

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

...WESTERN...

Methodist Recorder

Vol. 1.

VICTORIA, B. C. DECEMBER, 1899.

No. 6

W. JONES,

AUCTIONEER.

City Auction Mart, 73 Yates Street.

VICTORIA, B. C.

Readers of the Recorder will
Consult their own interest by
employing Mr. Jones to conduct
their Sales.

BUSINESS: Sub-Rosa.

TERMS on application

Furnished Houses Bought and Sold at
Shortest notice for Cash.

TELEPHONE, HOME 122.

TELEPHONE, OFFICE 557.

LEWIS HALL,

DR. DENTAL SURGERY,

JEWELL BLOCK,

COR. YATES AND DOUGLAS STREETS.

...VICTORIA, B. C.

SAMUEL REID,

IMPORTER OF

CLOTHING,
MEN'S FURNISHINGS,
HATS, CAPS, TRUNKS,
VALISES, ETC.

ENTIRELY NEW STOCK.

122 Government Street,

VICTORIA, B. C.

W. H. MALKIN & CO.

...IMPORTERS...

WHOLESALE GROCERS.

73 WATER STREET,

VANCOUVER, B. C.

Deaville Sons & Co.

THE SUPPLY STORES.

Hillside Avenue and First Streets,
VICTORIA,

**GROCERS and
PROVISION MERCHANTS.**

SOLE AGENTS FOR

THE WORLDS BLEND TEA

Importers and Sole Agents for

The English Safety Mangle,
Domestic Washer and Mangle combined,
Jones Sewing Machines,
Brass and Iron Bedsteads, Brass Fenders, and
Firesets, Electro Plated Trays, etc., etc.

Above goods being imported by us direct,
are of special value.

VIAVI

A Nerve Food and
Uterine Remedy;
cures without a knife.

Local references on application to the
VIAVI CO., 38 Fairfield Building, Van-
couver, B. C.

J. H. Baker.

Carries the finest assortment of

**Boots
and Shoes**

in the Province.

PRICES REASONABLE.

59 Gov't St., Victoria, B.C.

THE WONDER OF VANCOUVER

**The Star
Grocery.**

Cor. Westminster Av. & Hastings

Tel. 572. VANCOUVER.

C. A. INGRAM, Proprietor.

WORN OUT.

The other day a clergyman who had served his people for a long span of years and who had never spared himself in their service was obliged to give up his pastorate because he had lost his voice. Otherwise in splendid health, his larynx was diseased and he had to rest. Physical conditions could not be overcome.

There are clergymen, however, who work on year after year, although their ailment is not perceptible save to themselves. Their voice is good and strong, their utterances are charged with force and fire. Yet they are worn out all the same, and their people do not know it, and do not wish to know it. It is their heart which is outworn and out of the heart are the tissues of life.

Who cares for the minister's heart? He is but an actor who must play his part to the end. He is only a drummer to push the sale of the congregation's wares and demolish its rival on the next block. He is only the employee of every member and must submit to their dictation. What has he to do with a heart?

How does a minister's heart become worn out, although he gives no sign? When his dreams are unrealized, his hopes disappointed and his people, after long years of patient effort and soulful aspiration, remain dull and leaden. Shutting their eyes they discern no beauty; closing their ears they fail to hear the divine harmonies. They clamor for signs and wonders, but they will not learn to seek the miracle within themselves and gain Sinai's crest by self-surrender and self-control. And the minister, whose duty is to open the eyes of the blind and stroke off the bonds that hold captive, even his patience is not without limit and his heart not of stone.

Sometimes when your minister fails to display the freshness and activity which you first admired in him, and you are beginning to be dissatisfied and talk about the need of fresh blood in the pulpit, consider whether you yourselves, most mighty potentates, are not to blame. What have you done to give your preacher heart? Do you think the money you pay him the only compensation he requires? It is easy to erect a tombstone—although even that is too much of a task for some congregations which have worn out a faithful pastor. It is more difficult to crown him in his life time by making him feel that his work is not in vain. The dumb brute will respond to a caress and tug at his work with fresh vigor. And would you deny your minister sympathy and encouragement until his heart be worn out?—Editorial in Jewish Messenger.

**James Morrison,
GENERAL BLACKSMITH**

DEALER IN

TOOLS AND MACHINERY.

All Classes of Ship Work Done,
Ship and Engine Smith.

Miners' Picks, Drills, Etc., Supplied to Order.

Every description of Sealing Gear, also
Plumber's Outfits Supplied.

ORDERS PROMPTLY ATTENDED TO

95 Wharf St., VICTORIA, B. C.

HALL & CO.

**PRESCRIPTION
DRUGGISTS.**

We carry a complete stock of Toilet Articles
Perfumes, Patent Medicines, etc.

CLARENCE BLOCK,

Cor. Douglas and Yates Streets.

...VICTORIA, B. C.

The B. C. NOVELTY WORKS

105 Douglas Street,

* VICTORIA, B. C. *

SEWING MACHINES,
LAWN MOWERS
and LOCKS Repaired.
KEYS Fitted.

NEWBIGGING & ANDERSON.

A. BARKER,

Practical

Our ambition is to
build up a good
patronage on the
merits of our
workmanship.

Plumber

DEALER IN

Stoves, Tinware, Graniteware
Glass and Crockery.

88½ Douglas St., VICTORIA, B.C.

Go to the

Scotch Bakery,

for BREAD and BUNS.

FANCY PASTRY.

WEDDING CAKES.

Jerome Wilson,

NANAIMO, - - B. C.

Western Methodist Recorder.

Vol. 1.

VICTORIA, B. C. DECEMBER, 1899.

No. 6.



REV. THOS. CROSBY, CHAIRMAN OF THE BELLA BELLA DISTRICT

RING OUT.

By FRANK H. SWEET.

Ring out! ring out! ye happy bells, and make a joyous day,
For Christ, the child, has come to us and we would have him stay;
Make ev'ry hill and valley ring, fill earth and sky with cheer.
For we who have received the Christ would show Him welcome here.—“Rams Horn.”

Rev. Thos. Crosby.

It is readily conceded that from the days of Wesley himself, Yorkshire, England, has been a Methodist stronghold. If it were captured from us, the event would mean to the Church just what the fall of Gibraltar would mean to the British Empire. It is matter for gratitude that neither of these disasters seems imminent.

It must be an antecedent advantage to a Methodist preacher to be born and cradled in such an atmosphere. He will be affected by his environment, and will share in the fervent sturdy elements of the "old" character. This advantage was given to the subject of our sketch. The Rev. Thomas Crosby was born of staunch Methodist parents in the historic county of York, and within the bounds of the famous old Peking Circuit, which it is claimed has been more prolific in Methodist preachers than any other.

Mr. Crosby was sixteen years of age when he left his native country, by which time he must have known something of the general principles of Methodist theology, for Methodist preaching in those days abounded with doctrinal definitions, discussions and scripture proofs. The ardent youth had also been much impressed by the self-sacrificing devotion of the Rev. George Percy, who spent so many useful years in China, and whose early career young Crosby was destined so much to emulate.

In 1856 he came to Canada with his parents, and settled in Oxford county, near the town of Woodstock, Ontario, where he was soon earning his own living by working in a tannery. In his seventeenth year he was converted to God while attending a camp meeting. He at once joined the Church at Woodstock; was shortly made a local preacher, and meanwhile was actively engaged with several other young men (among the number Mr. Alex. Peers, now of New Westminster), holding cottage and young men's prayer meetings and preaching services.

It was apparently in 1860 that Mr. Crosby first heard the divine call to labor in British Columbia. It came to him while reading a published letter of the Rev. Edward White's, who was already in this province. The letter presented no alluring picture, but spoke of isolation, of the difficulties and hardships of the self-sacrifice and courage involved in the Christian service so greatly needed in this country at the time. The appeal caught not only the imagination, but also the conscience and heart of Thomas Crosby; he solemnly offered himself to God for the work, and felt that he was accepted. There were obstacles in the way especially the trial it involved for father and mother; for coming to British Columbia in those days was no small matter; but nothing could change either his conviction or purpose, and he set out entirely on his own responsibility, reaching Victoria April 11th, 1862.

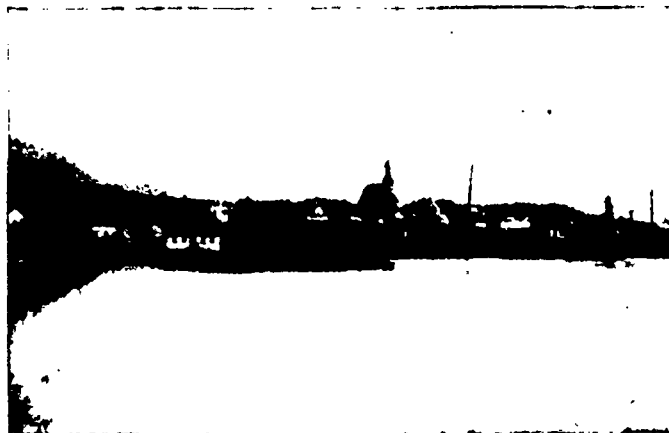
It was in March of the following year that, having declared his convictions to the Rev. Dr. Evans, he was appointed to take charge of our first Indian Mission School, then just established in Nanaimo, Vancouver Island. He threw his whole soul into the work, rapidly gained a knowledge of the Indian language, and eagerly used it not only for teaching school, but also for preaching the Gospel to the natives from village to village, and from hut to hut, as far

distant as Chilliwack, on the Fraser River, "and his word was with power."

While thus engaged he was greatly cheered by a visit from Rev. Dr. Punshon, then President of the Wesleyan Conference of Canada, by whom he was ordained to the ministry at Nanaimo, April 16th, 1871.

Shortly after this, in 1873, Crosby made his first visit to Ontario, where he described the incidents of his recent experiences with surprising eloquence and unsurpassed effect. He traveled 9,000 miles to address missionary meetings, and the income of the society went up \$22,000. In addition \$4,000 was raised special to start the Simpson Mission, a work he had been implored to undertake by Indians from that place, converted under him in Victoria. One church raised for this purpose \$1,000 one night, after they had raised \$1,500 for the General Fund. It was during this visit also, that Thom

readily recognized that the Indian canoe was no fit means of travel in waters which have more than once severely tested even so staunch a little steamer as the Glad Tidings; but few men would have had the wit and courage to overcome the difficulties presented by nature, by which such a suitable contrivance. By means of this boat, hundreds of natives were reached with the Gospel, who, but for her, might still be in heathen darkness. Conditions have somewhat changed since 1882, and for a year or two the Glad Tidings has not been much used; but there are not a few who are of the opinion, that with a little change of policy in our missionary operations on the coast, the steamer might still be found a very valuable and economical instrument. The building of this boat was the special result of Bro. Crosby's second visit East. The general board the same year reported a surplus



PORT SIMPSON, B. C.

as Crosby was happily married to Miss Emma Douse, a cultured young lady, who has proved a loving and worthy help-meet, sharing in her husband's adventures and hardships, with wonderful devotion through the years that have followed.

Returning from the East Mr. Crosby and his young wife began the work at Port Simpson. It is impossible to trace in detail the abundant labor undertaken in travelling and preaching incessantly over a circuit 300 miles in length. Whole villages were morally and socially transformed. In eight years, Simpson was organized into a district, the second in British Columbia. The Victoria and New Westminster district had at the time only 12 stations. The new district started with thirteen appointments. The development has gone on without intermission, until there are two Indian districts, with eleven ordained ministers, four medical men, thirty-one lay workers and teachers and six native agents—a total of fifty workers, and there is a membership of over two thousand.

In 1882 Mr. Crosby paid a second visit to the East. One result was seen in the building of the missionary steamer Glad Tidings. This little boat must always have a distinct place in the history of missionary labors. It is probably the first instance on record of a steamer being built specially for such a purpose, and it illustrates once more the genius of Methodism in adapting herself to the exigencies of any circumstance in which her responsibility appears. It will be

of \$10,000.

Mr. Crosby has always been conspicuously successful in his appeals to the public for missionary gifts. It is more than "a remarkable coincidence" that on each of his visits "home," as he calls it, the general fund has shown large advance. Last winter was no exception; he appealed for an increase of \$30,000. There was a response of \$23,000. In addition to this the Girls' Home and the Boys' Home, at Simpson, and the hospitals on that district have all been built by special donations.

Mr. Crosby is a man of forcible presence and fine physique. He has great command of an audience, is a powerful and most impressive preacher, though not a sermonizer. He has "a passion for souls," and a magnificent voice to express that passion. He could not be long in a camp meeting and no one know of his presence, and somehow his spontaneous shouts of "Amen" and "Hallelujah" remind his younger brethren of that earlier type of Methodism of which their fathers have told them and which the writer has occasionally met in a Cornish revival meeting. It is distinctly refreshing and helpful.

The great respect in which Mr. Crosby is held is seen in the fact that he has been chosen by his brethren to represent them at the General Conference, and at the General Board of Missions, and in his election three years ago to the president's chair. Subsequent to his election he resided two years in Victoria, and last year removed to Chilliwack, his present charge.

J.P.H.

Our First Christmas
Among
The J Simpsens.

WRITTEN ESPECIALLY FOR THE
 RECORDER BY
 REV. T. CROSBY.



OLD CHIEF'S HOUSE, OLD HARBOR.

In the midst of the rush of church and mission-house building, Christmas came upon us. Preparations for the celebration, the practising of Christmas carols and the placing of Christmas decorations, had been going on for weeks.

We had been teaching them that Christmas was to be a time of peace-making, of love and of joy; and they got the idea, partly from the influence of the mission at Metlakatla, that all the quarrels and misunderstandings, and even their financial obligations, were all to be settled before the day came, which was to commemorate the birth of Our Lord the Saviour. On this account we were busy with great councilings, and the settling of disputes of all kinds, night after night, often until midnight.

Christmas eve came, and the air resounded with the songs of the carol singers as they went from place to place throughout the town, singing the sweetly beautiful old time melodies which the missionary's wife had taught them.

As a preparation for the occasion every path through the place, among the large heathen lodges (there was only one shingled house outside the fort, besides the new little mission house just completed), was lined on both sides with evergreens, and along the rough bridge from the main shore to the island. Every imaginable kind of kump or lantern was brought into use for the general illumination, and in many of the houses a dish with a little oil and a rag in it added its share to the brightness. Large fires were burning all night, and perfect order and quiet throughout the entire village was demanded by the council while the singers went their rounds.

The old people sat around the great fires, waiting patiently until the singers came and they said "we were listening for the songs of the angels."

As the early morn came on, the old nurse went out from the mission house, where the first little white babe had been born but two days before, and returning, brought into the room with her the noble old chiefess. The missionary, fearing the results, had warned his wife not to permit them to come in to see the little one. But the persuasive appeal of the nurse on behalf of "Su-dalth," the great chief woman, prevailed, and she was admitted into the room and put up her hands in astonishment before the mother and the wonderful baby.

By this time there was great excitement throughout the village, people were moving from house to house shaking hands with everyone, expressing their good will, and wishing one another a happy Christmas.

No sooner had the old lady returned with the news that she had seen the little white child, when a string of human beings started up the hill to bring their greetings to the missionary and his wife, and satisfy their curiosity. As one in such high rank had been allowed to enter the room, it was impossible to prevent the others without showing partiality, and so one by one they were permitted to stream in one door and out of the other, shaking hands with the mother and seeing the baby. As you may guess, it was something of an ordeal, but fortunately neither mother or babe seemed to suffer.

Immediately after this eleven o'clock service was announced, and all the villagers repaired to Chief Skow-gwate's house on the island. This large building, similar to the one shown in our cut, was crowded. Four windows were placed in it for light, two in front and two at the back, something of a variation from the old time arrangement; the roof was covered with bark, and an immense crest pole stood at the door, repre-

senting the clan of the chief. We had a delightful service, the singing being led by Mrs. Morrison, wife of Chief Factor Morrison at the Fort, and her brother.

The afternoon was spent in feasting, little family gatherings where reconciled friends met. These occurred among the more Christian part of the community. One man told me he had attended fourteen parties, it certainly spoke volumes for his ability to store away provisions.

In the evening a magic lantern exhibition of scripture views was presented to the intense delight of hundreds of people.

Next day, still keeping up the festivities, the whole village was invited to a feast in Chief Suk-suy-uk's house, the missionary among the number.

After they had partaken freely of the food speeches were made by the chiefs and leading people, telling how joyful and happy they were that they had seen that day. At the close of the speech-making, they began to clap their hands and cheer merrily, when the missionary, not having yet learned their language, asked what it meant, and they replied, that they had been looking through the records of their people for a suitable name for the missionary's daughter, and as he was now to be connected with La-go-uk's (the King of the nation) tribe, the name of his little daughter was to be A-she-genk, and they cheered again.

On again making enquiry as to the meaning of this name, he was told that it meant "leg of the sun or moon," or freely interpreted "Sunbeam." This we added to her English name Jessie, and as such she has always been known "Jessie" to us, and "Sunbeam" to them. Jessie Sunbeam. However, many happy Christmas times may come and go, there will none be more brightly pleasant to our memory than our first Christmas at Fort Simpson.

A Christmas in the West Indies.

written expressly for the Recorder.

by REV. R. N. POWELL.

Christmas is Christmas all the world over. It is a season of festivity and rejoicing from one end of the world to the other; yet this fact does not exclude the possibility of contrast. There is a wonderful amount of difference between a Canadian Christmas, with its usual accompaniment of snow, ice, temperature below zero, and general winter surroundings; and Christmas in the West Indies, accompanied by bright warm sunshine, rolling green fields, gardens in full bloom, and general summer surroundings.

Among many other characteristics that go to make up the representative West Indian, the capacity for wholesome enjoyment stands prominent. Generally speaking, he is a light hearted, smiling, free-from-care individual, who instinctively looks on the bright side, and doesn't see the force of taking life too seriously, living out his own proverb, "Feast to-day, famine to-morrow." When such a festive season comes round, he lets himself free for the occasion, and whether he lives in ease and comfort, having the traditional turkey and plum pudding Christmas, or whether he lives in an 8x10 thatched hut, with a salt-fish and plantain Christmas dinner, he will make his Christmas a time of merry making and enjoyment.

The scene of the Christmas I am about to try to describe, is laid in the island of Antigua, the seat of government and capital of the group of West Indian Islands, known as "The Leeward Islands."

Christmas day in the West Indies commences very early. About 4 o'clock a.m., and while it is yet dark, the people are stirring, and the lights begin to flicker here and there, telling that the people are abroad.

Probably about this hour a group of carol singers will assemble at the front of the house and keep up the time-honored custom of singing Xmas hymns and carols. It is a strangely interesting group, and if one is curious enough to get up to see who these early visitors may be, he will probably find a dozen or so boys, variously dressed, with or without coats and shoes and stockings, (among the poorer class, shoes and stockings are decidedly "Sunday clothes" and a luxury).

If you are sufficiently awake you will find their singing well worth listening to, for the West Indian is as full of music as a pumpkin is full of meat—to use his own simile.

From 4.30 a.m. to 5, you will hear the Church bells ringing, announcing the hour for 5 o'clock service. Of all the distinctive features that mark a West Indian Christmas this, I think, is the most interesting and inspiring; then, and at the Watchnight service on Old Year's night, all the churches are crowded, whatever the congregations are during the rest of the year.

The West Indian loves something unusual, and out of the ordinary; you can always get a better congregation at 5 o'clock in the morning or 12 o'clock at

night than at any usual hour during the 24.

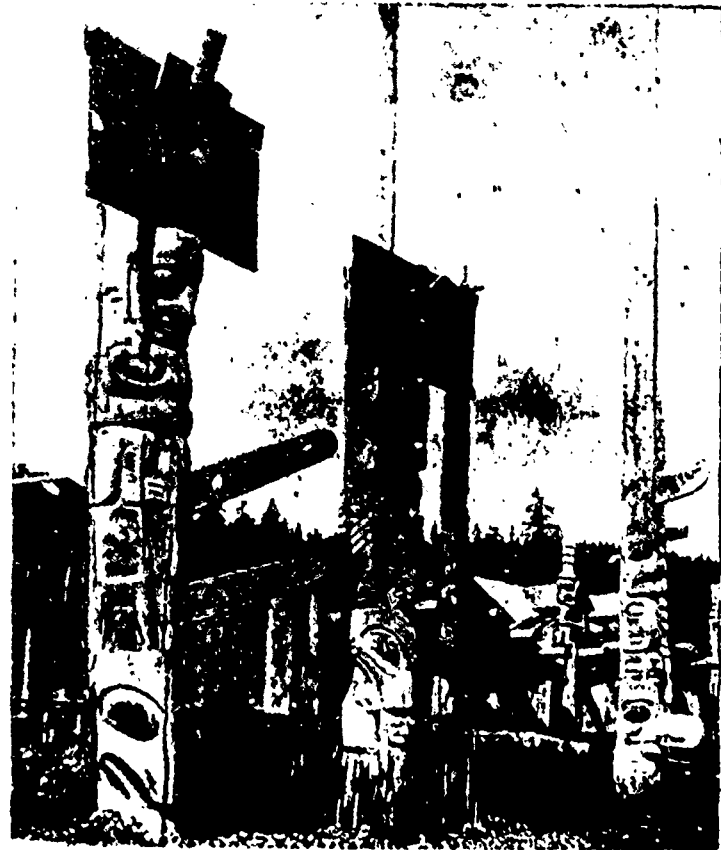
A West Indian Xmas morning service is something never to be forgotten; the large massive brick church is crowded. Close on 2,000 people are in attendance waiting for the signal to arise and sing, as only a West Indian congregation can sing. Let us first take a glance at the congregation. In the body of the church you will see some of the best people of the city—merchants, lawyers, editors; then the better class of working people—clerks, estate overseers, etc., and in the

Whereon the Saviour of mankind was born;

Rise to adore the mystery of love
Which hosts of angels chanted from above;

With them the joyful tidings first begun
Of God incarnate and the Virgin's Son."

Then the people rise to their feet and sing—sing with their whole soul. You will not find any members of that congregation standing listlessly holding a hymn book and never uttering a sound. The power of the music carries every one before it, and even the few who cannot sing must needs try. The influence is irresistible and overpowering. It fills one's whole soul and plays upon the susceptible nerves like a master musician upon the sympathetic strings of his beloved instrument. No Xmas morning service among West Indian Methodists would be acceptable that did not begin with that hymn, and it never seems to be so full of meaning and power as it does sung just then, as this day of days is once more breaking upon the



TOTEM OR CREST POLES.

galleries and at the back of the church the people are massed together. They are dressed neatly, but without any regard for fashion. The women wear loose cotton gowns and their hair is tied up in a large handkerchief in place of hat or bonnet. The men and boys may have coats on, but collars and ties are exceptional. The people are sitting most quietly, waiting for the minister to appear and service to begin. At 5 o'clock, just as day is beginning to break, the minister enters the pulpit and announces that grand Xmas morning hymn of Dr. Byron's:

"Christmas awake, salute the happy morn,

world of sorrow and strife, repeating the God-sent message—"On earth peace, good will toward men."

The service generally lasts from 5 to 6, and after service there is the usual hearty handshaking and exchange of good wishes. Everyone is glad to-day, and though many of them have only the very meagrest and poorest of homes to return to, they have caught the spirit of gladness that is abroad, and with their innate faculty for abandoning themselves to the influence of the hour, they are enjoying Xmas morning to the full. It would pay you, and interest you, to mingle among that dispersing congregation; there are many characters, quaint,

original, noble and beautiful among them. There is dear old Aunt Margaret; she is over 70, and still leads a class of over 100 members. Over there is Blind Tommy, his face is full of joy and peace to-day, one would suppose this boy had just seen the new born Saviour with the eyesight of faith. But we are concerned with general features now, and must deny ourselves this pleasure.

Now that daylight has come we can look round about upon the scene that spreads itself before us; the best point of view will be from the hill at the back of the city; overlooking the harbor and giving us a glimpse of the surrounding country; you will not need to hurry to keep warm, overshoes, overcoats, fur mits and caps are unknown here, for we are in the land of perennial sunshine.

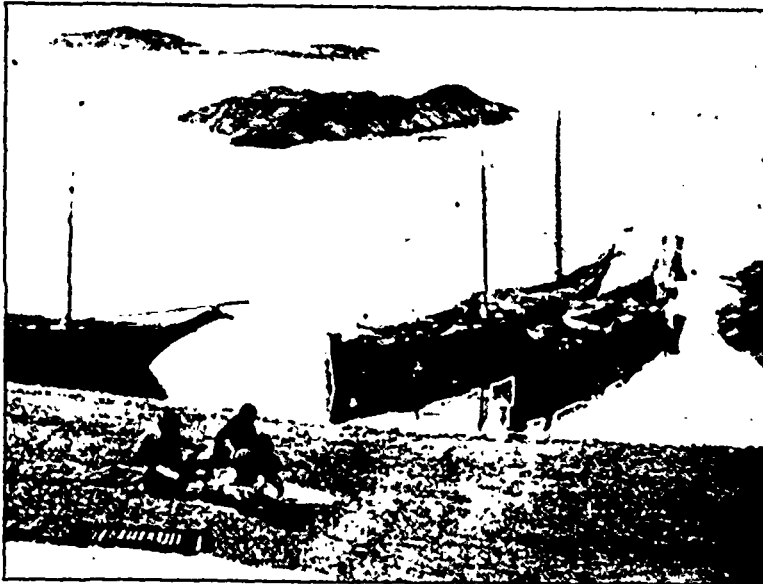
What a contrast this scene presents to a Xmas scene in these regions of snow and ice!

As you look out over that purely tropical scene, you will search in vain for one single sign of winter; you will see spring, summer and autumn all in evidence, but no winter. The trees are bearing their fruit, sending out new

in her tint of green. To the right and left the country lies full of life; trees, plants, and the rarest tropical flowers are struggling for room; everywhere there is growth in profusion; the sugar cane fields are seen with their tall tops, looking in the distance a little like our fields of grain before the sun has painted them with their finishing coat of gold. Over all the sun shines, sunshine everywhere. It is a wonderful country, no chimneys, no fires, save and except in the out kitchen for cooking, or often still just outside the back door in a "coal pot." As the sun's rays are becoming quite powerful, it will be as well to get home to breakfast.

The ladies will meet you arrayed in light muslin, or cotton dresses. All the doors and windows are wide open, giving a welcome to any cooling breeze there may chance to be.

In doors, the contrast almost ceases; there will be the usual turkey and plum-pudding dinner, a number of guests to help the glad merry making; there will be games for the young folk and groupings of the older ones to tell and re-tell the stories of Xmas of other days and other lands. On the streets the



OLD METHOD OF MISSIONARY TRAVEL BY OPEN CANOE

shoots, and dropping their dead leaves at one and the same time.

Look at the wonderful growth, the city is like a palm garden with many buildings in between, not only on the outskirts, but right in the heart of the city the beautiful tall cabbage and cocoanut palms raise their tall stubby plumes into the air, and stand like marshalled soldiers guarding the city; then there lies beyond the harbor, sending out its two long arms and clasping in its half embrace the edge of the ocean; here, at rest, lies the ships. They have come from many distant lands, bringing provisions, and are now waiting for their return cargoes. Further on still, there lies the beautiful, restless ocean, dotted here and there with small islands. The poet's description of the ocean:

"Roll on thou deep and dark blue ocean, roll!" would not answer here, the ocean that lies around these island gems is not blue, but light green, as though the tropical sun, by constant shining, had robbed her of her wonted darker hue and left her pale and delicate Xmas carol idea is being carried to the

extreme of the ludicrous by the unwashed and almost unclothed youthful West Indian. Bands of them parade the city and profess to perform, they wear the most outrageous creations as to masks, head gear, and general get up; the central figure of the crowd is mounted on stilts and is dancing to the music (?) of a fife and impromptu drum; they have been on the march for hours, and they will keep it up for hours more, for the West Indian youth is so susceptible to martial or dance music, that to keep still is the one thing he can't do.

Such are the general features of a West Indian Christmas. In the darkness of the evening we look in at the windows and see the groups of young people full of life and enjoyment. Pianos and organs are doing their best to welcome one more Christmas; games, quiet and boisterous, stories wise and otherwise, are all in full swing, and thus the whole world unites to rejoice once more over the glorious announcement

"Unto you is born this day in the City of David a Saviour which is Christ the Lord."

Our First Christmases In B. C.

Written expressly for the
RECORDER by
REV. EBENEZER ROBSON.

It was in 1850, in the picturesquely situated town of Fort Hope, then a lively mining camp of 300 inhabitants, that I spent my first Christmas in this "glorious province of ours," as Earl Dufferin called it

I had as my first mission "The Gold Fields of Fraser River," or that part of them from Murderer's Bar to the canyons including the towns of Hope and Yale, and a dozen local bars or camps, and among them the celebrated Hill's Bar, three and a half miles below Yale.

Purchasing rough lumber at White & Coe's sawmill, I brought it up the river in a canoe, and then, with such help as I could secure, packed it up the steep bank and to the lot donated by Governor Douglas to the mission. Planting cedar posts, I hewed timber for sills, joists, plates and rafters and laid the foundation of my parsonage all alone. With Henry Hyde as my assistant I erected the building; C. G. Major and John Robson, my eldest brother, making the shingles by contract.

Into this pioneer parsonage I led my bride, who had come (alone, if not on foot) seven thousand miles to share the trials and triumphs of an itinerant missionary. Her honeymoon was spent in the artistic employment of helping me to cotton, paper and otherwise finish up the rooms of our home. We improvised tables, bedsteads and wash tubs out of rough boards and barrels, and so added to the outfit of furniture which we had secured at the time of our wedding in Victoria, mostly as presents from kind friends. One of these—a rocking chair, presented by Mr. Cooper, chief clerk in the Colonial Treasury—I now sit in as I write these reminiscences.

In this humble home, a clear case of "Love in a cottage"—we spent our first Christmas on the western coast. As Christmastide drew near, we thought much of our dear ones far away, and of the Christmas doings in the churches of Montreal and Brockville, which we had left behind. Perhaps some pensive thoughts did mingle with our musings.

Christmas fell on Sunday. The Saturday was spent by the missionary in foraging hunder for the following day; by the missionary's better half in devising and preparing a Christmas dinner; a task somewhat perplexing in the days of famine prices and scant supplies.

About 11:45 p.m. a company of Englishmen—more than that, Cornishmen—sang dear, familiar Christmas carols at our door, and, when invited in, sang more and sang them well. One of these at least still lives and thrives in the same neighborhood, Mr. Wm. Teague, J.P., of Yale. The others, where are they?

These were not alone in making Christmas joyful to us, for on opening the door next morning we found on the knob and sill a variety of good things

for our larder, such as fresh chicken, canned meat, pie and dough nuts, placed there in the stillness of the early morning by friendly hands as a pleasant surprise for the pioneer "sky-pilot" of Fraser River and his gentle "paulner."

Parenthetically I may remark that those who thus stole a silent march upon

met for worship in the "board and batten" court house, the seats for the congregation having been made from rough lumber with my own hands. I have known two of these benches (with backs to them) to constitute the only available bedstead for the late Chief Justice Begbie, and if my memory serves me for

few weeks before. Here, again, the Master was graciously present to comfort and uplift the worshippers.

Christmas in Nanaimo at that time was a hearty English festival; roast beef and plum pudding held sway, and goodwill-fellowship abounded. Of those with whom I was associated with that day the great majority have gone over the "Great Divide," including the hostess at the dinner table, who passed away only a few months ago, the Captain and three of their children having long preceded her, the good doctor and his excellent wife. Among those who remain are Rev. Cornelius Bryant, of Mount Tolmie, and Mrs. S. Gough, of the Black Diamond City. God bless them both, and our associates of those early days.

The following Christmas (1861) was also spent in Nanaimo, and the programme was somewhat similar to that just recorded. Anglican service at 11 a.m. (Rev. J. B. Good preaching), laying the corner stone of St. Paul's church edifice in the afternoon, dinner party at the Captain's and service in the Methodist church at night.

These Christmas reunions were seasons of grateful fellowship and cheer to the many exiles from home and friends and native land then in the country; reminding them of the blessed lessons and hallowed scenes of former days, and causing at least a homeward glance in many a prodigal son.

The Indians called Christmas "Hyas Sunday" and through it learned not a little of the truth concerning the all Father and His only son, the world's Redeemer. They soon began to observe the day and meditate upon its significance till now it is the red letter day of the year among them.

With each recurring Xmas tide let us give thanks to God, give alms to the needy, and brighten the lives of ourselves and others by loving imitations of Him at whose birth the angels sang songs of peace and love and glory.

24 26 28



REV. E. ROBSON, VERNON.

us seemed so to enjoy our discomfiture that they renewed the attack a few days later, backed up by reinforcements, bringing with them some sixty dollars worth of groceries, dry goods, etc., as well as ample refreshments for the occasion. The company consisted of some six or eight ladies and a much larger number of gentlemen, European, American, African and Canadian; Catholic, Protestant, Jews and Gentiles. Mr. S. T. Tilley had his accordion, and the Misses Gray had sweet voices, and we all had a most delightful time. The opening piece of the extemporized programme was an instrumental solo by the pastor's wife, who no doubt was thinking of the replenished larder, as she rendered "Hard times come again no more." Wife and I have experienced many a donation party since 1859, but never one of such rare interest as that now referred to.

Returning, we had service on the the doubly sacred day, Christmas-Sunday, at 11 a.m., the text being, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom," and the Lord's Supper followed, there being five communicants, one American Presbyterian, two West Indian (colored) Baptists, and two Canadian Methodists, all "broad gauge" Christians. The evening service was well attended and interesting. The Master was with us according to His promises and was made known to us in the breaking of bread. The collections in those days consisted of silver (nothing less than 25 cents), gold dust, chips of gold amalgam or nuggets, with an occasional gold coin. We

His Excellency the Governor also.

My next Christmas (1860) was spent in Nanaimo, where I attended the Anglican service at 11 a.m., dined in com-



Mission Steamer "Glad Tidings" in a storm.

Lowe and Dr. and Mrs. Benson at the hospitable residence of Captain Franklyn the stipendiary magistrate, and preached at 7 p.m. in our own pretty church, which had been dedicated a pany with my wife, Rev. Mr. and Mrs.

The church's four great needs are apostolic preaching, apostolic praying, apostolic living, and apostolic giving. Will you be one to supply at least a part of this great requirement?—J. McD. Kerr.



Christmas In Old Cariboo.

Written expressly for the Recorder:

—BY
REV. JOSEPH HALL.

Dear old Cariboo, our lady of the snows, from the bedrock of whose streams and gulches, and from whose gold-laden gravels probably not less than fifty millions of dollars have been taken. Though the primitive methods of mining, by which this vast sum has been secured, will no longer avail, yet doubtless the precious metal still exists in many places, inexorable by the poor man, in as large quantities as have been found in the past. This conviction, which has always been held by the prospector who knew Cariboo at its best, has been confirmed by the best skill and experience of the most recent experts. In the strength of this conviction a single company has recently expended no less a sum than \$300,000 in the way of preliminary work with the hope of obtaining gold in quantities sufficient to abundantly repay them for this very large expenditure. May success crown all the labors of our Cariboo citizens in their laudable undertakings.

But the subject assigned me does not relate to the present. And as to Cariboo as I knew it, the mists of a quarter of a century are rendering indistinct many memories which I would have remain vivid. The term of the itinerancy having expired, the inevitable removal took place, and this scene of my earliest labors in British Columbia has never been revisited.

Half a lifetime has elapsed since I found myself looking upon the two-roomed parsonage which had just been vacated by the now long-sainted Rev. Thomas Derrick. It was at a point on the Yale-Cariboo road between Cook's Ferry and Cache Creek that the two stage coaches met halting long enough for the two Methodist preachers, one from each to dismount, greet each other for the first time, interchange a few items of intelligence, the elder bestow upon the younger his fatherly benediction, and resume our places in the stages. A chirp to the horses by the driver and a crack of his whip, and the two coaches going in opposite directions were soon out of sight of each other.

It was the beginning of the sixth year of my ministry, and the first of my full connection with the Conference of the Wesleyan Methodist church in Canada. I was unmarried; by partner in house-keeping was Mr. John Mundell, a devout Presbyterian now of Comox, who was teaching school in Barkerville, and had for some time before my reaching Cariboo occupied the parsonage with my predecessor.

I recall with pleasure the little band of faithful souls who held the fort at the little church in Barkerville in the name of the Methodist church, not because they were all Methodists in their form of belief, but because it there represented evangelical christianity to which they were all ardently attached. Independent,

Presbyterian,

(2) George Ferguson, a primitive Methodist local preacher from Northumbria, England; and for one parliament, a representative of Cariboo District in the Provincial Legislature.

(3) John Lumsley, an Independent from Wales, Cromwellian in his sturdiness, but with a heart tender as a child.

(4) John Mundell, the Presbyterian brother of whom I have already spoken.

(5) John Anderson, a colored brother from Philadelphia, where he had his membership in the M. B. church; a gentle and faithful soul who sleeps in God's acre on the hill near Barkerville, around which spot gathers so much of the pathetic and of the tragic.

(6) and (7) Mr. and Mrs. Price, Baptists from Wales, who were somewhat advanced in life to endure the severities of that semi-Arctic climate. They left Cariboo many years ago, but where they now live, or whether they still survive I do not know.

It was a very blessed privilege, that of communing Sabbath by Sabbath, at least, with those devout few, faithful among the faithless, holy amid the profane, heavenly-minded amongst the



Rev. Thos. Crosby in Chief's Costume.

Presbyterian and Baptist, as well as Methodist. All attended class, and enjoyed together in hallowed fellowship the Sacrament of the Lord's Supper. These were they to whom for the first time after my ordination I administered the sacrament. They were seven—the perfect number, and their names I sub-join.

(1) The venerable and venerated Father Gilbert Munro, who during many recent years resided in Chilliwack; indeed, until March of the present year, when full of years and strong in faith, God took him home to the house of the many

worldly, men who like Moses, "endured as seeing him who is invisible," and "had respect unto the recompense of the reward," and like the patriarchs, "confessed that they were strangers and pilgrims on the earth."

As to Christmas, I feel some surprise and regret that the incidents of my first Cariboo Christmas have quite passed from my recollection. It is not because Christmas was not made much of in Cariboo. On the contrary, it was observed as a season of peculiar hilarity by the part of the population who wintered there, as a considerable part

did not. Much of the mining operations was suspended during the long winter season. Many claims were "laid over;" which meant that the law which provided for this, being taken advantage of they were not forfeited from not being worked, as they would otherwise have been. Hence the autumnal exodus of many of those who had means who migrated to the lower country, or to California, until the following spring when the work on the claims had to be resumed. This condition of things made it necessary that those who remained should find the greater interest in each other's society, and should make the most of the Xmas tide; the holiday season being hailed as breaking in upon the monotony, dull to the point of painfulness, which remoteness from other populations occasioned. The great majority of the population found in the saloons their principal places of concourse and enjoyment. Gambling was much indulged in by professionals and non-professionals. It constituted one of the peculiarly strong temptations of the place, the spirit of it encouraged, some thought, by the very occupation they were pursuing. It was a maxim current in Cariboo that mining itself was a gambling pursuit, so largely did the element of chance enter into it. It was what Josh Billings called "fooling with the chances," and like a lottery there were many blanks to every prize.

One illustration of the prevalence of the gambling spirit which the Christmas time afforded I must not omit to mention. Christmas week brought ranchers from the agricultural portions of the interior contiguous to the great trunk road with seasonable supplies in the shape of turkeys, chickens, roasters, eggs, etc., while to the butchers came the finest of beef, mutton and pork. The fowl which thus came to the market in sufficient quantities were not offered for sale; indeed, could not be bought. It was held at one dollar per pound. But

that meant simply in every case the price of a chance in a raffle. So many chances for a turkey according to the number of pounds it weighed, and so of chicken and roaster—all were raffled. This was kept up in the saloons for two or three nights before Xmas eve, in some instances the same article being raffled more than once. A poor lookout for the preacher, you say. Well, no the preacher did not fare so badly. The turkey which he could not buy was sure to come to the door on Xmas eve ticketed with some one's compliments. On one of our Xmases a kind friend who ran both a ranch and a grist mill and who brought his commodities to Cariboo in his sleigh a distance of one hundred and twenty miles, sent a first fruit of his cargo to the parsonage in the shape of a couple of sacks of flour, a roaster, a pair of chickens, and two dozen eggs. When it is remembered that flour was seven dollars a sack (it had been nine dollars), that eggs were five dollars per dozen, and the other articles one dollar per pound, it will be admitted that this was a pretty handsome donation. This was additional to a couple of turkeys, a log of mutton, and a prime roast of beef from other sources. The climate supplied us with superb cold storage facilities free of charge in the low temperature of the region which kept articles frozen for months without a break in the shape of a thaw.

Of course we had our Xmas service in the little church with an unusually good attendance and a generous Xmas offering in the plate collection. Afterward there was a gathering of congenial souls in the parsonage, and had the parsonage been larger there would have been more.

I fear that the limit of space allowed for this gossipy reminiscence has been more than reached. I must therefore lay down the pen, leaving much that is more or less directly relevant, for the present, untried.

JOSEPH HALL.

A Christmas Carol.

Bethlehem's plains are still as green,
Bethlehem's harvest fields as white,
As when angel bands were seen
Making luminous the night.

But for long has ceased the lay
Sung by that seraphic choir,
And for long has passed away
That apocalyptic of fire.

Yet that ancient Christmas song
Still is sung by faithful hearts,
And the light that's vanished long
Brightness to the soul imparts.

Still to Faith's divining eye
Lustrous forms the expanse fill,
And to Love's quick ear the sky
Throbs with heavenly music still.

While the ages come and go
Hymns of praise unceasing rise,
And with songs by saints below
Angels join their symphonies.

Glory still to God is given,
Peace on earth is still made known,
And the Heir of earth and heaven
Claims the kingdoms for His own.

Christmas joyfully returns
On the wings of this new morn.
Gratefully our spirit yearns,
Worshipping the Christ once born!
—Dawson Burns in Illustrated London News.

* * *

If you enjoy our Christmas No
express it by sending in your sub-
scription immediately.

* * *

There is only one real failure in life
possible; and that is, not to be true to
the best one knows.—Canon Farrar.



Two Centenarians.

The accompanying cut presents the photograph of two old time Indians of the An-k-o-m-e-a-n-u-m nation, commonly called the Cowichan. They are reputed to be one hundred years old, which is highly probable.

That being the case their lives span the century.

The picture was taken at Soanenos.

They are a type of people which are fast passing away.

What Think Ye of Christ?...

Sermon on Matthew 22:42.

REV. E. E. SCOTT.

VANCOUVER, B. C.

Jesus Christ challenges the thought of this world in a way that is altogether unique and enduring. The manner of His birth, His life and ministry, His death and resurrection, as well as the doctrines He expounded, and the claims He put forth, have roused the attention of the best races of men more than anything else ever did or can do.

"Peoples and realms of every tongue
Dwell on His love with sweetest song
And infant voices shall proclaim
Their young Hosannas to His name."

And there is little wonder that the religious leaders of His own day should be greatly exercised in regard to His claims. They were jealous of His growing popularity, they saw their own authority being menaced by His teachings, hence they sought to entangle and confound Him in debate. But Jesus put a final quietus upon their quibbling by the question of the text in the light of their own scriptures. They must either deny the authority of their own Old Testament or admit the Messiah's claims. They did not want to do either and so kept silent.

Now we are all profoundly interested in the claims of Jesus Christ. He is the most colossal figure in art and science and politics and religion. His shadow is overspreading the world, and His claims, if true, must shape our eternal destiny. How important that we be able to give a definite answer to this question and that we seek to harmonize our lives with our highest convictions of the Christ.

Let me ask: I. What think ye of His claims to Divinity? All our relations to Him will be governed by our convictions on this point. The Arians considered Him a demigod—a creature half-way between man and God, with delegated powers for the creation of the worlds! The Unitarians admit His miracles and supernatural endowments, but say He is still only a man. Renan and other skeptics believe Him to have been a superbly good man, but self-deceived as to Divinity. What think ye? What does the New Testament say of Him?

He claimed eternity of existence. In His high-priestly prayer in John 17th, He says "Glorify thou Me with thine own self with the glory I had with thee before the world was." So that before matter was created or a blazing sun had been sent whirling into space, before Seraphim and Cherubim were borne, before the universe had been peopled with intelligences, and while as yet space was untenanted and void, in the abyssal depths of eternity past, Christ was there. He also created the world. "Without Him was not anything made that was made." "For by Him were all things created that are in heaven and that are in earth, visible and invisible,

whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him." Language could not more specifically declare that matter is not eternal and that Jesus Christ is superior to, and antedates all created things. He assumed the prerogative of the forgiveness of sins in the case of the sick of the palsy, an attribute that they knew, and He knew, could only belong to Deity. He raised the dead, calling forth Lazarus from the tomb after the fluids of his body had commenced to evaporate, and lifted his own body from the grave, a fact that has never been successfully assailed during nineteen centuries. What wonder ninety-nine one hundredths of the church worship Him as Divine. Of course the Unitarians to save His moral character deny the authority of the scriptures that teach His divinity. A prominent Unitarian recently reading a paper at a convention said: "So far as the scriptures go the orthodox Christians have the best of it, and the best way to meet the difficulty is to throw overboard the authority of the scriptures." Thank you, Mr. Unitarian, when you are driven to such desperate straits we know that the New Testament, and the deity of Christ stand or fall together.

But His unique and towering character, the miracle of the ages, endorses the written record of His divinity. It is strange and touching to see how the story of His tenderness and self-sacrifice pervades, astonishes, overwhelms and subdues all grades of intellect. Strauss, the German skeptic, says He is "the being without whose presence in the mind perfect piety is impossible." Renan, the French skeptic, says: "Whatever be the surprises of the future Jesus will never be surpassed. His worship will grow young without ceasing." Theodore Parker, the American rationalist, says: "The greatest minds have seen no farther than Christ, and have added nothing to the doctrine or religion, the richest hearts have felt no deeper than Christ, and have added nothing to the sentiment of religion." Now if it takes a Shakespeare to write his plays, no one less than Christ could have imagined His character, and have given it to the world. We might as easily unbraided the rays of the sun and separate the scarlet threads as hope to take the Divine element from the story of His life. What wonder the heart of humanity should turn to Him and say in the language of Tennyson:

Be near me when my light is low
When the blood creeps and the nerves
prick
And tingle, and the heart is sick,
And all the wheels of being slow.

Be near me when I fade away

To point the terms of human strife,
And on the low dark verge of life
The twilight of eternal day.

Again: II. What think ye of Christ as Teacher? Here is a man who was in public life only three and a half years, who died at thirty-three, and yet He is swaying the history and destiny of this world! How do you account for it?

Think of the authority of His teachings. He taught them as one having authority, and not as the scribes. How did the scribes teach? With hesitancy and diffidence, as interpreters of the law. The refrain of the sermon on the mount is: "It hath been said by them of old time . . . but I say unto you." I am changing things and giving you wider, newer principles. The scribes with contemptible pettifoggery discussed such questions as if a man had two heads, on which forehead should he wear the phylactery. Christ brushed aside such trivialities and discussed the fundamental questions of God and heaven of life and duty, of sin, death and immortality in such a way that nineteen centuries have not improved upon His ideas. Here is a Jew from an obscure and despised village, who had not studied under the Rabbis of Jerusalem, nor in the Greek schools of Tarsus, who can touch and settle as if by instinct any question of ethics with the most audacious positiveness. How do you account for it?

Think of the originality of His teaching: "Never man spake like this man." Seen how he touched and gilded the questions of death and the future. He has changed the whole thought and terminology of the word on these subjects. Christ's law of self-sacrifice subdues and silences His enemies. Then think of the revolutions still slumbering in the sermon on the mount. In that sermon Christ changed the whole centre of gravity in ethics, from external to internal things. Not "blessed are the rich the rich, blessed are the powerful, blessed are the stoical." These were the virtues worshipped till He came. But instead, "blessed are the meek, blessed are the merciful, blessed are the pure in heart." Blessedness now and henceforth is to be found in the riches of character, and not in the extrinsic things of life. O Great Teacher! from what founts of wisdom didst thou draw these glorious principles that transfigure life and sweeten human society?

Think of the intellectual supremacy of His teachings. See how in the great mental combats with the religious Leaders of His day He toyed with them as a Master would puzzle a boy in the first form. He confounded the Lawyers, silenced the Sadducees and impaled the Pharisees on the horns of a dilemma. See, too, how all the human masters of thought have been indebted to Him. From Him orators have learned rhetoric poets the magic of verse, artists and novelists have caught the inspiration for their highest flights of fancy and loftiest soaring of imagination. Dante, Raphael, Angelo, Milton, Shakespeare, have borrowed from Christ their great ideas.

Dickens, the master of the pathetic, says: "The most touching story in literature is the story of the Prodigal Son," and bows the knee to Christ as his intellectual prince. Howard and Cromwell, Wilberforce, Lincoln and Henry George, all owe their great motives in social reform to Him. Can you hope to

evade claims? Dare you refuse to follow His precepts? How can you look for happiness apart from His teachings, or how can you hope to escape the condemnation of His throne if you reject such evidences of His right to teach and govern the lives of men?

III. What think ye of Christ as a Saviour? "The Son of Man is come to seek and save that which was lost." Not simply to convince men of His Deity, nor to arouse admiration for His principles, but He came on a business errand to lift the race up out of its guilt and misery. Need I speak of His Saviour power in the slums of your cities, in washing the drunkard and harlot and banishing poverty and crime? Shall I stop to tell you of Fiji or Metlakatta, or of four hundred years of His reign on America, or twelve hundred years of His sway over England? Is your present relation to Him the result of careful thought and a desire to harmonize with your best convictions of Him? You say "I admire His person and character." So did Hume. He said in substance, "if any man wished to live a good and useful life, he could not do better than so live that Jesus Christ would approve of all his actions." And yet his practical estimate of Jesus was to reject Him and by his own confession at death to "take a leap into the dark." To offer a mental homage and resist His authority and grace will not do.

What think ye of Christ oh neglecter? You say "Christ is all right, it is his miserable followers in the church I am disgusted with." But will you go out on strike against Christ because some of His professed servants have wronged you? Is not Christ ashamed of those crooked people? Has he promised you a perfect church on earth? Has he not said "the tares shall grow with the wheat until the time of harvest." Will Christ thank you in the last day for your respect, if you have turned your back upon Him because of another's misconduct?

What think ye of Christ young man? You say "I like the splendor of His character, and I love to dream of His heaven, but the church asks me to give up too many amusements."

Listen! young man. Can a fountain send forth at the same time sweet water and bitter? The word says "Love not the world." "If any man love the world the love of the Father is not in him." You may dream of heaven till you die, but your dreams will never be realized unless the current of your love is changed from things earthly to the spiritual.

What think ye of Christ Professional man? You say "I admire His code of ethics, and His regenerating power upon human society, but is there not some less humiliating way into His kingdom for a man of my standing, than public confessions and family prayer?"

Listen! Gladstone and Garfield had eminent standing and did not think themselves humiliated by family prayer or public confessions among God's people. Is your intellect so vast and your standing so magnificent you cannot rank with such as these. Jesus says "If any man take not up his cross and follow me, he cannot be my disciple."

What think ye of Christ oh Moral man? You say "I honor Him and give to His cause. I pray and teach my children to say their prayers." All good my friend. Better to be generous than stingy; better to train than neglect your children. Christ loves you for all these. But is your religion bringing Christ in-

to your heart? If my religion gives me Christ to break the power of sin it is good; but if it is an image I worship as a substitute for Christ then it is a will-o-the-wisp that will lead me to the quagmires of eternal despair.

What think ye of Christ oh Sinful man? I can tell you what you think of Him. Your last week's life is your valuation of Him. At the last analysis your conduct shows your real convictions about Him. Are you ready to be judged by your present valuation of Him? If not, then give to Him to-day that full and perfect allegiance that will guarantee to you His grace and His eternal favor.

* * *

Christianity and Society.

(By Mr. D. Frayved, Victoria.)

Prof. Lindsay says "Christians have from the beginning exercised no small influence upon the ordinary political and moral life of the world. They have been able to effect changes in generally received moral ideas and maxims. They have introduced new opinions and beliefs." The mission of Jesus was to bring to the people a vitalizing faith that would manifest itself in the daily life of the believers. The object of the Gospel is not only to reveal the existence of a future state; but to emphasize the fact that the happiness or misery of that future life is determined by the character of the life of the present. What should be the character of our life? The Divine teacher declares the basic principles to be, to love God with all our being and our neighbor as ourselves. And neighbors, we further learn by the parable of the Good Samaritan, are not determined by questions of color, race, creed, or nationality. The Creator is constantly referred to as "Our Father" and all men as "brethren." It is impossible that a religious belief with such fundamental ideas should not have an immense influence upon the relations between men. It is impossible that between these principles and immorality, injustice and ignorance a perpetual warfare should not exist. And as we apply Christian principles as the standard of judgment to conditions and to satisfy ourselves of the truth or error of proposed remedies for unchristian conditions we inevitably bring the Kingdom of God nearer and our prayer, "Thy will be done on earth as it is in Heaven" closer its fulfilment.

That the early Christians exemplified the principles of their religion in their social relations is a fact amply proven by the Scriptures and contemporary writers. Gibbon in his Roman Empire acknowledges their high moral lives, and classes this fact amongst the principal causes of the triumph of Christianity. Their obligations to one another they showed by their communism, their mutual assistance in times of distress, by the amelioration of slavery and in many other ways. As time passed and the influence of the Christians increased we can discern a new spirit working in society for the recognition of moral law. We find the laws protecting more and more the weak and the oppressed until it has given us, at the present time, rep-

resentative government and equality in the eyes of the law. But legislation is not a full measure of the social benefits of Christianity. It is to be seen in a purer and nobler literature, art and public opinion, and a higher moral life. Liberty of conscience, thought and speech and the rights of the individual have been gained through the struggles of Christianity—Liberty, freedom!

These are what makes life worth living. And to our fathers, who trod the way by thorny paths, we owe a heavy debt. Men, prompted by religious aspiration, desired to know the truth and to study the needs of their fellowmen. Through the practice of the truth as they came to see it, they were brought into conflict with unholy alliances of church and state, for their belief that a higher duty and obedience is due to Christian principles than to national customs, earthly law, or the authority of privileged classes. In catacombs and caves, in secret, in danger, in almost hopeless circumstances was the seed of liberty sown, and watered by the blood of her martyrs in the ignorance of the slayers who knew not the blessings she could bestow. Deluded by their oppressors. In this time of remembrance let us be glad for the coming of Him who through his life and death planted in man a spirit of love which leads them to be willing through their life or death to lift men, as the Master lifted them, into a glorious comprehension of the meaning of our being.

But the benefits of Christianity are not exhausted. As in times past we can see the progress of society through the progress of the individual, so in times to come we can confidently expect greater blessings for mankind as Christian principles become more widely diffused and deeply rooted. War as the method of settling disputes will cease when men see that they have no right to send their brothers to an account before the great White Throne, when they refuse to subordinate Christian principles to national material interests, when they refuse to take the life of a brother man to prove they are the big toad in the puddle, when they ignore the evil plea that though an individual ought not to persist in wrong-doing a nation must, to avoid humiliation. When they decide not only to do right but also to do right in a righteous manner.

Involuntary poverty, vice and ignorance will disappear when we understand fully and practise truly the Christian principles of the Fatherhood of God and Brotherhood of Man. Let us lay deep the foundations of truth and righteousness for the superstructure of individual and national life. In ignoring these claims society and nations in the past have faded away.

"The shouting and the tumult dies,
The captains and the kings depart,
Still stands thine ancient sacrifice.
A broken and a contrite heart;
Lord God of Hosts be with us yet
Lest we forget. Lest we forget."

* * *

Let your Christmas Present be a year's subscription to the Recorder.

* * *

We take with solemn thankfulness
Our burden up, nor ask it less
And count it joy that even we
May suffer, serve, and wait for Thee,
Whose will be done.

—Whittier.

The Cathedral Church of Canadian Methodism.



St. James Church, Montreal.

The year just closing has brought to the attention of the Methodist people generally the position and conditions of this the foremost church in, at least, Canadian Methodism, if not in Methodism the world over.

Its history spans the century which is now passing out. In 1802 Rev. Joseph Sawyer, of the New York Conference, came to see "if a minister could be prudently stationed in the city." He found a small "society" of seven members, which had been in existence for some seventeen years. It is supposed that the work had been begun from Quebec, where a British officer by the name of Tuffy had been preaching with success.

The congregation was formally organized by the Rev. Samuel Merwin in 1803. He was followed in the pastorate by Revs. Martin Ruter, and the famous Nathan Raugs. The first church was built in 1808, and stood on St. Sulpice street, in the rear of Notre Dame Cathedral. To Rev. Samuel Coate, who was then pastor, is due the credit for the work thus accomplished. The work was manned by the New York Conference until the close of the war of 1812, when the British Conference took charge and Rev. Richard Williams was the first English missionary on the roll of St. James, 1814.

The second church was built in 1821, the rapid growth of the society making it necessary. The work moved steadily forward and again in 1845 the congregation were forced to enlarge their borders and a third church was built. "Then began," quoting the words of the Montreal Star, from whose pages we have gathered the information contained in this article, "a period of aggressive

religious and philanthropic work with the new church as the centre and inspiration of it all. All denominations found there an open platform and a kindly welcome; and it is not too much to say that St. James became one of the chief engines of religious effort in British North America."

It has been the mother of many churches, all of the principal Methodist Churches of Montreal having been organized and established by the leaders of St. James.

Once more in 1885-6 it was seen that in order to keep in the advance of religious effort, the church must be moved "up town" and the present magnificent edifice was projected and carried through. The corner stone was laid in 1887 and the church dedicated in 1889.

Adverses, which were unlooked for, met the trustees, and it appeared as if the building would be lost to Methodism and Protestantism. An heroic effort has been and is being still made. It was thought that if \$250,000 could be secured the burden would be so relieved. Of this amount \$100,000 was to be raised by the church, \$50,000 by the Montreal Conference and \$100,000 by the church as a whole. In the last report to hand the Church reports \$85,000 raised, while \$26,000 has been received from the Montreal Conference and a like amount from the other Conferences. It will thus be seen that but little more than half the desired amount has been secured. It is to be earnestly hoped that there will be no cessation of the effort until the "Cathedral Church" of Methodism is safe.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—Archbishop Whately.

Columbian College ...Chronicles.

Columbian College is showing decided signs of progress. Sixteen regular boarding students this term at present, as against seven in the same term last year. More are coming at the New Year, and expectations are favorable toward a full attendance.

The College Literary Society has been organized for the present year with the following officers: President, F. A. Copley; Vice-President, Miss Palmer; Secretary, W. D. Berts; Treasurer, Miss Boehar.

Thursday evening, its weekly meeting was held, when Principal Sipprell gave a very interesting address, outlining the cause and progress of the Anglo-Boer war, the subject being dealt with from an impartial standpoint.

The students have decided to continue the publication of the college journal, "Lux Columbiana."

The patriotic enthusiasm of the students was aroused by hearing that Mr. W. W. Odium, who was in attendance at the college last year, had volunteered for service in the Transvaal, and had gone with his brother to South Africa.

Evening classes in Commercial branches and Chemistry are in progress at the College, and are being well attended. Among the pupils are many of the leading men of the city.

Now arrivals at the College: Mr. D. Draney, Namu Harbor; Mr. Saint, Vancouver; Mr. J. Deveroux, Ladner.

The special services, under the auspices of the Young People of the Methodist Church, held last week, were well attended and a number have been persuaded to lead a new life.

Temperance Notes.

Forty license holders in St. Ann's parish in Montreal have signed a solemn pledge that they will not sell liquor of any kind on Sunday, as a result of a mission inaugurated by the Redemptionist Fathers of that district.

We read in the public press that Dr. Lesser, Surgeon-General of the American National Red Cross, after his return from his first visit to Cuba, strongly condemned the use of alcohol as a medicine as the result of his experience there. He stated that four out of six patients to whom he allowed liquor to be given, as a concession to the popular idea that it was necessary, died; whilst subsequently in treating absolutely without alcohol sixty-three similar cases, the fatality was confined to one, who died upon the day on which he was received at this hospital. Such evidence as this is most valuable.—"Messenger."

OTTAWA GRAND JURY AND IN-BRIBED HOSPITALS.

Ottawa, Nov. 24.—The Grand Jury made its final presentment at the Assizes yesterday. Dealing with Mr. Justice Falconbridge's request that they consider a proposal made by the Prisoners' Aid Society, to establish hospitals for inebriates, the jury replied: "It is our opinion that if the laws at present on the statute-books were enforced, and in a more severe manner, and if the clergymen of the various churches would ostracize the saloonkeeper, and make the business disgraceful (the selling of intoxicating liquor by the glass), things would assume a better appearance. In any event the suggestion to establish a hospital at Toronto will likely be carried out by the Ontario Government, and it would be judicious in our opinion to await developments."—"Witness."

LAST SALOON BANISHED.

Topeka, Kas., Nov. 27.—A sign writer has just completed the labor of decorating E. D. Heyd's big grain elevator with a large number of Bible texts that may be read from far out on the prairie. Mr. Heyd is a member of the City Council and has just won a great victory by driving out the last saloon in the town.—"Witness."

Pledged Voters.

The Twentieth Century Campaign to Deal a Death-Blow to the Ruinous Liquor Traffic.

The need of the Temperance Cause just now is an enrolled army of pledged voters, who will stand firmly by principle in the coming elections for the Provinces and the Dominion. We want a contingent of this pledged army in every province, ready to be mobilized on the shortest notice at the ballot-box. The Dominion Alliance has opened a plan of campaign for this purpose, proposing to secure a pledged league of 100,000 voters, who promise that at the next general election for the Dominion Parliament, they will vote only for such candidates as will agree to do all in their power, if elected, to obtain the immediate enactment of such legislation as will secure the total prohibition of the liquor traffic in at least those Provinces and Territories that gave majorities for prohibition in the plebiscite. These contingents of pledged voters should compel the respect of every statesman and

every aspiring politician, and be a mighty political force, continually telling for righteousness and progress in public affairs.

What It Means.

Temperance in action, not mere sentimentality, but death to the drink traffic—it means that.

An army of actual voters, not merely for parade or drill, but for the supreme test of a soldier, for a fight—it means that.

Clean, wholesome political organization, the enrolling of thousands of young voters, whose first vote will be for principle, not party—it means that.

A union of loyal and determined workers that will do what they desire to have done—it means that.

Under the sanction and protection of law the liquor traffic now wages its relentless warfare against all that is pure and good, filling thousands of hearts and homes with unutterable sorrow and shame. It debauches young manhood, crushes sorrowing womanhood, and pitilessly robs childhood of all innocence, joy and hope. Everywhere it spreads its seductive snares, luring our bright and promising boys to vice, and hurrying them on to degradation and destruction. It fosters all physical, moral and political uncleanness and crime. It is the potent ally of all that drags men down to wickedness, woe, and despair, and the worst hindrance in the way of every effort to help humanity upwards to goodness, happiness and success.

We thank God that the Christian sentiment of Canada was strong enough to record a substantial majority of our voting electorate in favor of putting this foul evil under the ban of law. We are deeply disappointed at the refusal of the Government to recognize the enormity of the drink traffic, and the strength of the case against its continued existence under law. There can be no justification of the failure to respect the people's votes, or of the forcing of this cruel curse upon a protesting nation. The traffic, which cannot be legalized without saddest evil results, is still legalized and upheld, although its advocates were beaten at the polls.—"Guardian."

Communications.

THE METHODIST COUNCIL.

The Editor: Sir.—It has been somewhat of a disappointment to the members of the Methodist Council of Victoria that no meeting has been called for the purpose of carrying out the objects for which the Association was brought into existence. Would our general President at an early date call a meeting? Isolated as are the Methodist societies in Victoria not being included in a circuit, the Methodist Council will be most helpful in cementing the bond of brotherhood that Methodists all the world over are noted for. I would suggest that at the first meeting a committee be formed to arrange for a convention of class leaders—local preachers and stewards for Victoria. An arrangement might also be made for holding a united monster meeting of Methodists for the million dollar scheme. I am sure meetings as suggested would tend to increase the connexional spirit, and deepen the piety of our Methodist people.

VERAX.

To the Editor of the "Recorder":
Dear Sir.—Having strong temperance proclivities, and not being an orator, I wish to put a scheme before the temperance voters, through the "Re-

recorder." If I understand the signs of the times, we may soon have a Dominion election, and we cannot expect Mr. Laurier's government, or any other government, to give us prohibition unless we send the right men who will force and back-up the government in a good prohibitive liquor law. We believe the country is ripe for it now, the plebiscite proves it, and if the temperance voters throughout the Dominion will act unanimously on this scheme, we can have it now. We advocate that all the Liberal, temperance voters in each constituency organize a temperance caucus for the purpose of selecting a prohibition candidate, pledged to force and back up the government who may be in power, to give the country a good prohibitive liquor law. Then they should attend their party convention, using their best influence to get the man of their choice nominated as a candidate, and if their party will not take heed then, give your party leaders to understand that if the other party brings out a pledged prohibitionist that he shall have your support.

And let the temperance Conservative do likewise in his party. Let us act at once, on above principle, in order that the dreadful liquor traffic may be banished from our fair Canada.

Yours truly,

W. BRISTOL.

Vancouver, Dec. 1st, 1899.

Why People Go To Church.

I met a friend the other day,
Who said to me, "Canst tell me, pray,
Why people every Sabbath Day
To church or chapel wend their way?"
To which I said, "I think I know
Why some to church or chapel go,
Some go to listen to the choir,
They for aught else have no desire,
Their love of music gratified,
They seem content and satisfied,
Some go to hear the parson preach,
And learn, if he has aught to teach,
Others, who think they're rather wise,
The sermon go to criticize,
I've no doubt some young ladies go
To church, that they may meet a beau
And some young men, if truth they'd tell,
Would say they go to meet a belle,
Some, I believe, to church repair,
Merely to see who else is there,
And how they look in what they wear,
Some go to church each Sabbath Day
Simply to pass the time away,
They have an idle hour to spare,
And think they may as well go there
And kill the time as go elsewhere,
Some go to church because, you know,
It's quite 'the thing,' of course, to go;
And others go, alas! poor souls,
To get their share of parish doles;
They think of blankets, coats and coats,
I've heard some say that they repair
To church because, whilst they are there,
They best can study, scheme, contrive,
How they can make their business thrive,
Some go, I fear, with aim no higher
Than to please the parson and the squire,
To certain churches people go
For naught else than to see the show,—
The crucifix, the surpliced choir,
The smoke of incense rising higher;
The priests in cassocks, copes, and stoles
(What childish things please silly souls);
The altar, with its candle-lights,
The thurifers, and acolytes,
Performing Popish tricks and rites,
And this they call (how very odd)
The worship of the living God!"
"But are there not," my friend enquired,
"Some few with nobler aims inspired?"
"Yes, friend," said I, "there are a few
Whose motives and desires are true,
Who go to church that they may raise
Their hearts and voices in God's praise;
To render thanks to Him above
For all His mercy and His love,
They have one wish and only one,
To worship God, and God alone;
I wish their number, young and old,
Were multiplied a thousand-fold,
And now, my friend, I'll say good-day,
For I must go upon my way;
But ere I go, just let me say,
Whichever other folks may do,
Let's see to it that we are true,"
—"Joyful News."



*Our Epworth....
League Mission.
and other Items for our
Leagues and Sunday Schools.*

The work at our Japanese outposts of Victoria, Nanaimo and Sapperton, will have a steadily increasing interest for our Leaguers, because this special department of missionary work is commencing to be looked upon as "Our Mission."

The real earnestness and devotion manifested by the Japanese young men in charge of these points has been the subject of favorable comment ever since the work began.

The desire and purpose to exemplify the spirit of Christ, which finds expression in continuous and self-sacrificing effort on behalf of the salvation of their countrymen, cannot but inspire the loving admiration of all, no matter what their views may be on the subject of race, differences and privileges.

The face of our enthusiastic little worker, generally known by his adopted name of "Paul," which adorns the corner of this article, naturally directs our attention to the special part of the work with which he has been associated.

About a year and a half ago the Japanese gathered in some numbers at Sapperton, finding employment in the mills which lie along the river about a mile or two above New Westminster.

"Paul" was employed as cook in Columbian College, and became much exercised on behalf of his countrymen. With the self-sacrificing spirit which is characteristic of a truly consecrated heart, he went down to Sapperton and hired a hall, paid the rent himself, provided seating accommodation and books, and started out to work up a congregation. It was not the easiest task, for, contrary to the opinion which prevails in some quarters, the Japanese are not tumbling over one another, to become Christians.

But the loving interest of our self-appointed missionary prevailed and he gathered a school.

When the toil of his day's work was over, he walked the mile and a half and opened school, acting as janitor and teacher, and paying all expenses out of his own meagre salary.

The work became established, and is being carried on with determination, though not with that vigor which would be possible were the funds not wanting.

These Japanese boys are not intrusive or self-assertive, and are disposed to display an almost unnecessary amount of reserve in regard to their own work and service for Christ.

We have been struck with the utter absence of a desire for self-glorification, and the becoming effort to bring glory to His name whom it is their delight to honor.

The Editor spent a pleasant few days interviewing the Leagues of New Westminster and Vancouver in the matter of more perfect organization for missionary work. We are glad to report a hearty response from every League visited.

Already the Missionary Department has been organized at Nanaimo, Wallace street; Centennial, Victoria; Homer street, Vancouver; Mt. Pleasant, Vancouver; Princess street, Vancouver; Vernon, Blunne and New Westminster Central, and arrangements are being made to perfect the organization in other points. Any league wishing assistance may correspond with Rev. W. H. Barradough, Victoria, Coast organizer; or Rev. S. J. Thompson, organizer for the Interior.

*A Message to the Leagues
from the General Secretary.*



Rev. A. C. Crews.

To the Leagues of British Columbia:

Greeting:—The editor of The Recorder has been kind enough to ask me for a few words, addressed to the Young Peoples' Societies of our church in British Columbia. I accede to this request with the greatest pleasure.

It is gratifying to be able to inform you that the Epworth League was never in a more prosperous condition than at present. Its various departments are being more thoroughly and efficiently worked than ever before, and with the best

of results.

The Forward Evangelistic Movement has been enthusiastically taken up, and blessed results have already been realized. The missionary givings of our young people have increased from \$12,760 to \$16,955 during the past year, showing that the missionary spirit is stronger than ever.

Our Reading Course has reached high-water mark with its circulation of 2,500 sets. It is a reasonable estimate that each set has had at least four readers, so that fully 10,000 persons have been reached and blessed by these good books. This year's course, we think, maintains the high standard of former years. The examinations have been taken by a larger number than ever before, and the examiners express themselves as greatly pleased with the character of the papers.

You will be glad to know that the Young People of the Eastern Conference are taking the deepest interest in "The Twentieth Century Thanksgiving Fund." This is as it should be, as the League is part of the church, and it is the duty of its members to be concerned in everything that the church undertakes. Let every Epworth Leaguer in Canada resolve to have his or her name on The Historic Roll.

Our League paper, The Canadian Epworth Era, is meeting with great success. Although not yet a year old it has already a circulation of nearly 6,000.

In your Conference, there has been an increase during the past year of four Young Peoples' Societies and 250 members, which is cause for thankfulness, but I trust that much greater advance will be made this year. There are still many churches without a League, and the most earnest efforts should be put forth to organize a Young Peoples' Society wherever practicable.

Let us consecrate ourselves to the great work before us, as never before. There is much to be done right at our own door.

As a motto for the coming winter let me suggest this: "Whatsoever thy hand findeth to do, do it with thy might."

Yours in the Master's work,

A. C. CREWS.

SABBATH OBSERVANCE.

The following resolution, passed at the last meeting of the General Board, should receive the careful consideration of all our Leagues:

"Inasmuch as the Christian Sabbath is assailed from many quarters in its character both as a day of rest and of worship, we urge upon our Leagues and other Young Peoples' Societies, and all the members thereof, the importance of guarding the Sabbath as the institution of God for human welfare, and as binding for its beneficent purposes upon the individual, the home, the church, and the nation. To this end we trust our young people, by example and mutual co-operation, will discountenance Sabbath desecration in every form; and that they will direct the influence of their societies in both public and private life against all plans and measures by which the money-loving and pleasure-seeking spirit of this age would dishonor the holy commandment of God, disregard his worship, and deprive the toiling millions of their rightful day of rest, and their opportunity, with their families, to share on the appointed day in the covenanted blessings of the house of God."

Forward Evangelistic Movement.

The Queen's Avenue League, New Westminster, has been the first of our Western Young People's Societies to inaugurate the Forward Evangelistic Movement.

Prior to the date of November 12th, some two weeks were spent in the careful study of the Second Epistle to the Corinthians, a fit preparation for the services to follow.

On the Sunday mentioned a League rally was held, in the school room of the new church, which commenced with a sunrise prayer meeting led by Mrs. David Robson. From the opening service the power and presence of the Holy Spirit was manifest.

Rev. W. H. Barraclough, B.A., preached at 11 a.m. on the subject: "Have ye received the Holy Ghost since ye believed." The afternoon session was unusually interesting. Music furnished by a well-trained orchestra and the League and Sunday school, addresses by Revs. Barraclough and Sipprell and Messrs. Halliday and Pearson.

In the evening Mr. Barraclough again spoke and an after evangelistic service was conducted by Mr. Sipprell. The spirit of the whole day's services was marked by an intense devotion and deep consecration. The week of services which followed were enthusiastically entered into by the Leaguers and friends and a number were led to accept of Christ as their personal Savior.

What the New Westminster League has done may be done by others. Let these closing years of the century be marked by an advance on every line, finances, mission and soul saving.

The Prohibition Pledge.

(Mr. H. J. Knott, Victoria.)

We would urge every Sunday school and Epworth League in the province to make sure that each member who has a vote puts his signature in the forms issued by the Dominion Alliance, accepting the pledge, which has already been accepted, as the only sure means whereby we may attain what we have been working for through the past years, namely the overthrow of the liquor traffic, by electing those only to make our laws who are pledged to do all in their power if elected, to banish this dreadful evil from our fair Dominion. At the recent convention of the B. C. branch of the Dominion Alliance, held at Vancouver, this pledge was endorsed, and we expect every Christian in the province to stand by those who represented them at that convention, and show by their readiness to sign this pledge that we hold principle ever dearer to us than party. It was suggested by some that by taking this stand we would put ourselves out of politics, but after much discussion on both sides, it was felt by the convention that it would not have this effect, as we would have no trouble in bringing good men to the front, when they have the assurance of the solid vote of the Christian and temperance people. Another feature of the convention which we think worthy of mention is in regard to the grocery stores where liquor is handled in connection with the groceries. It was shown that a great deal of liquor was consumed through this means that would not be consumed if the consumers had to buy it from the saloons or hotels, but having it come with their groceries and entered on the bill as goods,

it was all right, and it was decided that the best means to remedy this evil is for every Christian of temperance man, woman or child, to boycott these establishments, which would have the desired effect in a short time. A committee was formed to wait on the proper authorities and try to get a law passed prohibiting the issuing of licenses to anyone in connection with groceries. Let us all who profess to be opposed to the liquor traffic vote as we pray and be willing to banish all selfish motives in this great fight, that the cause of God might prosper, and that the greatest and most murderous enemy, the drink devil, should receive his death blow. The pledge reads thus: "We, the undersigned, promise that at the next general election for the Dominion Parliament we will vote only for such candidates as will agree to do all in their power, if elected, to obtain the immediate enactment of such legislation as will secure the total prohibition of the liquor traffic in at least those provinces and territories that gave majorities for prohibition in the plebiscite."

COLUMBIAN COLLEGE.

The College will re-open after the New Year, Jan. 2nd, 1900, and will be prepared to furnish students with excellent instruction in all branches. Candidates prepared for all grades of certificates, also for Matriculation in Arts, Law and Medicine.

Commercial branches taught by competent instructors. Music and Physical Culture.

Mining and Assaying.

Theological studies also pursued.

An excellent home, under careful supervision, is provided for all.

We desire to call attention to our revised Theological Course for S. T. L. Here is an excellent course of study within reach of all our ministerial brethren. Write to us concerning books for the course or any other particulars.

This winter will be a fine time for any who wish to learn assaying. All can get a knowledge of Gold, Silver and Copper in the winter months for only \$26 a month.

Evening Classes in Commercial book keeping and Chemistry a speciality.

Terms:—Board, \$16 a month; fees, \$4 a month.

All fees payable in advance.

Address—

REV. W. J. SIPPRELL, B.A., B.D.
Principal,
New Westminster.

Epworth League and Missions.

The report of the Ontario Provincial Union presented at the recent Dominion Christian Endeavor convention contains a mistake which should be corrected. It is stated that the Methodist societies contributed \$2,607 for missions, while the Presbyterian societies, with a much smaller membership, gave \$5,119. The latest official returns show that the Methodist Young People's Societies of Ontario gave to mission last year \$14,513. It is, of course, impossible to say exactly how much of this amount was given by Endeavor societies, but it is quite safe to conclude that one-half was contributed by Epworth Leagues of Christian Endeavor, which would be over \$7,000. The Provincial Secretary's

figures were probably founded upon imperfect returns. Our young people have done so well for missions that they should have full credit for all that has been accomplished.—Canadian Epworth Era.

The Way of Salvation.

(The following, clear and concise utterance from the pen of Rev. Ebenezer Robson, was sent in answer to the question, "How would you state the plan of Salvation to an honest enquirer after Salvation?"):

God is love (1 Jno. 4:8), and His law requires us to love Him with all our hearts, and our neighbors as ourselves (Matt. 22:37). This we have not done; but have sinned (Rom., 3:23), and thereby brought condemnation and ruin upon ourselves (Rom., 6:23). We cannot, by our own unaided efforts, extricate ourselves from the thralldom of evil (Jno. 3:5); but God, who is rich in mercy (Eph. 2:4), so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life (Jno. 3:16). Christ came into the world to save sinners (1 Tim. 1:15); laid down His life for us (1 Jno., 3:16); bore our sins in His own body on the cross (1 Pet., 2:24), and is now able to save to the uttermost them that draw near to God through Him (Heb., 7:25). In order that we may avail ourselves of Christ as a personal Saviour, we must repent of our sins (Acts, 17:30), turn to God for pardon (Acts, 26:20), and believe, with our hearts (Rom., 10:9), that God does, according to His gracious promise (Isa., 55:7), for Christ's sake, forgive and accept us (2 Cor., 6:17; Ephes., 1:6).

When we have, by the help of God, taken these steps, the Holy Spirit will witness with our spirits, that we are the children of God (Rom., 8:16), and the fruits of the Spirit (Gal., 5:22) will grow in our hearts and appear in our lives (2 Cor., 5:17).

Having been born of God, through faith in Christ (Jno., 1:12, 13), we should seek to be filled with the Holy Spirit (Eph., 5:18)—with all the fulness of God (Eph., 3:19); so that we may ever abide in Christ (Jno., 15:4), living holy lives (2 Cor., 7:1), and bringing others to the Saviour (Jno., 1:41; 4:20).

Everything required to enable us to enter the way of life and usefulness and walk therein, God is ready to supply, in answer to believing prayer (Matt., 7:11; Phil., 4:19); therefore we need not delay; but may come as we are (Matt., 11:28), and now (2 Cor., 6:2), to Him who is mighty to save (Isa., 63:1), and has promised, Him that cometh unto Me I will in no wise cast out (Jno., 6:37). "Just as I am, Thou wilt receive; "Wilt welcome, pardon, cleanse, relieve; "Because Thy promise I believe; "Oh, Lamb of God, I come."

The Statistics of Missions presented to the meeting of the Presbyterian Alliance disclose the following growth during the century: In the beginning of the century there were only 170 missionaries in all the world, with hardly 50,000 converts, and an annual expenditure of only \$250,000. Now there are 4,694 mission stations, with 15,200 out-stations, 11,000 missionaries, and associated with them 65,000 native Christian assistants, 17,441 mission schools, 1,500,000 native Christians, and annually \$15,000,000 are spent in the work.

A Christmas Tide Meeting in the "Lift-Up" League.

Written expressly for the Recorder.

by GRANDMA SMITH.

Well, here I am at home again, and I can tell you I'm glad to be in my own quiet village once more; not but what I had a nice visit and I'm real glad I went, but I don't see how anyone can be satisfied to stay very long in a large town. Why, I nearly went wild the first few days, with the tram cars rushing past, the delivery wagons flying here and there and trains and steamboats and mills whistling all day long. I had one ride in the street car myself. Yes, I really did, but I don't want another, one is plenty for me. It put me in mind of that verse in Revelations about the earth and the heavens fleeing away, and I thought every minute something dreadful would happen.

You see, when Jane's husband died ten years ago, and she moved to Brayton with the children, it was a small place, not much bigger than this; but the woollen mills started up on one side, and a furniture factory on the other, and now it is quite a town. It did not seem like the same place at all to me for even the house has been enlarged and the children have grown up since I saw them last.

But what I want to tell you about is a meeting I went to—a meeting of the Epworth League. I did not know much about what that was when I went there, but I know more now.

The first Friday night I was there the girls hurried up tea, because they said it was League night, and Jennie was the secretary and had to be there a little early. Now, of course, in my day girls didn't run around to League meetings. They went to paring-bees, and quiltings and singing school and sewing society; but business meetings, and committees, and secretary's seemed to belong to the men folks. But I didn't say anything, for I remembered how anxious Jane was three years ago because Rob was getting into bad company, and thinks I, "I guess she's glad to have him go where the girls can go with him."

They came home a little after nine, and Grace—that's the youngest, came dancing into the room. "Well, mammy," says she, "we're going to have a new kind of mince pie at our Christmas meeting I said I didn't think they could improve on the mince pie their mother made from the recipe that my great aunt gave my mother when I was a girl at home. 'Mother's mince-meat is good, sure enough,'" said Grace, "but wait till I tell you about ours." Then she told how at first they thought they would turn their Christmas meeting into a kind of social, but they got talking about the mill hands over in the west side, who have been having a hard time

since the fire in the mill, which stopped work for a good many of them. At last they decided to have what would look like a large pie, having in it the provisions they would have used for the social and as much more as they could get and give the things to those who were too poor to make Christmas for themselves.

"Well," thinks I, "I've sometimes heard it said that all these young people's societies think of is a good time for themselves, but this doesn't look like it."

Rob and the girls seemed to have a good many committee meetings and practices to attend to, but I must confess they did not neglect their home work, nor their mother and I don't know, but I'd rather they'd have their heads full of meetings than of dresses and boxes. One day I said to Grace: "I don't know child whether your new recipe for mince-meat calls for chocolate drops and caramels or not, but I'd like the little children in the West Side to have some in their stockings, so here's a dollar you can spend that way." She just gave me a big hug and said, "Yes, indeed, Grandma, that pie takes in anything eatable, from potatoes to lemon jelly, and its lovely of you to think of candy."

When the Friday before Christmas came it was stormy and cold, and I said at dinner that there would not likely be many out to the meeting. But Rob said: "O, we never stay away from the meetings for weather, Grandma. You see there's a clause in our pledge about not staying away unless excusable to the master, and we'd be ashamed to stay 'O Lord, I can't go to meeting because it is raining, or snowing, or cold,' when He knows that we don't stay away from our work on account of weather." "Well," said I, "I think we need some such pledge in our church at home, for its mostly women who come out on a bad night. The men can go anywhere else in the rain, but they'd get wet sure if they went to meeting." After dinner Jennie went down to the church, for she said people would be bringing things for the pie, and she was one of the committee to receive them and get the pie made. I began to think I wouldn't be able to go, for it showed worse than ever, but when Rob came in to tea he said: "Well, Grandma, have you your best bib and tucker on. There's a cent coming for you and mother at seven." At first I felt as if that was an awful expense for the boy to go to, but then I thought if he smoked or chewed or went to theatres or card parties, to say nothing of wine parties, it wouldn't take him long to spend more than that, so I felt better about it. I was a little ner-

vous, too, for I'm afraid of horses; but when the cab came it was on a sleigh, and that did not feel half so dangerous as the wheeled ones.

The choir were to sing while the people were gathering, and we came in just as they were taking their seats behind the organ. The meeting was held in the large Sunday school room, and my! The decoration committee had made it look nice. There were flowers in pots all around the platform and texts done in evergreens on the walls: "Glory to God in the highest" over the choir, "I am come that ye might have life" on one side, and "Behold the Lamb of God" on the other, and in one corner was the pie. It must have been four or five feet across and seemed to be full of small parcels, while all round it on the floor were boxes of apples, sacks of potatoes and flour and other things. The pie was made of pasteboard and covered with paper, and trimmed around the edge with colored tissue-paper. It really looked quite real.

"The choir began with "Brightest and Best." The tune was not the one I've been used to, but I must say it was almost as pretty. Then a young fellow called Seth Brown sang a lovely piece named "Nazareth." While he was singing I was thinking of what Jennie had told me about him—how he used to sing coon songs down in one of the saloons. He wasn't a bad fellow though, only he was a stranger and got in with the wrong set. The lookout committee heard of him and agreed to pray for him. Then the social committee asked him to sing at one of their parlor meetings; then he was asked to join the church choir. Soon after that the minister started special meetings and asked the choir as a favor to help with the singing. Before the meetings closed Seth was converted along with a good many others, and now—but you musn't let this go any further—it looks as if I might be his grandma some day.

Well, they went on singing one piece after another, some new and some old till about half-past seven the president and minister came together and sat on the platform, and presently the mayor of the town, a good old Methodist, came in and was taken up there too.

The president said it was now time to begin, and that the next piece would be a solo and chorus in which the audience was asked to join softly. Then a tiny tot of five or six, all dressed in white, with yellow curls about her face, came to the front and sang in a sweet clear voice, "Who is He in Yonder Stall?" The room was full by this time, but it was so still we could hear every word and when they all joined in "Tis the Lord, O Wandrous Story," the effect was lovely. I think everyone must have felt that the Lord was there. Then the minister prayed just a few sentences as if he was talking to someone very close, thanking the Lord for His presence there and asking His blessing on the whole meeting. They sang another hymn, and then the president called on the mayor for a few remarks. He began by saying some very nice things about the League and its influence for good over the young people of the town, and spoke of the happiness that would come into many a home of poverty as a result of this Christmas meeting. Then he told about the temptations of his own early life and said he believed many a young man went wrong just for want of some

such society as this. And then he pictured what the world would be like without Christ and the blessedness that may come to it when all men "follow the Star" until it leads them to bow before the Saviour. It was a very nice speech and not too long. The choir next sang a lovely anthem about the shepherds abiding in the fields and the song of the angels. Then the Junior League, who generally meet in another room, and who were sitting together on one side, gave two very nice recitations and a chorus.

By this time it was after eight and the president called on Miss Shirley to lead in the discussion of the topic. It seems that most of the active members take turns in leading the discussions. Miss Shirley was not more than twenty-one or two, I should think, and she seemed pretty nervous at first, but soon got over it. The topic was: "Christ, Our Royal Brother," and Miss Shirley read a lesson in Heb. 1, 1-9, and then Heb. 3, 6. She then turned back to the question in Heb. 1, 5, and asked: "What right have we to call ourselves children of God, and claim Christ as our Elder Brother?" I could not see to find the references, but I got Jane to write them down for me as they were read out. There were Bibles in all the seats and most of the people seemed to be using them. In answer to Miss Shirley's question different ones read Gal. 4, 5-7; Heb. 2, 11, 17, 18; Matt. 6, 9; and 1. John 3, 1. I understood afterwards that slips of paper had been handed to the members with the references on, so that they might be read promptly and not all by the same few.

She then asked: "What do we gain by being adopted into the family, and having Christ for our brother?"

The minister read Eph. 2: 12, 13 and 22, and spoke of the contrast between being "without God in the world," and being "a habitation of God in the Spirit." Then one of the choir sang "My heart shall be a temple." It came in beautifully just there. Then someone read Col. 1, 21, 22. A young man near the back asked: "On what conditions can we become brothers and sisters of Christ?" and the leader read II. Cor. 6, 17, 18. The president next asked: "What difference will it make to us in the next world to be God's children?" and 1. John 3, 2, and Rev. 21, 3, 4, were read. Then one of the League asked: "How can I know if I belong to the family or not?" The leader read 1. John 4, 13, and the president read Rom. 8, 14-17. The minister then asked for a few testimonies from those who claimed Christ as their brother, and a good many spoke, old and young. No long speeches, but just a few sentences, sometimes only a few words. Even the children among the juniors spoke. Then he asked all who belonged to God's family to stand up and more than half the audience rose. Then he asked if there were any in the house who could not claim Christ as a brother, but would like to do so. For a moment the stillness was so deep it seemed as though one ought scarcely to breathe, and then I heard a movement down towards the back and someone said "Thank God!" and someone else called out "Praise the Lord," and I felt like shouting too in spite of that verse about "keeping silence in the church," for I knew there were wanderers coming home. The minister stood with tears in his eyes and asked those who had stood up and any others who

wanted to find Christ to come into the Bible class room for a few minutes and he said he would like as many of the League as could do so to stay too. Then they sang the old Doxology with a will and dismissed the meeting. I was too tired to stay, so Rob put Jane and me into the cab and we went home. They told us afterwards that six stood up, one an old, old man, and that four of them found peace that night. They say that they often have people ask to be prayed for in their regular meetings, and I don't wonder, for so far as I could see they were all praying and working for that one thing, and it would be a hardened soul indeed that could hold out against them. There now, I know I've talked till I've made you tired, but really I was so taken up with the young people and their work that I just wanted to tell everyone all about it.

S. L. STREET.

LEADING LAYMEN.

VI. ISAIAH MERRIMAN SPARROW.



On this page we present a fine cut of one of the most beloved of the fathers of Methodism in the city of Victoria.

Father Sparrow, as we now call him, was born in the village of Warkworth, in the township of Percy, Ontario, in the year 1823.

His father was of old English stock, having come to the country in the dawning of the century. His mother was of the extensive Waldron family of the States—a family which had given not a few men of talent and consecration to the ministry of the Methodist church, both in Canada and across the "lines."

In the village where young Sparrow was born his father carried on a successful mercantile enterprise, and, in this way, the son received the training in business which has made his services in demand through all these years.

It was at the age of seventeen, and in the village of his birth, under the ministry of the Rev. David Clappison, that he had received the salvation which has made him a true Christian, and has kept him in the "way" ever since. At the age of twenty-four he found him-

self in the then town of London, Ontario. There he entered the employ of the late Hon. Elijah Leonard, who was, at that time, proprietor of an extensive iron business.

In London he was found in the church of his choice, and it was there that he was placed in the responsible position of Sunday school superintendent, later he was appointed class leader, and still later he received license as a local preacher, all of which offices he filled to the profit of those with whom he had church fellowship.

It was in the days of the "gold fever" in this country that young Sparrow, with many others set his face to the Far West and brought up in the then village of Victoria. For some five years he was in the employ of the government in the postoffice, a position which he should have held till the time for superannuation, had he been fairly treated.

Among those who went to Cariboo, in the time of the "rush" to that part of the province, was the subject of this sketch, though not like the great majority to dig for gold, but as the trusted representative of one of the largest companies in the gold fields.

For many years Mr. Sparrow has been in the employ of Mr. W. J. Pendray and that prosperous firm would not seem complete were he not a part of it.

In 1856, Mr. Sparrow was married to his present wife, who was then Miss Helen Ford, daughter of Mr. Gilbert Ford, of the town of Campbellford. Together they have sweetly lived through all these chargeful years, and we can but wish that long years of continued happiness may be theirs to enjoy.

When Father Sparrow arrived in Victoria he was welcomed as a worthy member of the Methodist church, and he at once identified himself with it and so remains to the present day. He was soon put to work as class leader, and, among others, (some of whom remain to this day), he formed the foundation of the old, and later of the new Pandora Methodist church, acting in the capacity of trustee through troubles not a few.

While in Cariboo he was at times pressed into the position of the missionary in ministering to the wants of the sick and sinful, and even laying the dead in their lonely graves beneath the wings of the waving pines. Though somewhat burdened with his seventy-six years, Father Sparrow is still a hearty and genial old man, and we trust that, for many years, he may be seen about the city to warm with his smile and Hal-le-lujah, those "who are of like precious faith."

Father Sparrow has even been the firm friend of the ministry, and while some might be disposed to pour into their wounds "the gall of criticism," it was ever his to utter the word of encouragement.

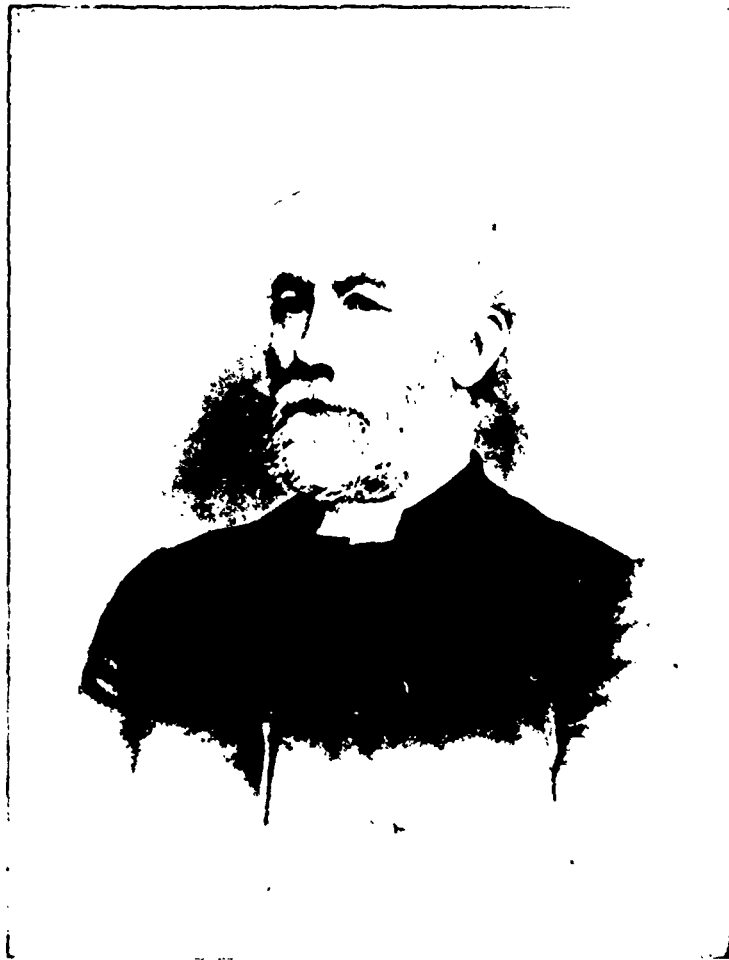
Genial, thoughtful, gentle and kind, but withal a man who has principles from which he cannot be moved, he has ever been one upon whom a friend could rely to do the right under all circumstances.

One cannot know such as "Father Sparrow" without thinking that old age has not been able to rob him of the joys of the Christian religion.

J.C.S.



For truth it is ever the fitting time; who waits till circumstances completely favor his undertaking will never accomplish anything.—Luther.



REV. A. CARMAN, D. D.

GENERAL SUPERINTENDENT OF THE METHODIST CHURCH IN CANADA.

A Helping Hand for Men.

The Herald Street Mission, Victoria.

On entering the little Mission Hall on Herald street the presence of so many men, especially on the rear seats, the front ones are reserved for the workers, calls to mind the legend over the door of Jerry McCauley's old Water-street Mission, New York: "A helping hand for men," for the workers in this city mission aim at the accomplishment of the same purpose, that of raising the fallen and giving a hand of loving sympathy and assistance to those who are struggling against the adverse and evil influences which predominate in this city.

The work was commenced in the fall of 1898 under the direction of the Rev. W. H. Barraclough, and the Epworth League and local preachers of the Centennial Methodist church. Since then interest has been awakened in many hearts and now there has been formed a strong "Band of Mission Workers," principally from the Metropolitan church but representing every Methodist church in the city, with the addition of several from other churches who are known as the friends of the suffering and fallen.

The services, until the last few months have been confined to the Sunday evenings, at the close of the regular meetings in the churches, and took the form of an open air meeting, followed by an evangelistic service inside.

Of late, "Pleasant Saturday evening concerts" have been held, to counteract the influence of the saloon and that with encouraging success. The attendance is steadily increasing and though the work is indeed "bread cast upon the waters," there have been some cheering results.

No personal appeal having thus far been made on behalf of the work. But from time to time offerings have been handed in and the work has gone forward under the blessing of God.

The Workers are very desirous of enlarging the scope of the mission by establishing a reading room and providing a shelter. This cannot be done without assistance. The needs of the mission itself will appeal to any who are made acquainted with what is being done.

What are you willing to do to counteract the influence of the saloon? The Recorder will be pleased to open up a contribution list on behalf of this work. Offerings may be sent to the secretary, Mr. F. Lovick, Yates street, Victoria, or to Mr. W. T. Andrews, manager of the British American Paint Works, Victoria, or to Rev. W. H. Barraclough, 68 David street, Victoria.

On Mr. J. W. Bengough's visit to the city, November 25th, he came down on the Saturday evening and assisted in the programme, giving in addition to a very entertaining recital, some eleven sketches of the "Modern Prodigal Son." These pictures were in themselves object lessons, but the earnest words of exhortation and advice with which they were presented, will not soon be forgotten by those who were present. Prodigals there are, aye! so many of them on this coast and in this city, and yet not so far gone as to be unresponsive to the appeal of a loving heart. A number have been, we believe, savingly converted, and though in most cases, after having come to themselves they have gone back to the old home of boyhood "the

father's house," we have heard from some of them and it has brought joy to our hearts.

The work has been carried on upon "faith lines.

The following is a statement of the finances of the movement since its commencement:

HERALD STREET METHODIST MISSION

Abstract of Accounts from Nov., 1898, to Nov., 1899.
RECEIPTS.
1898. Nov. 24.

Thanksgiving Collection	8 5 15
Subscriptions	12 00
Mission Concert	5 70
1899 April to Nov. 30.	
Trave' Subscriptions and Donations	60 70
1899 June 19.	
Help Given refunded	1 25

590 80

590 80

PAYMENTS.

1898 Nov. 31.	
Given in Relief	506 00
1898 Dec. 31.	
Gas and Fuel	6 85
1899 June 17.	
Sankey's Hymn Books Purchased...	9 00
1899 June to October.	
Rent of Mission Hall, five months.	25 00
Help Given in Cash and Goods.....	20 25

577 10

Cash in Treasurer's hands

43 50

590 80



Heathenism has been so swept away in Fiji that the visitor cannot believe that these people, polite as Parisians and honest as Norwegians, were wild cannibals a generation ago. Now, out of 112,000 Fijians, over 100,000 attend Christian worship; how, where fifty years ago there was not one Christian, there is today not one avowed heathen; how there are over 1,200 places of Chris-

tian worship, and not one cannibal oven or heathen temple! And yet Christian missions are "a great failure"? Is it not rather those who decried missions? - Rev. Dr. Pierson.

VANCOUVER.

(A pen picture by Rev. E. E. Scott.)

Vancouver is a very pretty place to live in. The mountains looking down like solemn sentinels upon the city with its bustle and life, the couchant lions smiling upon the peaceful harbor with its magnificent pageantry of shipping, where every kind of craft may be seen, from the long Indian canoe, the yacht, the launch, the barge, the side and end-wheel steamers, up to those majestic floating palaces the ocean liners; then the Bay with its splendid facilities for boating and bathing, the Park with its giant trees and weird forms of vegetation, crowded with cosmopolitan life and dressing, where can be seen the common sailor in his yellow tarpaulin, and the jolly tar from the gumboat in his wide blue breeches, the Chinaman in clogs and pig-tail with sleeves a foot too long, swinging as if his arm had been taken off at the elbow, the Syrian in his fez, the Jap with his coal black hair, the African, the half-breed, the siwash, dirty, greasy tobacco-grimed in nondescript apparel; every nation nearly represented, all stations in life illustrated, surely the city with its internal life and surroundings is enough to quicken the pulse-beat in any man.

The purple haze upon the hills, the kaleidoscope changes of the clouds and vapors wreathing the summits of the mountains, the panoramic sunsets arching the whole northern Pacific with crimson and gold, the yellowish-white of the summer evenings, the flame-colored crest of Mount Baker in the distance, the thousands of white sails dotting the mouth of the Fraser and stretching away as far as the eye can see over the silvery sheen of the Gulf, these are pictures to tempt an artist and rouse the slumbering sense of beauty in the most sluggish spirit.

Just to Hand.



Silverware, Tea Pots, Sugar Bowls, etc.; Cake Stands, Bread Trays, Knives, Forks, Spoons, Childs' Mugs, Napkin Rings, Card Receivers, etc.

All of Elegant design, Quality guaranteed by Manufacturers.

Beautifully Tinted and Colored WATERSETS, VASES, etc., in Fine Bohemian Glass,

Goods that you want and may have by securing your supplies from us; saving the discount coupons we give with each purchase, and presenting same in payment.

...CALL AND INSPECT OUR GOODS....

JOHNS BROS.,

259 Douglas St.,

VICTORIA, B. C.

The Century Fund.

OUR WOMEN AND THE CENTURY FUND.

Extract From the Appeal of the W.M.S.
It has been suggested that the teachers in our public schools should at this time teach the geography of Africa, so that parents and children may more easily and fully understand the war that is now being prosecuted; in the same way we would suggest that fathers and mothers rehearse to their children the history of the century, its discoveries and inventions and scientific achievements; but, above all, tell them of the marvelous way in which the Lord hath led the "people called Methodists."

We are confident, if the mothers put their hearts into this wonderful story of heroic work and glorious achievement, not one member of the family will be satisfied unless their name appears on the Historic Roll.

Added to the national and universal causes for thanksgiving, we, as women of Canada, have special reasons to thank God, that He appointed the "bounds of our habitation" in a Christian land. Visit a heathen country and you will appreciate to the full that Christian life has given to us of privilege and of honor. In all this wide world no women are more happily situated, none occupy a more exalted position, loved and honored in the home and in the Church. What more could the Lord have done for us than He hath done?

As members of the Woman's Missionary Society we are grateful that we are permitted at the close of the century to so largely help

"Ring out the darkness of the land,
Ring in the Christ that is to be,"
Grateful also that the converts in Japan and elsewhere are already taking up in themselves the duties and privileges of Christian discipleship.

Tender love and earnest thanksgiving may not be able to express itself other than in small gifts and thanks-giving, but at least we may "gather up the fragments, that nothing be lost."

"How do you accomplish so much, and in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do I go and do it," was the reply. Putting off usually means leaving undone. A word to the wise is sufficient.

"Of what use my single word,
Or the work of my feeble hand?
No more to the whole than a single note
Is to the chorus grand;

No more than the finest segment is
To the whole in the circling band;
Yet without that single note the song
Is not as the author willed;
And the circle is not, if its smallest part
Is lost by the hand unskilled;
So without thy loving hand and work
God's plans are unfulfilled."

THE CENTURY FUND AND COLUMBIAN COLLEGE.

Mr. Editor: The present is a most favorable time for united and decisive action by all our people throughout the province to relieve the embarrassed condition of our college at New Westminster. This young and vigorous institution, over 1,400 miles from the nearest

college in British territory, is doing grand work, but is doing it under difficulties which should not be allowed longer to exist. With the removal of the comparatively small amount of floating debt now encumbering the work and with an additional amount to provide the additional dormitory accommodation needed and to add another professor to the staff, the college would be in position to push rapidly on to yet grander work and fill the position for which the Conference inaugurated it, and under the blessing of God would soon become a tower of strength to the church of God in this province. The entire amount needed is only \$6,000, and in this twentieth century year it surely ought not to be a difficult task to reach that amount. Let any one take the combined minutes of conferences and turn to page 372, and in the line of figures at the bottom of that and the five following pages he will find the "total amount assessable for superannuation fund" for each of the circuits and missions in conference, from which he can readily calculate the amount which would be the fair apportionment to his own field. Local demands would of course modify the apportionment somewhat, but it would be to the brethren as a sufficient guide.

The college is the property of the Methodist people of the province. It was instituted by direct instruction of the conference, and its work from year to year has been reviewed and accepted by the conference and provision made for its continuance. At its last session the conference resolved to raise, during the present year, the above mentioned sum to pay the debt, increase the staff, add to the dormitories and make some repairs necessary for the preservation of the property. It will only be necessary for us to make a united effort on all our circuits and missions in connection with the T.C.T. fund this year, and by the blessing of God the crisis will be passed and our young and vigorous college will be fairly launched upon a career of prosperity. J. F. RETTS.

PROGRESS OF THE FUND.

Under the heading "Half Heart: Half Million--Whole Heart: Whole Million," the Guardian heralds the reaching of the half million point. The total reported to date is \$485,205, making allowance for some belated reports we have gone beyond the "Half." Now for the other: "Half." Don't say "plenty of time," there is none too much time to do the work successful. "All at it and all the time" should be our motto. Every name on the Historic Roll means that some of the rich will remember those unable to give for themselves.

We are glad that such a general enthusiasm has been manifested in our conference and fully expect the closing year of the century to find us fulfilling our part of the great undertaking of raising a Thanksgiving Million.

The following is the report received during the past month:

Nanaimo, Oct. 9.—A platform meeting was held at the Wallace Street Methodist church last evening in connection with the million dollar 20th century fund scheme. Hon. Dr. McKechnie occupied the chair, and there were present on the platform Ralph Smith, M. P.; Wm. Manson, sr.; Wm. Manson, jr.; Wm. Jones, J. Ralph and E. T. Searle.

Addresses, explaining the objects of the fund and urging contributions, were delivered. Rev. T. W. Hall, in closing the meeting, announced that he had received a subscription from one who, although representing a wealthy corporation, had paid workmen, as men in his employ had always been treated fairly and were well paid. He stated that the amount subscribed was \$1,000, but did not give the donor's name.—Times.

VERNON.

An effort is being made, with good prospect of success, to pay off the debt of some \$550, resting on the Methodist church in Vernon in connection with the 20th century thanksgiving movement.

METROPOLITAN, VICTORIA, have determined to leave no stone unturned to raise the \$6,000 aimed at by them.

JAMES BAY, VICTORIA, reports \$2,000 in sight. Well done, James Bay! CENTENNIAL, VICTORIA, is steadily creeping up to the \$1,000 contemplated.

RICHMOND has increased its contributions from \$300 to \$400.

NELSON Ladies' Aid gave \$200 to the century fund.

MT. PLEASANT, Vancouver, will place itself out of debt by the T.C. T.F. effort.

GREENWOOD reports \$6.00.

SANDON \$100 additional.

LOWER FRASER INDIAN MISSION \$200. A very encouraging report.

VANCOUVER, JAPANESE, raised \$11, which came from seven Japanese members.

PORT SIMPSON has raised \$300 by belatedly in all classes of citizens. The latest reports.

• • •

The Indian Standard, Rutlan, says: Twelve persons were lately baptised in Mhow and six in Rutlan, on profession of their faith in Christ and love for Him, and one child on his widowed mother's profession. Ten of those in Mhow and all in Rutlan were from among the orphans whose rescue from the famine has been the means of their spiritual salvation also.

Send in Your Advance Orders

EARLY FOR COPIES OF
THE CHRISTMAS NUMBERS
OF THE

London News,
Graphic,
Ladies Home Journal,
Ladies Pictorial,
Sporting & Dramatic,
Toronto Globe,
Black & White,

OR ANY OTHER OF THE POPULAR
CHRISTMAS NUMBERS.

If you do not send in your order early some numbers are likely to be sold out and its often impossible to secure copies.

Many orders are being sent us for the regular issues of the popular illustrated publications this is in consequence of the war in South Africa. If you are anxious to keep posted remember—

T. N. HIBBEN & CO.

CAN ATTEND TO THIS FOR YOU.

67-71 GOVERNMENT STREET, VICTORIA

**Western
Methodist Recorder.**

Published under the authority of the British Columbia Conference of the Methodist Church, and issued monthly from 28 Broad Street, Victoria.

REV. J. P. HICKS, Managing Editor.
REV. J. C. SPEER,
REV. W. J. SIPPRELL, B.A., B.D.
Associate Editors.
REV. W. H. BARRACLOUGH, B.A.
Business Manager.

SUBSCRIPTION RATE,
50 CENTS A YEAR IN ADVANCE.



Christmas Greeting.

Shortly the Christian Church throughout the world will once more celebrate the nativity of our Lord. It is the first Christmas in the history of the RECORDER, and we are eager to offer the season's best greetings to our readers. How full of deep significance is Christmas! It celebrates the greatest birth the universe has ever witnessed. Of One, indeed, who is the Central Fact of the universe, and of all time. It has a thousand aspects of profoundest meaning.

One of these aspects, not without value in a noisy and self-assertive age, is the quiet and unobtrusive manner in which the Christ chose to come amongst us. We are sometimes discouraged because the world ignores us and offers its plaudits and its homage to the boaster, and the self-assertive and the vain. The Kingdom of God came and still often comes "without observation." It must certainly reassure us to remember that He whose coming meant the revelation of God to us, which showed love, divine love, manifestly embracing our fallen race; which meant, too, the revelation of man's unsuspected possibilities, and a transformation of the whole earth. He came noiselessly, and by the world unnoticed. But Heaven looked on, and the whole air was tremulous with joy. It was the moment when Heaven came nearest to earth, and angels really sang for human ears. The encouragement and joy which that first Christmas brought may be ours if this same Christ is born in our hearts, and is given our loyalty and love.

NOTES.

Rev. J. P. Hicks having returned from England, will assume at the New Year the duties of the editorship, to which he was appointed in June last, and which have been discharged in his absence by Rev. W. H. Barraclough, B.A.

All communications intended for the editor or for the columns of the paper, news, etc., should be directed to Rev. J. P. Hicks, Victoria West, B. C.

All communications regarding subscriptions, advertisements or stock, should be addressed to Rev. W. H. Barraclough, 68 David street, Victoria, B. C., who has been appointed business manager.

During the past month a large number have received a circular letter presenting the claims of the "Recorder." A hearty response has come from many quarters, and we have reason to expect that when this number reaches our people, a large number who are delaying the matter of sending in their subscriptions will do so at once. With the December "Recorder," the continuous sending of sample copies will cease, and if our friends are pleased with the paper they will do well to subscribe immediately and not lose a single number.

Subscribe now. Only 50 cents a year in advance.

The "Western Baptist," the official organ of the British Columbia Baptists, has just been issued, for the first time, in Vancouver. It is an eight page monthly publication, and a very neat looking and well edited paper. W. B. Hinson, M. A., is editor, and C. L. Brown, B. A., business manager. The subscription price is 50c per annum. The "Western Baptist" is published in accordance with the decision of the last Baptist convention, held at Vancouver, in July last. We wish our new contemporary every success in its work.

**The Christian Guardian
Anniversary.**

The Official Organ of the Church in the Dominion, "The Christian Guardian," attained to the age of seventy years on Nov. 21st. Through the greater part of the century it has stood for the social, moral and spiritual uplifting of the people, and as the special advocate of the Methodist Church. It commenced with a circulation of four hundred and fifty, which increased in the first three years to three thousand. At this, its seventieth anniversary, it has a circulation of upwards of thirty thousand.

The work accomplished by the Guardian in its mission of "silent evangelism" is beyond our powers to compute, but of this we feel sure, that, next to that of the heroic men who pioneered in every part of this great Dominion, and laid the foundation upon which others have built, stands the influence of this weekly Christian visitor to the thousands of Methodist homes. Informing, exhorting, encouraging and inspiring to every good word and work, it abides a mighty power, not perhaps as fully appreciated as it might be.

Once more we reach the season of the year when special effort should be made to secure additional subscribers. A little effort on its behalf by both the ministers and every friend of the paper, would result not only in a largely augmented subscription list, but in widening the sphere of usefulness of our church organ and in building up the spiritual life of our people.

The man who is instrumental in bringing an individual under the influence of wholesome religious literature is laying foundations for future religious development quite as certainly as if he were a preacher behind the sacred desk.

Lord's Day Alliance.

We are pleased to learn that steps are being taken to organize a provincial branch of the Lord's Day Alliance. As is well known this organization works along similar lines to the Dominion Alliance, which has, for some time, been

Dan Stewart

VANCOUVER'S

LEADING : TAILOR

The largest stock and the best class of goods in the City to select from. Prices the lowest consistent with first-class workmanship.

130 Cordova St., Vancouver.

established in British Columbia. It seeks to unify the Christian and moral forces of the land, avoiding both religious and political prejudices, with the object of securing by legislation or other means the proper observance of the Lord's Day. It must be admitted there is scope for the efforts of such an organization in this province, where the claims of the Christian Sabbath are in so many ways ignored, and we cannot but wish the movement success.

Three Great Men.

Three great names have been much in the thought of the religious world during the past month. The first of these is that of the late Sir John William Dawson, the great Canadian scientist, whose death occurred on the 19th ult.

Perhaps to no one does Canada owe more than to Sir William Dawson. He was born at Picton, N. S., in 1820, and educated at the Picton Academy and at the University of Edinburgh. His dis-

**Wintemute
Furniture Co**



FURNITURE
DEALERS.



NEW WESTMINSTER, B. C.



WRITE US FOR PRICES

tinguished career was commenced by the publication of various valuable papers and lectures, showing original research, and by important services in the promotion of educational progress in his native province. But the area of his influence soon became national, and his fame steadily grew into world-wide recognition. He will probably best be remembered as Principal of McGill University, and for his eminent contributions to science. He was the first President of the Royal Society of Canada. In 1882 he was elected President of the American Association for the Advancement of Science, and was chosen President of the British Association in 1886. He was created a C. M. G. in 1881, and a Knight Bachelor in 1884, and was also honored with the degrees of distinguished universities. The Christian world will especially cherish Sir William Dawson's memory, because of the steady maintenance of the religious view of science as opposed to the agnostic and rationalistic view which found favor for a time in well-known quarters. Sir William always contended that there was no necessary conflict between geology and the Bible; and his contention is now more generally conceded.

* * *

The second name is that of a very different type of character, but one who has offered great service to the cause of truth. It is Horace L. Hastings, of Boston, who died in Goshen, Oct. 21st.

Mr. Hastings was early converted to God and at the age of 18 years began to preach the Gospel. His zeal, intense convictions, and strong intelligence, soon made him a great Evangelist, and tens of thousands of people, in doors and out, on both sides of the Atlantic, have listened to his preaching. He also became a writer and publisher, and in 1866 he founded "The Christian," a devotional monthly, which he ably edited for over thirty years. His writings contain some well-known hymns and strong contributions to the Christian evidences, notably his series of anti-infidel papers.

❧ **SPLENDID LINE OF** ❧

HOLIDAY GOODS

NOW ARRIVING AT

CAPLE'S,

517 Hastings Street,
VANCOUVER, B. C.

Mail Orders for Books, Stationery
Leather Goods, Toys, Fancy Goods, &c.

PICTURE FRAMING DEPARTMENT.

The tardy great name with which our thought has been much occupied is D. L. Moody, one of the greatest, perhaps the greatest of modern evangelists. A despatch of Nov. 18th reported Mr. Moody seriously ill, and that he had been taken from Kansas City to his home in Northfield in care of a physician. Later reports, however, have much relieved the anxiety by showing that the real condition had been exaggerated in the first accounts, and that he is getting better.

* * *

PERSONALS.

Rev. James Turner.

The many friends of Bro. Turner and they are legion will be interested to hear of him. It may not be generally known that he has been obliged to resign his superintendency of Dawson mission owing to the severe toil and exposure incident to his work last winter. So, early in August he left Dawson via St. Michaels, and about a month later arrived in San Francisco, seeking improved health in the sunny climate of the South. From that city he wrote me that as his constitution was badly shattered he had placed himself under the care of an eminent doctor, but after two months' stay there, he writes further: "Though I am somewhat better, yet I have not improved as I had hoped." He therefore left recently for San Diego, hoping that a still more southern location might benefit him during the winter months. Surely the church, which has in various parts of this province received so much good from our brother's ministry will unite in earnest prayer for his early return to the effective work.

C. BRYANT.

December 8th, 1899.

In a letter to the editor, which arrived since Bro. Bryant's communication, Bro. Turner writes from San Diego: "I am glad to be able to say that I am gradually, though somewhat slowly, improving. The climate here is as nearly perfect as one can wish for. The weather at present is Victoria summer weather, only dryer, and I am informed that this is a fair sample of it the year round. This is a remarkably clean, bright, well-managed town. Of course the reaction after the "boom" has been keenly felt, but still there seems to be a fairly good business. They have a number of nice churches, and all well attended, which is more than I could say for San Francisco. They are alive on temperance work and have carried prohibition in several parts of the state. I may send you more on this, when I am more familiar with the facts." We extend the greetings of the "Recorder" to our brother away in the South and wish him a bright and happy Christmas.

* * *

Dr. C. W. Service and wife passed through Victoria on their way to their new mission field at Choyoquet, on Nov. 10th.

The November meeting of the Quarterly Board of the Centennial Church, Victoria, extended a hearty and unanimous invitation to their pastor, Rev. W. H. Barraclough to remain with them a third year. The invitation was received and accepted, subject to the higher powers.

THE GLOBE HOUSE

MRS. Wm. RAE,

Direct Importer of { British, French,
German and
American Dry Goods.

MILLINERY AND FANCY DRY GOODS

New Westminster, - - B. C.

Rev. E. E. Scott, of Vancouver, preached the anniversary sermons of the West End Church, New Westminster, on Nov. 26th.

Rev. B. C. Fosman preached in the Centennial Church, Victoria, Sunday morning, Nov. 12th, and delighted the large audience present to hear him.

Rev. J. E. Betts is spending the month of December in the Kootenay District, laboring on behalf of Columbian College. He expects to return about the 21st of the month.

Rev. Thos. Crosby, Chairman of the Be-la Bella District, paid a flying visit to the fields on the East and West Coasts of Vancouver Island about the first of November.

Mr. W. H. D. Ladner, son of our respected brother, Rev. Chas. Ladner, has recovered from the accident which laid him up with a broken leg, and spent a few days visiting the coast cities about Nov. 16th.

The Editor spent the week of Nov. 12th in New Westminster and Vancouver, assisting in the Young People's services and organizing the Epworth League Forward Movement for Missions.

Rev. W. W. Baer delivered his interesting lecture on New York City in the Coqualeeza Institute, Sardis, on Friday evening, Nov. 24th. The attendance was gratifying and the audience was delighted.

The Anniversary Services of Carman Church, Chilliwack, were conducted by Rev. W. J. Sipprell on Sunday, Dec. 3rd. On Monday evening a literary and musical entertainment was given, which proved very successful.

We are pleased to learn that Rev. J. E. Gardner, B.A., of Lillicoet, who has been seriously ill for the past couple of weeks, is now considerably better and is likely to be able to continue his work shortly.

Mr. E. B. Jones, one of the foremost young men of the Metropolitan Church, Victoria, has started in business for himself in the grocery line, at the corner of Cook and North Park streets. We bespeak for him a share of the patronage of our Methodist people.

Christmas is Coming

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

W. B. Shakespeare,

The Jeweller,

And have him order exactly what you want.

74 Yates St., VICTORIA.

PERSONALS.

Rev. J. C. Speer gave his popular lecture on "The Mammoth Cave, the Eight Wonder of the World," in the A. O. U. W. Hall, Victoria, on the evening of Dec. 5th. He was greeted by a large audience, filling the large Hall, and kept them thoroughly interested and delighted for upwards of two hours.

Rev. C. H. M. Sutherland of Wellington preached Educational Sermons in the James Bay Church in the morning and Centennial Victoria in the evening of Dec. 3rd. Our brother's services were very much appreciated, and we believe a deeper interest has been created in the cause of Christian education.

Rev. J. C. Speer preached the anniversary sermons of the Wallace Street Church, Nanaimo, on Sunday, Nov. 19th. The report in another column speaks highly of the services he rendered.

Rev. W. J. Sipprell supplied his pulpit in his absence, with the usual acceptability.

Just One Trial...

Will convince the most fastidious that our



Are Unsurpassed.

- Clean Currants. (in package or bulk.)
- Seeded Raisins, (in package or bulk.)
- Clean Sultana Raisins.

- London Layer Raisins.
- Mix Nuts.
- Candied Peels.
- Dates.
- Ron Bons.
- Figs.
- Candy.

EVERYTHING NEW.
GIVE US A CALL.
ORDERS SOLICITED.

E. B. JONES,

Cor. North Park and Cook Sts., VICTORIA, B.C.

Rev. B. C. Freeman, with Mrs. Freeman and the family, came down by steamer from Skidegate, Nov. 7th. Mrs. Freeman is on her way east to Kingston, Ontario, for the winter. She will be accompanied by her sister, Miss Lawson, who has spent some time also in the mission field.

Rev. J. P. Hicks returned on Nov. 29th from an extended trip to the "Old Country," looking well and hearty. The results of his trip have, we are glad to report, been highly satisfactory, and he expects to see an advance in his work at Esquimaux during this year. We earnestly invoke the blessing of God upon him and his "sailor boys."

We are pleased to learn that Mrs. C. R. Monek, of Mount Pleasant, is gradually, and it is hoped, is surely improving in health. Her parents, Rev. E. and Mrs. Robson, have been with her for some time. Mr. Sparling, of Vernon, has filled the pulpit of the Vernon Methodist church nearly every Sabbath while the pastor has been absent.

Mr. A. C. Wells, Reeve of Chilliwack municipality, met with a serious accident on Friday morning, Nov. 3rd. While driving a load of lime into his barn at Edenbank farm he was caught between a beam and the lime barrels, and was unable to stop the horses, the result being that his collar-bone was broken and his chest badly crushed. We are glad to be able to state that he has since largely recovered.

Rev. Wm. Hicks has set a good example by appointing one of the members of his Young People's Society as church reporter to the "Recorder." The lack of news from many of our fields is due in part to the pressure of work placed on the pastor, and perhaps more so to his natural diffidence in writing about his own work. Give your energetic and talented young people something to do brethren.

We regret very much that in the publication of the poem by Rev. E. E. Scott in the last "Recorder," two lines of the first verse became transposed. We reinsert the verse corrected.

THE CROSS.

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

Our English contemporary, "The Methodist Recorder," has this to say of our Bro. Hicks and his work:

"The Rev. J. P. Hicks, a minister belonging to the British Columbia Conference, who has been set apart to care for the Methodist seamen of the Royal Navy on the important station at Esquimaux, appeared before the Committee to ask aid in the erection of a Soldiers' and Sailors' Home. The case presented by Mr. Hicks was a strong one. Esquimaux is the headquarters of H. M. Navy in the Pacific, and the only fortified place on the West Coast of British North America. As such, it is one of the great outposts of the Empire, and as the result of political changes in the Far East, is rapidly increasing in importance. There are at present ten warships there with 2,000 men, some 100 of whom are Methodist or Nonconformist. On land there is a dockyard, and two forts with a garrison of Artillery and Royal Engineers. There is hardly any other place than the drinking

Argyle House,

438 Westminster Ave.,
Opp. City Hall.

VANCOUVER, - B. C.

Dry Goods and Gents' Furnishings

Special values in Blankets, Comforters, White and Colored Quilts, Lace Curtains, Dress Goods, Stockings Undervests and Drawers, Etc., Etc.

J. HORNER.

saloon in which the men can gather. The chaplaincy is maintained in a large measure by the self-denying contributions of the bluejackets and their friends. A Soldiers' and Seamen's Home is a crying necessity, and this Mr. Hicks is seeking to secure.

A building equal to the present requirements of both Church and Home will cost at least £1,000, not more than a quarter of which can be raised locally. The case is strongly recommended by the Revs. the President of the Conference, Marshall Hartley, John Bond and R. W. Allen. With every desire to help, however, the Committee felt themselves barred by a clause in the deeds of the Special Jubilee Fund, limiting grants to Homes which are under the supervision of the British Conference. But for this clause Esquimaux would have been helped long ago. Not to close the door altogether on so desirable a project, the Committee remitted to a small Subcommittee to consider the exact nature of the work of Mr. Hicks, and its relation to British Methodism, and to report. If help can lawfully be given from the Queen's Jubilee Fund it will be cheerfully granted, but if not, the moderate amount required may surely be secured among the well-wishers in this country of British Methodist sailors.

WHO SHOULD GIVE? WHY AND HOW?

(By Julia H. Johnston.)

Who should give? Why, everybody!
 Every one has gifts received,
 Every one should spread good tidings
 'Till the whole world has believed.

Why? you ask me. Surely, surely,
 There are reasons, and to spare;
 Christ commands it, love demands it;
 Hands must give if true hearts care.

When to give? Oh, what a question!
 Hear the answer: Now, now, now!
 Give with love and faith, give freely;
 Jesus Christ will show you how.

The Churches.

QUEEN'S AVENUE, NEW WESTMINSTER.

Rev. J. F. Betts, Pastor.

Special revival services under the auspices of the Epworth League have been in progress in Queen's Avenue Church here for the past two weeks, resulting in much good. The religious life of the Church has been quickened and several conversions have taken place.

It is intended to hold a series of special services in the new Church, when it is opened, which we now do not look for until after the New Year. Meantime we are praying, working, hoping, believing and possessing our souls in patience.

Died. At New Westminster on the 20th of November, Miss Emma L. Richardson, formerly of Fergus, Ontario. Miss Richardson was a very consistent and much respected member of Queen's Avenue Church, and beloved by all who knew her. "Blessed are the dead who die in the Lord." The remains of our dear sister were sent via C. P. R. to the old home of the family in Ontario, where the parents of the deceased are still living.

Dr. Geo. E. Drew has moved into his elegant residence on the corner of Sixth and Carnarvon streets. The Dr. occupies one of the finest edifices in our city, and has done credit to the building art in the erection of so modern a home.

Rev. J. F. Betts occupied the pulpit of Homer Street Church, Vancouver, on Sunday, Nov. 25, and the pastor, Rev. E. E. Scott, conducted the anniversary services for Rev. J. P. Rowell in the West End of this city. Principal Sipprell preached in the Central Methodist Church.

What was supposed to have been a quiet wedding was solemnized in Queen's Avenue Methodist Church last evening, but quite a number of friends who had got a private tip were present to see the pastor, Rev. J. F. Betts, tie the nuptial knot which unites the lives of Mand A., second daughter of John A. Calbiak, Esq., and Mr. Edwin C. Purdy, of the C. P. R. service, Vancouver. The bride, who wore a neat travelling dress of dark green, with hat to match, was attended by Miss Alice Purdy, sister of the groom, Mr. Andrew Halkett performing a similar office for the groom.

After the ceremony, the newly married couple proceeded to the residence of the bride's father, where, after the wedding supper had been partaken of, a reception was held, a large number of friends being present. The inspection of the pretty array of wedding presents was a feature of the reception.

After the reception, Mr. and Mrs. Purdy left by the 9 o'clock tram for the Terminal City. On returning from their honeymoon trip to the Sound cities, they will take up their residence at 640 Homer street, Vancouver, where they will be "at home" after Dec. 1. "Columbian."

CHILLIWACK.

Rev. J. H. White, pastor.

We take the following item from the "Progress".

The Coqualeetza Institute was entertained Thursday evening, the occasion being the marriage of Miss E. E. G.

Seroggie, of Guelph, Ont., lately a member of the Institute staff, to Mr. Percy Travis, a prosperous young farmer of Big Prairie. The spacious school and dining rooms were tastefully decorated with bunting, the ceremony being performed under the folds of the flag that Britons delight to honor. Despite the lateness of the season a profusion of flowers added to the beauty of the decorations. The bride and groom were supported by Miss Burpee and Mr. Nathan respectively, little Master Grey, of Vancouver, and Miss Myrtle Hall acting as page and maid of honor. About twenty-five invited guests, among whom were a number of the bride's friends from Vancouver, witnessed the tying of the knot, which was done by Rev. Jos. Hall with the grace that comes of long experience. A very tasteful supper was spread in the dining hall, and after full justice had been done to the delicacies provided a pleasant half hour was spent in congratulatory addresses by several of the guests. Mr. Travis and his groomsmen replied in a few appropriate words. The bride was the recipient of a large number of beautiful and useful mementos of the happy occasion from her multitude of friends.

Last Wednesday evening Mr. Wm. Atkinson, of Vancouver, wedded Miss Nellie Kipp, one of Chilliwack's fair daughters. The interesting ceremony was performed by Rev. J. H. White at the residence of Mr. Isaac Kipp, the father of the bride, in the presence of a large company composed of members of the family and a few intimate friends. Your reporters dare not attempt to describe a ladies' costume, but is quite certain that the bride looked charming. She was attended by Miss Jessie J. Hall of Nanaimo, Mr. Arthur Kipp supporting the groom.

Both young people are well known in Chilliwack. Mr. Atkinson lived here for a number of years, while his bride is a member of one of the oldest and largest families in the valley. The wedding gifts were numerous and appropriate and will serve to remind the happy couple of their many friends.

The anniversary services of Carman Methodist church were held on Sunday and Monday, December 3rd and 4th, and were much enjoyed by the congregation. Rev. Principal Sipprell of Columbian College preached. The entertainment on Monday evening was largely attended despite unfavorable weather, and the programme was of unusual excellence.

Rev. Mr. Sipprell's address particularly delighted the audience.

A POPULAR LECTURE.

The illustrated stereopticon lecture on "Six Months in New York" given at the Institute last Friday evening by Rev. W. W. Baer, of Nanaimo, proved very instructive and entertaining. Mr. Baer is a keen observer and kept his eyes open during his stay in the great American metropolis. His description of the social, intellectual, political and religious life of the city was comprehensive and masterly. His visit coincided with some of the most stirring scenes in American history growing out of the late war with Spain, affording him unusual opportunities of seeing many phases of metropolitan life. Mr. Baer uses a powerful lantern of latest design, the magnificent light being furnished by gasoline. A hearty vote of thanks was tendered the lecturer at the close of his address.

SPENGER'S

Sale of 'Xmas

Goods has

been enormous

Thousands have flocked to see us assist Santa Claus on his annual visit to the homes of Victoria.

Have you got a 'Xmas gift for all? We have toys to suit all pockets.

Call on us before 'Xmas Eve, we will be busy, but not too busy to serve you.

D. SPENGER,

Government St.,

Victoria, - B.C.

GO TO 
Wm. Johnston
 FOR
FINE SHOES

Columbia Street,
 NEW WESTMINSTER, B. C.

CHEAM.

Rev. W. G. Mahon, pastor.
 Special services have been held at the Camp Slough appointment, where the pastor was assisted by Revs. White, Hall and Crosby, and though the nights were wet and muddy, great interest was aroused. Several have been led to make a public profession of faith in Christ.

Rev. W. G. Mahon will begin a series of sermons on the Epistle to the Galatians, on Sunday evening next, December 3rd. Public service at 7 p.m. League meeting at 8 p.m. each Sunday.

Mrs. Peet, of Camp Slough, is spending a few days in Vancouver.

The quarterly meeting, held in the Methodist church, Camp Slough, last Sunday, November 26th, is acknowledged to be the best service ever held in that church. It was both pleasant and profitable.

MAPLE RIDGE.

Rev. A. K. Sharp, Pastor, writes:
 We are busily engaged in making preparations for our usual Christmas entertainment, and judging from the way our people are taking hold of the work a good time may be expected.

The heavy rains of late have made it impossible to reach the Lillooet appointment the last few Sundays, the river being too high.

Our services have been very well attended of late, considering the weather, and our choir deserve some credit for the added interest to our Sabbath gatherings.

The returns of the last quarter were the best this mission has made for years.

Our Sabbath school at Westminster Junction has been closed for the winter.

We are expecting assistance in the near future from the Evangelist Rev. John Lewtas, also a visit from Bro. J. F. Betts, on behalf of the college and T. C. T. F.

RICHMOND.

Rev. A. N. Miller, Pastor, writes.
 In the last issue of the "Recorder" we reported having raised \$300 for the 20th Century Fund. That amount has since been increased to \$400, and we have more in prospect.

Our aged sister Miller has been rather poorly for the last two months. We miss her bright, clear, helpful testimonies in our Sabbath morning class meetings. We pray that she may soon be able to take her place again in the sanctuary.

Bro. Cooney, who, a few weeks ago, was so near unto death's door, has in the mercy of God been raised up again; and, though not very strong, is able to be about the house again, to the great joy of his family and neighbors.

Bro. H. Mole, late of Homer Street Church, Vancouver, had the misfortune about six weeks ago of breaking the wrist of his right arm and disabling his shoulder, by falling from a building. We are pleased to know that the wrist has progressed very favorably, and hope the use of the shoulder may soon be regained.

White Swan Soap is manufactured in British Columbia.

RIVERS INLET.

Bro. E. Nicholas writes:
 We had a very pleasant summer's work. There were a fine lot of white men here, and most of them church-goers. For their benefit we held a service every Sabbath at 3 p.m. They turned out well and seemed interested in the services. It seems rather quiet since they left.

Our Indians are pretty well scattered, trapping and hunting. Mrs. Nicholas paid a visit to Bella Coola a short time ago and was warmly received by her old friends on the mission. Dr. Spencer is a grand man, and will do well with the people there.

NAAS RIVER.

Dr. W. T. Rush, Missionary.
 We had just nicely got over an epidemic of whooping cough when mumps and measles followed, and we now have our hands full caring for the sick ones.

Soon after our revivals last spring the people scattered to the various fishing and hunting grounds, and we were not a little anxious about some of the new converts, surrounded as they are by evil influences during the fishing season.

A few, we regret to say, have gone back to their heathen villages; but the majority are with us, and we are praying for wisdom to guide these new disciples into the truth.

White Swan Soap will not waste away in the water.

NELSON.

Rev. John Robson, B.A., Pastor.
 Our ladies of the Ladies' Aid held their annual Sale of Work on November 8, offering to the public the result of their work, together with a dinner, and took in the respectable sum of three hundred dollars. At the following business meeting they voted the sum of two hundred dollars to the T. C. T. F., to be applied to local church departments. With the rest they purpose purchasing some needed articles for the parsonage. Too much credit cannot be given our noble band of ladies, who have, during the last eighteen months, paid off nine hundred dollars church and parsonage expenses.

A reception service was held on Sabbath, Dec. 3rd, when the pastor received 36 persons into full connection with the Church. Several joined by letter, and others by profession of faith. At the close of service the Sacrament was administered to over 50 members. The service in the evening was on "The Great Physician" and the collections amounting to \$28 were given in aid of the General Hospital.

D. S. CURTIS & CO.,
 DRUGS AND SPECTACLES.
 New Westminster, - B. C.

...FOR...
Fine Groceries
 -TRY-
FORAN & FROST,
 344 CARRALL STREET,
Vancouver, B. C. ..
 Telephone 101. -

E. B. Marvin & Co.
 SHIP CHANDLERS
IMPORTERS AND DEALERS IN...

SHIP AND STEAMBOAT SUPPLIES.
 74 Wharf St., VICTORIA.
 The Stock Carried Comprises:
 Anchors, Chains, Manila and Hemp Cordage, Tar, Pitch, Rosin, Oakum, Wrought and cut Spikes, Wire and cut, Nails, Ship's Lights, Lanterns and Lamps of all descriptions.
 Paints and Oils of all kinds always in stock.
 Wire Ropes and Steel Wire Hoisting Ropes in various sizes with Blocks to suit for Derricks and M

THOS. DUNN & CO.,

WHOLESALE AND RETAIL.

Hardware and Ship Chandlery.

Special Attention given to Mail Orders.

HARDWARE.

8, 10 and 12 Cordova St.

SHIP CHANDLERY.

8 and 10 Water St.

VANCOUVER, B. C.

EAST COAST INDIANS.

Rev. C. M. Tate, missionary.

We have secured a lot near the station at Duncans, and hope to commence building our mission house shortly.

Last Friday we held missionary meeting at the Nanaimo Indian village, and although it was on a week night, and pouring rain at that, yet we had a church full of Indians. With the aid of the magic lantern we showed them what our missionary society has already accomplished among the white people, Indians, Chinese and Japanese, and and through some of the pictures of still pagan Indians, we appealed to them to help their brothers. The collection was a little over \$10 and we hope to make a good advance on last year.

We are anxiously looking for a revival all along the east coast.

White Swan Soap is the result of 30 years experience.

SAANICH.

Rev. J. W. Winslow, pastor, writes.

This mission has had its annual Harvest Home services and festivals at North and South Saanich, having enjoyed a rich treat through the kind assistance of the Revs. J. C. Speer, W. H. Barraclough, B.A., and Robt. Hughes, all of Victoria.

Mr. Barraclough preaching at both appointments most acceptably; Mr. Speer delivering his excellent popular lecture, "Angels Without Wings," at North Saanich on the Friday evening previous, and Mr. Hughes entertaining the South Saanich people with a very pleasing and appropriate address on the Monday evening, some \$30 being realized at the two entertainments for church debt and other funds.

SALT SPRING ISLAND.

Rev. D. W. Scott, pastor.

On Sunday, October 9th, we held our first Harvest Home service at Burgoyne Bay. The church was beautifully decorated with vegetables, fruits and flowers. Some excellent solos, rendered by Miss M. Patterson and Miss L. Mollet, were listened to by a large and attentive audience.

At Vesuvius, thanks to the enterprise of Miss Mary McHaffey, we now have our place of worship nicely lighted and our congregations are most hopeful.

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

WELLINGTON.

Rev. C. H. M. Sutherland, pastor.

A lecture concert course has been arranged to be held in our church in Wellington during the winter months. The first lecture of the course was delivered on October 17th by the Rev. E. E. Scott, of Vancouver. "Christian Citizenship" was the subject, and for over an hour the audience were as unconscious of the outward flow of armies and of their surroundings as though under the spell of the mesmerist. The subject was dealt with in a masterly manner and made a lasting impression upon the minds of those present. If Mr. Scott is a fair type of present day preachers in the effete East it is certain that an importation occasionally will not do us any harm.

CUMBERLAND.

Rev. Wm. Hicks, pastor.

The church reporter writes:

The membership of our church has decreased on account of the exodus of some of the old pillars of the church.

Notice...

HANSON FIRTH,

Dealer in GROCERIES and PROVISIONS.

Has removed to 165 Douglas Street and Solicits the patronage of the Public

FAMILIES WAITED ON DAILY.

Satisfaction - Guaranteed.

Kindly give me a trial.



JOHN J. BANFIELD,

Land,
Loan,
Insurance Agent
and Notary Public.

607 Hastings Street,

VANCOUVER, B. C.



ANGEL HOTEL

Langley St., Victoria, B. C.
opposite Court House...

FRED'K CARNE, Prop.

NO BAR, OR LIQUORS SOLD.

...RATES OF CHARGES...

Board and Lodging per week. . . \$6.00 upwards.
Board per week. . . \$5.00
Board and Lodging per day . . . 1.00
Single Meals. . . 25
Beds per Night. . . 25c. and 50c.

FIRE PROOF SAFE IN THE HOUSE.

Two Blocks from C. P. N. Wharf.

Everything for CHRISTMAS

..AT..

GEO ADAMS'

Grocery.

Columbia Street, NEW WESTMINSTER.

GROCERIES, * PROVISIONS, * CROCKERY, * ETC.

...Always the Best...

THE LEADING DRY GOODS STORE,

PRINCIPAL DEPARTMENTS.—Mantles, Gloves, Underwear, Furs, Costumes, Ribbons, Corsets, Dress Goods, Laces, Umbrel, las, Silks, Notions, Staples, Handkerchiefs, Hosiery, White Wear, Chenille, Lace Curtains.

THE WESTSIDE.

GOVERNMENT ST.,
VICTORIA, B. C.

THE HUTCHESON COMPANY, LTD.

Our Epworth League is picking up after the falling off during the summer months. At our election of officers, held at our last meeting, Miss E. Haywood was elected president, and we hope to have a prosperous League during the winter.

The Sunday school is in a flourishing condition. We have a large attendance, averaging about ninety. Last Sunday we had one hundred and five present. It is wonderful how the attendance increases at Christmas time. We have a faithful and able superintendent in Mrs. Banks.

On Sunday, November 26th, we had a good song service. Our pastor, Rev. W. Hicks, took his place in the choir and assisted greatly. His solo, "Rest for the Weary," was sung in a fine impressive style. Mr. Wm. McKay, a local preacher and ex-member of the Manitoba Conference, delivered a short, impressive address.

After the song service, instead of usual League meeting, we had a meeting to discuss some definite method of raising money for "The Twentieth Century Fund." We appointed a committee, consisting of representatives from the different boards, to decide upon some definite plan of action.

Our pastor has commenced a series of sermons on Old Testament characters. We have had two able and instructive addresses on Abraham and Isaac. He intends to continue this series of sermons during the winter, taking the characters in chronological order.

White Swan Soap is becoming more popular every day.

PORT SIMPSON.

Rev. S. S. Osterhout, Ph. D., writes:

I have been delighted with the "Recorder." It seems to improve with each number. I suppose it might be improved still more were it not for the fact that it is a great deal easier to read than to furnish reading.

I have just returned from an extended trip up the Skeena preaching the everlasting gospel, administering the ordinances of the church and distributing preliminary to the thank offering for the 20th century. We have made a handsome start in Port Simpson towards the latter, between \$250 and \$300 in sight. One faithful old chiefess of the church struck the right cord when in giving her \$20 offering she said, "with this I give my poor body and soul to Him who has

spared me to see the closing of the century, nearly the whole of which I have passed through, under His guidance and blessing."

We were pained last week with the sudden death of one of our native storekeepers, a victim of the intoxicating cup, hurled into eternity in the prime of life, and that too without the necessary preparation. Sadness beclouds our village and nowhere in the horizon do we descry a gleam of light. License after license is imposed upon us, wholesale, retail and bottle, and so the darkness thickens, the maelstrom expands and souls are sacrificed to the greed of the inhuman and the revenue of our land. In return not a word of comfort nor a tear of sympathy nor a hand of help comes to the weeping widow, the helpless children or the father with heavy head. Shall we enter the new century unavenged of this dread traffic.

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

GOLDEN.

Rev. J. P. Westman, Pastor.

The Circuit correspondent writes under date of October 20th. (The communication was wrongly directed and therefore did not appear sooner.)

In perusing your excellent paper I notice items of interest regarding the work of our church in the advancement of our Master's Kingdom in other parts of the province. But in vain have I looked for any news from Golden. There is an old adage which says "No news is good news." However this may apply in a general way, it is very true in

relation to this mission, during the last four months. On the first Sunday in July our present pastor, Rev. J. P. Westman, came among us, and from the first service success has attended his efforts to advance Christ's Kingdom in our midst. Though none have publicly announced their conversion, yet many who had not attended any church for a long time are now regular attendants, and others have had their spiritual life renewed. Not only has there been success spiritually, but also financially. The collections so far are more than double the same period last year; our church is now free from debt, and has a nice credit balance in general fund.

Our church anniversary was held on the 15th and 16th inst. Rev. S. J. Thompson of Revelstoke was to have preached at both services on Sunday, but owing to defective train service the exchange had to be cancelled, the pastor taking his own work most acceptably. On Monday evening Columbia Hall was beautifully decorated, and crowded with an enthusiastic audience to celebrate the annual tea and concert. Rev. Mr. Thompson ably filled the position of chairman, and also gave a short address on "Love Courtship and Marriage." The balance of the programme was varied. Mrs. Ward, of Vancouver; Mrs. Robbins and Kay, Misses Devlin, Sinclair and Wel's, and Messrs. Evans, Pilowright, Westman, Fallis, Field, Longmore and Robinson taking part. The proceeds amounted to over \$80. "Praise God from whom all blessings flow."

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

The Paterson Shoe Co., Ltd.

- SHOE EMPORIUM -

(LATE ERSKINE'S.)

Headquarters for BOOTS and SHOES, RUBBER FOOTWEAR, etc. We carry the largest stock in B. C.

SHOE EMPORIUM,

Cor. Government and Johnson Sts., Victoria, B. C.

SPECIAL ATTENTION GIVEN TO LETTER ORDERS

CLUBB & STEWART,

IMPORTERS AND DEALERS IN

Clothing, Hats, Caps and Men's Furnishings

Children's two-piece and fancy Suits.

Clerical Hats and Collars always in stock.

A FIRST-CLASS TAILORING DEPARTMENT IN CONNECTION. Letter orders will receive Prompt Attention.

160 Cordova Street,

VANCOUVER, B. C.

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

White Swan Soap is so good that if you once try it you will "adopt" it.

METROPOLITAN, VICTORIA.

That our school orchestra has achieved wonderful success under the leadership of Mr. A. Parfitt, was evinced on Nov. 15th to a large audience by the excellent rendition of several selections of high class music, which were very much appreciated. In addition to the instrumental music, "which included a cello solo by Mr. A. Parfitt," the audience was favored with vocal solos by Messrs. J. G. Brown, Watson and A. Parfitt, and a recitation by Rev. J. C. Speer, all of which were rendered in excellent style, making a very pleasant and profitable evening for all who had the good fortune to be present.

We are working in our Sunday school to have every name on our membership roll placed on the Historic Roll in connection with the T. C. T. F., and we expect to be successful. The annual election of teachers and officers of our school, and also the anniversary service, will be held in April, 1900, instead of in December, as has been the custom in the past. This change is made so that we can report the success attained by the school just previous to the Conference, thereby carrying out the rule as laid down in the discipline.

Our Intermediate League is coming to the front, and we believe much more will be heard from them on advance lines before many years.

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.

NANAIMO MEAT MARKET.

D. H. BECKLEY,

Wholesale and Retail Butcher.

DEALER IN

All kinds of Fresh Meats, Home Cured Hams and Bacon, Home made Lard.

TELEPHONE 79.



P. O. BOX 304.

White Plume Poultry Yards.

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

Highest Prizes at Royal and Local Fairs.

EGGS AND POULTRY IN SEASON.

A. C. WELLS & SON,

Mention this Paper... CHILLIWACK, B. C.

C. F. FORMAN & SON

BOOTS

AND

SHOES.

...FOR...

A well Selected Stock to choose from.

We are Headquarters for Children's Goods.



C. F. FORMAN & SON.

120 Westminster ave.

Vancouver, B. C.

G. Hobson,

...DEALER IN...

GROCERIES
and PROVISIONS.

We handle nothing but First-Class Goods, as a consequence our Trade is increasing daily.

GIVE US A TRIAL.

Westminster ave., opp. Market,
Telephone 409.

Vancouver, B. C.

C. E. Welsh.
The People's
Grocer...
READY FOR XMAS.

HERE'S WHAT YOU
WANT FOR THAT
PLUM PUDDING:

- Seeded Raisins, 1 lb. packages.*
- Cleaned Currants.*
- Valencia Raisins.*
- Layer Raisins.*
- Muscadelle Raisins.*
- Wethey's Mince Meat 1 lb. tins.*

If you don't care to make a pudding come and get our English Plum Pudding in tins.

MERRY 'XMAS TO ALL.

til the New Year, when (D.V.) it is expected that special Evangelistic services will be commenced.
 At the last meeting of the Official Board Mr. Samuel Johns was elected Recording Steward.

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.

JAMES BAY, VICTORIA.
 Rev. R. Hughes, Pastor.
 On November 16th a very successful T. C. F. meeting was held. Mr. David Spencer presided, the speakers being Mrs. Jones, Mr. Gilbert and Mr. Powell.

Altogether, the sum that was promised, reached the splendid total of \$1,450. We are confident that this amount will be augmented to the neighborhood of \$2000 by October, 1900.

The various ways and means that are being adopted to raise money is somewhat remarkable.

After the splendid suggestions of Mr. Jones, one lady has decided to give music lessons in aid of the fund. Another is taking in mending of all sorts; Mr. Jones is doing \$100 worth of oculist work for the scheme. The Camera Fiend has been prowling around seeking whom he may devour. It has reached the ears of the Pastor that a member has got some Twentieth Century hens, which are all laying Twentieth Century eggs.

H. Morey & Co.,

BOOKSELLERS,
STATIONERS
and PRINTER.

Santa Claus' Headquarters

AND NO MISTAKE.

BE SURE and make all your friends happy by purchasing your Xmas PRESENTS at our up-to-date establishment. Presents for Ladies, presents for Gentlemen, presents for Children, in bewildering variety.

ARMSTRONG-YOUNG BLK,

Columbia Street, New Westminster, B.C.

Confederation Life Association.

SIR W. P. HOWLAND,
 President.

J. K. MACDONALD,
 Man'g Dir.

ASSETS.	\$6,825,116.81
INSURANCE IN FORCE.	\$29,877,418.00

Policies automatic, non-forfeitable and free from all restrictions as to residence, travel and occupation.
 Holders are guaranteed full value by automatically extended insurance or surrender value.

See this policy before insuring elsewhere and you will take no other.
 Full information can be obtained from any of the Agents of the Association or from

J. D. BREEZE, Gen'l Agt, Vancouver. A. St. G. FLINT, Agt, Victoria

All Workers with Brain and Hand should appreciate Food and Drink. In

HONDI GEYLON TEA

You get a tea ABSOLUTELY UNADULTURATED, with the original freshness, fragrance and aroma from the tea gardens where it is packed. ASK YOUR GROCER FOR and give it a fair trial. In Lead Packets only.

Up to going to press, however, his report remains unconfirmed. The ladies cleared over \$20 at the meeting for the electric light account at their refreshment buffet. The outlook is hopeful, and a spirit of earnestness and unity prevails.

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

WALLACE STREET NANAIMO CHURCH ANNIVERSARY.

One of the important events in Church life from year to year is the anniversary occasion.

In this regard Wallace Street Methodist Church is always to the front, and this year has not been behind other years. For three years Rev. J. C. Speer has been the preacher for this important service. On Sunday this gentleman delighted and instructed the large congregations that gathered to hear him preach, and in the afternoon gave an address on the subject announced, "The Flag We Follow."

The reverend gentleman gave a most interesting summary of the history of the British flag, showing as it does, the ancient flags of England, Scotland and Ireland, now joined in one. For fifty minutes he held the audience at his will, their enthusiasm at times amounting to demonstration.

During the day the large choir, under the leadership of Mrs. Johnson, gave several excellent selections in the way of anthems and solos, and led the congregation in the service of praise. The following programme was carried out last night: The Ladies' Aid gave a tea of excellent quality and quantity, feeding the multitude from 6 to 8 o'clock p.m. Immediately after 8 o'clock Hon. Dr. McKechnie took the chair and in a few chosen and happy remarks opened the entertainment.



"ELEPHANT" House Paints for inside and outside work.
 "IRONITE" Floor Paints.
 "ELEPHANT" Oil Stains.
 "ELEPHANT" Varnish Stains.
 "ELEPHANT" Wagon Paints.
 "ELEPHANT" Carriage Paints.
 "MANHATTAN VARNISHES" in handy packages for household purposes.
 "ELEPHANT" Enamels.
 "AMBERITE" Varnishes.

There are some Paints on the market that cost more than the above Brands but there are none better. This statement surprises you but the explanation is simple.

The "ELEPHANT" Brand has been used all over the world for nearly 50 years. It was good at the start. It is better than ever now. We believe in paying Expert Paint Makers. Other people may believe in paying professional "Ad" writers but we leave you to judge which is best for the purchaser.

Color Cards and all necessary information on application.

The British America Paint Company.

The only Manufacturers of
 PAINTS, VARNISHES, JAPANS, ETC., IN BRITISH COLUMBIA.
 VICTORIA, B. C.

Some of those who were expected to take part were unavoidably hindered.

The chairman at the beginning asked the audience not to demand encores owing to the full programme to be carried out.

Where all did so well invidious distinctions would be out of place. It is enough to say that each number received very hearty applause.

Rev. Mr. Speer gave in his own way a very short address on the two events that in future history shall mark the outgoing of the 19th and the incoming of the 20th centuries, the war in South Africa, and the great financial schemes of the churches. He dealt particularly on the "Million Guinea Fund" in England with the Wesleyan Methodists, and the "Million Dollar Fund" in Canada with the Methodists in this country. Singing the "National Anthem" brought to close a very successful entertainment.

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

MISSIONS.

The missionary never thinks how great is the city; he thinks how great is God.

The history of missions is throughout a history of the triumph of the weak over the mighty, the small over the great, men over nations, peasants over kings, persecuted over powerful, ignorant over learned.—Sel.

There was an auspicious gathering of representatives from the Tsimpshean

Fort Rupert, and Nanaimo tribes of the Coast, and also from the Musquiam, Thompson River and Nicola Valley tribes at Hulbert's hop fields on Wednesday morning last at the close of the hop harvest. After partaking of a sumptuous repast provided by the Tsimpsheans, a number of speeches were made by Chief Kelly, Nesquajolak, William Shapas, Capt. John and others, in which they commented on the great transformation that had taken place in the intercourse of the different tribes with each other since the arrival of the missionaries. They were reminded that previous to the coming of the latter they met each other with knives and rifles, and were continually at war, but now all was changed. One of the northern speakers alluded to the fact that his brother had had a son born to him since his arrival here, and that they would call him Chilliwack; one of the resident chiefs, however, suggested that he should be called Coqualeetza. After a general and hearty hand shake they dispersed for their respective homes.—Progress.

I was lately looking out of my window at night, and I saw the stars in the heavens, and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firmly. There are some who are always feeling for the pillars and longing to touch them. And because they cannot touch them they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast.—Martin Luther.

It's a Strange Idea...

To pay two prices for a can of Baking Powder when one price, and a small one too, provides

GOLDEN CROWN, An absolutely pure and reliable Baking Powder

There is no BAKING POWDER any purer, any better, any more wholesome, that produces any more satisfactory results, than GOLDEN CROWN, large can, 25c.

PURITAN EXTRACTS - The "Faithful flavorings," Lemon and Vanilla tell their own story. Everywhere 25c. per bottle.

In every store there is one Tea that leads; that reaches the tables of the best class of citizens—people who have money to buy what they want, and pay for it. One Tea that gives tea drinkers the best satisfaction. That Tea is the

STAR OF INDIA,

It has the flavor and the liquor which please the palate; the price too, suits the "public taste." 35c., 40c., 50c. and 60c. per pound. Sealed packets.

There is no sap like the sap of ROCK MAPLE TREE. This sap properly boiled down by the Hill Syrup Co. gives us HILL'S PURE MAPLE SYRUP. Every Grocer can supply it, and takes pleasure in doing so. He gives you a guaranteed pure maple syrup.

WM. TUFTS & SON,

WHOLESALE AGENTS.

VANCOUVER.

P. O. DRAWER 758.

TELEPHONE 133.

A. A. Boak & Co.

Insurance
Financial and
Real Estate Agents.

—30—

315 HASTINGS STREET WEST.

VANCOUVER, . B. C.

You get the best
if you use

OKELL & MORRIS

Jams,
Preserves,
Confectionery,
Pickles and
Sauces.

— Try them and be Satisfied. —

Dr. S. G. Clemence

⊗ **Dentist.** ⊗

98 Yates St.,

VICTORIA, B. C.

BIRTHS.

GALLOWAY.—On Saturday, Nov. 25th, 1899, to Mr. and Mrs. Galloway, of Mt. Pleasant, Vancouver, a son. Congratulations.

MARRIAGES.

PURDY-CALBICK. At Queen's Avenue Church, New Westminster, on the 20th inst., by the Pastor, Rev. J. F. Betts, Mr. Edwin C. Purdy, of Vancouver, B. C., to Miss Maud A. Calbick, daughter of ex-Alderman J. A. Calbick, of New Westminster. Mr. and Mrs. Purdy will reside in Vancouver.

TRAVIS-SEROGGIE.—On Thursday evening, Nov. 16th, at the Coquette Institute, Chilliwack, by Rev. Joseph Hall, Mr. Percy Travis, of Chilliwack, to Miss Edith E. G. Seroggie, youngest daughter of Mr. D. Seroggie, City Treasurer, of Guelph, Ontario.

LUDWIG-KRINKLE.—On Saturday, Oct. 28th, at the residence of Mrs. Gerrit, Greenwood, B. C., by the Rev. B. H. Balderston, B. A., Mr. Wm. Ludwig, to Mrs. Ida Krinkle, both of Greenwood.

TWIST-SCHUBERT.—On Sunday, Nov. 12th, at Phoenix, B.C., by Rev. B. H. Balderston, B.A., Mr. W. Twist, of Phoenix, to Miss Florence Schubert, of Oregon City, Ore.

ATKINSON-KIPP.—On Wednesday, Nov. 22nd, at the residence of the bride's father, Chilliwack, by Rev. J. H. White, Mr. Wm. Atkinson, of Vancouver, to Miss Ella Elizabeth, third daughter of Mr. Isaac Kipp, of Chilliwack.

GRAY-JONES.—On Tuesday, December 5th, 1899 at Vancouver, by Rev. R. Whittington, M.A., B.Sc., Mr. Wellesley Gray to Miss Nellie Jones, both of New Westminster.

L'NY-PERRY.—On Friday, Dec 1st, at the residence of the bride's uncle, Mr. Wm. Tufts, Seymour street, Vancouver, by Rev. E. E. Scott, Mr. Charles Luby, of Victoria, to Miss Margaret E. Perry.

ADAMS-BEEK.—On Wednesday, Dec. 6th, at the residence of the bride's father, Gorge Road, Victoria, B. C., by Rev. W. H. Barracough, B. A., Mr. Walter Adams, of R. F. Anderson & Co., New Westminster, and eldest son of Mr. Frank Adams, of E. B. Marvin & Co., Victoria, to Miss Lillian, eldest daughter of Mr. J. F. Beek, of Victoria.

White Swan Soap is becoming more popular every day.

WHISTLE THEM AWAY.

Have you any petty cares, boys?
Whistle them away;
There's nothing cheers the spirits
Like a merry roundelay.
No matter for the heartaches,
'Neath silk or hodden-gray,
For the sake of those who love you,
Just whistle them away.

'Tis strange how soon friends gather
About a cheerful face;
That smiling eyes and lips count more
Than beauty, wealth or grace.
But I have seen it tried, boys:
When trouble comes to stay,
The brave heart leaps to work, and
strives
To whistle it away.
—Exchange.

White Swan Soap sells on its own merits.

BEEF SUETT,
CANDIED PEEL,
BON BONS and
JAMS.

— PREPARED BY —

BATGER & CO., London, Eng.

SOLD BY leading grocers of Victoria.

N.B.—Ask your grocer for John Bull brand, Beef Suett, no more failure in pastry and puddings. It is o. k. try it. Sold in 1-4 and 1-2 lb. packets

The Boscowitz Steamship Company.

— LIMITED —

Str. B. Boscowitz

Will leave Spratt's Wharf on

MONDAY, - OCTOBER 23rd.

and every 14 days for

Sans River and way Ports, via Vancouver. For freight and passage apply at the Company's office, Junion block, Store street, Victoria, B.C.

The Company reserves the right of changing this time table without notification.

H. LOGAN,

General Agent

A Complete line of **Carpenters Tools,**
Builder's Hardware,
Paints and Oils.

LEWIS & SILLS,

Vancouver, B. C.

Also a large stock of Graniteware, Tinware, Cutlery of Highest Grades at Lowest Prices.

W. G. Chamberlin,

The **JEWELLER.**

For 'XMAS PRESENTS.
Sterling Silver Novelties.
Gold and Plated Jewelry.
Fancy Clocks, etc., etc.
Watch Repairing.

Gunningham Bldg,
Columbia st.,
New Westminster,
B. C.

