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...WESTERN...

Methodist Recorder

Vol. I.

VICTORIA, B. C. OCTOBER, 1899.

No. 4.

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NOTICES

At the last College Board meeting a resolution was passed requesting the Board of Queen's Avenue Methodist Church to permit their pastor, Rev. J. F. Betts, to devote the necessary time to canvassing on behalf of the College Funds. The Principal of the College, Rev. W. J. Sipprell, will supply the pulpit during the pastor's absence.

Diligent efforts will be put forth to pay off the accumulated floating debts.

In your Century Fund offerings do not forget Columbian College.

WHY THE PARSON WAS POPULAR.

An old comrade of the civil war, the "fighting parson," we called him, for he was as brave as he was loyal, delighted in telling this story about himself.

"When I entered the ministry," he said, "my good old Methodist mother was greatly rejoiced, for the desire of her heart was fulfilled. Soon after my assignment to a charge in a small country district, an old woman of my congregation paid a visit to my native village. My mother forthwith called upon her, and began eagerly inquiring as to my success in my profession.

"The old lady assured her delighted listener that I was doing finely, and got on amazingly well with everybody.

"Well, now," said my mother, triumphantly, "I always knew John would make a good preacher." "Preacher, did you say," said the old lady, "he ain't much of a preacher, but you'd ought to see him eat!"

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METHODIST RECORDER.

Vol. 1.

VICTORIA, B. C. OCTOBER, 1899.

No. 4.

Editorial.

Rev. Charles Ladner.

A full impression of our wide extent and far-reaching influence as a church can only be conveyed by a study of the fact, that out beyond the bounds of our great Dominion, which, itself, touches both of the great oceans; out to the islands of the sea on either side, to storm swept Newfoundland and the sunny flower-bedecked Bermudas in the Atlantic, and the smiling sunrise empire of Japan in the Pacific, and even farther distant Western China, our workers have gone, and a bond of unity exists between them all.

In the subject of our present sketch the east and west join hands.

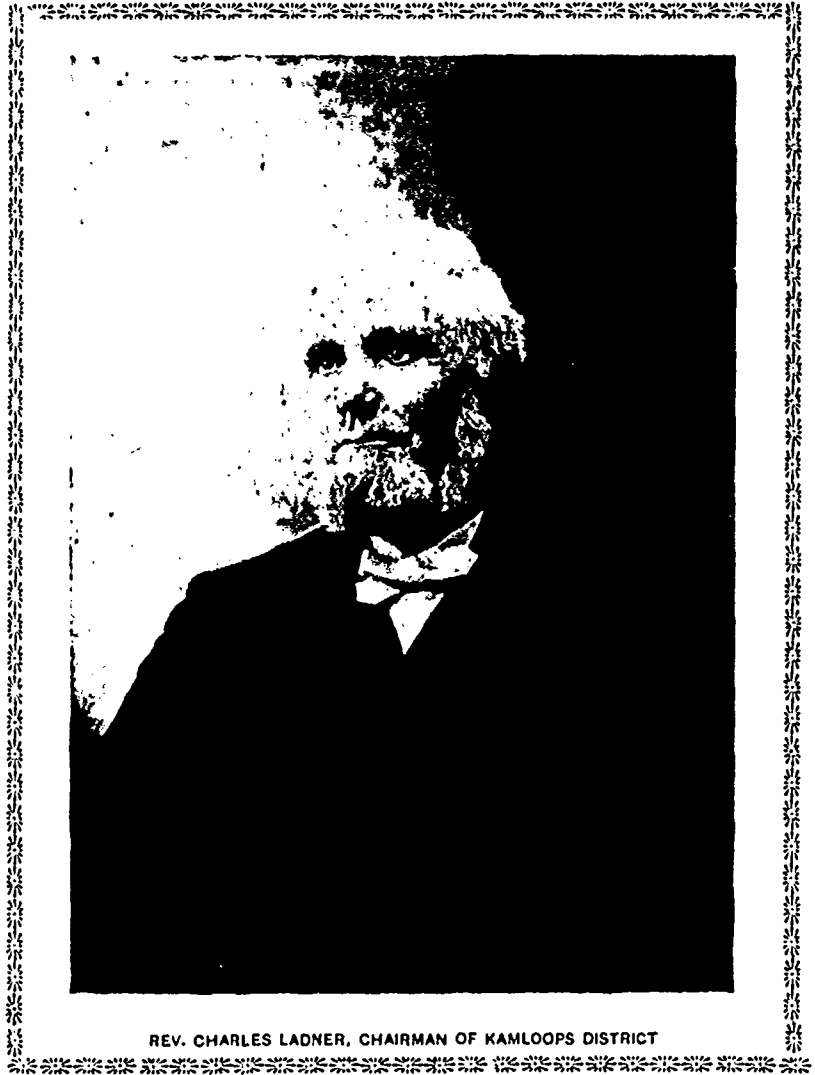
Rev. Charles Ladner was born at Penzance, Cornwall, England, of earnestly devout Christian parents, who early in life consecrated themselves unto the Lord, and as the years passed by, dedicated his offspring, as Samuel was, to the service of Him whom it was their delight to honor. The Wesleyan Church was the church of parents and children.

Emigrating to Prince Edward Island they settled in Charlottetown, and in the year 1855, under the ministry of Rev. John McMurray, D. D., this youthful subject of many prayers was converted to God.

After some years of study and preparation he entered the ministry in 1861. Newfoundland, the land of forest, fish and fog, had then, as now, a population of hardy, industrious toilers, many of whom were as sturdy in their Christian character as they were rugged in physical constitution. In his zeal for the salvation of others, he volunteered for work in the Island Colony. Twenty-two very happy years were spent in that interesting part of the mission field.

Petticoat, St. John's, Trinity, Fogo, Catalina, Old Perlican, Harbor Grace, Briggs, St. John's, Briggs, a second appointment, and Carboncar were successively the churches he ministered to. Here also he was united in marriage with Maria S., eldest daughter of the late Hon. J. Bomister, who was for fifty years superintendent of Sunday schools on the Island. Mrs. Ladner has proved herself a constant and affectionate helpmate, and the truly noble assistant of her husband in all Christian work. The blessing of God richly rested upon his labors, and he had the unspeakable joy of seeing many brought to Christ. Many of the young men of that and other conferences were introduced to the work of the ministry by his influence. It was also his lot to superintend the erection of a number of churches, parsonages and school-rooms on the various circuits with which he was associated.

In 1881 he was honored by his bre-



REV. CHARLES LADNER, CHAIRMAN OF KAMLOOPS DISTRICT

thren with the Presidency of the Newfoundland Conference.

In 1883 he came to Manitoba, and was stationed at Brandon, where, in the following year, while engaged in holding special services on the circuit, he was stricken down with a serious attack of congestion of the lungs. At this time he lost, for some months, the use of his voice. This, to one so accustomed to active service, was the greatest trial of his life. The doctor gave little hope of recovery, and urged removal to a more suitable climate, Colorado, or Southern California.

In 1886 he removed to British Columbia, in the hope that the climate of the west would restore the lost health, and in this he was not disappointed.

He supplied the Gorge Road Church, Victoria, for one year, after which, health still improving, he was transferred to the Conference in 1888.

His first regular appointment in the province was Kamloops, then a mission. Through his instrumentality lots were obtained in the growing town, and a church

and parsonage were built. His relationship with the people was of such a pleasant character, that through the invitation of the board, he is, after several years absence, spending there a second term. Revelstoke followed with Chilliwack, where year after year he was blest with glorious revival outpourings, and Rossland, where he laid the foundation and saw the work established, building both church and parsonage in that progressive mining city. Here he was elected chairman of district, and the energy and enthusiasm which he displayed in planting missions in the Kootenay was particularly commendable.

In the year 1896 the British Columbia Conference honored him as the Newfoundland Conference had done before, by electing him to the President's chair. At the last General Conference he was one of the Western delegates.

Humble in spirit, kindly in disposition, fearful of offending almost to a fault, he is beloved by all his brethren, and held in loving veneration wherever he has labored.

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REV. J. P. HICKS, Managing Editor.
REV. W. H. BARRACLOUGH, B. A.
REV. J. C. SPEER,
REV. W. J. SUPPHELL, B. A., B.D.
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Notes.

We are looking forward to publishing a double number for Christmas, thoroughly well illustrated and having special Christmas articles.

Once more our friends will find the coupon, on the third page of the cover, in the interests of Bro. E. Robson's History of B. C. Methodism. We have had a number sent in already. Our ministers who expressed interest in Bro. R.'s book, can now practically manifest it by drawing attention to this coupon.

From returns already to hand we are convinced that the expectations of the editor, that a comparatively large subscription list might easily be secured if a little effort were made, are correct. The Recorder's success is assured if our people are asked for their subscriptions. Where this has been done, a hearty response has been given. Some of our brethren have as yet done nothing.

Bro. W. G. Mahon, of Cheam, sending in three extra subscriptions, appends these encouraging words: "This makes now twenty-one paid-up subscriptions sent in from us. And I may send in some more next month." Well done, brother, if all the fields were canvassed as well as Cheam we would now have a list of over 2,000.

Note.—A slight misunderstanding having arisen in the minds of some of our readers as to the authorship of the character sketches in the various numbers of the Recorder. It is only fair to explain that the biographies were not autobiographies.

Falling into Line.

That the conference of British Columbia is thoroughly "falling into line" with the Twentieth Century Fund movement is shown by the reports from the various circuits and missions, Revelstoke, Kamloops, Vancouver, Homer street, Princess street and Mount Pleasant; New Westminster, Nanaimo, both churches; Victoria, all of the churches, Eburne and scores of smaller points. As we supposed, considering the condition of most of our Western churches, the effort is being largely made on behalf of local church debts, but notwithstanding that, the connexional funds will not suffer, and this forward movement, on our missions, will speedily release the missionary society:

for the long standing debts have prevented many places from assuming independence.

In the midst of your liberal thought on behalf of other claims, do not forget our own college. The envelopes provide for the name of educational institutions to be placed in line with the contribution. Every Methodist in British Columbia who has a special interest in our work on the coast, should write in that line "Columbian Methodist College."

Will your name be on the historic roll? Will the names of your children be on it? Ample provision is made whereby the opportunity is within the reach of nearly all. Five dollars for an adult and one dollar for every Sunday school scholar, or Epworth Leaguer under sixteen years of age. The mother church has already raised over three-quarters of a million guineas, we certainly should not be a whit behind our relative ability.

Higher Criticism Waning.

No small part of the church has been greatly exercised concerning the theories advanced by a school of exegetes of German origin, who, professing to seek "the truth, the whole truth and nothing but the truth," have sought to undermine, particularly the doctrine of the inspiration of the Holy Scriptures, and have, through their industrious sowing of doubts, "overthrown the faith of some."

That the tide of doubtful criticism has turned, is abundantly evidenced by the later writings of such men as Stosch, of Berlin, Dr. Godet and others. In the Western Christian Advocate, in an able article headed "The Pendulum Swings Backward," Bishop J. F. Hurst presents the hopeful side of this subject, and in closing, makes the following statement.

"There is not an extreme view hitherto held by the destructive critics of either the Old or the New Testament which has not been greatly weakened or entirely abandoned."

This is only an enforcement of the old saw "Truth crushed to earth shall rise again."

The Ram's Horn, of Chicago, has been most faithful in its warnings, emphasized by the marvellous cartoons of that Christian artist Frank Beard. In a late number the so-called "Seeker after truth" has gone beyond his depths in the sea of speculation, and is eagerly grasping at the straws of opinions and theories, while the shore line of truth lies behind him.

Brethren, we need still to sit at the feet of the Divine teacher who said "I am the truth."

Roman Catholic Assumptions.

The undisguised satisfaction which is being displayed in Roman Catholic circles with the Ritualistic advances in England; and the constant pretensions of that church to continued increase and advancement leads us to quote the following, which will be of interest to our readers:

It is part of Rome's programme, says the Presbyterian, to make all the capital she can by magnificent boasting. By magnifying her gains and influence she is able to secure greater standing and recognition among politicians. When they are assured that she is gaining steadily upon Protestantism, and when they

know that her vote can be thrown largely as the priesthood dictates, it is no wonder that many of them pauper to her and do all they can to give her choice municipal and governmental tit-bits from time to time. It is time that the illusion that Roman Catholics are growing at a greater rate than other religious bodies was dissipated. Reliable statisticians tell us that between the years 1850 and 1870 the gain in the Protestant population of the United States, was, in round numbers, 11,000,000, while that of the Roman Catholic was nearly 3,000,000. When we come to the years between 1870 and 1890, the Protestant increase was 25,000,000, and the Roman Catholic but little over 3,000,000. Thus we see a marvellous proportionate advance for Protestantism; in the first period four times that of Romanism, and in the second period eight times greater. Now, when we remember that Romanism obtains her gains largely through immigration, which is decreasing, and when it is known that she suffers heavy leakages through American contacts, which is increasing, the force of this statistical showing is all the more striking.

Religious Legislation in Japan.

The following will be of interest:

"Those progressive and enlightened Japanese whom our Christian brethren have been spouting about, have turned the tables on Christianity. Hereafter pagan and Christian stand on similar ground in Japan, and neither the one or the other can carry on business without being registered. The preacher must furnish information of who he is, and what his religion consist of. If he desires to build a church he must first submit plans to the local governor, tell him all about it, and how it is to be maintained. If the governor is not satisfied the Christian will be told to more. Enlightened Japan!"—Workman."

"Mr. Shimizu, the Japanese consul at Vancouver, was interviewed yesterday regarding an Associated Press despatch which intimated that Christianity had received a check in the Mikado's empire. Mr. Shimizu said this despatch created a wrong impression. In the distant past Japan would not tolerate the Christian religion at all. Ten years ago, however, the Japanese government issued a decree that no religious belief, provided the believer lived peaceably and did not break the laws of Japan, would be interfered with by the Japanese government, though there was no guarantee of protection. Japan is a progressive nation, and this decree was a step in advance. Now the government has issued another decree, officially recognizing Christianity as a religion of Japan, 'thus elevating Christianity to the high plane of Buddhism and Shintoism,' and requiring the Christian church to comply with the same requirement as the ancient churches of Japan."—Times."

ERRATA.

In the serial story "Pugilist Turned Preacher," on the fourth page of the last issue, a line was left out which thus made the sense incomplete. Read: "Arrah it's meself that's had many a argyment about the same 'broth as a boy,' as we used to say in ould Ireland; for there are those here who think there's not a good bone in your skin, but I'm thinking it's because there are some of them who felt the weight of that fist at the end of your arm."



TEMPERANCE AND SOCIOLOGY.

A Pugilist turned Preacher and what came of it.

The rapidly gathering crowd fell back as Jenkins so suddenly turned upon them, and, even the half-drunken three who were bent upon giving the returned fighter full pay for the past, were staggered and somewhat nonplused at the turn things had taken. They evidently thought that the man who had come to preach would clear out, and they would have something of which to boast.

"You are not going to beat me till you hear what I have to say for myself," said our friend; "if you will only listen to what I have to tell you, I think you will forgive all that is past, and we shall be good friends." He had reached this point in his impromptu address when the rowdies, seeing he was ready to make peace, began to utter threats, and to pour maledictions upon his head, then, with a yell, as if possessed by demons, they, as one man, made a rush at the speaker, one of them armed with a heavy club. What might have been the termination of the battle it is hard to say, had not an event occurred which turned the whole matter to a very happy conclusion.

The three men had not covered half the space that lay between where they stood and where they expected to fall upon their man, when there was heard a loud, long, growl, which was half smothered in the throat of the creature that gave it utterance, and in an instant a huge animal bounded through the crowd, struggling to get free from a chain which was in the hand of a young woman, who, with all her strength was trying to restrain the raging animal. But it was evident, at a glance, she had lost control, and the great beast was swinging her after him at will.

He struck the foremost man fair in the chest, and, but for the weight of the woman on the steel chain, his great white teeth would have fastened themselves in his throat, and the results would have been fearful to contemplate. As it was he fell backwards and in the fall carried the other two with him, so that the three were piled in a struggling heap on the street.

Lottie Wilson had, years ago, received a present of an ugly puppy from a New York millionaire, who had spent a few days at the home of the Dewires while hunting in the forest, and he felt that the little granddaughter, who was so fond of wandering in the woods alone, needed such a companion as he hoped this dog would make. Lottie had trained the dog faithfully, until he had become her most obedient servant, and he had grown to be one of the greatest of the Great Danes, whose sires had hunted the wild boars in the forests of Russia in the ages long ago.

The great dog went with his young mistress in her walks in the forest, for there was not a beast that was the

equal of "Dangerfield," as he was called. Miss Lottie had, that evening, come out to the post office for the paper, and in turning the corner she came upon the crowd gathered to witness the battle of the giants. In the few days that James Jenkins had spent at the home of the Dewires the dog and he had become the best of friends, and when the creature saw the three men making a rush at his new found friend he decided to take a hand, or more correctly speaking, a tooth in the fray.

The three fallen men did not wait to see what had struck them, but, on all fours, and with shouts of "keep him off!" "keep him off!" they disappeared into the door of the hotel near by, not to appear again that night.

The strong hand of Jenkins was in a moment on the iron collar of the infuriated Dangerfield, and in a short time Miss Wilson had quieted his rage.

James Jenkins thought it a good time to open the work for which he had come so far, and turning to the waiting crowd he said: "This is a pretty warm reception you are giving an old shantyman, but I remember when I was here before, I made it both hot and blue, and if I had come back the same kind of a man as in the past you might have good reason to drive me out; but I am a changed man, and I am here to tell you all what great things the Lord has done for my soul, and, if you have no objections, we might hold a service now on the very spot where I fought several times?"

The young man did not wait for an expression from the company, but, producing his hymn book, read Charles

Wesley's grand invitation hymn:

"Come sinners to the gospel feast,
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind."

He had scarcely finished reading the last line of the first verse, when a voice, clear as a silver bell, caught the tune and sang with a pleading pathos which fell like a spell upon the company; and before the last line of the stanza was reached, a dozen voices were added and the solo became a chorus.

Then came the second verse, which seemed to be a proclamation of the young man's call to the preaching of the Gospel; but this one was read in a voice which was tremulous with emotion.

"Sent by my Lord on you I call,
The invitation is to All."

This time the chorus was larger, and the singing more pronounced, as the heavy voices of the rough men followed that of the young girl, who led faithfully to the end. Jenkins was almost overpowered, and he fell upon his knees and poured forth a prayer to God for himself in the work to which he had been called. It was a prayer which might have run foul of the refined tastes of those used to preachers of education, but it was well in keeping with the circumstance of the man who offered it. The full tide of his emotions was poured forth upon the evening air like the falling of great waters, and all the people of the little hamlet knew that something unusual was being enacted in their midst. Most of the people present stood and looked on, but some knelt with bowed heads, and once or twice there was heard a suppressed "praise the Lord," and "Hal-le-lu-jah" and "Glory to God," all of which was like oil upon a flame to the man who led the prayer.

Prayer over, the preacher read the story of the return of the prodigal son to the home of his father, and then told them the story of his own prodigality and return to the Father who gave his Son to die for him.

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He took occasion to ask for the sympathy of the people, and beg the pardon of everyone he had in any way injured. This was the appeal which swept away the last vestige of bitterness which lingered in the hearts of the people, and, when the last hymn was sung, they crowded about him and declared he could preach as well as he could fight, which was, in their minds, no small compliment.

The young man looked to find the lady who had so unexpectedly come to his assistance, both in the overthrow of his enemies, and in the singing, but she was nowhere to be seen, as she had slipped away in the closing moments of the service. Jenkins reached the shanty with several of the men who had been at the meeting on the street, and there were not a few who were glad to see the fighter back again, and some thought it as well that he was not the same man. Being a skilled axeman our friend was put in charge of a gang of men, and his work was before him. Each day as they sat by the fire, built at the root of some majestic tree, the "lead" chopper would read the Bible to his men and kneeling in prayer would ask God's blessing on the Word and on the men, "that they might see their way to receive salvation through believing."

At first some of the men left the party, but this was not popular, and Jim Jenkins was such a "jolly good fellow," that it was but a short time till the whole gang fell in with the wish of the leader, and it became part of the business of the day. Each night the large dining room of the shanty was turned into a church, and the men, for the most part, came in from the sleeping apartments to hear what the boss chopper had to say. The news of these meetings brought not a few people from the village and adjoining neighborhood, and the place was often taxed to its utmost capacity.

The preacher had none of the new ideas about sinners holding up the hand to show that they were willing to be saved, but he insisted that a man must not be a coward but come to the "penitent bench" and there seek salvation.

A long bench was provided, and on the third night, after a powerful exhortation, when Jenkins was inviting sinners to come to Christ, a powerful man, with his nasal appendage reclining on one side of his face, from a terrible blow by the fist of the preacher when in the shanty before, stood out from the rest and said, "do you think I could seek salvation when I have a wicked feeling in my heart against you for what you did to me in the past? I'll never be a Christian till I get even with you, Jim Jenkins." "Then I'll give you the chance this moment, for I now beg your pardon for the injury I did you, and I will let you strike me in the face if you wish;" and suiting the action to the word he stepped over the penitent bench and stood before the astonished man. "I beg your pardon, Hank Throll, for what I did to you," said the preacher, "and now, if it will help you to forgive, and give your heart to the Christ who is willing to forgive us all our sins, you are at liberty to strike, and I shall not return the blow." There was a silence as of death for a moment, and a storm of passion shook the huge frame of Hank Throll; it was a battle between the good and the bad, between love and hate. But the Spirit of God prevailed,

and two hands were stretched out and clasped, and together the foes knelt at the rude penitent form in prayer.

When Jenkins called the meeting up from prayer, to his delight he found Dan Dewire, who had slipped into the room unseen, kneeling at the other end of the bench, his long white hair falling over his aged face.

Each night there was a meeting and the seekers increased, as time went on, so that the penitent form had to be lengthened, and still they came.

To many of these woodmen, the Gospel, as preached by Jenkins and all who look for the present salvation of the sinner, was as water to a thirsty traveler.

They sat as if hypnotised, while the strong man plead with them to come and be saved; and they did come, and were converted, and praised God for his wonderful love. Men, steeped to the lips in sin from childhood, young, strong and hilarious, they were not cramped by the conventionalities of refined society, and they made the place ring with the shouts of joy, and at times with exhortations to their comrades to accept the "offers of mercy."

The man who did the preaching was a wonder to all, but to none more than to himself. Where the sermons came from he could not tell, as he was at work all day long, but he was of the opinion that God gave him something to say just as he had fed the prophet in the wilderness. The fact was the young man might be seen, long after the men were asleep, standing by a candle reading his Bible and throughout the day, while he was passing from one part of the work to another, he was engaged in the study of the Word. No gold miner ever worked with a greater greed for the yellow nuggets, than did James Jenkins "Search the Scriptures" for the nuggets of truth.

The meetings went forward night after night for four weeks, at the end of which the dining room of the shanty was too small to hold all who attended, for the settlers came from far and near, and more men were being brought for the more extensive work of the approaching winter.

It was at this time that the Rev. Enos Langley came to the village of Pinedale. He was the missionary stationed at some distance, but, hearing of the good work being done, he paid the people a visit, and it was with joy that the two preachers met and conversed about the work which God was then doing.

Jenkins felt that he had no more work to do in the place since the minister had come, and besides he had decided to return to his home to commence his studies for the ministry, to which, he no longer doubted, the Lord had called him.

It was evident to both that the meetings must be taken to the village as the most central place, so together they secured a large dance hall, and as Dan Dewire remarked, "There would be a different kind of dancing there in the future, if the meetings went on as in the past."

When it was known that Jenkins was about to leave, there was not a little dissatisfaction, but, when it was understood to be for the purpose of entering the ministry, all were satisfied to lose the man whom many had grown to love, and all to respect. When the dance hall was fitted up for the services, it was announced that the first meeting

held there would be the last one for the man who had done the work of soul saving among them. The place was filled, and with as motley a crowd as could be found in the world.

The new minister preached and, having been in his early days in the lumber woods, he knew how to speak to the hearts of that class of people. Then came the words of parting by Jenkins. He reminded them of what he had been, and what Jesus had made him through his conversion. He exhorted those who had found Christ to hold out to the end, and they would meet at last in the land where there was no sin.

Then he asked all who had been converted since he started the meetings to stand up, and twenty-six stood out as trophies won for Christ. Jenkins remarked, that it was a strange thing that there were as many souls saved as there were meetings held.

As the Rev. Enos Langley was about to close the meeting, Dan Dewire came slowly to the front and handed a small package to Jenkins, then turning around to the congregation he said: "Well, boys it's meself that's not much at the spakin, and if I could spake like the prophet Jeremiah at any other time, it's niver the word I could get out of me throat to-night, for there's a lump in it as big as a goose egg, or an Irish prattle. But we're all mighty sorry at the goin' off of this 'broth of a boy' that's turned the world upside down since he came to the place. And it's himself that used to turn it down in another way, but thank God that's all past now, and we can say the Lord go with you, and you're no longer 'Buffer Jim.' Dan's sentences were punctuated with such expressions as "that's so Dan," and "He's the man for us," and "praise the Lord." Jenkins thanked them with deep emotion for the gift, which was a roll of bills and some of large denomination. The last words were said, and out into the glorious October night James Jenkins walked; but at the door he heard the rattle of a chain, and felt the soft tongue of an

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animal, and Lottie Wilson stood there at his side. She had just remained behind to say that Grandmother Dewire wished him to spend the last night at her home as he had spent the first, "and you see Mr. Jenkins," said the young girl, "Dangerfield would be glad to have you come with him, and you know you are in his debt for the fight he made for you on the night you were in danger from the three toughs."

"I feel as if I were going to my own home when I go to the home of your Grandmother, for she has been a mother to me since I came here." It was a glorious night and together they walk-

Now the rest of the acts of "Buffer Jim" and how he became a mighty man of God, and how he was afterwards known as the Rev. James Jenkins, D.D.; and how the people of a city church in which the Rev. Dr. Jenkins was pastor often wondered why the preacher's pretty wife walked out in company with a terrible looking dog, which seemed to stand as her guard when she visited the haunts of evil to help and rescue the fallen—and these things—are they not written in the annals of 'the people called Methodists' in the little hamlet of Pinedale?

The End.



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ed through the tall murmuring pine with the gleaming stars etching their spreading branches upon the path they trod, if indeed they walked on earth at all?

The welcome to the home of the Dewires was warm and royal, and the company of the lovely Lottie—was it not better than the "new wine in the cluster?"

In the morning, with great reluctance, the farewells were said, and the young man walked with the little school teacher till the forks of the road were reached, and there parted, not to meet again till the flowers had bloomed and faded more than once.

ARGUMENT AGAINST SOCIALISM.
(Ella Wheeler Wilcox.)

A man who has experimented in so many things that he lost faith in almost everything, said to me recently:

"I used to feel sorry for the working man and long to help him. I was something of a Socialist until I learned, by intimate association with him, that the workingman is just as selfish as the financier. His idea is not to better things for others—it is merely to better things for himself. He has no idea beyond self."

It was a surprising matter to me that the speaker considered this fact of the

workingman's selfishness an argument against Socialism.

It is to give the workingman an opportunity to do something besides being selfish that the thinking philanthropists desire to change the present condition of things. With the competitive system every man is obliged to be selfish, or go under in the struggle for existence. It is man against man and brother against brother.

A laboring man must work cheaper than his fellowmen and a merchant must undersell his competitors in order to succeed. When we see men who have enjoyed every advantage and possessing millions of dollars, the incarnation of selfishness, how can we expect the struggling man of toil, who has had no favors from fate, to be broad-gauged in mind?

But change the system which now prevails and we will find human nature changing. The environment of man is better than it was in the dark ages and man is a better being, selfish as he still is.

Once let the reign of co-operative brotherhood become established, and there will be a sure and positive progress toward a higher humanity. It will not come at once—it will require a generation or two before order can come out of chaos. But the causes which produce and compel selfishness in the business world once removed, a very different race of human beings will spring into existence.

Should such conditions as the philanthropists desire be brought about to-day we could not expect people who have grown old in the strife of vain to change their natures. Their brain cells are formed, and very little improvement could be hoped for in their views of life. But children born and reared under a better regime would show the results of it.

Whirlwinds of rebellion" are on the way, and it behooves us all to be thinking.—B. C. Workman.

Miss Mitchell, of Renfrew, and Miss Bone, of Paris, the first two nurses for Atlin, are being sent out by the Presbyterian church to assist the Rev. Mr. Pringle.

Dan Stewart

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The Ten Commandments.

By Rev. J. Calvert.

- I. No God before Me thou shalt take.
- II. Or to thyself an image make
Of things in heaven, or earth, or sea.
- III. My name thou shalt not take in vain.
- IV. The Sabbath day shalt not profane.
"Thy a holy, hallowed day.
- V. Thy father and thy mother,
By thee shall honored be;
And God will lengthen out thy days,
In the land He giveth thee.
- VI. Another's life thou shalt not take;
- VII. No heentlousness conceive;
- VIII. Thou shalt not in a theft partake;
- IX. Nor false witness ever give;
- X. Nor covet ought thy neighbor has,
His wife, his house, his lands,
Wish for, nor appropriate
What is another man's.

League Notes.

The columns of this department are given up this month to the excellent report by Rev. W. J. Sipprell, of the International Convention.

The influence exercised by the League is manifested by the results which attended the Revelstoke League's protest against the withdrawal of the Sunday closing by-law. Make your League a vital force in the community in which you live.

We commend the example of the Salmon Arm League to the consideration of all our Young People's organizations. Why not a reading room associated with every literary department?

Is your League preparing to take up the reading course, "Four, bright, interesting, up-to-date books," are furnished by the Book Room this year. Of "The New Citizenship," Rev. J. E. Lancelotti says: "It is the best book, I think, we have ever had in the reading course," and the others, "The Marvels of Our Bodily Dwelling," "Among the forces," and "Beacon Lights of the Reformation," are equally good. Fall into line and take hold of the course.

The Coast District Organizer, for the Forward Movement for Christian Missions, enjoyed a visit to the Richmond League at Eburne, on the evening of September 19th. The workers were enthusiastic in their reception of the plan, and we believe are prepared to do faithful work. Arrangements are being made to complete the campaigning of the lower districts early in November, and we hope a goodly amount will be forthcoming for our Special League Mission by the close of the Conference year.

On account of limited space we have been forced again to hold over an article on the League Social Committee, by Mr. H. Grant, of Vancouver, which is in type. We expect to give it place in the next issue.

We are looking forward to being able to present the photographs of two of our League Missionaries, Mr. Ichin, of Victoria Japanese Mission, a veritable apostle in character, and "Paul," our energetic self-sacrificing teacher at Sapperton. The spirit of these young men is so truly Christ-like as to inspire the respect and affection of all who know them.

The Great Convention.

Our Provincial Delegate, Rev. W. J. Sipprell's Report of What He Saw at the International Gathering of the Epworth League.

It was our pleasure to visit the Fourth International Epworth League Convention, held at Indianapolis, Indiana, in July last, and for the benefit of our readers, who could not attend, we submit a brief outline.

While not so large a success in numbers as former conventions, it was estimated that about 25,000 were present. They came from everywhere.

From North and South, and East and West, they came, "to look up and lift up for Christ and the Church."

"This will be a cosmopolitan convention," said Bishop Hurst. "I expect Frenchmen, Germans and Scandinavians here."

They were there from China and British Columbia.

Said Grace Todd, a missionary from China, "I am on my way home to Arcola, Ill., and I stopped here to get new strength from the splendid Methodism of the convention."

WERE THEY WELCOME?

The Indianapolis Sentinel came out the day before with an editorial:

"Indiana welcomes all such organizations because:

"1. The League is filling a long felt want in the church.

"2. It is putting emphasis on essentials, and less emphasis on non-essentials, and is thus instrumental in uniting the church.

"3. It gives employment and creates a society."

Said the Mayor: "I am glad you have selected the very best city to meet in."

C. W. Lewis, on behalf of Indiana Methodism said: "We bid you welcome. To our brethren from the Southland, the home of winding rivers, fair women and brave men, we extend the right hand of fellowship."

Said Governor Mount: "We boast a happy, contented people. We parade no millionaires, and we hide from no tenebment in shame. We are glad to see you. You are taking away boundary lines and changing the political geography of the world. The destiny of millions awaits in breathless suspense the trend of two mighty nations here represented."

Said Captain Ritter: "Don't walk around here seven times blowing any horns, but walk right in and make yourselves at home. Welcome are ye for what you promise. Some day Epworth Leaguers from Spain will come and join in this great cause. We love the Spaniard as we love all humanity. Captain Phillip represented the heart of this nation when he stood on the victorious Texas beside the disabled Spanish cruiser, and said: 'Boys, don't cheer, the poor fellows are dying.'"

And not only were the addresses of welcome friendly in their tone, but the very air breathed welcome, and the attitude of all about made us feel at home. At the depot to meet every train were the committees, with their white caps

and badges, all ready to take care of the visitors. I was met at the depot by a sweet little girl, with badge and ribbon, and all the paraphernalia of office, who said: "Mr. wont you please come home with me?" "I wish I could, but I am on the programme, and I must report at headquarters," said I. We parted, and I felt sorry that I had to leave that welcome and sweet smile, but I saw her capture a couple of delegates soon after, and knew she was now satisfied, for she had made someone welcome. The utmost care was taken to provide homes for all, and the organization of the work was so complete that all the hopes of the committee were realized.

We felt at home from the start, and proceeded to show our appreciation of Indiana's cordiality.

THE ADDRESSES.

One of the best addresses throughout the Convention was the response of Rev. J. G. Bond of Halifax, to the address of welcome by Rev. Lewis, of Indiana.

Said Bro Bond:

"I have crossed the border but I cannot realize it. You are just like Canadians. We are of one race and one blood, we sympathize with you in your struggle. We all love old England, our little Mother Isle, God bless her. And has not England remembered her eldest daughter? When in the Spanish war you seemed to interfere in European politics, it was the Motherland came to your aid and said 'Before you lower the Stars and Stripes you will have to lower the Union Jack.' May the flags fly side by side to champion the world in every good cause, to barter the world up higher and higher in every achievement of science and industry and commerce in the exemplification of that righteousness which exalteth a nation, and in efforts for the establishment of universal and permanent peace."

Bishop Fitzgerald's response for the church south was worthy of note. He said in part: "At a political meeting in Indiana in 1844, while some were yelling for Clay and some for Polk a Millarite preacher rose and said: 'Gentlemen, why are you raising such excitement about

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Clay and Polk about Whigery and Democracy. On the 13th day of next April the Lord Jesus Christ will come and rule over all.' A half thpy Democrat ran his hand into his pocket and said, 'I'll bet you a five dollar bill he can't carry Indiana.' Epworth Leaguers, we feel to-day we can carry Indiana. Our flag floats above all in your capital, Republicans, Democrats, Populists, gold-bugs, silver bugs, humbugs, high tariff, low tariff, single tax, double tax, socialism and all others, lower their flag before the uplifted cross of Christ, who is Lord of us all. We accept your hearty surrender. We cannot give you our hearts today, you have them already. I bring you patriotic greeting from the South. You have Wheeler and Hobson and Selley, but Dewey and Roosevelt and Funston are ours. We belong to one great nation--no North, no South, no Middle, all one in Jesus Christ against every foe. We are one against mob law. In the name of God, humanity, civilization and religion, away with it. We have troubles, but they are the growing pains of a growing boy. Cuba, Philippines, Hawaii, would hardly make a breakfast for us. We want unity under God. A perfect united church will carry Indiana, America, the world."

THE PROGRAMME.

No one could fail to realize a cordial welcome, and as cordial a response after addresses like these.

The meetings were held in seven different places at the same time, with the same programme in the hands of different speakers. So much was said that it would be impossible to give any considerable portion in our limited space; and we will have to confine ourselves to selections only from some of the speeches.

The music was under the management of Messrs. B. O. Excell, J. M. Black and Wulschner.

"We have an excellent choir," said Prof. Excell, "they won't sing any oratorios, but they could."

"THE INTELLECTUAL LIFE"

was the first topic treated, and among a lot of good things, we note a few:

"May the day come when the hewer of wood and the drawer of water, will have, by education and enlightenment, the same feeling of responsibility and realization of the necessity for the best possible effort as he who rules an empire."

"Read no book in which the whiteness of divinity does not predominate."

"Hell has entered literature, and the scarlet of sensualism, of the animal, is placed in combat with the white of divinity."

"The trend of the times is towards the college and the university, and young people cannot afford to neglect it."

"Life's measure is to develop the personality of men; to unfold the self-hood, and to develop the very best that is in humanity for humanity's sake. Self culture is the highest culture. Everyone's soul is a gallery. He can hang it with works of art. He can beautify it and glorify it through the medium of self culture. Or the other hand he can bespurch it and render it unlovely; yea, and fill it with hideous pictures or unhappy memories. We may not create the works of a Raphael to hang upon the walls of our souls, but self culture towards God and man will make the world



DR. C. W. SERVICE.

Our readers will be pleased to have presented to them the photo of the latest acquisition to the ranks of our B. C. Medical Missionaries.

Dr. C. W. Service, lately graduated, is spoken of by all who know him as a talented and devoted worker. He is being supported by the Brockville, Ontario, District League, and will be stationed at Clayoquot on the West Coast of Vancouver Island.

We are indebted to Rev. A. C. Crews, the editor of the Canadian Epworth Era, for the loan of the accompanying cut.

about us grand and beautiful. He thinks noblest and does best who, by self culture comes near heaven, nearer home to God.

I have a vision of a million members of the Epworth League who are intense students of the Bible, and whose lives are patterned on the ideals there set forth. A million Leaguers who read the Bible more than they read any other book or books. I see this mighty host marshalled for another century's crusade for Christian citizenship, and social regeneration, and world evangelization, and the church's endowment with holy power. Let a million members whose daily marching orders are taken from this book go forward, and they will sweep into the next century, "like an army with banners," and no foe of our Christian faith can withstand them. With the tread of victory they will advance to the conquest of our nation, our land, our world, for Christ.

THE PRECENTOR.

During this part of the programme a large, stalwart, burly fellow was seen to mount the platform of the great tent "Epworth," followed by a woman, who sat at the piano. Some one suggested this big man was Jeffries, but in a moment his identity was discovered when the music began for his clear expressive voice revealed Prof. Excell. The lady at the piano was an artist indeed, and was discovered to be Mrs. Anna Jones Graham, daughter of the only Sam Jones.

WOULD LIKE TO COME.

"I don't know how many will come, but we have a 1,000 in Jeffersonville who would like to come if they could. What! a thousand come from Jeffersonville--that little town? Yes, sir, 1,000. They are in the reformatory, but they'd come if they could."

"Talk about larch scines hanging outside," said a burly Californian. "Come down to California and we'll take the front door off its hinges, and put it in the back yard."

AMERICA'S GREATEST.

The first evening was a memorable one. The large audience gathered in English's opera house joined in singing "My Country," "Tis of Thee," followed by "God Save the Queen," while above them floated the Union Jack and Old Glory.

The programme was introduced by the Hon. James E. Watson, who said: "We may congratulate ourselves, because on this occasion we are told to listen to two of the conspicuous men of the Methodism of the world, Dr. James M. Buckley, of New York, and Rev. Dr. Carman, of Canada."

Dr. Buckley's address was on Anglo-American relations, and among other things he said:

Anglo-American Relations.

"England is responsible as the birth-place of Thos. Paine--while the United States is responsible as the birth-place of Robert G. Ingersoll. Paine opposed the Bible and declared that the age of Reason had come. Ingersoll was a man of intellect--misdirected intellect, and he opposed the Bible. I say to you that the spectacle of this great Christian gathering of young and old people; the spectacle of the magnificent Christian Endeavorer meet in Detroit are answers to those men; answers louder than thunder, more vivid than lightning. With all the assaults that have been made on Christians and the Christian religion, is it not a source of intense satisfaction that both Christians and their religion have expanded and broadened out, keeping pace with the advances and extensions of civilization all

over God's wide world. England and United States are drawing closer together, not by war and carnage, but by invested capital, intermarriage and the honoring of American writers and American diplomats on English soil by English people. It was that excellent speech of Benjamin Harrison, favoring international arbitration, delivered at the World's Fair Exposition, that struck the chord in the breast of the Czar of all the Russians that led to the Peace Conference, now communing over the best and highest welfare of the civilized nations at "The Hague." The two English-speaking peoples are alike in equal self-confidence and self-complacency. We, like they, have the same common law as the basis of all our free institutions. We, like they, have become thoroughly cosmopolitan. But with shame let us remember that we have fifty times more murders and lynchings than are known in all England, and let us also not forget that we are very like the English in that we are too much enslaved by the everlasting and pernicious greed for commercial gain, even at the expense of the interests of the masses of the people.

CANADIAN METHODISM'S GRAND OLD MAN.

Dr. Carman was now introduced, said the "Indianapolis Sentinel," "He is venerable in appearance, but possessed of an agreeable voice and attractive presence."

Dr. Carman reviewed the influences along the lines of historical relationships which have tended to keep the two nations apart and then marked out the play of the forces that are working toward amity and good will.

"You venerate our noble Queen, we regard with sincerest respect and affection your honorable Christian President, McKinley. We are of common origin and race, common stock, lineage, and blood. If Europe has the older and smaller, the intenser Britain, America has the newer and larger Britain, the

unity of British races and the mingling of British blood. There is our common English tongue. Our literature is one: yours, ours, and ours yours. Our deepest thought of philosophy and theology are in the one language for the mental vigor of our people. One, our science and art; one, our poetry and songs; one, the prattle of our childhood; and one, the sublimest strains of our eloquence; one, our Anglo-Saxon Bible, the guide of our youth and the comfort of our age. Why should we not drink at the same fountain and abide in peace. We stand before mankind committed to the Christian religion, which is the foundation of our immortal hope and to the Protestant faith, which is the source and pledge of human regeneration and universal freedom. There is our common Christian civilization, we stand for that. Our peace promotes it, strife and war would disgrace and destroy it. For prohibition of the liquor traffic, and the opium trade, for the abolition of slavery, for the sacredness of the marriage tie, and the safety and honor of the family and the home, we are pledged to the world of mankind. There are our common responsibilities to the race of man: made trustees and depositories, as we are, by High Heaven of the most precious gifts of God to humanity in our religion, our science, our constitutional government and law."

CHARITY, MERCY AND HELP.

"Helps and Hindrances to League Work," came under this subject, and much practical benefit resulted from the discussion. Said Dr. Carter of Atlanta: "The ever-flowing waters of unnumbered straits of the earth what primeval upheavals began: by their ceaseless activity mighty gorges now yawn, and deep-rolling streams move on in majestic sweep where tiny rills rolled and weakly streams purled and played when creation was young. So constant laboring for, and ceaseless working among, the unfortunate and ignorants and debased of our lives: to mingle with the down-trodden, to come in touch with the outcasts of society, to know the submerged portion of the world as it lives and needs and thinks, as it hungers, hopes and craves, fills the world-worker for God and for the world with a great yearning for more power to raise and help and nourish all the weakness; with a great desire for more grace, to illumine and alleviate all this darkness and suffering."

BISHOP FOWLER.

More than 5,000 people assembled in Tent Epworth to hear Bishop Fowler's lecture on "Abraham Lincoln." Some of his remarks we append:

"God calls his great leaders for critical times from the common people. I am not a prophet, nor a son of a prophet, but I am a student of the prophet, and it seems to me that in our day is being fulfilled the promise about the pouring out of the Holy Spirit upon our sons and daughters. To-day we see a great, hard, selfish army in France, humiliated before the moral sense of common people, and made to do justice to poor Dreyfus, poor Jewish victim of prejudice.

"We see the assembly at The Hague met to see if there is not some possible way to lift the burden of the great standing armies from the shoulders of the common people. May the billions of

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treasure, and the millions of laborers, now wasted in desolating the world, be turned into productive channels of peace, multiplying the comforts of the common people and furnishing the agencies for the evangelization of the world. Brothers let us rightly read the events, hear God's call and go forth to reap the world, for the ages are rolled together at our feet.

CHAPLAIN McCABE.

Tomlinson Hall was crowded to hear the man beloved by Methodism all over the land, and when he mounted the platform a sea of handkerchiefs waved before him.

"I know what you want," said Mr. Hughes, the chairman, and you are going to get what you want. Just be patient a minute. Then Chaplain McCabe stepped forward and sang "My eyes have seen the coming of the glory of the Lord," and the delegates were wrought up to an almost hysterical state, and cheer after cheer went up until the Chaplain had to sing again. Then followed the Chaplain's oft-told lecture on "The Bright Side of Libby Prison." (To be continued in our next.)

To the Homeland.

A Letter From the Managing Editor. London, Eng., Aug. 12th, 1899.

Dear Bro. Barwoodough: Here I am safely landed in London. Have been here a little over a week, and thought you would be interested to get a line.

The trip was very pleasant all the way through. I feel like speaking in high terms of the C. P. R.--its special train, "The Imperial Limited." Everything is done for the traveller's comfort, and every official was civility itself; and, then, on that long trip of nearly 3,000 miles, I do not think the train was 15 minutes late at any point. We reached Montreal only about five minutes over the one hundred hours.

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want.

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Thence we proceeded to New York by the New York Central. We travelled through the night, but in the early morning had a delightful view of the justly famous Hudson river. There was not the amount of steamboat traffic above New York that one looked for, but there was every evidence of life however, with busy factories, foundries and workshops along the shores, and fast trains hurrying to and fro on either bank of the river.

I shall not say much about New York itself, for we were not long enough there to form much idea of it. Personally, I was surprised to see its horse teams, once or twice almost alarmed at the tremendous noise of the "elevated" trains overhead, but on the whole impressed with its apparent rush of business and wonderful 20 story buildings. I do not think I would like to live in New York. There seemed an utter absence of human sympathy, and a hard, unfeeling commercialism about the place; and I was bound to feel a sense of insecurity, when, on entering a good clean room in a highly respectable hotel, I read on the inner side of the door "Important. Be sure and bolt your door before retiring." I do not wish, however, to pass formal and unjust judgments upon the great city, for, as I say, we were there not long enough to form final judgments, and I would rather these statements be regarded as "first impressions." Mr. Andrews and I went into a store to get an iced drink. A spruce looking Greek waited on us, and remarked: "You gentlemen English. You not 'Merken." We nodded assent, when he became very cordial, and began to eulogize England, and to pick out the best of the fruit for our purchase. "England great; good country. England always friend to Greeks. Helped us get our independence. Sympathize war with Turkey. Now help us again Crete. Oh, we like England." Some thousands of newsboys were on strike, and holding "big" meetings and making "big" speeches, while we were there. We saw some of their street demonstrations.

We boarded the steamer at the White Star wharf at 11.30 on the 26th ult., and half an hour later were starting out to sea. There was a large number of passengers, and perhaps a larger number of relatives on the wharf to see us off. It was affecting, and in some instances almost pathetic to witness the "good-byes." There were many tear-reddened eyes and sad faces, evidently some were "sorrowing, most of all," as those who

parted with Paul at Ephesus, because "they shall see his face no more."

As we steamed slowly out of the harbor there were many sights to be seen, the most conspicuous being the Statue of Liberty on the one side and the great Brooklyn bridge on the other. A little further out we gained a commanding view of the two main forts protecting New York, one on either side. Americans aboard were eager to call attention to these formidable constructions. The writer asked one of our cousins if the fortresses were considered of much value? and was readily assured that while they did not amount to much before the war with Spain, that now they are almost impregnable. It may be so, but we sincerely hope that an enemy may never test them.

We had scarcely passed Sandy Hook and discharged our pilot, when, almost simultaneously, a large number of passengers seemed to act as if the excellent dinner, which had just been served, did not agree with them. An unusually large number, for fine weather, made the acquaintance of "mal de mer," and, for the moment, everyone considered that medical science was most lamentably behind the times, since no ready remedy for sea sickness has been brought forward. In a few days, however, more generous opinions prevailed, and the physicians, amongst us, seemed to be as popular as any other class.

The voyage was uneventful, except for one or two things. There was a terrific rainstorm on Saturday afternoon, which developed during the night whilst most of us slept, into a brisk cyclone. But the Majestic is a fine ship, and no one was alarmed. There was also an accident to one of the table stewards, and we were informed that a steerage passenger, who somehow had got hold of liquor, attempted to throw himself overboard, but was prevented by the sailors. As you know, I love the sailor, and so was often talking with those on the Majestic. One of them told me of a man who on a former voyage drank himself into delirium tremens, and was observed one night climbing to the mast head. He was at once pursued, but refused to come down, and endangered his pursuer. Whereupon another sailor ran up the opposite rope ladder and came down to meet him. Still he declined to descend. So something else had to be done. A rope was quickly passed round him and in a minute he was securely fastened to the mast, where he remained all night. By the morning he was completely cured, and, when set free, returned to the deck without further coaxing.

There were more than a dozen ministers aboard of various denominations, and on the Sunday religious services were enjoyed, morning and evening. The evening preacher was Rev. Alex. Brown, of Glasgow, who gave us an excellent discourse.

I shall not weary you with details of the busy scenes which greeted us at Liverpool docks, nor with the wearying ordeal of getting ones innocent baggage through the customs, for we managed it at last, and got off to a hotel for the night.

Next morning at 8 I started on the London & Northwestern for London. I was agreeably surprised to find that I could get a good breakfast on the train, especially as I had missed it at the hotel. We travelled at the rate of 50 miles an hour, and reached London promptly at noon. I had been away from the dear

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J. HORNER.

old land for ten years, and returned to see it at its best. As we swept past beautifully kept farms, with waving grain fields, "after" grass and orchards with waving hawthorn hedges, and various hardwood trees in park like distribution; and as my eyes fell upon quaint villages and towns with ancient walls and church towers, all of them having historic association, I found myself saying with patriotic emotion, "Dear old England, land of my fathers, and my own land," and then trying to recall the poet who said:

"He is the true cosmopolite
Who loves his native land the best."

When I commenced this scribble, I intended to write you chiefly of my sight seeing expedition in this wonderful old town, but I have written enough at present. If it will interest you I may send another communication later.

You may kindly let the Recorder readers know of my health and welfare.

Ever yours faithfully,
J. P. HICKS.

Among the passengers who arrived by the Warrimoo on September 8th was Dr. John G. Paton, the Presbyterian missionary, who has been forty years in mission work in the New Hebrides. He says that since he went to the islands 18,000 people have been converted from cannibalism and heathenism, but there is still a multitude, variously estimated at 40,000 and 60,000, who still resort to cannibalism. In the earlier years of his life in the islands he had many narrow escapes from death. There are now 23 missionaries, 300 native workers and 3,000 church members in the islands. Dr. Paton is on his way to Washington to attend the Pan Presbyterian conference to be shortly held there.—Times.

LEADING LAYMEN.

4. MR. N. SHAKESPEARE, VICTORIA.



Once more we present to our readers a short biography of one of the pioneer Methodists of the province, in the person of Mr. N. Shakespeare, of Victoria. Born at Brierley Hill, Staffordshire, England, in the year 1839; he prides himself on a distant relationship to the "bard of Avon." Leaving school at an early age, he commenced to do for himself, and in 1863, following the tide of emigration, landed in Victoria.

There were few Methodists in the province at that time, but he speedily identified himself with the church of his choice, and when finally he settled in Victoria, he united with the old Pandora congregation and became an active worker.

The efforts of his heart and hand, whether in connection with the church or in commercial and municipal life, are marked by perseverance and fidelity, enthusiasm and energy.

It is not strange, therefore that, through the years he has been the recipient of many distinguished and public honors. First in the council, where he served through four faithful years, then as Mayor of the city of Victoria, to which he was elected in 1882. During the same year he was sent to Ottawa to represent Victoria in the House of Commons. At the general election in the spring of 1887 he was again elected to Parliament. Many offices of less importance have been his to fill, but none that give better illustration of his life principles and interest, than the offices of Grand Chief Templar of the I.O.G.T. for the years 1877 and 1878, and the President of the Y.M.C.A. of Victoria in 1886. Later on he was elected President of the Victoria Branch of the British and Foreign Bible Society, and during the campaign of 1898, he was the first president of the Victoria

Branch of the Dominion Alliance.

He has for a number of years occupied the position of city postmaster and is a J.P. for the county.

In the church he has held the offices of Class Leader, Steward, Trustee, and Sabbath School Superintendent, which latter officer he now fills with great acceptability in the Centennial Church. He has been several times a delegate to Conference and last year was elected a Director of Columbia Methodist College and also of the "Recorder" Company.

Kindly of heart, genial in manner, faithful in the discharge of duty, the Methodist Church has few better friends.

PERSONALS.

The President of Conference, Rev. R. Whittington, M. A., has just returned from an official trip to the north, visiting Port Simpson and other points.

Rev. Goro Kaburagi is away on a mission trip to the upper country. Our devoted young Japanese Catechist "Paul" of Sapperton is supplying his work.

Mr. Kaichi Ichu, "our Japanese Apostle," who is now at Victoria Mission, is going to attend the Methodist College in Tokyo, Japan, that he may fit himself more ably for the upbuilding of Christ's Kingdom among our countrymen.

Rev. G. W. Calvert, of Thorold, Ontario, is spending some weeks on the coast, and preached Sunday, Sept. 24th, in the Homer Street Church, Vancouver. Mr. Calvert is one of the leading ministers of the Hamilton Conference, and is at present chairman of the St. Catharines District. He is an old friend of Rev. J. H. White, of Chilliwack, whom he has been visiting.

Miss Spence, of the Hospital, Port Simpson, and Miss Kate Tranter, teacher at Port Essington, went north by the steamer Princess Louise, to again commence work after a short vacation. Miss Spence is an enthusiastic League worker.

Rev. J. D. P. Knox has returned, much improved in health, to resume his work on his charge in Victoria West. Bro. Knox is deservedly popular with his people, and was heartily welcomed by all.

Mr. Chan Sui, one of our most devout Chinese members at Victoria, has gone to China to improve himself by study, and so fit himself for work among his own people. We wish him every success and a safe return in due time.

Rev. E. E. Scott during his vacation spent one Sunday at Victoria, preaching in the evening at the Metropolitan, to a delighted congregation, and another Sunday at Chilliwack, where he also acceptably filled the pulpits at Chilliwack and Carmen. During his vacation he had the pleasure of responding to the invitation and of preaching before the Itinerants Club and Puget Sound Conference at New Whatcom, Wash.

The Epworth Herald has this to say of our B. C. Epworth League Delegate to the International Convention held in Indianapolis, Indiana, in July last:

"Rev. W. J. Sipprell, of New Westminster, B.C., is a young man and not heavy in avoirdupois, but his voice filled Tomlinson Hall on Saturday morning,

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Ladies' ribbed wool vests, open front, lace edging round collar, 4 different sizes. 50c. each.

Boys' and girl's vests, all sizes, 25c. to 65c.

BOYS' SUITS.—A very large stock, 1,000 boy's suits, all new goods; also overcoats, reefer coats, hats, caps, ties, collars and shoes—everything for boys—one special is a 3-piece Faunteroy suit and brown tweed, trimmed braid, at \$2.25.

Our boy's sailor suits are still made of the original quality of navy serge, and for the present will be sold at same prices, at \$1.75 and \$3.50.

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and more than that—it filled all the audience with a desire to see the twentieth century movement a great success."

In a communication to the editor, our friend and brother, Rev. A. C. Crews, the editor of our bright League Monthly, the Epworth Era, writes concerning the Recorder:

"Allow me to congratulate you upon the excellent paper, which you are producing. It is bright and newsy and full of good things. I wish you every possible success."

We select the following from an interesting letter from Rev. J. A. Wood, Chairman of the Kootenay District, which reached us too late for last issue:

"When I visited Fernie on the 4th inst., I found Bro. and Sister Stillman just moving into their new parsonage, which they had built since coming there on the 1st of July. Although they will not have "rooms to let" they will be very comfortable. While there we met the Q.O.B. and elected a Trustee Board, which will undertake the building of a church as soon as possible. They have been greatly encouraged by the liberal gift of Hon. Geo. A. Cox, of \$500, towards the church and \$50 towards parsonage furnishings. Fernie promises to be a large town in the near future. On my way back I spent Sunday, the 6th, on the Cranbrook Mission, when I preached and administered the Lord's Supper both at Cranbrook and Port Steele. At Cranbrook we had a large congregation in the Presbyterian church, and twenty-two came to the Lord's table. We have some very fine, earnest Christians here, who have taken hold of the work in a way that ensures success. Bro. Smith already has a large place in the hearts of the people.

The C.P.R. is now building a railroad from Cranbrook to Kimberly, a distance of twenty miles. Kimberly is likely to be an important town before long. On account of this and the growth of Moyie City, we are asking for an assistant for Bro. Smith. Otherwise he cannot work the whole field effectively. If our people from the Atlantic to the Pacific could only know the needs of the work on this district, we would get twice as much missionary money as we do.

White Swan Soap will not waste away in the water.

NEW WESTMINSTER, WEST END.

Rev. J. P. Bowell, Pastor:

During the absence of the pastor the committee on pulpit supply have filled the work regularly and have arranged for the same until the end of October.

The following brethren have assisted: Revs. Whittington, Sipprell, Nixon and Messrs. McNeil, Halliday and others.

The general prayer meeting is well attended and the interest is gradually increasing. A number of the people are seeking a deeper work of grace in their own hearts, and praying for a revival of God's work in their midst.

NANAIMO, WALLACE ST.

Rev. T. W. Hall, Pastor:

Wallace street church, Nanaimo, is still alive. It was said by the late John McDonald, Esq., of Toronto, "The class meeting is a spiritual thermometer." If the life of the class meeting is any indication of the inner life of the individual members, then we have spiritual life here. The testimony of some of the oldest members is, "it was never better."

Five classes are in organized form, and are seeking to draw into themselves the entire membership of the church. The Epworth League is seeking to do a good work.

The prayer meetings are times of refreshing. Our public services are well attended, some of the evening services being crowded. Our Harvest Home services have been good. On Sunday, September 24th, Rev. W. W. Baer preached in the morning and the pastor in the evening. Large congregations attended both services. The very efficient choir, of which Prof. Speer is leader and organist, rendered valuable and interesting service during the day. At the evening service the Ladies' Aid gave a Harvest Home tea, after which a select programme of vocal and instrumental music was rendered. Harvest Home services in Wallace street church have always been a success as far as our experience goes, and the one just held has not been the least successful.

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NANAIMO, (HALBURTON ST.)

Rev. W. W. Baer, Pastor.

We have just (September 10th), held our Harvest Thanksgiving services and the spontaneity with which the members of the society and congregation co-operated in gifts of flowers, fruits, vegetables, etc., as well as in the loan of flowering plants, testifies to the sincerity and singleness of purpose which prompted the effort. The Sabbath services were conducted by the pastor, Rev. W. W. Baer. Two very appropriate sermons were preached. In the evening every seat available was occupied and the aisles crowded. The collections were satisfactory. On Monday evening a society meeting was held for the three-fold purpose of electing society representatives to the Quarterly Official Board, social intercourse, and taking mutual counsel in regard to church work. Three short addresses were given on subjects pertinent to the religious work of the church. Light refreshments were served by the ladies, and the meeting dispersed after having spent a most enjoyable evening.

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VICTORIA METROPOLITAN.

Rev. J. C. Speer, Pastor:

One of the most successful anniversary occasions ever held in connection with this church was the Annual Harvest Home services. The church was most artistically decorated and was filled, both morning and evening, with inspiring congregations. On Monday a well-attended and most successful Recital was given by Miss Lillian L. Armonson, assisted by local musical talent. The Cithera Club, a local aggregation of guitar and mandolin players, added much to the pleasure of the evening.

Special Revival services are being held at Spring Ridge, with very encouraging results. The little church is being packed full every meeting. From here the pastor carries the services to the Metropolitan, and commencing Monday evening, October 9th, a week's meetings of special evangelistic character will be held, in which all the Methodist churches of the city unite. Meetings have been arranged for the afternoon at 3, and the evening at 7:30. A general rally is hoped for and good results we feel sure must attend.

Mr. J. W. Bengough, Canada's great cartoonist, is billed for the 22nd and 24th of November, in Victoria. Don't forget.

Don't forget the name and address for Pure Drugs, F. W. Fawcett & Co., 9 Government street.

CENTENNIAL, VICTORIA.

Rev. W. H. Barracough, B. A., Pastor:

The Ladies' Aid were most fortunate in having secured the services of Miss M. LaDell for an evening's recital, Sept. 15. A large audience greeted the tal-

ented entertainer, and all were delighted, the financial results being most satisfactory.

A movement is on foot to enlarge the Sunday School building by the addition of a small wing, to afford room for three advanced classes.

Doctors' Prescriptions carefully compounded. Give us a call. F. W. Fawcett & Co., 49 Government street.

JAMES BAY, VICTORIA.

Rev. R. Hughes, Pastor:

The Harvest Festival held on Sunday and Monday, Sept. 17 and 18, proved very successful.

The choir was augmented by the band, under the direction of Mr. Matthews. Congregations both morning and evening taxed the resources of the stewards. The sale of vegetables on Monday, with the tea served by the ladies, and an active ice cream and candy department amounted to \$84.

Special attention is called to the Wednesday class meeting at 3 o'clock, conducted by Miss Spence at Mrs. McCulloch's house, Michigan street. Any visitors will be heartily welcomed.

VICTORIA WEST.

Rev. J. P. D. Knox, Pastor:

We have recently exchanged our old means of lighting for the more modern electric lights, the expense was previously provided for, and all the other funds of the church are up to the mark. We purpose taking hold of the 20th Century Fund and making it a real thanksgiving fund, and the raising of it a means of grace to our souls.

We are also looking for a spiritual awakening among our people and are being encouraged, for we are seeing the

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Board per week,	\$5.00
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Single Meals,	25
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promise of a shower. Last Sunday night one soul came to God for mercy. We are praying and working.

VERNON.

Rev. E. Robson, Pastor:

A number of our young people have returned from the South, and the Epworth League, has reorganized for the season by the election of officers and appointment of committees, etc. Miss Stevens is again our President; J. W. Glover, Secretary; G. Clark, R. W. Trimmis and Miss W. Clark, Vice-Presidents.

The pastor recently visited the few settlers living on the west side of Okanagan Lake, about 12 miles from town, and preached to them on a week night. There were eight adults present, each of whom prayed and testified in the after-meeting. This was the first service held in the neighborhood, but is not to be the last, as the settlers are to meet every Sunday afternoon and hold a service among themselves; Mrs. Geo. Norris, by request, leading for the present. The pastor will also give them a week-day service once a month.

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

KAMLOOPS.

Rev. C. Ladner, Pastor:

The work here is being pushed and an earnest effort will be made on behalf of the Twentieth Century Fund.

We are looking for conversions in our services.

North Thompson Mission is supplied from here. The few families at this point attend well. A Sunday School has been organized with Bro. W. P. Shaw, as Superintendent.

Rev. T. Neville, of Nicola Lake, gave a stereoscopic lecture a few evenings since, which was much appreciated.

White Swan Soap is becoming more popular every day.

REVELSTOKE NOTES.

Rev. S. J. Thompson, Pastor, furnishes the following:

The first Sunday of September was crowned in our memory as the spiritual birthday of a lady, a relation of one of our best families who was visiting in Revelstoke. She sought penitently and accepted joyfully the Lord Jesus as her Saviour, and immediately joined the Methodist Church.

The Epworth League Temperance meeting on Monday, the 11th, under Mr. F. Buker's leadership, was a fine success; about 40 young people were present.

Mr. R. P. Pettipiece gave an address on the "Causes of Intemperance," among which he enumerated (a) the general prevalence of drinking habits; (b) the supposed social standing of many that drink; (c) the stress of poverty, financial troubles, domestic sorrows leading people to drown the thought in drink; (d) other vices, immorality breeds immorality.

Miss Annie Smith then gave an address in a very lucid and entertaining way, showing the effects of intemperance in the three awful indictments—ruined bodies, ruined homes and ruined souls.

Mr. Buker then prescribed the remedy. The application of Christianity to the drinker, the drunkard maker and the legislator.

Messrs. Sullivan, Crowlson and Allum interspersed the programme with choice selections of song. The pastor then drew the attention of the League to the attempt made in the City Council of last week to withdraw the Sunday Closing By-law, and pointed out that the League could probably exercise some influence by protesting against such an action. Such protest would strengthen the hand of those who were in favor of a close Sunday. A committee was appointed to interview the Council and make the protest.

The deputation waited on the Council, and they were courteously received. The W. C. T. U. also sent a letter, and Messrs. Hanson and Lovering representing the Q. O. B. of the Church, also were present. The strict enforcement of the law was promised.

We have greatly enjoyed a visit from Rev. Goro Kaburagi of Vancouver, who has been visiting and preaching to his countrymen on the C. P. R. line. He had three services; preached to over 100 men, none of whom had ever heard of Jesus. He also conducted service in Revelstoke on Sunday, and addressed the Epworth League on Monday night. His sermons and addresses were much appreciated by our people.

The Ladies' Aid had a very successful Japanese social at the residence of Mrs. T. Downs, the vice-president, the 19th ult. About \$25 were realized.

TROUT LAKE CITY.

Bro. J. E. Fleming (supply).

This Mission was started about four years ago. It is situated about 54 miles from Revelstoke, in the celebrated Lardeau mining district. Some very rich mines are located in the vicinity. Ferguson, a new town about five miles away, is now suffering a small boom. The Great Northern and C. P. R. are busy building lines into these places. Bro. Fleming has a Sunday school of about 22 to 25, and an evening service at Trout Lake, with an attendance of 30 to 60 people. A few faithful Christians are loyally supporting the cause. We had the pleasure of visiting the field on 16th and 17th ult. The attendance at all the services was good. We hope to secure a couple of lots in Ferguson and to build a church as soon as possible. Bro. Fleming is spending another \$50 on the parsonage at Trout Lake this fall, which will make it a very cosy little house. With the advent of railways next year this Mission is bound to become a very good field.

S. J. T.

GREENWOOD.

Rev. H. B. Balderston, B.A., Pastor:

The work here has been taken hold of with enthusiasm by the new pastor. With commendable energy a church has been built, the first Protestant church in the city. The dedication services were held Sunday, September 3rd, 1899. Rev. J. A. Wood, of Kaslo, Chairman of District, preached the Dedication Sermon at 11 a.m. In the afternoon short addresses were delivered by Revs. R. W. Trotter (Baptist), D. A. Stewart (Presbyterian), and J. A. Wood. In the evening Rev. R. W. Trotter preached at 7 p.m.

The services were most successful and our work has been placed on a most excellent footing.

MISSION CITY.

Rev. R. Wilkinson, Pastor.

On Sunday, September 17th we had our Harvest Home Festival. The church was beautifully decorated with fruits and flowers. Two special sermons were delivered by the pastor to good congregations.

On Monday evening the Ladies' Aid served supper. There was a large number out. A good programme was rendered. It was a success in every way.

SAANICH.

Rev. J. W. Winslow, Pastor.

Though the church sky on this Mission is not cloudless, yet we are rather encouraged than otherwise as regards spiritual life. We have class meetings at all appointments, pretty well attended, and at Sidney we have just received five young people into full connection, after the usual trial. A recital given by Miss Armson on the 14th was well attended and much appreciated; proceeds for the Supperannuation Fund.

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LANGLEY.

Rev. W. L. Hall, Pastor.

A union Sunday school has been organized at Otter, on the Langley Mission, with Brother Calbeck as Superintendent and Sister Williams as assistant.

SALMON ARM.

Rev. R. H. Peardon, Pastor:

A meeting for the purpose of organizing an Epworth League was held in the Salmon Arm Methodist Church on Wednesday evening, Sept. 13th, with the Rev. R. H. Peardon in the chair. Several enthusiastic workers were present.

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and the meeting proved eminently satisfactory to all interested in the work among our young people. As all were willing to do what they could to advance the movement it took but a short time to effect a complete organization. The following officers were elected: Hon. President, Rev. R. H. Peardon; President, Miss G. Glover; 1st Vice-President, Mrs. R. H. Neelands; 2nd Vice-President, Mr. H. Scaddan; 3rd Vice-President, Mr. F. R. Shaw; 4th Vice-President, Miss J. Ross; Secretary, J. Lewis Johnston; Treasurer, W. A. Palmer.

The Literary Committee, under the chairmanship of Mr. F. B. Shaw, intend providing a well-equipped reading room, open to the public, in which will be found local, coast and Toronto papers, periodicals, magazines, etc.

TRAIL.

Rev. J. Calvert, Pastor.

The music in the Trail Methodist Church has greatly improved since the introduction of the violin, under the skilful management of Mr. F. Chapman.

The Ladies' Aid have kindly enlarged the parsonage, adding a room to be used as a study. Both pastor and trustees are grateful for the assistance given by the ladies.

The congregation of Knox Presbyterian church gave up their morning service on the 10th of September and marched in a body to the Methodist church and listened to a sermon by the Rev. J. Calvert.

On the 17th inst. the Methodist congregation marched to the Knox Presbyterian church and listened to the Rev. J. Munro, B. A.

This interchange of congregations indicates, in a practical manner, the goodwill existing between the pastors and the congregations concerned.

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

RICHMOND.

Rev. A. N. Miller, Pastor:

We expect (D.V.) to hold our Anniversary services on Sunday and Monday, October 15th and 16th. Rev. Principal Sipprell, B.A., B.D., will preach on Sunday and Rev. J. A. Logan (Pres.), A. E. Green and E. E. Scott will deliver addresses Monday eve. Dr. Richardson's quartette, from Homer street choir, will furnish the music on Monday evening. We expect to raise \$200 on Sunday.

Our League was favored on the 10th inst. with a visit from Bro. Barralough, District Organizer of the forward movement for missions. Our League has heartily adopted the forward movement and every member present at that meeting pledged themselves to pray, study and give. Bro. Barralough gave us a very excellent address. He is the right man in the right place.

Bro. James Tuttle, our esteemed and faithful Recording Steward and Sunday School Superintendent, has gone to Nicola for a few weeks to try the invigorating climate of that part of British Columbia. We wish him a pleasant time and hope he may return much benefited by his trip.

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

COWICHAN CIRCUIT.

Rev. G. Howard Osborne, Supt., writes:

Financial District meeting held in Duncan was a grand success in every way. The lecture was greatly enjoyed and the camp meetings of the following day were of such a character as to

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awaken an interest, the good of which will be seen for a long time; we thank God for the awakening of some of our people, and are trusting for a still greater awakening of the people, indications of which are not wanting. Harvest thanksgiving was held at Duncans on September 24th; the various societies of the town paraded to church in the afternoon, and a large crowd assembled to unite with us in thanking God for a bountiful harvest. The choir gave some excellent music, and an address was given by the superintendent. In the evening a thanksgiving service was held, the church was beautifully decorated.

Our prospects for the year are very good, our people are anxious for a revival, and we are anticipating the holding of special services all round the circuit.

We are making an effort to build a new parsonage in Duncans, as this is now the centre of the circuit and we are delighted with the way in which the people are taking hold of the matter (especially the ladies). We have quite a sum in hand, and have now a scheme in hand by which we hope to make \$100 more. We are thankful to be amongst such a people, who are willing to hold up the hands of their ministers.

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

NICOLA.

Rev. T. Neville, Pastor, writes:

On Sunday, August 20th, we held our Church Anniversary services at Lower Nicola.

Rev. R. B. Laidley, of Ashcroft, preached both morning and evening. The

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"HONDI" Ceylon Tea, best and purest, therefore the cheapest.
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sermons were characteristic of the man—full of earnestness and zeal for the salvation of souls, and were appreciated by interested congregations.

In the afternoon the Rev. Geo. Murray, Presbyterian minister of Nicola, preached a very forceful sermon on the subject of "Man a Co-worker with God." 1st. In the interest of the salvation of man himself, and
2ndly. In the work of saving others and bringing them to Christ.

At the close of the afternoon service the Pastor made an appeal by subscription on behalf of the trustees who were carrying a debt of \$200 on the church building. The amount raised in this way, combined with the day's collections, was the creditable sum of \$163, leaving a balance of \$37 still to be raised to clear the church on this mission of all debt. Several persons have spoken to the pastor, promising help in the near future; so practically our debts are all paid, or will be (D. V.) before the close of the year.

We thank God and take courage.

White Swan Soap will make your dsmask and fine linen as white as snow.
NEW DENVER AND SLOCAN MIS-
SIONS.

Rev. A. E. Roberts, Pastor.

Methodism in the Sloccan has suffered, with other churches, owing to the depression consequent on the labor trouble, and the Quarterly Board find it necessary to ask for an increased missionary grant.

But prospects are brightening a little, and hope is strong.
On Aug. 24th a grand rally was held



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should not like it, but the fact is I find it to be fascinating."

One way of lifting up Chinatown is to lend a hand in the night school work. Even a little education shows a marked result in manners. The school, too, has a door that leads into the church, and all are encouraged to find it.

Our Vancouver buildings are going up apace. The new school will be welcomed; not less the church. We had the pleasure of a visit last week from Rev. Principal Hall. His interest in this work is keen. We are having plans prepared for the new church and school about to be erected at New Westminster. Rev. Mr. Winchester, Superintendent of the Presbyterian Chinese work, occupied Homer Street Church pulpit last Sunday. We met on Monday and had a good time.

THE WEST COAST, VAN. ISLAND.

Rev. W. J. Stone, missionary, writes: Prior to their sailing for the Behring Sea the Nitinat's evinced a deep interest in the religious services. Sunday school, under the superintendency of Mr. D. Logan was well attended by the children. The Fraser river contingent will soon return again; the sealers later on in October. We look forward to a deep spiritual awakening in the hearts of this people. Pray for Nitinat.

At Clayoquot the missionary's house is under course of erection. Mr. Williams, our missionary contractor, is putting on an extra force of carpenters to have the building ready for the new missionary, who is expected this month (September). The Clayoquats are looking for the light which alone "lighteth every man that cometh into the world."

at Slocan. Owing to the stormy weather the friends did not attend from New Denver in as large a number as was expected, but there was a good local attendance.

In the afternoon Rev. J. Calvert, of Trail, preached to a fair sized audience, an excellent and encouraging sermon. The Sacrament of the Lord's Supper was administered at the close of the service, and all thoroughly enjoyed a spiritual repast.

The evening service was attended by a goodly number, the hall being nicely filled. Rev. J. Robson, B.A., of Nelson, was the preacher, and all enjoyed his hopeful discourse. The pastor conducted the service and was assisted by Revs. J. Calvert and A. M. Sanford, B.A. The singing was led by a choir under the direction of Mrs. Felt.

OUR CHINESE MISSION WORK.

Rev. D. D. Moore, M. A.

On Sunday, 8th September, we had the pleasure of baptizing in New Westminster five adult Chinese converts. Rev. J. F. Betts, Mrs. Betts and a number of friends were present. At the close of this service four inquirers came forward, and expressed their wish to be baptized on the next occasion.

During the salmon season Bro. Thom Chue Tom paid six pastoral visits to different stations on the Fraser.

Our night schools have reopened after a short holiday. At Vancouver we have enrolled nearly fifty pupils, and are straightened for accommodation. We have secured already four volunteer teachers, a lady and three gentlemen. One of the teachers speaking of the work he has just begun, said to the members of his League, "At first I thought I

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MARRIAGES.

KNELLER-KILLICK.—In the parsonage, Vernon, on Sept. 9, 1899, by Rev. D. Robson, Mr. Jabez Kneller, of Salmon River, to Miss Rose Killick, late of Leigh, England.

HALL-MANERY.—In the parsonage, Vernon, on August 23, 1899, by Rev. E. Robson, Mr. Robt. S. Hall, of Fairview, B. C. to Miss Mary A. Manery, of Benvenuto, B. C.

LAWRENCE-TOOMBS.— On August 23, 1899, in the Salvation Army Barracks, by Brigadier Howell, assisted by Rev. S. J. Thompson, Mr. S. H. Lawrence to Emma Elizabeth Toombs, both of Revelstoke.

McKINNON-WALKER.—On September 20, 1899, at the Methodist parsonage, Revelstoke, Mr. John Q. McKinnon, of Ferguson, B. C., to M^{rs} Ruth Cecilia Walker, of Grimsby, Ont., Rev. S. J. Thompson officiating.

GARDNER-THOMAS.—At the residence of the bride's father, Second street, Victoria, on Sept. 16th, 1899, by Rev. W. H. Barracough, B. A., Capt. Wm. E. Gardner to Miss Charlotte Annie, eldest daughter of Mr. J. E. Thomas.

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POOR TOAD! POOR BOY!

By Mrs. Bernie Babcock.

A toad sat under a cabbage leaf,
Blinking his cunning eyes;
Then he stretched his neck for all he was worth,
And thought he saw the bounds of the earth
Because he'd seen the sunrise.
Poor toad!

A youth went back to his father's farm,
Brimming full of knowledge;
He thought he knew all there was to be known
Of mankind, beast, star, leaf and stone,
Because he'd been to college.
Poor boy!

—The New Voice.

Later news presents the fact that our new church at Grand Forks is to be opened October 15th, and that already the contractors are busy at the new church in Cranbrook.

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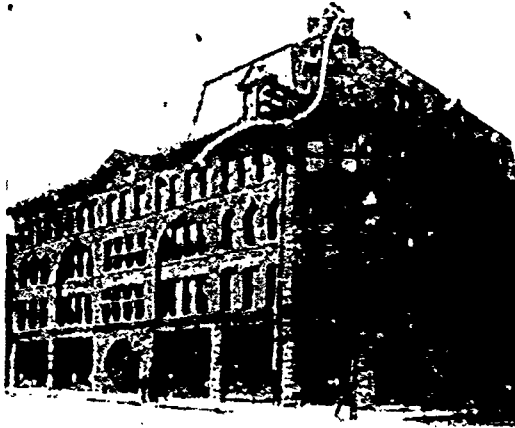
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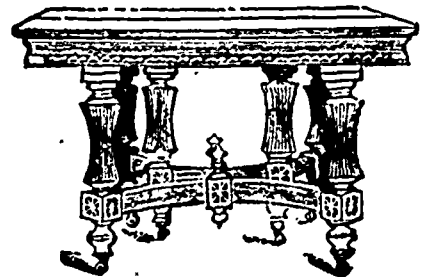
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