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Methodist Recorder

Vol. I.

VICTORIA, B. C. JANUARY, 1900.

No. 7

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ABUKS TLALUMKWAKS.

Chief Jossea related the following at the January Social Meeting of the Epworth League at Kitamaat. Translated by the Rev. G. H. Raley.

"In the Fall of the year a long, long time ago, after the flood (not before), the husband of Abuks Tlalumkwaks was lost, most probably by the capsizing of his canoe in the Kitamaat arm of the sea. His widow felt such grief that she decided not to return at the close of the salmon run, with her people, to the winter village for the festivities of the season. Her brother aided her in building a house on the banks of the Klough River, then left her with her two children to spend her allotted time of mourning in solitude.

The tribe thought she would die from cold or lack of food; however, she found a number of dead salmon in the river, these she smoked, and before the snow fell she had gathered a large quantity of sticks for the fire which was kept burning day and night.

One bitterly cold night shortly after the New Year, Abuks Tlalumkwaks heard a wolf howl at a distance from the house. It came nearer and nearer and she was afraid; the howling turned into a loud cry of pain,—

ah, ah, ah, ahoo, ahoo, ahoo!!!
said the wolf, then it grew fainter as the wolf had retreated into the forest. In the early morning she looked out and saw the wolf had made a zigzag track, as if crazy.

The following night as she was putting her children to bed, she heard the wolf again not an angry howl, but rather the noise was similar to that of a dog when it is about to die happily. She covered her children with new cedar bark mats, that the wolf would not scent them. By this time the wolf was pawing and scratching at the door, she unfastened it and left it slightly open then sat down on the floor and poked up the fire, anxiously awaiting the result.

The great gaunt hungry wolf came in and she was afraid of him, thinking he wanted to eat her, she said:—

"Nohloch, Nohloch,* what is it you want?" The wolf did not answer, but by the light from the blazing logs, she saw he kept his head on one side, and his jaw was swollen double its usual size.

"Come here," she said, and as the wolf approached her, she felt sick hearted seeing he was suffering intense pain. He placed his head on her knee, she opened his mouth and saw at once the cause of his misery; firmly lodged between his teeth was a piece of bone broken out of the thigh of the mountain goat upon which he had doubtless some days before dined. Taking up a piece of stick she sharpened one end, and with it pried out the bone.

At once the wolf found relief.
"Now," she said, "pity men, pity me, you see my food is short, my salmon is nearly finished, and the winter is not ended." The wolf said nothing, believing that "actions speak louder than words."

He went out to a mound of earth some distance from the house, and lifted up his voice calling all his tribe to council. Wolves came from all quarters. Their

chief told of his ailment, and of the kind, skillful treatment he had received at the hands of Abuks Tlalumkwaks.

"I want to shew her," he said, "that one good turn deserves another. Go quickly and before dawn have at her house all kinds of food."

His tribesmen being thus dispatched, obeyed without question, making the valley ring as they went to hunt. They were successful in the chase, and returned bearing grizzly and black bear, cariboo, venison, also such delicacies as porcupine and beaver. These they piled against the front of her house, and in the morning her surprise and joy was great.

She took a pointed stick and toasted some bear meat before the fire, and handed it to the children. The elder would not eat believing it to be poisoned, the younger ate and did not die so his brother also took some, and after the family had feasted on the fresh meat as long as they could, the remainder which filled up the house, was cut and dried for future use. They lived well throughout the rest of the winter.

In the spring as soon as the ice left the river, the wife of the brother of Abuks Tlalumkwaks said to him, "you had better take your canoe and go and find out what has befallen that woman and her family at Klough; bring home their bones. So he went, and as they poled up the river saw smoke in the distance. He said to his companion "they cannot be dead for I see smoke." Arriving at the door, Abuks Tlalumkwaks saw him, and said "Is that you my brother?"

"Yes," he replied, "I thought you were dead."

"I should have been had it not been for a wolf, he and his friends brought me all this food," she said.

She prepared food for the hungry men, cooking meat in a box with hot stones.

After the meal they went to sleep. Before starting back to Kitamaat the following morning, they found their canoe loaded to the gunwale with all kinds of meat.

Abuks Tlalumkwaks determined she would never let an opportunity pass of relieving suffering, convinced in her belief that "a good act always has its reward."

*Kohloch is an expression used by the Kitamaats when addressing whatever is an object of fear.

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Western Methodist Recorder.

VOL. I.

VICTORIA, B. C. JANUARY, 1900.

No. 7.

✓ REV. S. S. OSTERHOUT, Ph. D.

The series of sketches of our District Chairmen would not be complete without that of the youngest member of the list, Rev. Stanley S. Osterhout.

His history, though brief, has much in it that gives promise of a brilliant future.

In the stirring events which marked the close of the eighteenth century, his grandparents took part, and because of their firm loyalty to the British Crown were imprisoned for the space of a year by the new United States government. In due time they were released and followed the fortunes of the United Empire Loyalists into Canada, where they hewed out a home for themselves from the forest which bordered the shores of the Bay of Quinte.

The family were not only British to the core, but were loyally attached to the Methodist Church, his grandfather having been a local preacher and class leader all his life.

His boyhood home was marked by that warm hospitality which was characteristic of generous, liberal souls, and there the itinerant Methodist preacher always found a hearty welcome.

One's environment has much to do with the development of character, and under the influence of such godly parents and the surroundings of such a Christian home, it is not strange that the subject of our sketch should date his relationship with Christ from the hour of his baptism, which, true to the principles of Methodism, took place the year of his birth, 1868. "Sheltered from the dangers and temptations of the world, and kept safe from ungodly teaching and example," he has been enabled to war a good warfare until the present.

It is distinctly consistent with the teachings of the Church, that our children when presented to God in baptism should be enrolled as "members of Christ's flock," and if the parents are faithful to their vows there is no reason why the children should return to the world. Fit! on the monstrous theory that our children must, of necessity, spend 10, 15, or 20 years, on probation to the devil, scattering seeds of sin, and reaping their fruits, before they can be brought to see their need of Christ and be lead to accept Him as their Saviour. Such at least was not the experience of the one of whom we write.

Early of a studious nature, we find him attending the Collegiate Institute, in the old college town of Cobourg, when only sixteen. Here he qualified as a public school teacher, and taught for four years in Ontario county. Following this he took up matriculation work at Albert College, Belleville, and entered Victoria University in 1890, pursuing the arts' course until the removal of the college to Toronto, two years later.

It was during these years that the wave of missionary interest, inspired by the Students' Volunteer Movement, swept over the colleges, and young Osterhout became one of the consecrated band



REV. S. S. OSTERHOUT, Ph. D.

whose members pledged themselves "as willing and desirous, God permitting, to become foreign missionaries." Entering the ministry shortly afterwards, and seeing in the missionary report the need of a worker at Kishpyox, he volunteered for the Upper Skeena. Owing to the failure in water supply the river boat failed to make her fall trip, and the volunteer was stationed on the Naas.

Here he labored for five years, not without success. The membership was increased one hundred per cent, and many trophies were won from heathenism to Christ.

The necessities of the work led to his being removed from Naas to take charge of the important mission of Port Simpson, the head of the district.

This change was not effected without sincere regret on the part of the missionary and his old friends on the Naas. Since his appointment to Port Simpson he has twice been honored by the brethren with the office of district chairman; a position which he has filled with acceptability. He has always reserved a

fraction of time for study, and in 1894 began the course for Doctor of Philosophy, completing it, with honors, in the spring of 1899.

In 1894 he took as the partner of his joys and toils Miss Amy Humber, only daughter of ex-Ald. Humber of Victoria, B. C., a most estimable and talented lady, who for eight years prior to her marriage was organist in the Centennial Methodist Church, Victoria. She has been a constant and zealous assistant of her husband in every good word and work, her musical talents having been greatly appreciated by the people among whom they have labored.

Bro. Osterhout is the representative of the Brampton District Epworth League in the mission field.

He has a strong personality, a magnificent physique, a deep and orotund voice. He is an eloquent speaker, and in him the Church has a well qualified and successful missionary, and the natives a firm friend and defender.

W. H. B.

THE PRESIDENT'S ANNUAL MESSAGE.

Our Twentieth Century Thanksgiving Fund has now been fairly launched, but before the harvest is reaped there must be unflagging zeal and persistent effort. No difficulty should discourage and no opportunity should be lost.

This movement began with the inspiration given to a Methodist layman, Mr. Perks, was caught up by the Methodist people of England; and has found a glorious response on this side of the Atlantic and in our own fair Dominion. Canadian Methodism has already crossed the half million dollar line, and British Columbian Methodists are doing their full share.

All along the ministry, as it ought to be, has been in the van of this great movement. Halting thus for a moment to survey the way by which we have come, we see that the people are with us, because, best of all, God is with us. This is our joy and rejoicing, but there is no room for self-congratulation as if we had reached the goal. The hardest part of the work now lies before us, hence there should be rebuffed rather than relaxed effort.

Connexional funds during this year of special effort should be carefully guarded. Every circuit should, if at all possible, bring them up at least to the standard of last year, in order that it may truly be said that the Twentieth Century Thanksgiving Fund has been raised as a praise offering in addition to the other funds and is in no sense a transfer of money from one fund to another.

A great spiritual revival is the supreme desire and need of the Church. However much we may desire other and temporal blessings, the outpouring of the Holy Spirit upon the people transcends in importance all else beside. As pastors let us pray and labor and live for this. Souls revived and souls saved must be the paramount watchword of the hour, if He is to see of the travail of His soul and be satisfied, and we are to enter into the joy of our Lord. At this point, then, let us honor God more, if more we can, and a great revival of the Spirit of God in the hearts of men will be followed, nay, accompanied by a great revival of God's work in the lives of men. The tithes will be brought into the storehouse, God will be proved and He will pour out such a blessing upon us that there will not be room to contain it.

To this end, then, let us organize all the forces at our command; let us assume that our business men in the Quarterly Official and other boards and committees are not simply men of business but men of God and of prayer, so that their meetings be not only a means of business but also a means of grace. Their prototype was the proto-martyr Stephen, a man full of faith and of the Holy Ghost. Let every Sunday school superintendent and Epworth League president as well as the pastor, realize the responsibility for souls, so that there may follow a glorious ingathering of our young people and of our children into the fold of the Good Shepherd.

Let us all so empty ourselves of self as to be filled with the Holy Spirit. Then, as we face the work of the future, who

shall say us nay? If God be for us who can be against us? Yea, we can do all things through Christ, who strengtheneth us.

The Pastor's Sick Call.

It is said that we are living in a materialistic age, half the world is measured in ounces avertupoise, and the other half in dollars and cents. The baker, tailor and doctor are appreciated for their tangible services rendered, their dispensation of loaves, coats and pills to the hungry, shabby and the sick, but the preacher, after his Sunday's duties have been discharged, what of his household ministrations, his pastoral visitations, and his "sick calls?" Are these but the conforming to time-honored custom, or in these services is there a distinct contribution to the welfare of humanity, any positive advantage derived by the parishioner?

The relation of the true clergyman to his charge should be that of instructor, adviser and friend. His teachings should be thoughtfully considered and his advice, though possibly unsolicited, should be accepted in the spirit that gave it utterance, while his sympathy in seasons of affliction has become proverbial. It is in the latter capacity that I would endeavor to emphasize the pastor's work. We have thought of the clergyman in the pulpit, we have discussed him in such capacity, often omitting the consideration of a part of his activities none the less important. We have sat in the pew and enjoyed the public service, we have not all experienced the heat of fever and the pains of inflammation, nor have been confined to our beds for many weeks or months; but some of us know well the meaning of this by sad experience, and some of us also know that the brightest hours of that long and weary period were those illumined by the bright and cheerful face, and comforted by the appropriate words of the pastor. We felt we knew, and as we considered we wondered that a strange calm so often followed the retreating form of him whose cloudey perhaps under other conditions failed to move us. Not that we soothed the storm-tossed frame by the refinements of superstition, but simply the heartfelt sympathy of a nature that we believed to be true and noble in self-sacrificing endeavor for the benefit of others, with a faith firm in the eternal.

The attending physician comes and goes we appreciate his faithfulness, we have confidence in his skill, the pains are lessened; the fever is controlled, and we rest assured that all that science can do is being done; but there are forces inherent in humanity conditioned by purity and nobility and available through sympathy that fail to be estimated by our crude system of weights and measures.

In our feeble efforts to explain phenomena we not infrequently exhaust the resources of recognized law and are compelled either to repudiate processes and results that are patent to even the superficial observer or to admit the existence of natural forces and laws yet beyond the reach of scientific tabulation. Above the physical laws that we know and the physical forces that we can measure there exists a different classification of

activity, the laws of which we do not know and the forces of which science has not measured. Life is the mystery of mysteries, definitions fail to define it and explanations fail to explain it.

These responses to immaterial stimuli these subjective conditions of satisfaction, peace and rest, are brought about through the agency of the sympathetic nervous system, a system of nerve fibres and centres not under the control of the will, yet the system which directs all the important organic functions. The processes of respiration, circulation and digestion are presided over by this monitor. The flushing of the eye in anger, the blanching of the face under fright, the blush of shame, the quickened pulse of hope and expectancy, and the cessation of digestion through fear, and many other alterations of function of every day experience are the result of the complex workings of this system which as yet well-nigh baffles investigation. This system, which never sleeps, is always on the alert and exercises a most important influence upon the whole organism. If a word can cause the face to glow with joy, flush with anger, pale with fear or blush with shame, so can a word alter the action of parts not so exposed and cause congestions of internal parts with disturbance of natural action.

Herein is the secret power of hope, sympathy, comforting sentiments, pleasant thoughts, "abiding peace," etc., all capable of producing a decided change in the condition of the body as actual, yet less easily demonstrated, as that frequently produced by the administration of medicines, and herein lies the possibility of the application of yet uncomputed forces.

It is not the province of the pastor to relieve a congested liver, but to point out the remedy for the consciousness of the accumulated burden of laws transgressed, which depresses the vital forces and retards, if not conflicts with, the physician's efforts towards physical recovery. It is his to administer the appropriate remedy to the upbuilding of the moral wrecks, and to co-operate with the physician in his effort to restore the physical; and these moral forces, psychic influences and sympathetic chords have not only their comforting, hope-giving function, but through that function are powerful therapeutic agencies, giving life and vigor to the invalid. There is a hope cure for the despondent, a good cheer cure for the melancholic, a joy cure for the sorrowful, and a faith cure for the discouraged, all representing and conveying to the invalid a life imparting influence of whose action upon the physical system we yet know but little. In view of this physical aspect of the pastors' "spiritual" ministrations there is room for development beyond our present experiences and expectations; it gives to the pastor an enlarged view of his oft-times depreciated week-day services.

INVALID.



Of all the qualities we assign to the Author and Director of Nature, by far the most enviable is to be able to wipe away all tears from all eyes."—Robert Burns.



PORT SIMPSON CHURCH AND CROSBY GIRL'S HOME.

D. L. MOODY.

In last month's issue we referred to the illness of D. L. Moody, and hopefully, for it was believed then that he would again recover. It was a sad surprise, therefore, when the information reached us that he had passed away. His death occurred at East Northfield, his home, on December 22nd, after a painful illness extending over several weeks.

Mr. Moody's career has been one of the most remarkable of the century, and his death was a most triumphant and glorious victory for the Christian faith. His last words were: "Earth is receding, and Heaven opening. God is calling me." What a striking testimony to the truth of the doctrines he had for over thirty years preached to others. Not long ago in a sermon at Northfield he said: "By and by you will hear people say: 'Mr. Moody is dead. Don't you believe a word of it. At that very moment I shall be more alive than I am now. I shall then truly begin to live. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever.'" It was in 1860 that Mr. Moody was first led to devote himself wholly to religious work. He was then a member of Plymouth Congregational Church, Chicago, and had already formed a Sunday school class of ragged boys whom he had gathered off the street. His work had by 1860 developed into a school of six hundred and fifty, and Mr. Moody felt constrained to devote his whole time to missionary and evangelistic work. His success was soon demonstrated by the erection of a Church in 1863, and of Farwell Hall a little later. This latter, after being twice destroyed by fire, was superseded by the great Moody Tabernacle.

In 1867 he visited Great Britain, and again in 1873, when he was accompanied by that sweet Gospel singer, Ira D. Sankey. This visit is said to have resulted in the conversion of 20,000 souls, and it did very much to establish his reputation as a great evangelist. In the eighties the two men paid another visit to England and Scotland, and with almost equally great results. It was our privilege on that occasion to attend some of the services held, and we have clear recollections of how their mighty influence was felt throughout the country. There is scarcely a town of any importance either in the United States or Canada which has not been visited by Mr. Moody, the coast cities of our own province being included in the scenes of his successful labors. So assiduous and practical a worker was he that Dr. Talmage declares he did the work of 500 men, and thinks it a conservative estimate that "he has been the means either directly or indirectly of leading a quarter of a million souls to Christ."

Notwithstanding the incessant journeyings of Mr. Moody in his evangelistic work, he found time, and attested his ability as an organizer "by the monuments which he built in the Biblical school at Chicago, the Boys' school at Mount Herman, the Girls' school at Northfield, and the Summer school of the Prophets at the latter place."

Mr. Moody's theology was of the older and thoroughly evangelical character. It was not hampered by the absurd conventionalities and superstitions of excessive ecclesiasticism, nor, on the other hand, had he any sympathy with the advanced theories of the so-called higher critics. He firmly held to such doctrines as the plenary inspiration of the Scriptures, the Divine Sonship of Christ, the

Port Simpson Church.

This Church was built at the commencement of the Rev. Thos. Crosby's missionary work at Simpson. At the time of its erection it was the largest Methodist Church in the Province, measuring 50x80 feet, and seating 800 people. Much of the cost was met by the gifts of various kinds—money, furs, etc.—of the Indians themselves. Some time after its completion the roof was carried away in a great storm, but was soon replaced by the self-denying generosity of the native Christians. The tower which adorns the edifice was a subsequent addition. The Church has been the scene of triumph for Christ. The present many a glorious revival and great pastor, Rev. S. S. Osterhout, succeeded Mr. Crosby in this charge in June, 1897.

new birth, the substitutionary view of the atonement, the necessity of repentance, a personal saving faith in a crucified Saviour, everlasting life and everlasting punishment; the great truths preached by Finny and Nettleton and Alexander McAnlay and Whitfield and the Wesleys and all the great evangelists of the past. Such a life as Dwight L. Moody's is a great object lesson. Its simplicity and its great and successive triumphs for the old-fashioned teaching, is surely enough to stagger agnosticism and should at least prove a restraining influence upon the more radical theologians.

Due being left with the producer instead of being in part appropriated by an idle landlord, the fullest earnings of his labor would be his reward. Thus wages rising and prices falling, the non-producer wiped out, the producer keeping the value of what he produces, the state taking only what it produces and returning same as roads, police, etc., to assist in production of future wealth and its preservation, poverty, crime, ignorance and vice, which are all bound together, would largely disappear and harmony would take the place of discord.

"SENEX."



CUMBERLAND.

No one will doubt the courage and liberality of our comparatively small cause at Cumberland, when it is announced that our people there have decided to aim at the \$1,000 mark for the Twentieth Century Thanksgiving Fund, and this in spite of the fact that they have suffered considerably of late by the removal of several most earnest and valuable workers.

China, Her People and Her Religions.

In considering the condition of the heathen at the present time, China and her people must claim special attention. However we may view that remarkable land, either as regards the resources of the country, or the number, character, history and condition of its inhabitants, we find them worthy of very thoughtful consideration.

This is a very live subject, particularly to the people of British Columbia; for we stand face to face with the teeming millions of China, and our labor market is threatened with congestion by her workers.

China is also interesting from a political point of view. Several of the nations of Europe have recently grabbed vast territories in China, and it is a mooted question whether or not she will be able to maintain much longer her national existence.

The Chinese empire has an area of more than 4,000,000 square miles, being greater in extent than all Europe, and embracing one-eleventh of the land surface of the earth, with a coast line of 400 miles, and a circuit equal to one-half the circumference of the globe.

It has every variety of scenery and physical feature from sea-levels to the line of perpetual snow. One of its plains is greater by half than the German Empire. One river is larger than the Mississippi, and drains a basin greater than the republic of Mexico, while another is three times the length of the Rhine.

So varied is its climate, that every kind of plant in the world could be grown on some part of its surface, and every kind of animal find a congenial home within its boundaries. Every variety of product can be grown from its soil, and its mineral resources are almost unlimited. Coal fields twenty times the size of those of all Europe are found side by side with the most valuable ores of iron and other minerals, and all practically untouched. What a field China offers for the scientist and the political economist!

But the interest which the country excites fades before a view of its people. Who can realize their numbers? According to the best authorities China now contains a population of 400,000,000 souls—about one-fourth of the whole inhabitants of the earth, and one-half of all the heathen. If all the inhabitants of the earth could pass before us, every fourth person would be Chinese. Every fourth child born into the world owns a Chinese mother, and every fourth soul that crosses the dark river left its earthly home in China. Their number is one-third greater than that of all Europe. It is computed that 33,000 Chinese die daily, 1,000,000 every month, and as many as live in the Dominion of Canada are buried every six months, while the living, if joined hand to hand, would extend ten times round the earth at the equator.

Consider the antiquity of this wonderful people. One thousand years before Rome was founded they were a settled nation. When Moses studied in the schools of Egypt, the Chinese rivaled the Egyptians in knowledge and literature;

and before Abraham left Ur of Chaldea, their astronomers had made observations of the heavenly bodies, which it is said, have been verified by modern scientists.

Their history goes back forty centuries, almost to the time of the dispersion of mankind after the flood. They can point with pride to a continuity of existence which far surpasses that of all other nations. Indeed during this continuous period of Chinese history, the great empires of Egypt, Assyria, Babylon, Persia, Greece and Rome have risen, flourished and fallen. The sites of other great empires may show the same country, but not the same people. The Egypt of the present day has no connection, except that of the soil, with the Egypt of the Pharaohs; but the Chinese civilization may be traced back through all these ages in an unbroken line. The same laws which ruled her two thousand years ago rule her to-day.

What shall we say of their achievements? In the days of Abraham they had built great dykes along their rivers, reclaiming vast areas of land, and bringing them under cultivation. Two centuries before the birth of Christ they had built their great wall, the greatest work ever constructed by human hands. They had dug canals, one of them the longest in the world, and they have now two thousand of them, irrigating every part of the land and forming water communication through all their territories.

Such knowledge and skill had they acquired in the mechanical arts that when the natives of Britain ran wild in the woods and painted themselves blue, the Chinese were dressed in silk. Here we have a people who discovered the method of making gunpowder about the date of the Christian era, and invented firearms as early as the reign of Edward I. of England—who manufactured paper 1,200 years before the art was known in Europe; who used the magnet before the birth of Christ; who invented printing 800 years before Gutenberg was born, and who even yet in the manufacture of porcelain and various textile fabrics, in some respects, surpass European and American workman.

Nor are the Chinese behind hand in educational matters. Early in their history they had grasped the idea that if a man would rise above his fellows he must be trained intellectually and morally. To this end they have had a universal system of day schools for centuries with education more widely diffused, at least among the male sex than in almost any other country. Their literature is of overwhelming extent, and their civil service is based upon educational attainment, decided by competitive examination, and open to every child in the empire who can win literary distinction.

After all this what is the matter with the Chinese? Their religion is the cause of their weakness. Their morality has preserved them as a nation to the present day; but their minds are fettered and their souls cramped by the narrowing and degrading influence of their religion. They cannot rise higher than their ideals. If they could be induced to accept the Christian religion, wonder-

ful possibilities would open out before them.

There are at present three forms of religion acknowledged in China—Confucianism, Taoism and Buddhism. The first mentioned derives its name from Confucius. He was born about the year 550 before Christ. The country was at that time comparatively small, both in extent and population. The constitution was feudal, there being a number of petty states under subordinate rulers who for centuries had been contending with one another. Misrule was chronic, and the masses of the people were in misery. Confucius realized the situation and undertook the work of reformation.

He plainly saw that a great deal of the evil and misgovernment in the country was due to the wickedness of those in authority, so he labored earnestly for better government. His ideal was the ruler the father of his people, and they rendering to him obedience with the implicit submission of a child. Subordinate to this, he laid stress on four other relationships—those of husband and wife, father and child, elder brother and younger, and friends. The people were to be obedient to the king, the wives were to be obedient to their husbands, the children were to be obedient to their parents, the younger brother was to be obedient to the elder brother, but among friends the obligations were mutual. He laid down the principle of the Golden Rule in its negative form, "Whatsoever ye would that men should not do to you do ye not to them."

He had such faith in the power of example, that he believed that if those in authority would act righteously, the people would follow in their footsteps. He labored faithfully to get the Prince, whose Prime Minister he was, to adopt his ideas, but he failed to do so, and resigned in disgust, and spent the most of his remaining years in wandering. Returning to his native state, he spent the close of his life in study, and died disappointed and despairing.

It will thus be seen that Confucius was not a religious teacher at all, but simply a moral and political reformer. He was not any more appreciated in his day than moral reformers are in our time; but after his death he became the object of unbounded admiration, which has continued to the present day. By all Chinese he is regarded as the model of humanity, and as the infallible teacher of mankind. The fine books of which he was the author or editor, and the four others which were compiled by his followers after his death, are with them the standard of all truth.

At the same period with Confucius arose Laou-tse, the founder of the system known as Taoism. If Confucius went to one extreme in ignoring supernatural powers, Tai Laou-tse went to the other in the number of the spirits to which he gave reverence. The system seems to be a combination of Spiritualism and Polytheism of a most degrading kind.

(Concluded on page 16.)



The reverence of a man's self is, next religion, the chiefest bridle of all vices.—
Francis Bacon.



Saved From Rome.

It is an astounding fact that a large percentage of the students in the Convent schools and inmates of the various Roman Catholic Orphanages of this century, are the children of Protestant parents. It has been the policy of Rome to lure by promises of genteel tuition, and motherly care, the unsuspecting Protestant, who flatters himself with the idea that, in such places, he can more surely secure for his children a home separated from the contaminations of worldly society and free from the temptations which prevail on the outside.

The design of these agents of Rome, is first and foremost the making of proselytes to the Roman faith. And in this they have, alas! too often succeeded. Taking the child at the formative period of its existence, it is not strange that they should succeed; it would be strange indeed if they did not.

Recognizing the dangers which beset these children, the Loyal True Blue Association has during the past year entered into a campaign against this Roman Catholic influence.

It has usually been considered that the object of most of the Protestant Societies, of the type of the True Blue, was to keep alive the history of the memorable conflicts of early days, between the forces of the Papacy and of the Reformation. And this, indeed, with a purpose that we might never be found off our guard in the strife with an insidious, subtle and treacherous foe.

But the organization of True Blues, composed largely of true hearted Protestant mothers and sisters, was anxious to do more aggressive work, and so in the fall of 1898 the scheme of a Protestant Orphanage to rescue Protestant

children from the clutches of the Romish Church was set on foot.

Early in 1899 a most suitable building was erected at Picton, Ontario, and an energetic staff of workers placed in charge.

The work is supported by the Loyal True Blue Lodges of the Dominion, assisted by their friends of the Orange Order and Protestant Churches generally.

In the first three months of their work, the latter part of 1898, fifteen children were cared for, six of whom were rescued

from the hands of the Church of Rome. Since then the new building has been rapidly filled up and continued progress is reported.

We commend the movement to the consecrated liberality of our people, and sincerely hope the Orphanage will never lack for friends. Mrs. J. Walsh, John Street, Victoria, an enthusiastic laborer in this cause, would joyfully receive contributions on behalf of the work, which we from time to time would be pleased to acknowledge in the Recorder.

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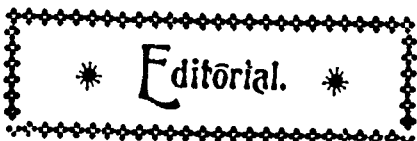
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THE WAR.

It is most appalling to realize that the closing year of the nineteenth century has come only to find a terrible war in active progress between civilized and Christian peoples. That such a struggle is possible at this age of civilization gives a distinct shock to our ethical thinking. We are not as far emancipated from a state of barbarism as we had fondly hoped. What is so revolting to contemplate as the scene of men—tens of thousands of men—trained with the greatest skill, armed with the most destructive weapons, and marshalled and manoeuvred to shoot one another down wholesale, or to slaughter one another in heaps with sword and bayonet and lance. Streams of human blood must flow, homes be made desolate, women and children left husbandless and fatherless, and sad. Think, also, of the woeeful destruction of property. Whole towns and villages destroyed, railways torn up, bridges broken down, business paralyzed and the whole land laid waste and despoiled. Who can contemplate such a scene and not feel that war is utterly repugnant and horrifying. Certainly it is far from a Christian ideal. Christianity points to a day when swords shall "be beaten into plow-shares and spears into pruning-hooks," and when "nations shall learn war no more." It is to that happy state that she is leading the world, and in Christianity alone is the world's hope of ultimate universal peace.

But that happy day has not yet dawned upon us. This world must still be characterized as a fallen world, and a fallen world will be a fighting world. In the standing armies of Europe to-day there are 20,000,000 of men ready to bear arms. The implements of war are beyond all imagination in their destructive power. England herself has in the neighborhood of 600 warships, and may be compelled to increase her land forces, for mere reasons of self-defence. This does not look much like the advent of the millennium, and the superficial critic is liable to ascribe to Christianity the spirit of militarism and the genitive

cause of war. Such a view is utterly erroneous and short-sighted. It must not be overlooked that the prevalence of war among savage tribes and semi-Christianized nations is, and always has been, out of all proportion to that carried on by Christian nations, both for the frequency of its occurrence and its unspeakable and relentless horrors.

The fact is, that in a world where there are still so much selfishness and oppression and injustice and cruelty, war may be found inevitable, as the only way of righting the wrongs of the weak, and of offering succor and deliverance to the victims of greed and violence. War in the abstract is dishonour and criminal and utterly at variance with the spirit of Christ; it may nevertheless be incidentally unavoidable in the progress of a nobler civilization. It may play an important part in the evolution of universal peace.

Regarding the present unfortunate campaign in South Africa, no fair-minded and intelligent observer will charge the British Empire with the responsibility. That must rest upon the shoulders of President Kruger and the corrupt military oligarchy of which he is the official head. All information developed by the progress of the war itself only serves to show that there has been a well-planned conspiracy, involving many years of secret and costly preparation, to destroy the British power in South Africa, and to establish in its place a Dutch government founded upon slavery, and greed, and which would secure to its handful of unscrupulous leaders a free hand in amassing their fabulous and dishonest fortunes from the earnings of the Outlander population. All that we have ever asked of President Kruger is that he treat the natives with humanity and give equal rights to all white men under his rule, as we invariably do with the Dutch and others in all our colonies. Had this been conceded the present war could not have been. As the Methodist Times says: "We are fighting for justice, for human rights, for freedom, for the protection of the natives of South Africa, and for the suppression of race hatred. None will gain more from our success than the Dutch themselves. They have been deceived by a handful of unworthy leaders. Under the British flag they will enjoy such freedom and prosperity as they have never enjoyed during the miserable years in which President Kruger and his friends have been trying to involve us in a European war, and to destroy the beneficent rule of the Queen in South Africa." None need worry themselves as to the righteousness of our undertaking; it was gone into after much patient forbearance, and only when thrust upon us by the insulting ultimatum of the Transvaal government. It is now our providential duty to carry the campaign to a decisive conclusion and once for all give to South Africa a real freedom and an abiding peace.

We would call the special attention of our readers to the "President's Annual Message," to be found in another column. It deals in an earnest, able manner with the one absorbing and universal thought

of Methodism at the present time, and is worthy of the most devout consideration of all our ministers and laymen throughout the conference. It is written with all the modesty and affection so characteristic of our beloved President; but it refers so hopefully and thoughtfully to the most important aspects of the great subject that it should appeal to us with the force of official authority:

Three thoughts of the message we would emphasize: First, that we must not rest on our oars because more than one-half of the Fund has been raised; the second half means far harder work. Second, if the Fund is really to be "raised as a praise offering," the ordinary Connexional Funds must at least be brought up to the standard of last year; and, third, the effort must not have as its objective the mere matter of raising the one million dollars, but our "supreme desire" must be to witness a "great spiritual revival" throughout the Church. It is the Recorder's hope that each New Year a similar message may be sent forth to our people from the President's chair, expressing his most earnest thought on the weightiest concern of the Church which may be then current.

A sensible letter appeared in our last issue concerning the Victoria Methodist Council which was organized with such enthusiasm some months ago. For some unaccountable reason no meeting of the Council has been held since it was instituted, although it was believed at that time that important work might be undertaken by it in the interests of all our Churches in the city. Surely somebody is at fault, or the convictions of its promoters ten months ago were illusory. It is fair to say that Mr. F. W. Davey, the secretary, acting, we understand, under request of the President, issued a call for a meeting to be held on Monday, the 8th inst., but owing to it being the first night of the 'Week of Prayer,' a fact probably overlooked for the moment by the President, there was no quorum. We sincerely hope that this matter will soon again receive attention and with better response by those concerned.

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Many will be greatly surprised at the recent utterances of the General Superintendent in which he contended that the British losses in South Africa were God's chastisement for the sin of the rum traffic, opium trade, Sabbath desecration and the social and political corruption existing in Great Britain to-day. Dr. Carman has, of course, the right to private judgment, but we desire it to be distinctly understood that he is not in this matter voicing the opinions of the Methodist Church. Some of us would find it an impossibility to agree with such a view. Whatever may have been the faults and failings of the British government or the British people it has always, on the whole, been on the side of justice and the noblest civilisation. No other nation has done so much for the promotion of the Gospel or the interests of humanity. A logical inference from such a statement as Dr. Carman's is that our quarrel in South Africa is an unjust one and that the Boers have no sins deserving chastisement. Whereas the truth is that our war is essentially defensive. I must now surely be clear that the Boers have for many years been making the most costly military preparations with the deliberate intention of ousting us from our position in South Africa and of establishing Dutch rule, which would virtually mean oppression for the Outlander and slavery for the native. We agree with Rev. G. R. Turk that Dr. Carman's remarks, if correctly reported, were at least most untimely.



We have received a copy of an interesting and courageous little pamphlet on the "Origin and Contents of the Book of Mormon," written by the Rev. W. G. Mahon, our Missionary at Chem. A disciple of Joseph Smith has lately been at work in the Chem neighborhood. This fact has probably furnished the occasion for Bro. Mahon's timely antidote. Copies may be obtained from the author at the rate of \$2 per 100.



Next month will see the 41st birthday of Methodism in this Province, and it is the intention of this Journal to make its February number a special anniversary number. The issue will therefore be of unusual interest to every intelligent Methodist throughout the conference, and will give a good opportunity to our friends to secure us new subscribers. There will be portraits of some of the early veterans and other cuts of interest to illustrate the pages.



Several items of news, one or two communications, and some other valuable matter have been unavoidably held over until our next issue through lack of space.—Ed.



The true worth of a man is to be measured by the objects he pursues.—Marcus Aurelius.

Of all battles, there are none like the unrecorded battles of the soul.—H. W. Beecher.

Religion is love to God and man.—F. W. Robertson.

PERSONALS.

Rev. C. W. Nelson, of Chemainus, spent Xmas at Blake, returning to his work the following Saturday..

Rev. W. J. Sipprell lectured at Wellington and Extension, during the month of December, and was well received.

Principal and Mrs. Sipprell spent New Year's at Dewdney, the guests of Mrs. Pashley and her brother, Mr. Barker.

Mr. Tong Chue Thom has returned from his trip to the East and will resume his work in the Chinese quarters of New Westminster.

We believe him however, perfectly conscientious, and wish him God speed in his endeavor to labor for the glory of our common Master.

Rev. R. Whittington, M.A., President of Conference, has been slightly indisposed by an attack of bronchitis, but has now largely recovered.

Rev. R. N. Powell and wife, of Enderby, were presented with a beautiful goatskin robe, a Christmas gift from two of their friends, Mr. and Mrs. Bell.

Rev. J. C. Speer, of Victoria, preached at Vancouver, Homer Street, Sunday, January 14th, and assisted Rev. E. E. Scott in special services the week previous.

We regret to learn that our dear Brother, Rev. A. E. Green, is somewhat seriously indisposed. He has been advised to take complete rest for some weeks.

Rev. W. E. Moody, who was stationed at Fairview, and who recently joined the Christian Catholic Church, is assisting in special services connected with that Church at Victoria.

We have wondered why our brother could not have held his views and yet remained in the Methodist Church, which has nothing in its doctrines or discipline opposed to divine healing.

Evangelists Lewtas and Reid, brethren of the Methodist Episcopal Church, U. S. A., are at present assisting Rev. G. H. Osborne at Duncan's. They come with the best recommendations and expect to spend the winter in this Province. We shall be pleased to hear of the good work they are doing from time to time.

Rev. Solomon Claver, of Grace Church, Winnipeg, formerly of Victoria, B. C., has been invited to Sherbourne Street, Toronto, at the close of his pastorate in Winnipeg in June, 1901. Sherbourne Street is one of the most fashionable congregations in Toronto Methodism.

Miss Lulu Grant, of New Westminster, who leaves soon for Spokane, where her parents are about to reside, was treated to a surprise party on Friday, December 29th, and was made the receiver of a beautiful ring set with diamonds and rubies. Miss Grant will be greatly missed, especially in the work of the Queen's Avenue Epworth League.

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By late mail came the sad news of the sudden bereavement which has come to the wife of Rev. Principal Sipprell, in the death of her mother, Mrs. Ross, of St. Catharines, Ontario. Our deceased sister was a life-long member of the Methodist Church, and her end was peace. Our sympathies go out to our sorrowing brother and sister in New Westminster.

Mr. and Mrs. G. R. Ashwell, of Chilliwack, who rank among the earliest and most respected of our Methodist people to settle in this province, held a family re-union at their residence on Christmas day. There were about 50 guests, including those near and distant relations and some special friends. After partaking of the sumptuous dinner which had been provided, the guests were invited to repair to Ashwell Hall, almost adjoining the residence, where they discovered that much entertainment had been prepared, including a Christmas tree bearing a present for each guest. The occasion will be pleasantly remembered.

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Our Motto for 1900--Whatever thy hand findeth to do, do it with thy might.

HELPFUL QUESTIONS.

Are you shining for Jesus, dear one—
Shining just everywhere,
Not only in easy places,
Not only just here and there?
Shining in happy gatherings,
Where all are loved and known?
Shining where all are strangers?
Shining whos quite alone?
Shining at home and making
True sunshine all around?
Shining abroad, and faithful—
Perhaps, among faithless—found?

—Francis Ridley Havergal.

Have you organized your Missionary Department? If not, why not?

The Leagues that have organized are doing good work and we want you to join with them.

Have you sent in your Missionary report to the District Organizer? If not, do so at once. The Superintendent of the Forward Movement for Missions is anxious for a full report from this Province.

Have you a monthly missionary meeting? Do you use the Cycle of Prayer? Nothing will tend so much to arouse an interest in the cause of Missions as prayer on behalf of the Missionaries and the work.

Are you looking up the stranger? He is in your midst waiting for the grasp of a loving hand. Look out for him and make him at home.

Have you tried a written examination on the Reading Course? The Nanaimo Halibuton League has with great success.

Have you seen any souls saved in your League? We mean have the associate members been advanced to active members? Don't forget that the mission of the League is to "Lift up."

SUCCESS OF THE "PRAY STUDY GIVE" PLAN.

Extract from a letter to the pastors and leaguers from Superintendent Dr. F. C. Stephenson:

Dear Brother,—You will be rejoicing in the steady, substantial increase in the systematic givings to missions of our young people, as shown by the following figures from the annual reports, 1896-7, \$5,056; 1897-8, \$9,497.51, and 1898-9, \$14,925.72. We hope for at least \$20,000 for 1900. By the Missionary Report and the Missionary Outlook (see October number, page 225), you will have noticed that the conferences and districts which have been most carefully organized on the "Pray, Study, Give" plan of the Forward Movement, have reported the largest increases in other departments. In the London conference each district has been campaigned. Although

better work has been done in some districts than others, each district has increased in subscriptions and collections, juvenile offerings and Epworth League givings, making a total net increase in the missionary givings to the general board of \$1,765.42. In the Hamilton conference the young people in all but two districts have adopted the Pray, Study, Give plan. The net increase is \$1,196.63. The increased sale of missionary literature, noted at the book room and the increased number of missionary meetings, indicate a growing intelligent interest in the extension of the Kingdom of God. But we believe that the daily prayer for missions is the most important part, in fact the main spring not only of the results of past years, but of a force which will spread the Gospel the world around.

THE NEW YEAR'S ANSWER.

I asked the New Year for some motto sweet—

Some rule of life by which to guide my feet;

I asked, and paused. It answered soft and low:

"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.

But ere the question into silence died The answer came: "Nay, this remember too—

God's will to do."

Once more I asked: "Is there still more to tell?"

And once again the answer softly fell: "Yes, this one thing, all things above— God's will to love."

"OUR MISSION."

RANZO NORIMOTO SAN (Paul), a miniature photograph of whom appeared in our last issue, has been very desirous of attending Columbian College during the coming year, and there fitting himself for greater usefulness, but the needs of our mission field, leads Superintendent Kaburagi to suggest his appointment to either Cumberland or Victoria. Our prayers will go with our young brother wherever he may be stationed.

KOIOH IOHU SAN (pronounced Ko-each E-chu) who has been for the past year the missionary at Victoria, goes shortly back to Tokyo, there to attend our Methodist Japanese College and in due time (D.V.) return to work among his countrymen in this province. God has blest our young brother very much and we pray for his continued success.

OYAMA SAN has been spending a few weeks at Victoria since leaving Cumberland, and may possibly be stationed here on the departure of Bro. Ichu. These

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**White Cotton
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We can safely leave out half the usual information. You know that very large stocks have been provided, that nothing but pure fresh fine Muslins, Nainsooks or Cambrics enter into all; that Trimmings will be of the daintiest and sizes ample. Find chief interest in prices. Specimen specials are all we can give.

Corset Covers are to play a prominent part. Notice the straight effects, tapering to waist the full French Fronts.

Corset Covers—High & low, pretty trimmings, well made.....25c.

Corset Covers—Every style made pretty laces, novel yoke shape 50c.

Drawers—well made, hem & tuck..20c

Drawers—Deep embroidered ruffle cluster tucks... .. .25c.

Drawers—Trimmed fine embroideries and laces, rows of tucks..50c.

Night Gowns—Muslin yokes of insertions & tucking, high necks 50c.

Night Gowns—Empire & Wattean shapes, extra good trimmings \$1.15

White Shirts—Deep embroidered ruffle lace trimmed Spanish flounce..... \$1.85

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three brethren are the representatives of Our Leaguers in the mission field. Earnest, consecrated, thoughtful, self-sacrificing, they deserve our prayerful sympathy.

TO YOUNG MEN.

Dr. Potts, addressing the younger members of the congregation, said: "When do men enter upon the pursuit of any business? It is not when they grow old and feeble; it is not when they have passed the prime of life; it is in the days of their youth. Men study commerce, law, medicine, art, mechanics, etc., when they are young. So should it be with the Christian religion. When you think of the opportunity of usefulness that awaits you in life, the sooner you bend your head to the yoke of Christ, the better it will be for you here and in eternity.

The speaker emphasized the importance of manhood activity in the service of the Lord. In the work of evangelization all were co-workers with Christ, and all could say with him, "We must work the work of Him that sent us." Work was the law of the universe, and of the kingdom of the Lord Jesus Christ in this world. Every man who had felt the regenerating touch of the Holy Spirit was bound to work for the extension of Christ's kingdom; bound to make use of his talents. There was no claim on a person so high as God's claim. The law of proportion required man to give supreme attention to those questions which affected his spiritual and eternal welfare.

The Unchangeableness of God.

We are sometimes led to wonder if we are not as a Church, and even as a people, living on the past, and forgetting that the present opportunities are as pregnant with power as any that have gone. We are persuaded that God met with Abraham and with Moses, and that "Voices have come to men out of the past" which spoke of a Divine communion which to present experience seems not nearly so real. A large advance will be made in theology as in practical religion when we are found able to persuade ourselves what is meant by "God is not the God of the dead but the God of the living." Whatever God has been to man or whatever he has done for man that He is to-day and that He does to-day. God for man is as fresh and inspiring to-day as ever He was to an Abraham or an Isaac. God's work is as a developing life, a bright and rosy dawn, not a fading leaf nor a fallen star. He is not a system of astronomy but the very flaming sun itself; not a creed that is history as soon as penned, but a living voice; not a manuscript, but living, glowing eternal truth. If this be so, if our God is still a consuming fire, if He is the tread of conquest now as ever before, what a heritage is ours in the thought. New fields, new opportunities, new privileges, new forces, new needs, and a God whose power wanes not as centuries go by and increasing multitudes find room in His heart. Let us arouse ourselves from dull forgetfulness of His power and follow Him ever, for already the sky is redolent with the flush of victories eternal.

W. J. S.

Presentation to Rev. C. Bryant.

That our aged ministers live in the hearts of those to whom they have ministered in days past and gone, was evidenced by the pleasant surprise which was tendered to our much esteemed Bro. Cornelius Bryant on the evening of January 3rd. A large couch filled with representatives of the Methodist Churches of Victoria called at his hospitable home, and before he and his good wife could collect their thoughts, had taken full possession. In the course of the evening, Mrs. N. Shakespeare read an address, expressing the kindly feeling which prompted their coming, and calling to mind the loving services rendered in the past by Bro. Bryant and his partner in life on behalf of nearly every member of the party. The address and a purse, well filled with "green backs," was then presented. Bro. Bryant seemed at first almost too embarrassed to reply, but, regaining his composure, he spoke in highest appreciation of the kindness shown, and then, lapsing into a reminiscent mood, he told of the days gone by when over 40 years before he had come to Nanaimo, the first representative of Methodism.

Speeches then followed from Messrs. N. Shakespeare, W. H. Bone, J. Whitfield, Capt. McCullough, Walter Morris, Samuel Johns and Rev. W. H. Barracough. Refreshments were served by the ladies, and at an early hour the party broke up with the strains of "Blest be the tie that binds" and prayer by Mr. Bryant.

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MY FAITH LOOKS UP TO THEE.

Hymn in the Psimpsean Language.
(Translated by Rev. S. S. Os. erhout.)

1. Min-ne-its-ke-nu da-gwan,
Nu-ia Wa-gium Calvary,
Hu-le-maud-ku;
Nak-nu na ge-gau-wuk-'lu,
Sha-ga na ha-dak-gu,
Dim lu-gwil nu-in dim gup
Wal-dit agol.
2. N'zu na amin agoi,
'La liksb-ge't ga gaudu gi-noun;
D'-ha-'kal-e.
A-wil 'la zek-in da-goi,
Am a sheks na she-i-bins-kut,
Gi-emk de'l wha-sit-yaouks agoi,
Di-dols-im lak.
3. A-she yai-yu spa-ite skaitk,
Hal-da gun-hak ga bak-ut;
Am me daint-ge.
Hai-za na goi-bint,
Sa-gemk ga na kse-lu,
G'-laum-sa anauk za 'la
Wil ga du-bal.
4. Zida 'la sha-ba di-dols,
Dim wai-yu gul-a-ax-
Im gun-zezek;
Gum-gaud-kim Ha-le-maudk,
Sha-ga na wil bash-u,
Ga na au-zan-u, di-gau-
De a lak ha.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Elliot.

LEADING LAYMEN.



VII. CHARLES GEORGE MAJOR, ESQ.

We have pleasure in presenting this month a portrait of Mr. Charles G. Major, of New Westminster. Mr. Major's connection with the Methodism of this Province dates from early days, and he has rendered many and various services to the Church with zeal and ability. He was born at Sarnia, Ontario, in 1830, and lived there until twenty years of age, when he resolved to come to the Coast and search for gold on the Fraser River. He arrived in New Westminster in 1859. Until about 1866 he was variously, though always actively employed in mining, building, packing in and out of Cariboo, clearing townsites, running stages, etc.; among other interesting things enjoying the distinction of driving the first four-horse stage on the famous Yale-Cariboo road. Since then Mr. Major has resided in New Westminster continuously, and has been among the most successful business men of that city. During his latter years he has been senior partner of the well known real estate and insurance firm of Major & Pearson. He for several years was a member of the City Council, and has filled other offices in civic life. Mr. Major was married in 1867 to Miss Mary

E., third daughter of the late "Father" Clarkson, who has most earnestly shared his attachment to the Church of his choice, and has been a loving companion. Their membership is with the Queen's Avenue Church, where Mr. Major has long been a member of the Quarterly Official Board and a Trustee. He is also a valued member of the College Board.

The Chinese Mission Outrage.

On the evening of December 24th, while the regular service was being held in the Chinese Mission Church, Victoria, an episode took place, the cause for which has thus far baffled both the friends of the mission and the police.

While the pastor, Rev. Chan Sing Kat, was addressing his congregation, composed entirely of Chinese, a bright flash accompanied by a loud report and followed by the crash of falling glass brought consternation to the assembly.

The vivid imaginations of an imaginative people conjured up visions of flying balls of fire, and internal as well as external upheavals, and with one consent the startled company vacated the building.

The building remaining intact; an investigation took place, which revealed the fact that a lead pipe, a portion of which was found some twenty-five feet from the building, had been filled with explosives, and placed in a corner of the window near to where the choir of the Mission Chapel are accustomed to sit. The bomb, if such it could be called, was evidently very rudely made, and had failed of doing any considerable damage, the shattering of two or three panes of glass and the splitting of a small part of the window frame being alone observable.

The intention seems manifest, injury to some one, who was accustomed to sit near the window, and damage to the building. Fortunately the choir were not out in full force, and the seats immediately under the window were unoccupied, or else the scoundrel would, to a degree, have succeeded in his purpose.

The loyalty of the Christian Chinese boys has been displayed in their pledge to raise one hundred dollars as a reward for the discovery of the perpetrators.

Several theories have been advanced as to the cause of the "outrage," none of which seem to completely answer the question.

We feel disposed to put it down as one of the incidents of missionary effort in all ages. Demetrius again asserting himself, and attach no special importance to the episode.

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VICTORIA.

Bright Prospects For Our College

Columbian College has re-opened for the winter term with signs of growing success. It now has more resident pupils than ever before in the history of the College, and we believe a greater income from students than ever before. Among the new arrivals are:

Miss Noble, Rossland.
Lizzie Watts, Ladner.
Maggie Watts, Ladner.
Hugh Graham, Shuswap.
Mr. Longhead, Port Moody.
Mr. Hill, Sapperton.
Mr. Kennie, Sapperton.
Mr. Rae, Westminster.
Mr. Hennessey, Westminster.
Mr. Pollard, Sapperton.

A number of others are expected.

Warning to Boys.

Under this head the New Westminster Columbian gives us the sequel to the disturbances which took place at the West End Church, New Westminster, on the evening of Sunday, December 31st. We repeat, hoping that it may prove salutary to many others who incautiously carry their boyish pranks too far:

"In the Police Court, this morning, nine boys from the West End were arraigned on a charge of disturbing a religious meeting, viz., the watch night service at the West End Methodist Church, on New Year's eve. The incident was referred to in these columns the other day, and showed how the boys had made such a noise about the Church as to seriously disturb the worshippers, while they actually discharged Chinese bombs in the porch of the sacred edifice.

"When the formal charge had been read over, the boys pleaded guilty. Magistrate Corbould then prepared to sentence the lads, but, as the Church Committee, who had laid the charge did not care to push the prosecution any farther, he released the boys on suspended sentence. Before doing so, however, he read them a severe lecture, directed especially to Jim Mills and Tom Butterfield, the ringleaders. He told the boys that all were guilty, however, and all hands rendered themselves liable to be committed for trial at the next Assizes, or to a fine of \$50 each and one month's imprisonment. In consideration of their promises never again to interfere with or disturb in any way services in the West End, he would allow the boys out on sus-

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NEW WESTMINSTER, B. C.

pendent sentence, and, in case any should be again convicted of a similar offence, they would incur a double penalty, and this, he hoped, would be a sufficient warning, not only to them, but to other boys who might be disposed to be disorderly.

The Century Fund.

Give.

As He hath prospered thee, O give!
 And help some other soul to live.
 Since thou hast ever His dear word,
 And all its tender bidding heard—
 Some other soul in need will see,
 And give as He hath prospered thee.

In joy or pain, in loss or gain,
 Thy giving shall not be in vain,
 If with a heart of love doth bring,
 In faith, thy lowly offering,
 And at His feet, some day, thou'lt see,
 How truly He hath prospered thee.
 —Selected.

Progress of the Fund.

Comparatively few reports have come to hand since our last issue, and the question arises as to whether we are pressing the battle forward with the zeal that speaks for ultimate success. The battle is only half won; we must be persistent or we will fail of securing the end in view.

NEW WESTMINSTER, QUEEN'S AVENUE, expect to raise \$1,000; they are able and we look for them to succeed.

PRINCESS STREET, VANCOUVER. An heroic effort is being made to clear off the debt of \$2,300, and about \$1,800 have already been pledged and \$500 paid. We will rejoice with our brethren at their coming victory.

JAMES BAY, VICTORIA, will raise \$2,000, and have already paid off \$500. That comes of "all at it and always at it."

CENTENNIAL, VICTORIA, can raise \$1,000. The pastor has faith in his congregation and has commenced an improvised Historic Roll which hangs up in both Church and Sunday School. A large number of the children have responded from their own little savings, four orphan boys bringing their dollar the second Sunday, the product of toil and saving.

The Churches.

HOMER STREET, VANCOUVER.

Rev. E. E. Scott, Pastor.
 The special revival campaign, which commenced January 7th and in which the pastor is being assisted by Rev. J. C. Speer, of Victoria, was preceded by special preparatory services and sermons. Several conversions have been reported in the regular services, and a general awakening is looked for.

On Wednesday evening, January 3rd, the Sunday School, under the direction of Mr. Collister and assisted by the choir, presented a Christmas Cantata. The Church was filled to the doors with an appreciative audience. The children and choir acquitted themselves admirably, and "The best we ever had," "It was simply grand," and "One of the finest," are remarks which are passing around.

Tenders are being called for the work on the new church on Georgia street, and active operations will be commenced immediately.

* * *

Princess Street Church, Vancouver, is making splendid progress with the Twentieth Century Thanksgiving Fund. Nearly eighteen hundred dollars have been subscribed, and there is no doubt but that the goal will be reached in the entire indebtedness—twenty-three hundred dollars. It seems little short of marvellous that, considering the circumstances of the people, they should have done so nobly.

Special services are beginning and a blessed revival of God's work is expected. May the Lord pour out of His Spirit upon this Church.

MOODYVILLE.

Under the direction of Homer Street, Vancouver, Epworth League.

The Xmas entertainment at the Moodyville Sunday School was a decided success. On Thursday evening, January 4th, the school house was well filled, and the hearty applause testified to the fact that the excellent programme was thoroughly appreciated. After opening with a hymn and prayer, the Superintendent, Mr. H. Grant, introduced as chairman Rev. E. E. Scott, who assured his hearers in his usual happy vein, that while

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DRUGS AND
 SPECTACLES.

New Westminster, - B. C.

they were fortunate in having as chairman "Great Scott," they were still more fortunate in having the pleasure of listening to the musical programme which would be given by the members of the Homer Street choir. The sight of the school benches carried him back to the time when he himself was a school boy, and tender memories of the schoolmaster's "taw" led him to express the hope that he would meet him in heaven. But not till he himself had been there for a day or two.

The following programme was then given: Solo, "At the Ferry," Miss Hunt; solo, "Fleeting Days," Mrs. Cranston; recitation, "Jerry's Joys," Edith Burns; solo, "Waiting," (encore, "Tit for Tat,") Miss Matthews; recitation, "The Revenge," (Tennyson) Mr. Geo. Waddis; violin solo, Scotch airs, Miss Lena Snider; quartette, "Brofundo Basso," Messrs. Grant and Collister, Misses Matthews and Grant; recitation, "Seeing Things at Night," Roger Burns; solo, "The King's Own," (encore, "Rule Britannia,") Mr. J. Collister; recitation, "I'll Try, But I Can't," Allie Perkins; solo, "Absent Minded Beggar," encore, "Every Bullet Has Its Billet," Mr. H. Grant. Accompanists, Mrs. Green and Miss Snider.

A surprise was now in store for Miss Hunt, who since the commencement of the work five years ago has taught the younger members of the school. The chairman requested her to come to the platform. Mr. McDowell, on behalf of the parents of the scholars, then thanked the teachers who came from Vancouver every Sunday to teach, assuring them

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VANCOUVER, B. C.

that their work was greatly appreciated. He had a very pleasant duty to perform in asking Miss Hunt to accept from the boys and girls of her class a small token of their love and respect for her. A handsome purse was then presented to Miss Hunt by Stanley McDowell. Miss Hunt briefly thanked the donors for their gift. It gave her great pleasure to do the little she had, not for the love of the children alone, but for the sake of the Saviour who had done so much for all. The applause as Miss Hunt left the platform showed the appreciation of the people of Moodyville for the teacher of their little ones. The pleasant evening was brought to a close by the singing of "God Save the Queen" and the Benediction. The Vancouver party, numbering twenty, then boarded the ferry boat "Senator," which boat, after a more musical run than usual, landed them at home at 11 p.m.

AGASSIZ.

Rev. Ackroyd Stoney, Pastor.

A very enjoyable Christmas tree entertainment in connection with the Sunday School was held in the I. O. G. T. Hall on Saturday evening, December 23rd. The hall was tastefully decorated for the occasion, and the tree itself was laden with a variety of nice presents for young and old. A musical and literary programme was rendered during the evening, over which the Pastor, Rev. A. Stoney, presided. The following took part: Mr. Boyer, sr.; Sabbath School Scholars (nine); Florie Hubbard, Miss Boyer, Mr. Boyer, jr.; Miss Annie Baker, the Rev. A. Stoney, and Mr. Baker, sr.

When the programme was gone through Santa Claus put in an appearance and was warmly welcomed. Towards the close refreshments were served and a hearty vote of thanks was accorded the Chairman for the efficient and pleasant manner in which he had conducted the proceedings of the evening.

We have got an addition of a nice and very choice collection of books for our Sunday School Library. They were paid for at the time of purchase, and will be in circulation next Sunday.

We will fill your prescription with fine drugs and at the right prices
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MISSION CITY.

Rev. R. Wilkinson, Pastor.

A social and Christmas tree was given on Christmas night by the Union Sunday Schools, in the Methodist Church. Each child received a gift of some kind, and a very pleasant evening was spent by all who were present.

CHILLIWACK INDIAN MISSION.

Rev. T. Crosby, Pastor.

We had a good time at Christmas. The Sabbath services were good; on Christmas Day a good gathering of Indians from the outside of the mission. Tuesday a large crowd filled the two long tables in the church, to partake of the good dinner provided by the people themselves. After dinner speeches were delivered by one and another of the Chiefs, and the Band of the Coqualeetza Institute played and delighted the audience. The crowd then gave three hearty cheers for the Queen, and also for the

ladies who had come to help, and then three rousing cheers for the Band. In the evening a magic lantern entertainment closed the festivities.

Our Watch Night service was better attended than usual, so the friends say, and God helped us much in all. But the influence of the vicious and drink-loving brings its discouragements. Oh for a mighty revival all over the land.

White Swan Soap is manufactured in British Columbia.

CHILLIWACK.

Rev. J. H. White, Pastor.

The New Year's Dinner.

When an institution has a successful record of nearly thirty years it may be assumed that it has some hold on the popular favor. The New Year's Dinner given by the ladies of the Methodist church on the evening of New Year's day was begun according to the most reliable memories in 1870 and has been continued since. Last Monday evening the ladies of Carman and Chilliwack Methodist churches combined to entertain their friends, and the attendance was the largest on record. In the good old days when tickets sold at \$1.00 each the financial results have sometimes been larger, but \$06.00 is a pretty good sum to take in at the door in these times and represented an audience that completely filled Ashwell's hall. The difficulties in the way of serving a warm dinner to such a crowd are considerable, but all were surmounted and the abundant supplies had not been exhausted when the wants of all had been supplied. The programme was quite equal to anything that has been given in Chilliwack in recent times and was heartily appreciated throughout, encores being freely given and gracefully responded to.

White Swan Soap will not waste away in the water.

CARMAN S. S.

The annual Christmas entertainment of the above school was held on Thursday evening, December 28th, the pretty little church being filled with an interested audience. The meeting opened with a chorus from the choir and prayer by Rev. T. Crosby. The programme was lengthy and varied. An interesting feature was a competition by the scholars in the knowledge of the "topics" and "golden texts" for the lessons of the year, for three prizes given by Supt. Knight. The pastor conducted the examination, and Rev. Jos. Hall allotted

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THE WESTSIDE.

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the prizes, which were won by Harry Webb, Elrita Maynard and Annie Newby in the order named, with Edith Newby and Pearl Crankshaw equal for fourth place. The children had all done so well that Mrs. A. C. Wells agreed to furnish a prize for the losing contestants. During the evening the pastor called the members of the Official Board to the front and on behalf of the donors presented the church with a beautiful silver communion service, which had been secured largely through the exertions of Mrs. Preston and Mr. E. P. Smith. Mr. Jos. Ogle responded for the officers in a feeling address in which he expressed his pleasure in belonging to so united and progressive a church. The gifts, which were all books, were distributed by the superintendent, each person in the house receiving in addition a bag of sweets. Mrs. Jos. Ogle and Mr. John Maynard were the recipients of handsome presents from their classes. The church was heated for the first time by the new furnace placed in position that day by Mr. Jas. Munro. It is a complete success.

"Progress."
White Swan Soap is becoming more popular every day.

CHEAM.

Rev. W. G. Mahon, Pastor.

Miss Murkett delivered a temperance lecture in Cheam Church on December 14th. Everyone who heard it was delighted. Miss Murkett will receive a warm welcome if she should consent to visit us again.

Many of our people are beginning to think that British Columbia should have a better Sabbath law. The blasting of rocks and the crack of the sportsman's gun are heard too frequently, disturbing our Sabbath peace, and filling the youth with disregard for God, and the things of God.

The Cheam Sunday School, under charge of Mrs. A. H. Gillanders, has made good progress. The pupils studied hard and have accomplished a good deal of work. Camp Slough Sunday School has a large attendance and every lesson is well discussed. Mr. Chas. Munro, M.P.P., is Bible class teacher.

Mr. J. D. Gillanders and Miss Flossie Ryder, of C. M. College, spent their holidays at Cheam. They have nothing but good words for the College and its faculty.

The work at Camp Slough is progressing. Two weeks of special meetings have resulted in much good. The Quarterly meeting, held in that Church in November, is said to have been the best ever held there.

At Cheam we feel much encouraged. Though the surrounding country has been disturbed by a follower of the Mormon prophet, Joseph Smith, our people have remained faithful. Our trust is in the Atoning Blood, and we look to God for a greater blessing than we have yet received.

Do you bathe? If so you can find a full line of Bath Brushes, Gloves, Sponges and Soap at F. W. Fawcett & Co's, 49 Gov't St.

REVELSTOCK.

Rev. S. J. Thompson, Pastor.

The result so far of our appeal on behalf of the T. C. T. F., is \$400.50, with several yet to subscribe. The amount will be applied to local Church debt.

We were favored with a call from Rev. J. F. Betts on College business. Over \$60 was subscribed, and a deeper interest created.

The E. L. of the Methodist and C. E. of the Presbyterian Church had a very enjoyable union meeting on December 4th. The Leaguers served light refreshments at the close, and a chord of sympathy was struck which will vibrate for many a day.

We are looking forward to special services with hope and faith. Pray for us.

Donaldson & Mathews, men's outfitters 74 Cordova St., Vancouver, B. C. big Spring Stock.

VERNON.

Rev. E. Robson, Pastor.

On Sunday, November 26th, Rev. H. N. Powell, of Enderby, took the services morning and evening, addressing the Sunday School in the afternoon, and presiding at a Ladies' Aid concert on Tuesday evening following. Mr. Powell's ser-

vices were highly appreciated, and all will be glad to see and hear him again.

R. Spauling, Esq., conducted the services on the other six Sundays during which the pastor was absent.

Rev. Pastor Robson returned from the Coast December 10th, accompanied by Mrs. Robson and their daughter, Mrs. Maciek, of Vancouver.

The annual Xmas tree entertainment was given on Xmas evening in Mr. Price Ellison's new freight house. It was a great success.

In the same place a grand concert, got up by Mrs. W. Vermilyen, ably assisted by some of the best local talent, was given in aid of the City Hospital; this also was successful, the numbers being rendered in excellent style and well received. Mr. Ernest Robson, our pastor's son, was missed at the concert, in which he was to have taken part. Unfortunately, he was taken down with mountain fever on Xmas night and is still confined to his bed.

On December 18th Rev. Mr. Robson visited the new town of Peachland, and lectured to a good audience. On the following days he visited the Methodist families at Benvoulin and Kildana, addressing the weekly prayer meeting at the latter place.

CRANBROOK.

Rev. G. E. Smith, Pastor.

Up to the present no report has been given of the work here owing to the unsettled and unorganized state of affairs. Seven months ago our church was not represented in this place by a missionary, and now we have a comfortable church home. On the 17th of last month our church was dedicated to the service

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VANCOUVER, B. C.

of the Lord by the Rev. J. A. Wood of Kaslo, who preached thoughtful and inspiring sermons to large audiences, both morning and evening. On the Monday evening following a tea was provided by the ladies of the congregation, in connection with which was an entertainment of songs provided by the choir, and speeches by home and outside talent. We have now a property valued at \$2,000, with a small debt upon it. The Trustees' Board is ably supported by the Ladies' Aid Society, who have done nobly in procuring furnishings for the inside of the Church. The Quarterly Official Board is keeping up its end also, and have adopted the envelope system, which works well. A prayer meeting is held every week, with a good attendance, and a Sunday School has been organized with a good staff of officers and teachers and a large attendance of scholars. Every department of the work is progressing, and we return thanks unto Him from whom all blessings flow.

See the celebrated W. G. & R. and Skelton Bros. Shirts and Collars just opened out at Donaldson & Mathews

YMIR.

Rev. James Hicks, Pastor.

At present the general outlook is not very encouraging.

Our Methodist people continue to leave town, and consequently congregations are becoming very small.

Last week the Ladies' Aid held a sale of work, 13th and 14th December. There was a good collection of useful and fancy articles suitable for Christmas gifts. Considering the dullness of the times the sale was well patronized. A sum of about \$50 will come into the treasury as a result.

We have recently commenced holding week night services at the Ymir Mine.

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Thus far (three services) they have been helpful to the miners themselves and to the encouragement of the missionary. These services are held in the "bank room," where the men sit around during the evening, and between the "bunks" in which they sleep during the night. Hence it is simply a matter of going into the place where the congregation has already assembled, instead of waiting until they gather in.

Wishing the Recorder continued success.

* * *

FERNIE.

Rev. R. F. Stillman, Pastor.

We have enjoyed hearing from the different fields through the "Recorder," and to repay the gift add a few notes. We arrived here July 1st, and undertook the planting of Methodism in this thriving town. We soon found a number of Methodists and organized them into a church, and then built a parsonage on a lot given us by the Coal Company. On August 1st we moved into the parsonage, and on November 14th work was begun on a new church, 40x40. God has greatly blessed us in the work here, and helped us out of every difficulty.

Every man has a cure-all but that don't effect the sale of our Balsam of Aniseed for Coughs and Colds. Try it 25c. a bottle.

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METROPOLITAN CHURCH.

The past month has been one of bustle with us, but we have to praise God for giving us such willing helpers, with whose help we have been enabled to carry to completion, with gratifying results, all the work undertaken.

Our Sunday School Christmas entertainment was a grand success. On Wednesday, December 20th, from 6 to 8 o'clock the entire school (which includes the Home Department) was banqueted in the school room, after which a programme, consisting of recitations and musical selections, was rendered by the scholars in the auditorium. A Christmas tree, heavily laden with all manner of good things for the scholars, was then stripped, while Santa Claus made his appearance and was heartily welcomed by all. The evening meeting was open to the public, and the parents and friends of the school who attended expressed their appreciation in a practical manner when the collection plates were passed around.

The primary class of our school also held a very successful entertainment on

Wednesday, December 27th, when a tea meeting was held from 4 to 5 o'clock p.m., after which games were the order of the day, and when all were satisfied along those lines the Christmas tree was again stripped and its contents distributed among the little folks. A programme was also provided by the scholars, to which the parents were invited.

On account of other pressing duties devolving on him which made it impossible for him to give the required time and energy to the office, Bro. Siddall has resigned his position as President of our Epworth League. Bro. H. J. Knott has been elected as his successor, and we trust that each member will rally around the officers and be willing to take up and perform any work that may be allotted to them. If God be for us, who can we be against us?

Our League held a very successful reception in the school room New Year's night. Various amusements were provided and a short select programme rendered. Refreshments were also served during the evening, and everyone went home well pleased. The social committee is to be congratulated for the great success attained.

A Watch Night service was held in the school room, when a large number, representing James Bay and Metropolitan churches, came to watch the old year out and the new year in.

THE AGED REMEMBERED.

The inmates of the Old Men's Home were last evening entertained in the choir of the Metropolitan Methodist Church under the leadership of Mr. Gideon Hicks, who visited the home in a body. The programme, which was in every respect excellently rendered, was as follows: Opening anthem by the choir; recitation by Mrs. Manson; song, Mr. Oliver; duet, Messrs. Hicks and Oliver; address, Mr. Andrews; recitation, Mr. Staneland; song and chorus, Mrs. Hart and choir; recitation, Miss Lorey. Refreshments were served during the evening and both entertainers and the entertained were satisfied that the occasion had been a most enjoyable one.—Victoria Times, Jan. 6.

* * *

A JAPANESE CANTATA.

The closing exercises of the Japanese Mission School, Victoria, were held in the Metropolitan School Room on Thursday evening, December 28th. The room was filled with the Japanese boys and their many friends, who had come by special invitation.

Rev. Goro Kaburagi, the talented and enthusiastic Superintendent of the Japanese work in the Province, occupied the chair. In the corner of the room was a huge Christmas tree illuminated with electric lights, but strange to say the Christmas tree was not for the boys but for their friends who had come by invitation.

Following an address by the chairman, who by the way was suffering severely from a cold, a programme of recitations, songs and addresses was presented, ending with a sweet and simple sacred cantata whose dialogue was composed of selections from the Old and New Testament on the Advent of Christ. Miss Morgan conducted the exercises with

ability. At the close of the programme each of the guests was presented with a gift from the tree.

The Leagues of Victoria are enthusiastic over the work done at "Our Mission" in this city.

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

Rev. W. H. Barraclough, B.A., Pastor. Our Christmas season was shadowed by two deaths among our members, Sister Parvix passed away after a lingering illness, "in sure and certain hope," and was buried December 15th. Our sympathy went out to our Sisters Holt and Olive, daughters of the deceased, in their sore bereavement.

On December the 14th the community was startled by the news, just to hand, of the death of Bro. E. J. Gray, at Lake Bennett on November 9th. He had been spending some months in the north, and was making preparations to return for Christmas, when he was killed suddenly while standing behind the saw in the mill. Heartrending was the grief of the sorrowing wife and children, and in this, the whole church joined. Bro. Gray was Secretary of the Trustee Board of the Church, and had been for years before Superintendent of the Sabbath School. The last few months of his life, his Christian experience was particularly bright, and when we laid him away on the afternoon of December 20th, it was with the bright hope of a glorious resurrection. The Church will not cease to sympathize with our bereaved friends.

The Christmas Oration, entitled "The Coming of the King," was beautifully presented by the children of the Sunday School, assisted by the choir, and conducted by Mr. J. P. McConnell. The little folks excelled themselves, and this beautiful sacred Song Service was repeated on Sunday evening, December 24th. The general opinion was that the school had never done better and had perhaps been seldom, if ever, excelled. Great credit is due to those who gave so much time to rehearsal.

At the close of the service the pastor was most delightfully surprised with a purse and accompanying address, the gift of the children, who conceived the idea entirely themselves and carried it to a successful issue. The pastor was deeply affected and replied in affectionate words to his little friends. He was afterwards

heard to remark, that "never in my ministry have I ever received a gift from my people that I so much appreciated as this token of the love of the children."

Preparations are being made for Revival Services to commence immediately following the Week of Prayer. The pastor expects the assistance of Evangelist Rev. David Reid, whom the Lord has in the past so graciously blessed in work of this character.

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

VICTORIA WEST.

Rev. J. D. P. Knox, pastor. In connection with the Sunday school Christmas tree entertainment held in Temple's Hall a very pleasing feature was a presentation to Mr. C. Gladding, the superintendent. An address was read in connection therewith by Mrs. A. C. Wyde, wife of the secretary of the school. Mr. Gladding was taken completely by surprise and made a fitting reply.

Very encouraging progress is being made with the scheme looking to the enlargement of the church.

The pastor spent a day or two during Christmas in Nanaimo with friends of his former charge.

JAMES BAY, VICTORIA.

Rev. R. Hughes, Pastor. The Christmas tree and Sunday School entertainment, held on the 27th, in the Church, was a great success; Santa Claus appeared on the scene, much to the delight of the majority, just a few feeting rather timid, but their fears were soon removed on seeing what good things were in store for them. Mr. J. Gilbert and Miss C. Spencer deserve great credit for the able way in which they trained the children for the Song Service. Our thanks are also due to the Band.

A determined attack was made on the debt enemy a few days ago. Mr. G. Powell (whom we think must be related to Baden Powell now serving in the South African campaign), accompanied by Mr. C. Soeneer and Mr. J. Gilbert, came out of an office in the city the other day with the smile of victory on their faces; the fact of the matter is they had just got a receipt for \$500. This amount has been paid off the debt; being a third of the amount promised through the T. C. T. F.

We are full of gratitude to God for the way in which this matter has been taken up, and we feel it will be a source of spiritual strength to the Church.

The Pastor is giving a lecture on London early in February, on behalf of the above fund, the League are making a great effort to insure success.

The Art Department of the Church reports that \$25 have already been received by photographing. The Pastor will be glad to hear from any who want pictures of their homes or families; prices very reasonable. All proceeds go to the Twentieth Century Fund.

A rally meeting was held by the League to start the new year. The room was well filled, and a very helpful meeting it was; we are looking for a substantial increase in the membership this month.

* * *

(CHINESE MISSION, VICTORIA.)

Rev. Chan Sing Kai, Pastor. The school under the direction of Miss E. Churchill has closed a very successful year's work. A larger number than ever have been enrolled and considerable advancement has been made. The closing exercises were unusually interesting. Rev. W. H. Barraclough, Superintendent of the Mission, occupied the chair, and addresses were delivered by Messrs. Speer, Knox and Winchester, and the Chinese preachers from the various missions. The singing in both English and Chinese by some little Chinese girls was very pleasing. At the close of the programme the teachers of the school were each made the recipients of gifts from the members of the school.

White Swan Soap is the result of 30 years experience.

INDIAN MISSION, VICTORIA.

Mr. W. H. Gibson, Missionary. The work during the past year on this mission has been carried on with energy and zeal. Bro. Gibson has been a most faithful worker and has endeared himself to all who come into association with him. He is a true missionary and never considers any effort too arduous if thereby he "may win souls."

The attendance on the services have never been better and on the whole a spirit of unity prevails.

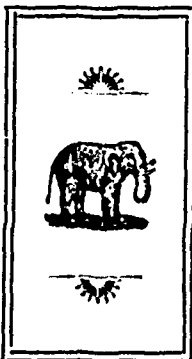
The Christmas Entertainment was a very great success. The Church was packed to the doors with Indians representing nearly every nation on the coast, and with them a large number of white friends of the mission from the various Churches of the city. Rev. W. H. Barraclough was the chairman, and spoke to the people in English and Chinook. Addresses were given by Rev. C. M. Tate of Duncan's, a veteran and faithful missionary who caught the attention of the people as he spoke to them in the inter-tribal language; and by Messrs. Knox and Speer. Songs and recitations of our Indian friends themselves, and by the little daughters of the missionary made a very complete programme.

Success to you, Bro. Gibson, in your work; like more than one devoted lay missionary, you don't get half the praise you deserve.—Communicated.

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

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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.

For each departed ancestor, a tablet—which is a piece of wood 12 to 15 inches long and 3 or 4 inches wide—is erected, and before which incense is burned night and morning. For a deceased father the ceremonial must be kept up for 40 days.

The Chinese think it necessary to clothe and feed the spirits of the departed. They also think that the spirits in their new existence may need money, so they paste pieces of tin-foil or gold-leaf on bits of paper and burn them, believing that in this way the money is transmitted to the spirits. They make representations of clothes and even houses and furniture and burn them in the same way.

You will notice that when they carry out food to the cemetery to feed the spirits, the baskets and other vessels are heaping full; but if you were to investigate you would find the centres of the vessels are filled with brown paper, and the fruit and vegetables on the top. Their excuse for this is that the spirits know no better.

The Chinese believe that the spirits of the departed have the power, and the will, to bless or curse them. If they do not attend properly to the needs of the spirits, their luck will be bad, and the spirits may take vengeance on them.

The eldest son has charge of the spirit of his father, and many instances are on record of the miscarriage of justice on this account, for few judges in China would think of condemning to imprisonment or death the eldest son, for in that case the spirit of his father would go uncareed for.

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

CHINA, ETC.

(Continued from page 1.)

Buddhism was introduced into China in the first century of the Christian era. In order to gain adherents, it gave up some of its most cherished notions. While holding to the transmigration of souls, and believing that the souls of their ancestors might be in any of the animals around, it yielded to the practice of eating flesh.

The empire is now full of Buddhist temples, and the priests swarm everywhere. They profess to renounce all family connections, take the oath of celibacy, shave their heads and abstain from animal food. They worship the three precious Buddhas, the Past, the Present, and the Future, besides a variety of subordinate divinities.

Of the three religious systems of China, Confucianism is that of the learned and the most countenanced by the government. The common people generally adhere to one of the other two, and the majority to Buddhism, but they are not divided into opposing sects. In fact, in the religion of the Chinese there is a blending of the three systems.

The Emperor is the sovereign pontiff, the people are his children. He is the Son of Heaven, and as its delegate and viceregent, he has the right to rule over all under the skies; and he alone mediates between it and his people.

The Chinese believe that each person has three souls. One goes with the body into the grave, the second wanders like the genii on the mountains, and the third resides in the ancestral tablet, before which religious worship is devoutly paid.

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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.

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The ancestral worship is the greatest obstacle the missionary has to contend with in his effort to evangelize the Chinese. The converted Chinaman is looked upon with horror by his fellows, for has he not been guilty of the greatest ingratitude in forsaking the spirit of his father and leaving it to wander forever in want and misery?

In conclusion, let me say that I have been astonished to find how few even in British Columbia understand the significance of the Chinaman's queue. Many people think it has something to do with his religion. As a matter of fact it has a political and not a religious significance. When the present dynasty in China assumed the reins of power many of the Chinese were not pleased with the change, and rebellion was in the air. The Emperor of that day issued a decree requiring all loyal Chinamen to wear a queue. In this way the government would be able to find out its friends and its enemies. The queue rapidly became the fashion and has so remained to the present day.

Th fate of China! Who shall predict it? Japan has taken her place in the march of progress and civilization, but China still lingers behind, wrapped in the mantle of her conservatism. Who shall wake the sleeping giant of the Orient, free the minds of her people from their thraldom, and send through the arteries of her commercial, social, political and religious life the reviving blood of our modern Christian civilization? Let us have faith in the Gospel of Christ, and in the men and women who, amid many discouragements, are proclaiming it in that land of heathen civilization. We believe the heaven is working, and the day of China's regeneration may be nearer than most people imagine.

J. M. CAMPBELL.

Dr. S. G. Clemence

Dentist.

98 Yates St.,

VICTORIA, B. C.

MARRIAGES. WESTMAN-SINCLAIR.

A quiet wedding took place at the Methodist Parsonage, Revelstoke, on December 27th, the contracting parties being Rev. J. P. Westman, the popular Methodist minister of Golden, and Miss Bessie Sinclair, who has been the first assessor on the public school staff of Golden. Miss Rita Thompson acted as bridesmaid, while Mr. W. H. Kinner, of Harrison Hot Springs, B. C., acted as best man.

CANFIELD - WELLS.—On New Year's Day, at the home of the bride's father, New Westminster, by Rev. J. M. Lader, Mr. Frank O. Canfield to Miss Ida Wells, daughter of Mr. Nelson Wells, of New Westminster.

KERMODIE - FOWLER.—On New Year's Day, January 1st, 1900, at the residence of the bride's father, Vancouver, by Rev. J. P. Betts, of New Westminster, Mr. Frank Kermode, of Victoria, to Miss Margaret A. Fowler, daughter of Dr. C. E. Fowler, of Vancouver.

ROACH-OATMAN.—On Wednesday evening, January 3rd, at the residence of Mr. Moffatt, Greenwood, B. C., by Rev. B. H. Balderstein, B.A., Mr. Sydney H. Roach to Miss Minnie Oatman, both of Greenwood.

FLEET-GUERIN.—On Monday, December 25th, at the Methodist Parsonage, Kamloops, by Rev. Chas. Ladner, Mr. John Fleet to Miss Mary J. Guerin, daughter of the late James Guerin, both of Kamloops.

BAPTIST-JOHNSON.—At the Methodist Parsonage, Revelstoke, on January 1st, 1900, Mr. John Baptist, of Nakusp, B. C., to Miss Maggie Johnson, of Calgary, N. W. T.

THOMPSON-SNOW.—On the 11th ult., at the parsonage, Princess street, Vancouver, by the Rev. R. Whittington, M.A., Miss Kate Snow, of Newfoundland, to R. W. Thompson, Esq., of the same place.

ADAMS-CRITCH.—On the 1st inst., at the residence of the bride's father, 930 Princess street, Vancouver, by the Rev. R. Whittington, M.A., Miss Wilhelma Critch to G. R. B. Adams, Esq., all of Vancouver.

WORTH MORE THAN A THOUGHT.

The following statement appeared recently in the Homiletic Review, and is worthy of the most earnest and serious consideration of every member of the church of Christ. To think that at the close of 1900 years of Christian history there are still ONE THOUSAND MILLIONS OF HEATHEN in the world; that it takes 40,000 Christians to send forth one missionary, and that each missionary sent is responsible for 100,000. While the churches in England and America spend so much upon mere appearances and personal gratification is surely enough to stir the soul of every child and to quicken his energies into more consecrated service for God, where He may appoint. Let these startling figures be prayerfully pondered by us with the earnest inward inquiry—"What is my personal responsibility in the matter?"

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NEWBIGGING & ANDERSON.

There are 1,000,000,000 heathen in the world. There are 10,000 missionaries. Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people. In China there is one ordained minister to every 1,000,000. In the United States there are 60,000,000 people, and 80,000 ministers, besides other Christian workers. Out of every 100,000 church members in America, only 21 go to the foreign field.

Forty million heathen die every year. They are dying at the rate of 100,000 a day. Every tick of the watch sounds the death-knell of a heathen soul. Every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of one-tenth of a cent a day. Of every dollar given for Christian work, we spend 98 cents on our home work and 2 cents for the heathen. We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay"; "all" does not mean a "part."

That heart must be hard indeed that can take in these facts and still remain "at ease in Zion."

White Swan Soap is becoming more popular every day.

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

Bring your will to your fate, and suit your mind to your circumstances.—Marcus Aurelius.

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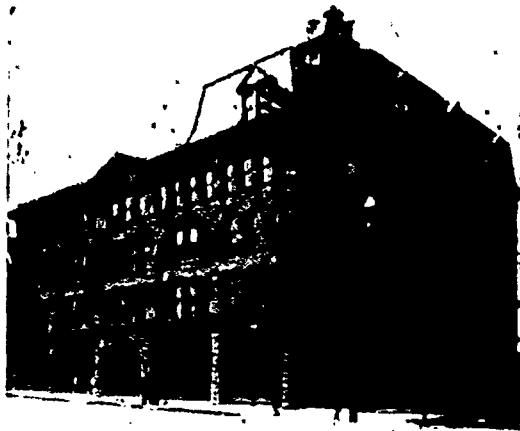
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HABITS of saving can be cultivated just as easily as habits of spending.

IT IS the dollars saved, not those earned, which measure the degree of our future wealth and prosperity.



CO-OPERATIVE loan and savings companies are acknowledged to be the most successful financial institutions of the present age.

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Stop and Think

what that saving will amount to if continued for eight years and eleven months, viz: \$1,500.

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No. of Shares	Monthly Payments	Amount Invested	Profits Earned	Amount Received
1	\$1 00	\$107 00	\$13 00	\$150 00
5	5 00	535 00	215 00	750 00
7	7 00	749 00	301 00	1050 00
10	10 00	1070 00	430 00	1500 00

The accompanying table is based on seven per cent, monthly compound interest. Payments are limited to eight years and eleven months.

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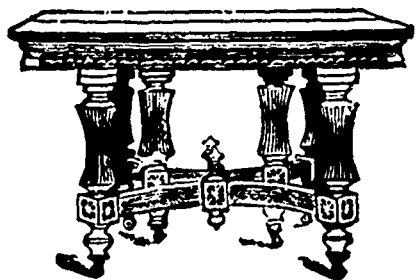
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