed side of their sick daughter in Vancouver.

Say you saw our advertisement in the Methodist Recorder.

to get the trust in proper shape. Once the property is properly vested in the Trustee Board, one of the greatest difficulties under which Methodism locally has struggled, will be relieved.

The Trustees have decided to discard our present lighting plant, consisting of nine large "Pittsburg" lamps, and to substitute therefor two large "arc" lights. The result will be an immensely better light at a cheaper rate.

The Pastor has preached twice on the Twentieth Century Fund. No definite effort has as yet been made to gather the money or to secure subscriptions, as the Boards considered it better to postpone the matter until the property matter is properly adjusted.

White Swan Soap may be used by those having tender skin. Try it.

KASLO, Rev. J. A. Wood, pastor.

Our T.C.T.F. collections will be mostly for local purposes. We have just paid off over \$150 on church debt, and expect to do a good deal more before the year is out. Our Sunday school was never in better condition. Our choir is greatly improved and our E. I. of C. E. is becoming both a spiritual and financial means of strength to the church.

Our church is being greatly quickened in spiritual life. Almost every week some are manifesting a desire for salvation, and a number have found Christ as the Saviour and are rejoicing in His love.

NEW DENVER AND SLOCAN.

Rev. A. E. Roberts, Pastor.

The Ladies' Aid of the Methodist Church, New Denver, gave a concert and social on Tuesday, October 17th.

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NICOLA.

Rev. T. Neville, Pastor.

The amount raised on Nicola Mission to date in aid of the Twentieth Century Thanksgiving Fund is one hundred and sixty-five dollars (\$165), which goes towards clearing the debt from our Lower Nicola Church. The balance owing is \$35, which we hope to raise this year. The balance of the year (until next October) will be devoted to raising the same amount for our Connexional Funds. Things are moving quietly, but we believe with an upward tendency on this Mission.

We were pleased to have with us for the last two weeks our late pastor and friend, Bro. Bowell. If Bro. Bowell is as popular elsewhere as he is throughout the Nicola District he is a very fortunate man. Faithful work meets its reward. We never saw our Bro. looking better, and the way he disposed of "egg-nogs" was in itself a wonder.

BELLA BELLA.

Rev. R. W. Large, M.D., Missionary.

One of the Chief's houses at the new village was destroyed last week by fire. The house was a new one—two storey—and a credit to the new town. A fire back of the house for smoking salmon, with a strong wind, was the cause of the conflagration. Some things were saved. The council of chiefs met next day and voted him \$25 to help in building another house, and others have helped him individually, so that he hopes soon to rebuild. The house cost him \$500, which is no small loss. It will teach them, however, to be more careful of fires. This has been the first house burned on the present reserve in 19 years.

Five more new houses are in process of erection, and more will be erected this fall. The mission buildings will not be moved till next year.

CHILLIWACK, Indian Mission, Rev. T. Crosby, missionary.

We had a good time at the hop-fields, holding five services a Sabbath, amongst as many different languages.

Kultus Lake church has been painted by the people. Sumas Lake people have subscribed to have their church painted and the Squattits' friends say they must have theirs painted also.

We had a blessed day last Sabbath for the T.C.T.F. The people did well, and now we pray for revival power, oh, so much needed.

White Swan Soap is becoming more popular every day

MARRIAGES.

ATKIN-FORGE.—In the Methodist Church, Nelson, B.C., on Wednesday, Oct. 11th, 1899, by Rev. John Robson, B.A., Mr. J. C. Atkin, of the tug Ymir, to Miss Sarah Forge, of Windermere.

MOIR-HARVEY.—In the Methodist Church, Nelson, B.C., on Wednesday, Oct. 11th, 1899, by Rev. John Robson, B.A., Mr. George T. Moir to Miss Ellen Harvey, both of Nelson.

EDSON-McCALLUM.—At the residence of the bride's father, Revelstoke, B.C., on Wednesday, Oct. 11, 1899, by Rev. S. J. Thompson, Mr. Ivan Arthur Edson, to Miss Annie McCallum, eldest daughter of Mr. J. W. McCallum.

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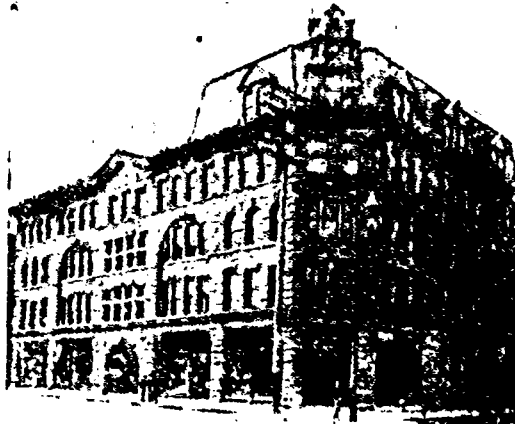
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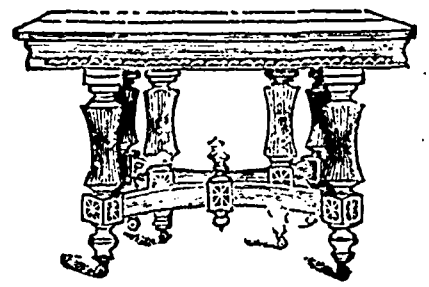
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