

John," as some called him. He had lost the use of his voice above a whisper, and attributed his misfortune as a visitation from God for not having used it to better advantage in defence of his cause when he should have done so. He was a good man, respected by all who knew him. He died suddenly, and, I have no doubt, went safely home to heaven.

Dr. Evans was a man of rare ability, as well in political as in spiritual things. Victoria at that time was in the formative state, necessitating frequent public gatherings to consider the best course to pursue in planting the city on solid and lasting foundations. At such gatherings the reverend doctor was a controlling spirit and his advice generally accepted. In fact he was a very useful man, not only as a Christian leader, but as a man of extensive knowledge as well in affairs of state as in church.

He was no believer in twenty-minute sermons, but not unfrequently extended his remarks an hour beyond the twenty minutes deemed quite sufficient by his patient hearers. He also contended for the right to give out two lines at a time when hymns were being sung, notwithstanding every member of the congregation had a hymn book and able to read it. In fact he was a dyed-in-the-wool conservative, and esteemed it little less than sacrilege to depart, in ever so slight a degree, from the rules of church government adopted by John Wesley.

Possibilities of Methodism in B. C.

By Rev. W. J. Sipprell, B.A., B.D.

It may seem an assumption for one so recently come to this new land, to attempt to discuss a subject which demands the calm consideration of one of mature years and sound judgment who has in his possession an historic record of the past and an experience in following the influence and development of those forces which have made our condition what it is as a church. But while these qualifications are most essential, and while a writer on any subject connected with the future of our church would produce a better and stronger article did he possess them, there are, nevertheless, great general principles, which underlie the progress of the church in every age and every clime, and these principles of successful progress must be recognized in our advancement as a Church here as elsewhere, not, however, forgetting the advantages and obstacles peculiar to our work in this province.

1. The possible future of the Church.

That our church has a future none will doubt, and as British Columbia is by nature a land of greatness, it seems to us not a vain hope that there should be greatness of development, mental and moral, on the part of all those who have come in contact with the greater heart of nature. Time and space forbids our going into detail, suffice it to say that for its extent and population British Columbia enjoys more, and greater resources and industries, than any other part of the Dominion.

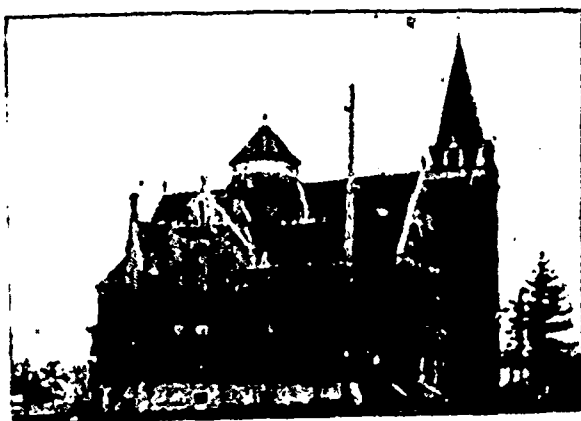
This may be said, while much of B. C. development is still in its infancy stage. Who can tell what mountain and

valley and river and forest will yet produce? In like manner who can forecast the future and say what influence on the mental, moral, and social progress of the world, this province shall wield? There is everything here to develop the best as well as the worst in man. We lie contiguous to the heathen civilizations of the Orient. We traffic with the civilized world. We possess a land that has attraction for every type of life, and form of labor. So pregnant with internal strength, so cosmopolitan, and so venturesome, surely there is for us, in the development of our higher life, a tremendous task even if one cannot yet define results.

This work will depend to a great extent upon the aggressive character of the Church. We cannot exist as a church and have no regard to the question of our efficiency. We cannot afford to ignore the demands of our age upon us. We must to a considerable degree secure a maintenance by becoming a necessary part of natural life, for we are not sustained by royal patronage, and, as a

possessor of this goodly land for Christ and the Church, and its possession will largely depend upon the character of the work done by those who are found already here. Nowhere is there a more glorious prospect before us than here. Nowhere in the planting of our work is there less to oppose. The doors are all open; multitudes are coming to us; and we are simply to be fully prepared to minister to their needs as they come. No land is so inspiring to the Gospel preacher as this. No privilege is granted any man greater, than to be identified with the growth and spiritual life of this Western world. While the possession of this land for Christ and the Church is our goal, we cannot possess it by merely crossing a Jordan and blowing a few rams' horns. That will do for Jericho, but this is not Jericho. May we venture to suggest a few of the facts necessary to be considered in the successful prosecution of our work in this province?

1. There must be a devotion and consecration of life on the part of every member in the field. Nothing can take



CENTENNIAL CHURCH, VICTORIA.

Church, we feel we may say with pardonable pride, we do not care to live, unless we can, by our service to mankind, demonstrate our right to live. There is therefore for us, if we would live in the coming days as a vigorous and mighty power in the body politic, need for the exercise of all our faculties, for this country will increase in its demand for aggressive and reforming work on the part of the Church. It will not accept methods because they may bear the marks of custom or because they were once found efficient. We must be a Church strong in the essentials of Christian faith, but we must live in the growing present and not in the mouldering past. We must not cling to doctrine, or to method, or to experience, because it is Wesleyan, but because it is the necessity, the efficiency or the very life of our own time and our own heart. There need be no reason then, why, as a Church, we should not be the most spiritually aggressive Christian body in this province. It is our privilege to go in and

the place of a holy life. Sensationalism in pulpit or pew will not do as a substitute for holy living. We want the power of God for this work, and He works with clean vessels alone. Whatever may be the calls of our congregations, whatever may be their conceptions of their need, we must see to it that we do not lower the standard of our individual life simply because we imagine ourselves in a new country whose conditions do not seem to call for that strictness of adherence to moral principles that are demanded in older lands. We want men, men new in thought and life and vigor, but not such men as have new methods of life where license is found for those questionable forms of amusement and practice that are the bane of all higher spiritual attainment.

2. We must build upon the old and tried foundation. We cannot close our eyes to the tendency to cater to what seems the demand of the age and try to succeed by new methods. We need still remember that "Other foundation