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# Methodist Recorder

Vol. 1.

VICTORIA, B. C. SEPTEMBER, 1899.

No. 3.

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### NOTICES,

#### THE CIRCULATION OF THE RECORDER.

That the paid subscription list of the Recorder is increasing rapidly will be a source of gratification to all who are interested in our welfare.

Those who have given any attention to a canvass of their people, have met with a most hearty response.

If our brethren will lend a little assistance in this matter, it will react in blessing upon their work and the work of our church in this Conference.

Lists of paid subscriptions have come from:

Victoria, Vancouver, New Westminster, Nanaimo, Sannich, Richmond, Langley, Mission City, Chilliwack, Cheam, Sumas, Kamloops, Vernon, Lillooet, Nicola, Revelstoke, Nelson, Ymir, Trill and Rossland.

While we have assurance from Enderby, Wellington, Kaslo, etc., of what we may expect soon.

Some of the smaller fields have done nobly. Rev. W. G. Mahon, of Cheam, has sent in twelve, and promises ten more shortly.

Press the subscription, brethren. If you can't do it yourself, give us the name of some reliable parties who could, and we will give them terms.

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# METHODIST RECORDER.

VOL. I.

VICTORIA, B. C. SEPTEMBER, 1899.

No. 3.

## \* Editorial. \*

### Rev. Joseph Hall.

"My boast is not that I derive my birth  
From thrones enthroned, from rulers of the  
earth;

Higher far my proud pretensions rise,  
A son of parents passed into the skies."

A pioneer himself in the Methodism of British Columbia, Rev. Joseph Hall was the descendant of one of the pioneer families of Ontario. His parents came from Lincolnshire, England, in 1834, and took up their residence in the southern part of the county of Wentworth, at what afterwards became known as Hall's Corners, so named from the family who had braved the forest primeval, and the dangers associated with early settlements from wild animals and sometimes wilder men, to build up a home for themselves and their children.

In the wake of the hardy pioneer came the Methodist itinerant, who sought out every opportunity to proclaim the gospel of salvation, in the open, or in the kitchens of the old log houses, and later in the district school house at the four corners.

Under the influence of a godly parentage and the preaching of these early fathers of the church, the subject of our sketch was brought to a saving knowledge of the truth, and after some years of training in Victoria College, Cobourg, he entered the Methodist ministry in 1860.

The earnest appeals on behalf of the work in the West led him to volunteer, and in 1871 he came to British Columbia, having completed his probation in that year, and having been ordained to the Christian ministry by the late Dr. Punshon, in the Bridge Street church, Belleville, Ontario.

His first appointment was to Cariboo, the famous mining district of the province, whose most golden days were then past. His predecessor being the now long-sainted Thomas Derriek.

The circuits in British Columbia even then were few. British Columbia district was ranked in the minutes of the Wesleyan Conference as a missionary district with the Red River and Saskatchewan districts.

The British Columbia contingent then consisted of the following ministers: William Pollard, A. E. Russ, M.A., Thomas Derriek, Cornelius Bryant, Thomas Cros-

by and Joseph Hall six men, now we have over sixty.

Twenty-eight years of successful labor in the province of his adoption have since followed; in which time he has filled appointments at Nanaimo, Sumas and Chilliwack, again at Nanaimo, returning to Chilliwack; at Burrard Inlet, which in his time became Vancouver, and where he suffered with others in the youthful city's "baptism of fire;" from thence a third time to Nanaimo; then followed Mount Pleasant, Vancouver; Centennial, Victoria; Ladner until he was finally chosen to occupy the honorable and responsible position of Principal of the Coqualeetza Institute Chilliwack.

His abilities as a pulpit speaker is very generally recognized and he has been honored through these years with nearly all the offices in the gift of his brethren. Twice secretary of the British Columbia Conference, the first two years of its existence; twice president of Conference,

and twice he has been elected a member of the General Conference. He has been several years chairman of districts, also on the directorate of the Columbian Methodist College from the beginning, and two or three times president of the board, while also appointed a member of the recently constituted senate of the college.

He has always been a most energetic worker, and his business adaptability and thorough knowledge of book-keeping, together with his shrewd understanding of human nature, eminently fit him for the office he now occupies.

He has been supported through the years by the faith and affection of a most devoted wife, who is a daughter of the sainted William Pollard.

Bro. Hall is, perhaps, somewhat slow to make intimate friends, but those who know his inner character have found in him a friend sincere and faithful.



REV. JOSEPH HALL, CHAIRMAN OF WESTMINSTER DISTRICT.

W.H.C.

## METHODIST RECORDER.

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REV. J. P. HICKS, Managing Editor.  
REV. W. H. BARRACLOUGH, B. A.  
REV. J. C. SPIER, B. A., B.D.  
REV. W. J. SHEPHERD, B. A., B.D.  
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REV. J. P. HICKS.

We take the opportunity which is afforded by his absence of giving to our readers the photograph and a sketch of the life of our esteemed brother, Rev. J. P. Hicks, the editor of the "Recorder."

Born in Cornwall, England, in the year 1861, of good old Wesleyan parents, his early days were spent in an environment calculated to develop that earnest zeal and enthusiasm in the cause of the Master, of which he has given such marked evidence through the years past.

He was converted to God when but 16 years of age, and, almost immediately, was placed on the plan of the North Hill Circuit, Cornwall, as a local preacher.

Leaving that neighborhood, he went to Plymouth, where he pursued his studies, privately, and connecting himself with the King Street Circuit, he labored diligently, and finally became a candidate for the Wesleyan ministry.

The ranks of the ministry being very full, and being impatient of delay in a matter which was of deep moment to him, the answer of the Divine Call, he accepted the invitation to take work in British Columbia.

Coming to this Province in September, 1889, whence some of his family had before preceded him, he was appointed assistant on the Chilliwack Circuit, where he spent two very pleasant years.

Three years following were spent at Enderby, two years at New Westminster, West End, and three years at Victoria West Church, when his interest in the "lads" on the ships bore fruit in a pressing request, by the Westeyans in H. M. navy at Esquimalt to conference, that he should be appointed their chaplain.

Permission was so given, and during the past year our brother labored faithfully in that department of the work. His genial, kind-heartedness, and true friendliness, have claimed for him the hearty affection of his people. While his powers as speaker his tact in dealing with men, and his good business ability will stand him in good stead in the organization and planting of the work. We wish for him ever increasing success.

### Coqualeetza Institute,

The picture on another page presents an excellent view of an Institution of which Methodism may well be proud, the Coqualeetza Institute for Indian boys and girls at Chilliwack, B. C.

The school work among the Indians at Chilliwack commenced in a small way in the home of the missionary, Rev. C.

M. Tate, in the year 1889, and, in due process of time, suitable buildings were built by the Woman's Missionary Society on a lot secured at the rear of the Mission House. Miss Elderkin, a consecrated worker, was the first matron. The work grew and other helpers were added. But in 1892, by the accident of a falling lamp, the Home (as it was called), was burned to the ground.

The energy and enthusiasm of Bro. Tate and his devoted wife and helpers could brook no failure; and immediately efforts were put forth which led to arrangements being made with the general board and the W. M. S. to jointly build a building more suitable for the work.

The present building is built of brick, and is divided into two parts, the right wing for boys and the left for girls, with dining room, kitchen, schoolrooms, etc., in the centre.

The Institute has attached to it some 95 acres of land and everything is being done to train the children in such pursuits as will be of advantage to them in after life. Miss Clarke followed Miss Elderkin as matron, and when the school became the more pretentious Institute, Rev. Ebenezer Robson was appointed the first principal. He was succeeded in 1896 by Rev. Joseph Hall, the present presiding officer.

The school has on its roll, in attendance over 100 pupils, while many have been sent out with clearer ideas of moral and spiritual questions, and better fitted in every way to fight the battles of life than their parents were. The workers deserve the support of our sympathy and prayers.

### What will You do for the Century Fund?

The time has nearly arrived when the appeal on behalf of the Twentieth Century Fund should be made. We had looked for some report from the Conference Committee ere this, but nothing was forthcoming at the district meetings. We are glad that, notwithstanding, action has been taken by most of the districts, and active operations have commenced in some quarters.

It should be the aim of every Methodist to have some part or investment in this thank offering. One million Methodists in Canada at a dollar apiece, means one million dollars, but there are a large number of our people whose givings would mock the idea of thanksgiving if they did not give a great deal more than one dollar, while, on the other hand, there are children and aged ones, and the very poor, who might find it very difficult to give that much.

But see to it that you have some share in it, if only two bits.

Now for organization and enthusiasm and consecration and success. We wish all our readers could read Dr. Ross' catechism on the subject in the last Guardian; it answers all questions most satisfactorily.

If you haven't the Guardian write to Rev. Wm. Briggs, Toronto, for a copy of the date of August 23rd.

### Our Western Sabbath.

From all quarters there comes continual protest against the wholesale desecration of the Sabbath, which is so marked here in the West.

Bro. Crosby's letter from Steveston will only be a surprise to those who are unacquainted with the conditions that prevail in that fishing centre.

That some forms of work may come under the law of necessity may be true, but that a great deal of work is carried on, and that by members of the Christian church, which is inexcusable and indefensible is also true.

Our friends in Vancouver have made a strong fight and have succeeded, but unless the Christian people of our land clear their skirts of the responsibility which rests upon them, we cannot long expect to continue victorious.

Convenience, comfort, financial loss should be no excuse to the man who is really seeking to please God and do the Master's will.

The carelessness and indifference of the present age will reap a harvest of unbelief and sin in the next generation.

Those who are anxious for the better observance of the Lord's Day will be interested in the following from the Kaslo Kootenai of the 27th ult:

"The Sandon band excursion on Sunday was not an entire success, but was a most enjoyable affair. The band boys felt their position keenly, not so much their financial loss as the depreciation of their efforts. The clergymen of Sandon pronounced against the excursion being held on Sunday, and while the boys did not blame them as they believed the pastors felt it their duty, yet many of the citizens had encouraged the band with promises to go, but when the train pulled out only some 20 persons and the band were on the train."

If the clergy and Christian people were a unit in this matter, as in the case referred to, a different state of things would exist on the coast than does at the present time.

### History of B.C. Methodism.

Some few years ago the conference urged the Rev. E. Robson, than whom there is no one better fitted, to prepare a history of Methodism in this province. At the time the question of expense was the barrier, and the suggestion was made that perhaps the conference would take five hundred copies, and thus secure the publisher.

Nothing more was done about it until the pioneer celebration services were held in all the coast cities, in February last. Once more Bro. Robson was urged to issue his book, and since that time, we understand, he has busied himself with the matter. Our brother naturally hesitates to venture on the publication of the same without knowing the mind of the Methodist people.

Without any suggestion on the part of Bro. Robson, we have decided to give the friends of this scheme an opportunity of expressing themselves, and on the 3rd cover page of this paper a coupon will be found which we hope and trust our people will sign and forward immediately in order that the book may be got out before Christmas.

### Insatiable Greed.

As the sea is never filled with water, though all the streams of the world run into it, so the greediness of a usurer is never satisfied, though he gain never so unreasonably. The sea is profitable, the usurer is hurtful and dangerous. By the sea we may pass and come safely to heaven, but no man passeth by the usurer without loss and shipwreck.—Bishop Jewel.

Mention the Methodist Recorder to your friends.



## Sketches.

TEMPERANCE AND SOCIOLOGY.

### A Pugilist turned Preacher and what came of it.

"I suppose it is no harm to pray in this country," said Jenkins, as he confronted the old man? "Not a harm me boy, said the man with the gun, "and it's not Dan Dewire that would be after putting a stop to ye in the same matter."

"Sure and there's not much of the same kind of exercise in these parts, excepting when a stray missionary comes along, and that's not often."

"Mary has often said that it is no better than a haythen country, where there is no place to have praying for the good of the people." "Mary is my wife, sir, and if there is any good in the neighborhood its she that's got it; though I say it myself."

"But where might ye be going, if I might make so bould as ax ye?"

"I am on my way to the lumber camps near the village of Pinedale, which, I think, is not far from here," said our friend. "I suppose the men are at work in the bush by this time?" "Yes, they have been at it for more than two weeks, and they are likely to clear the whole country if they keep on in the way they have been going."

"Well, then, if you have been on your travels all day to reach the camps, its meself that's thinkin' ye will not be out of the need of a mouthful of something to ate." "Come along, and Mary will be delighted to give ye the best in the house, and more, because of the praying. I'm not what you'd call a haythen, but its not a short time since I was much else."

"And its not long since I was worse than a heathen," said Jenkins, "but the Lord had mercy on me, and I can now praise Him all the day long." While he was speaking the old man, who had been leading the way, stopped, leaned his gun against a tree, and turned aside into the forest. Instinctively the young man followed him; they had gone but a short distance when they came upon a large buck, dead with a bullet hole in his head. "Its the only bit of fresh mate we have in this part of the country, but they are not so easy to come at, as they were when I first come, ten years ago." "Now, young man, if you will just be after givin us a hand we can haul this fellow to the house, which is not far away."

"If you will carry yourself and the gun, I'll take charge of the deer," said Jenkins, and picking it up in his arms he throw the animal over his shoulder and turned to the old man to lead the way. "Sure its your father's son that's a bit of a giant I see," said Dewire.

It was but a short distance to the home of the Dewires, which stood in the midst of a wide clearing in the pine woods, which covered the hills and valleys of this north land.

The house was the backwoods log structure, with shingled roof and back and saddle corners.

Mary Dewire came to the door to look for her husband, who was heralded by the barking of a large dog, which was chained to the kennel near by.

When Mrs. Dewire saw that a stranger was coming, she retreated into the house to set things in order, a duty which was little needed, for hers was a home of tidiness, even to a fault.

"Well, Mary," said the husband, as he reached the door, "I caught more than the deer this time, for here is a fellow who will be to your liking, as he is mighty religious, and great in the prayers." This was not said in a tone of scorn, but rather with the intimation that such as Jenkins were not often found in the backwoods.

"If he comes as a man of prayer, Daniel, he shall be welcome in my house," said his wife, "and it is to be hoped we shall be the better for his coming."

There was, in the tone of her voice, and in the utterance of the words, as well as in the choice of the language used, the evidence of a culture which indicated the woman of early educational advantages. A native of Ireland, and the only daughter of a half-pay officer, she had been tenderly reared and beloved by all who knew her, until she came in contact with the Methodist preachers, and, under their preaching, gave her young heart to the Savior, which led to her father driving her from his home. The gay life which she had led in the past was no longer to her liking, and, living with an uncle, who was a class leader, she learned the way of salvation more perfectly.

It was long after this that she met the rollicking Dan Dewire, who, though a Catholic, was willing to renounce it, "and everything else for that matter," as he often said, if the lovely Mary would but "give him the pleasant word." This she did, and her heart was in it, and, though the way of life had not been one of roses, she never had a sorrow for her choice.

It was into this elect lady's house James Jenkins was introduced on the evening of his last day's tramp to the lumber woods.

"I have not the pleasure of your name," said Mrs. Dewire, as she wiped a chair for the stranger. "My name is James Jenkins," said our friend, "and I am on my way to the camps to get work. I have come about two hundred miles on foot, and is the strangest journey I ever took."

"I suppose my name is familiar to you, as I have been in this part of the country before?" "I do not think I ever heard of you, and that is strange, as we generally get to know all the missionaries who come to Muskoka or Parry Sound." "But I am not a missionary," said our friend, "although your husband did find me at prayer by the way, and on that account, I suppose, he thought me a preacher. But I am bound to the lumber camps to preach to the men who are there, if they will listen to me." Dan Dewire had already dressed the deer, and presenting a large plateful of the venison to his wife, he remarked that as they had a second Goliath for supper he would bring more if she thought it would be needed.

"Did you get the name of this young gentleman, Mary," said the old man, "for its meself that forgot to ax him?" When Mrs. Dewire spoke the name of Jenkins the old man turned, and walking up to him, looked sharply into his face, and uttered two words, "Buffer Jim," and as he spoke the words he stretched out his hand to the young man, who, rising, grasped the proffered hand

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with a puzzled look. "Ye don't know who's in it I'm after thinking," said Dewire, "but it's ma father's son, that'll never forget the kindness ye did an ould man when he was in trouble." "I have no remembrance of ever seeing you before," said Jenkins. "No, it may be that you did not see much of me, for the night was a dark one when you came along and found the drunken crew from the shanty making ready to beat the life out of me, because I wouldn't drive wild them." "Sure, you it was, that knocked them to the four corners of the earth, and scattered them like chaff before the wind; and there's no man in this country more welcome to the house of Dan and Mary Dewire than yourself."

"Arrah, its meself that's had many an argument about the same 'broth av a boy,' as we used to say in ould Ireland, there's not a good bone in your skin, but I'm thinking its because there are some of them who felt the weight of that fist at the end of your arm. More power to you, so long as you protect those who are wake, and not able to stand against such villains as I met that same night."

While Dan Dewire was delivering himself of this speech, his wife stood by him looking the young man from head to foot, and thinking of the many things she had heard about his drunken spees while in the lumber woods hard by, but above all she thought of the way he had come to the rescue of her husband, when he was being roughly handled by a number of half-intoxicated teamsters.

When her husband stopped to draw breath, for he was by no means through, she stepped forward, and, holding out her hand to Jenkins, bid him welcome to her home as long as he would be willing to remain, for, she said, "the young man who could run the risk of being severely beaten that he might save an ould man, and a stranger, has much that is good in him yet. The men give you a hard name, and many of them hope you may never come back to this camp, but I think you have found the secret of a better life. May the blessing of Christ rest upon your coming." While all this was being said, Jenkins stood as if in a dream, his past life passing before his mind. "I had forgotten all about that little racket on that night when I came along and found the drivers about to make mincemeat of somebody, but I never knew who it was. I am glad to come to your home, and I thank you both for your kindness, and I am glad to tell you, Mrs. Dewire, for I see you are a Christian ('that she is,' interjected the ould man), that since I left this country I have been converted to God, and I have come to preach the Gospel to these men with whom I spent my time in wickedness." "The Lord have mercy on us," exclaimed Dan, "sure they'll give you no quarter when they find you have turned Methodist." For, in the ould man's mind, to "get converted" and to become a Methodist, was one and the same thing. "No! No!" said his wife, you need not be afraid of any opposition, "for the Lord will go before you," and "the God of Jacob will be your refuge." "Amen," said Dan. "But the boys will be mighty surprised to find you turned preacher, and its meself that's thinking that you have a tough job before you, if ye think of converting the same men; but why should I be spaykin when its my own soul that's not saved?"

The supper was soon over, and Mrs.

Dewire brought the ould Bible, and handing it to the young man, nodded for him to conduct the family devotions, a duty which had fallen to her lot through long years; for, as it will be seen, while Dan had renounced the Church of Rome, he had never found the Kingdom of God. The fervency of Jenkins was the flood of the soul of a new born child of God. The passion which had made him fearful in evil, now made him almost irresistible in the work to which the Lord had called him.

When he ceased praying, Mrs. Dewire began to pray for the conversion of her husband, and when she finished the ould man prayed in a tremulous voice that he might see the light, and though it was not to be at that time he was one of the many who found the Lord before James Jenkins turned his back upon the lumber woods.

When the young man retired to the small, but neat room, in which he was to sleep, he found, to his unspeakable joy, that his mother had put, in the bundle of clothes which he had brought, her own Hymn Book and pocket robe. These were treasures for which he would not have taken ten times their value, and, as he turned the leaves of the ould Bible, he found the texts which had been marked by his mother through long years.

There was one person in the home of the Dewires which the young man did not see till the next morning.

When he made his appearance every thing was in readiness for the morning meal; but he was not prepared for the vision of perfect loveliness which appeared at the open door of the general living room.

Lottie Wilson was the granddaughter of the Dewires, and she was the teacher of the little village school at Pinedale, more for the health and delight of the country life, than for the meagre remuneration which was paid for her services. Although brought up in the city, she had lived much with Grandmother Dewire, and she was company for the ould people. But, above all this, Lottie, now a young woman of eighteen, was a lover of nature in its untouched wildness.

When James Jenkins first caught sight of her, she was coming from the fields where she had gathered the autumn wild flowers, which still flourished in the secluded dells of the clearings; he thought he never had seen anything half so beautiful, and he also wished himself anywhere but there. He had never associated much with the gentle sex, and he would prefer at any time to meet an enemy in battle.

But there was no way of getting out of the meeting, and, when Mrs. Dewire introduced the young people, Miss Lottie took his hand in such a friendly manner he felt himself at ease in a moment.

The breakfast over, it was the hour of prayer, and again the preaches, as the ould man called him, was asked to conduct the service.

He had, at the table, learned that Miss Wilson was a teacher, and he was covered with confusion with the thought of his lack of learning.

How he got through the reading and prayer he never knew, and, he afterwards said, it was the trial of his life.

"So you are the young giant that saved the life of Grandfather," said the teacher, as she assisted to clear the table after the morning worship, "you shall have the gratitude of him and his friends

as long as they live."

"They said that your life was in danger from the men, who were badly used up after you got through with them."

"I heard it when I came here, and I have heard that the same men have vowed to have revenge if ever they see you; and they are now in the shanty to which Grandfather says you are bound. I should think you would be afraid to go under the circumstances. These are dreadful men when they get drunk, and they are drinking nearly every night."

"I suppose you heard that I was one of the worst of the crew when I was here?" said Jenkins. "Yes they do say some hard things about you, but those who were your friends say you were always on the side of the weak against the strong."

"Well that is so, but I have no good word to say for myself, but the Lord has pardoned me, and I hope these men will not compel me to fight, for I fear I might not get right again."

The young woman soon left for school duties, and Jenkins was about to make his way to the place of his destination, when Dan Dewire came in from the morning chores. "Not a foot will ye move out of this house this day," said Dewire. "Sure it would be a purty hearing that Mary Dewire allowed the man who saved her ould man from being kilt a'most, to stay no more than the end of a night in her house. The neighbors would think that we must have given ye could comfort when ye left us so soon. Make yourself easy, and you will be rested for the tug o' war, which I'm thinking ye have ahead of ye."

So Jenkins stayed, and was much helped by the wise counsel of Mrs. Dewire, who, not only had a long experience in the service of Christ, but had a well stored library of the works most suited for those beginning the life of a worker in the field of the Master.

How greedy was his mind for the Word of God, and how his heart cried for communion with those who were

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more advanced than himself, and how he wished to learn of thousands of things which appeared new to him since his wonderful change. He eagerly drank in the wisdom of this mother in Israel, in whose house God seemed to have directed his steps.

Then, in the evening, he learned from the lips of the young teacher, of the big world of city life, and of the wonders of nature, of which she was a deep student. In a most artless way she talked of the different kinds of birds to be found in the forest, and when they went away, and when they returned again. She told him of the flowers and ferns which were as the garden of God in the wild woods. She talked of the glory of the lonely mountain which stood to the north, and now was dressed in garments "of blue and purple and scarlet," and soon would change it all for the robes of purest white.

There was no attempt to be learned nor poetic, of such things Lottie Wilson never dreamed, for all was spontaneous as the sweetest of dreams.

James Jenkins was in a new world, and he lingered several days in the home which had brought him so much instruction and inspiration.

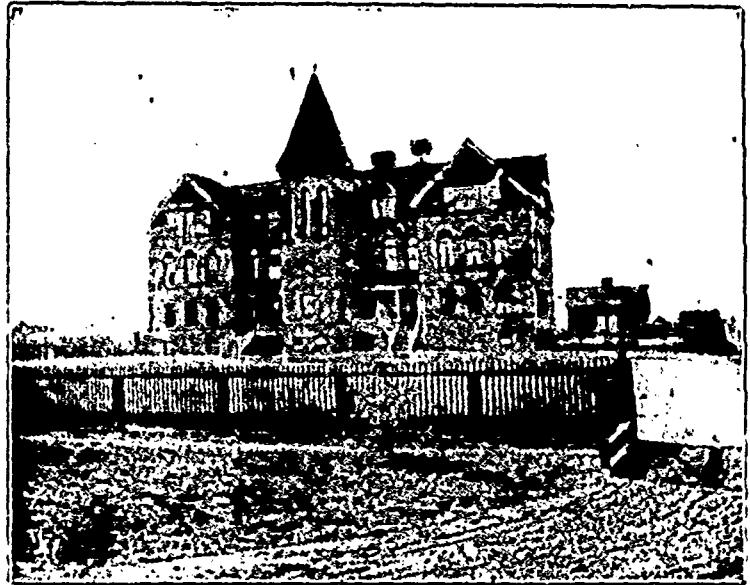
He had drunk from the fountain of salvation, and now he was drinking from the brimming goblet of nature's beauties, and another goblet was not far from his soul, though of this he was not yet conscious.

It was the evening of the fourth day after his arrival at the home of the Dewires, that he started for the shanty, which lay in a pine forest some three miles away. He might have been seen on his knees more than once as he drew near the place of his destination. His whole cry to God was that He might help him not to yield to the old passion to fight.

He entered the village and went to the office of the company and hired. The foreman did not, at first, care to have him, but when told he had given up drinking, and become a Christian, he agreed to give him the place he had before; for well he knew that there was no better man than Jim Jenkins when he was not drinking. When all was settled, and Jim was about to leave, the foreman turned to him and said, "Are you going to the shanty to-night? Because, if you are, you will be in danger of having to fight out that old score. There is a dozen of the men down at the tavern now, and if they see you there may be trouble." "I suppose I may as well meet the case now, but I cannot fight since I am a Christian," said he, as he swung out into the street.

He turned the corner, and proceeded towards the road leading to the woods; when, as he passed the tavern, which stood in the most convenient place to catch the men as they passed to and fro, he came upon a number of men who had just come from the bar-room. When they saw him there was some whispering, and then, in a loud voice, he heard the words, "Buffer or no buffer, we'll see if he is now as good as when he was here before. He said he could beat any three men in this country, and he has got to make it good now."

While these things were being uttered, the gang were gathering nearer to the man who was still moving away. Again he heard his name called, coupled with loud oaths, "and coward, and hypocrite Methodist." It was evident they had heard of the change in his life, and they



COQUALEETZA INSTITUTE, CHILLIWACK, B. C.

were now coming to take advantage of him. Jim Jenkins never knew what it was to be afraid of men, and he despised a coward, but he was afraid of himself now.

He lifted his heart to God to restrain his passion, and, to the surprise of the half-drunken fellows, he turned about, and with a free stride stood in their midst.

To be Continued in Our Next.

#### Dominion Alliance Resolutions.

At the annual meeting of the Council of the Dominion Alliance, held in Toronto on July 12th, a series of seven resolutions were unanimously adopted (1) expressing dissatisfaction at the failure of the government to enact a prohibitory measure; (2) re-affirming that prohibition must be steadily pressed for; (3) asking that legislation be immediately enacted giving a prohibitory law to those provinces recording a majority in favor; (4) that such legislation should be by the Dominion Parliament; (5) that failure to do so much must be considered inexcusable disregard and defiance of the electorate; (6) that prohibitionists ought to oppose any government party of candidates who will not do so much; and (7) that prohibitionists are urged to organize at once to secure the election of candidates for Parliament who will carry out this policy.—"Evangelical Churchman."

#### Some Queries Answered.

1. Why don't the butchers charge their customers a small rent for the scales with which they weigh out their meat? Why, because the butcher owns the scales, and the people buy meat and not weigh scales. But the Electric Light Company sells light and makes the people pay for the metre at the rate of 25 cents per month and still owns the metre. I give it up.

2. Why do the churches spend so much money and time teaching the Chinese when they are taking the work from the very people who contribute the missionary money? Because we have au-

thority neither to kill nor transport these poor heathen, and the average politician is afraid of the landlord who makes large dividends by renting the miserable shacks to these poor Chinamen.

3. Why don't we put an end to the gambling in the cities of the Coast? Because we have officials who know which side their bread is buttered on and so they "wink with one eye," and the people are sacrificed to the crooks and gamblers.

4. Why don't the proper person compel the people of Chinatown to clean up? Don't know, unless the officer is told not to disturb them "so long as they are not disorderly," as in the case of some other places in our city.

Say you saw their ad. in the Methodist Recorder.

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# Religious and Literary.

REV. W. J. SIPPRELL, B. A., B.D.

## The Pledge.

I promise Thee, sweet Lord,  
That I will never cloud the light  
Which shines from Thee within my soul,  
And makes my reason bright.

Nor ever will I lose the power  
To serve Thee by my will,  
Which Thou hast set within my heart  
Thy precept to fulfil.

Oh, let me drink as Adam drank,  
Before from Thee he fell,  
Oh, let me drink as Thou, dear Lord,  
When faint—by Sychar's well.

That from my childhood, pure from sin,  
Of drink and drunken strife,  
By the clear fountain I may rest  
Of everlasting life.

—Cardinal Manning.

## A Soliloquy.

I am sitting under a friendly shade  
tree in the city of the dead. Around  
me the graves of a multitude, marked  
by the heavy marble slab and the usual  
deviation of earth. How strange it seems  
for us to raise these heaps above the  
resting places of our dead. As if our  
loved ones could not rest more peace-  
fully without a rough pile of earth laid  
on their quiet breasts. And these huge  
slabs, of stone, how harsh they seem  
in contrast with the memories of the  
departed ones. Tender-hearted were our  
friends, with a touch whose gentleness  
betokened the fluttering rose-leaf, and  
yet we memorize them by those stony  
piles, so cold, so harsh, so unfeeling. I  
shall be glad when something gentler  
and kinder takes their place.

And here are the flowers, bright and  
happy and full of life, tokens, indeed, of  
a life that knows no end.

God be thanked for flowers. Always  
welcome, never out of place in any part  
of this great world of ours. How they  
smile upon us, telling the sweet story of  
the new life our loved ones have begun.  
Their glad brightness are an assurance  
to us of the happiness and joy to be  
realized in the Christian's hope.

What a marked difference in the ap-  
pearance of the graves; some are kept  
with tender care, others have been un-  
touched ever since broken-hearted  
friends of long ago touched them with  
their tears. I took occasion to ask the  
caretaker why he trimmed and cared  
for some and not for others. "Because  
some pay for it," said he. Poor man!  
Kind as he might be toward all, the  
stern call of circumstances bade him  
obey the call of gold, and I could but  
wonder why it must be that circum-  
stances so often narrow us to the life  
of duty and shut us out from the larger  
life of love. But so it is. We would  
do more if we could, and it is a kind  
Providence indeed that taketh account  
not of what we could do—that is so lit-  
tle—but of what we would.

Near to me was a vault, and near it  
a mausoleum. I had always felt that  
we owed the remains of the dead to  
their mother-earth, when they themselves

had passed into spirit life. There has  
always seemed to me a poetic and sacred  
beauty in the line, "Earth to earth,  
ashes to ashes, dust to dust." It has  
always made me feel sure that we were  
more than dust, and that our bodies  
were but faded garments that we did  
no longer need. But now they do not  
always give the earth her own. Per-  
haps it is better so. I can find some  
comfort in this new way of our ever  
new world. I walked to the open door  
of the mausoleum and looked in. Built  
of snowy marble, with pillars of gray  
surmounted by an angelic form, it  
seemed a pleasant home for the sleeper.  
Within were a number of large drawers,  
one above the other, which were to be-  
come the receptacles of the dead. A  
small table, draped in black, bore a  
pretty little bouquet, and that was all.  
I wished there had been a carpet, a  
chair and a few books, it would have  
seemed so much more homelike. I read  
an inscription on the left.

Hon. W. E. Sanford, Senator of the  
Dominion of Canada.

Died ( ) 1899.

So passes to other worlds, both great  
and small. Little did he think when  
he began to build this monumental pile  
that he should be ready for it before it  
was ready for him; but so it was. His  
body was placed in a temporary rest-  
ing place, while this structure was hur-  
ried to its completion.

A procession passed within the gate,  
and another inhabitant was added to  
the populous city. The sun was declin-  
ing in the western sky. I looked across  
the blue stretch of Lake Ontario, and  
saw the train rushing from Hamilton  
to Niagara. My reverie was ended. I  
left the quiet home of many to mingle  
with the active and bustling life of many  
more.

## Notes by the way.

In our last issue we had gathered our  
notes so far as the Eastern side of the  
Rockies, and now we begin the less  
eventful journey across the long stretches  
of prairie land. The new Crow's Nest  
line is still a soft road-bed, and one  
trembles sometimes with the swaying of  
the train, whether or not it will keep  
the rails. Long stretches of prairie, on  
which roam countless herds of horses  
and cattle, towns some distance apart,  
fields of beautiful waving grain make  
up the scenes of this part of our Domi-  
nion. Dr. Sparling, Principal of Wesley  
College, came on the train at Winni-  
peg. The Dr. is enthusiastic in his  
praises of the Northwest and Manitoba.  
And when we mentioned to him the un-  
fortunate disadvantage in the lack of  
fruit, he remonstrated, "Never mind,  
give us No. 1 hard wheat and we'll get  
the fruit." At Winnipeg we stopped  
but half an hour, then on to Ft. William,  
where we took the C. P. R. steamship  
Alberta for Owen Sound. We were now  
almost home, and felt the joy of antici-  
pation very keenly. In a few brief  
hours we reached our home and found  
a warm welcome among our friends.

Great interest is taken here in British  
Columbia, and we think we have per-  
suaded many to go west. It is difficult  
for the people here to realize the ex-  
tent of the country and the character of  
its resources. The timber and fish stor-  
ies are far beyond their conception, as  
well as their belief. Considerable dis-  
couragement prevails in this section of  
the country, owing to the continued  
drouth, and many are persuaded to try  
some new home. We told them of the  
West, with its advantages, and showed  
them many views of our great Western  
land.

\*\*\*

We have recently come from the great  
International Epworth League Con-  
vention held at Indianapolis, Indiana. It  
was quite a success. No definite know-  
ledge of the attendance can be had,  
some thinking 10,000 and some 25 or  
28,000.

The heat was excessive, and the good  
people of Indianapolis had no trouble in  
giving us a "warm welcome." The  
Canadian delegation acquitted them-  
selves well, and some remarks were made  
to the effect that the Canadian speakers  
were the best on the programme. The  
writer was the farthest from home of  
any delegate. The city was beautifully  
decorated, and everything done to make  
it pleasant for the visitors. The meet-  
ings were held in four buildings, at one  
time, and the same subjects discussed  
in each building, at the same time, by  
different speakers. As we shall per-  
haps have further opportunity to give  
a report of the Convention to our read-  
ers, we shall now defer till then.

We spent a few very pleasant days with  
Rev. R. B. Rowe, of Copetown, the  
father-in-law of Rev. W. H. Barra-  
clough, B. A., and also met Rev. A. E.  
Russ, now at Welland, who made en-  
quiry about many friends, Mr. Jas.  
Cunningham and family, the late Mr.  
Clarkson, and many of the ministerial  
brethren. He expressed himself as hav-  
ing very kind recollection of B. C. life.

We are glad to say that we shall soon  
begin our homeward trip, and resume  
our college work for another year.

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## THE AGAPE or LOVE FEAST.

(Mr. E. Nicholls, Vancouver.)

These feasts, as the Catacombs of Rome reveal, were celebrated by the early Christians. The rich, if such there were, and the poor, met together; they partook of a common meal in token of brotherhood, and rendered to each their mutual help. These institutions seem to have been lost sight of and discontinued until the advent of the Wesleys. They were then revived and played no unimportant part in laying the foundations of the Methodist church. Long ago, when the Methodists were few in number, many of them despised and persecuted, it was grand to meet together for counsel and help. In those early days the pretty village of St. Auburn was a centre towards which farmers and their wives, both on the same horse, and all sorts of country folk came. Religious exercises occupied the day, but the afternoon was the great feast. These meetings were often led by men of splendid talents, the Wesleys, Adam Clarke and others took their turn. The people sang the finest hymns in the English language, such as "Jesus, Lover of My Soul," "The God of Abraham Praise," and others, composed by the Wesleys and their preachers. These grand hymns, though at first proscribed, are now sung in all the churches and cathedrals in the land and throughout the world. Prayers, eloquent on account of their fervor and simplicity, were offered. The meal consisted of bread and water, of which all partook, then a collection for the widows and the Lord's poor. These preliminaries through, there followed a relating of experience; any who felt moved to speak did so without fear of criticism. It is true wisdom and knowledge was not always manifest, but the mantle of charity covered them all, the tie that bound the people together was strong.

These experiences were often rich and racy; there was always refreshing individuality and kindly warmth of a genuine enthusiasm. The compiler of these lines was taken, when a lad, to these meetings, and he remembers to this day some of the testimonies.

Old Father Jonathan was the village cobbler; he had seen seventy-nine summers; his flowing locks were as white as the driven snow, and his face was serene and bright. When he stood up to speak there was profound silence as if to catch the last accents of a voice that in the course of nature would soon be hushed. Looking around on the audience, his lips quivering with emotion, he said: "Dear friends, I have tried to serve my Lord for forty years, I know it has been imperfect, but it grows more pleasant as the days go by, and now at eventide it is light. Religion is the best thing for this life and the life that is to come.

"It makes the rough paths of peevish nature even.

And opens in the breast a little heaven."

"I am waiting until my change shall come; it will come soon," and it did.

The next to rise was Michael Venner, clapping his hands for joy, he said: "Friends, I want to praise the Lord for a great deliverance. As many of you have heard, I was down in a mine and had tamped a hole, when the fuse accidentally caught fire and it could not be stopped, and there was just three minutes to live, so I thought there were two of us, and one at the top, but this man

could only pull up one at a time, so I let the other man go up. He had a family and I had none. I knelt down in a corner of the shaft, put a board over my head, and committed my soul to God, and then there was an explosion like thunder, but dear me! I was not a bit hurt, and I was not a bit frightened. It seems to me I was safe as if I had been in the Squire's parlor. Come," said he, "let us sing my favorite hymn."

"Our souls are in His mighty hand,

And he shall keep them still;

And you and I shall surely stand

With Him on Zion's Hill.

Oh, that will be joyful, etc."

Bartholomew Barton was the next to rise. He was a Cornish miner and had lost an eye in an explosion. Said he: "I hear people sometimes say at these meetings their faces are towards Zion,

and almost every sin that can be committed by man." "Hear, hear," said Richard. "I was going to add," said Samuel, "if Richard had not stopped me, all except murder, and I may do that yet." "Hear, hear," said Richard, whereupon Samuel got a little angry. In fact he did not really mean all that he had said, and turning his face to Richard he said: "It seems Richard Curnew thinks I am a very bad man, but I am as good as he is any day. This was said with much warmth, and the minister thought it time to interfere. He gave out and they all sang "Come sinners to the gospel feast."

William Locke had been a fine lay preacher, but he had got into trouble, and had really fallen away, and ceased to be a member for a couple of years. Poor William had come back penitent and



REV. J. P. HICKS.

now I would like to know in what direction their toes are pointing. It seems to me that in many cases the face points one way and the toes another. I want my toes and my face to be pointing the same way."

Richard Curnew was in the habit of saying audibly, and often while the meeting was proceeding, "hear, hear," of course this was to show his appreciation of what was said, but it was not always done with discretion, and sometimes it had a ludicrous effect, but Richard always gazed with everybody, and nobody could ever find fault with him.

When Samuel Martin got upon his feet, he, in the most abject terms, professed the greatest humility and self-depreciation. Said he: "I am a great sinner, the greatest in this room." "Hear, hear," said Richard. "I have commit-

broken-hearted, and begged to be taken into the society again. He was a tall muscular man, and when he rose to speak all eyes were turned to him. His strong frame shook with strong feeling, while he said, "He restoreth my soul," and sat down. This short experience sent a thrill of joy through the whole assembly and there were shouts of Hallelujah.

Henry Hooper, who was about to take his departure for another colony, was the next to speak:

"I am about to sail for a foreign land," said he, "I wish to say farewell to you all.

"But we shall meet again,

If not on earth in Heaven,

We shall all meet again."

Then the whole company rose and sang the words to a lively tune. Many a

tear trickled down the cheeks of those hardy people as they sang these affecting lines.

John Sampson was a strong man, full of life and energy; he had been a wrestler, cock-fighter, and had been in many a drunken spree and had figured in many a "scruff."

It was John's first attempt to speak at a meeting, and he was listened to with intense interest. He said, "Dear friends, you all know that I served the devil for many years. Now what did I get for it, I got kicks and bruises, headaches and black eyes and rags. Oaths and curses flowed over my tongue like water over a wheel, but it is all changed now; old things have passed away, and all things are new. I am determined now to fight my way to the land of glory, Hallelujah!"

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**Combined Minutes of Conference.**

A Letter From the Secretary Concerning the Same.

Eburne, B.C., Aug. 21st, 1899.

Mr. Editor,—I would like, through the "Recorder," to call the attention of the brethren, both lay and clerical, to our Conference minutes. As will be seen by the "Guardian," the minutes of the seven Western Conferences—Toronto, London, Hamilton, Bay of Quinte, Montreal, Manitoba and Northwest, and British Columbia—have been published in one volume, and is being sold at 50 cents per volume; which is very little more than half what the B. C. minutes alone cost last year. In order to get the combined minutes at that low figure our Conference, through its secretary, became responsible to the Book Room for two hundred copies. That is not a large number for this Conference at that low figure. One copy will be sent to each minister and charged to his account. Now, what about the balance? If they were equally distributed among the stations, circuits and missions, there would not be 3 for each. It ought not to be a hard matter to dispose of more than that number. Brethren, let us bring the matter before our people, and have their orders sent in as soon as possible to Dr. Briggs. It will be 50 cents well spent by our lay brethren to find out what is being done in our various Conferences.

A. N. MILLER,  
Acting Secretary.

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**Financial District Meetings.**

Vancouver District.

The Vancouver District held its financial meeting in Homer Street Church, Vancouver, on Tuesday afternoon, August 14th. Rev. R. Whittington, M.A., B.S., President of Conference, and Chairman of the District, presided. Most of the ministerial members of the District were present, and also Bros. D. Donaldson, Homer street, J. W. Galloway, Mt. Pleasant, and James Tuttle, Richmond, of the lay brethren.

Rev. D. D. Moore, late of China, who has come to the Province to engage in the Chinese work in connection with our Conference, was introduced. In a few words Bro. Moore expressed his pleasure in meeting with the members of the District, and hoped he would have their sympathy and co-operation in his work.

Rev. I. B. Wallwin, B.A., of the London Conference, Ont., was introduced to

the brethren, and made a few remarks. Bro. Wallwin was an old college chum of some of the brethren, and it was a real pleasure to see his face once more.

The usual routine of business was transacted. The needs of the various missions were carefully looked into, and the necessary appropriations asked for from the General Board.

The lists of assessments for the Superannuation and General Conference Funds were presented and revised.

It was decided that local arrangements be made for Missionary and Educational meetings.

A. N. MILLER,  
Fin. Secy.

**KAMLOOPS DISTRICT.**

The financial district meeting of the Kamloops district of the Methodist Church was held on Wednesday, August 16th, in the Methodist Church, Revelstoke. The meeting convened at nine o'clock, with the Rev. C. Ladner, of Kamloops, presiding. The financial standing of each circuit and mission in the district was thoroughly canvassed and grants of aid from the Missionary Society were recommended to the weaker charges. Kamloops and Revelstoke congregations are self supporting. Revelstoke having agreed to assume this standing during the past year. Reports of the various missions were encouraging, and the year ahead is looked forward to confidently on the part of the Methodist Churches.

The Twentieth Century Fund scheme was discussed and the suggestion of the president of the Conference in a recent letter were adopted. Sermons and addresses will be given on Sunday, the 8th of October, and canvass will be made of every field in the district for subscriptions. Nearly every church in the district is more or less in debt, and it was remarked that it would be a great blessing if, as a result of this appeal, every church could be freed from debt this conference year.

The Chairman and Secretary were appointed to correspond with Rev. Goro Kaburanz, of Vancouver, with a view to secure a visit from him in the interest of the missionary work. There is also need of a visit from him for the sake of the large numbers of Japanese employed on the C. P. R. in the mountain division.

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New Westminster, - - B. C.

**KOOTENAY DISTRICT.**

The F. D. M. of the Kootenay District met this year in Trail on Monday, August 9th. By considerable effort on the part of our esteemed Chairman all the Ministerial members were present but one, Rev. B. Hedley Balderston, of Greenwood, not being able to attend. With the exception of Trail, Kaslo and New Denver, which are now suffering from the effects of the recent eight-hour legislation, all the Missions gave a splendid report for so young a country.

Sandon is no longer a mission, having declared its majority and become self sustaining, with a membership of but 19, we doubt if this record could be surpassed by any other appointment in Canada. Cranbrook, too, though formed at the last Conference as a mission, takes a forward stand as to shut out the probability of missionary aid. Bro. Stillwell, of Fernie, gives a good and hopeful report, though building Church and parsonage will keep his people busy for some time. Three or four other places in the East Kootenay are raising the Macedonian cry, and we long for a Paul to stand up and answer it. In the Boundary country the promise is just as great. Bro. Bradshaw, of Grand Forks, walked sixty miles to be at the F. D. M., arriving but half an hour late for the meeting, and then left the same evening for home. The first day he walked forty-five miles; so you see the days of heroes are not past.

Not one seemed to think of the hardships to be endured. The joy of being ambassadors for God to a needy humanity alone being the burden of their hearts. In the evening a service was held to the joy of all.

Bro. Calvert, of Trail, needs much substantial sympathy, his membership has, by removals, decreased to 4, and these may leave him at any time; still he tolls on; his mission is the work of God.

J. R., Fin. Sec.

## LEADING LAYMEN.

3. MR. A. C. WELLS, CHILLIWACK.

It is our pleasing duty to present this month the photograph and a short sketch of the life of a pioneer Methodist of British Columbia. Bro. Allan C. Wells came to the province in 1862, and to Chilliwack, where he has resided ever since, in 1867.

He was the first J. P. appointed in the settlement, and has been prominently identified with every interest of the community—political, social, industrial, moral and religious, from the beginning of Chilliwack's history to the present. He has held the Reeveship of the municipality for three consecutive years.

In the exercise of many sterling qualities of mind and heart, his life has always stood with unflinching consistency for all that makes for the moral elevation and material improvement of his fellow-men. His conversion to God and identi-



fication with the Methodist Church date from the year 1859, forty years ago. Every one conversant with the history of the Methodist Church in British Columbia knows how leading a part Bro. Wells has taken in every department of the church's work, and how continuous and progressive has been his official connexion with it. He has been successively elected to membership in every session of the B. O. Conference, and to every General Conference but one, since British Columbia Methodism has had representation in the great legislative conference of our church. Columbian Methodist College has no warmer friend; his place on its Board of Directors has therefore been continuous from the beginning. From the first he has also been a member of the Advisory Committee of Coqualeetza Institute.

He is the founder and President of the Edenbank Creamery Company, and his prosperity in worldly things has ministered benefit to the Church of his choice, for he is one of her most liberal supporters.

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J. HORNER.

### OUR CHINESE WORK.

#### A Steveston Note.

Circumstances have this year prevented a continued stay of any of our missionaries to the Chinese at the canneries. But we were able to arrange for five three-days visits. In the last week of the season I was at liberty to accompany our missionary, Chan U. Tan, to the grounds. I had the pleasure of half an hour's conversation with Dr. and Mrs. Large. Part of the afternoon I spent in getting acquainted with the leading Chinese shop-keepers. Water street, in Steveston, for the most part, consists of the narrow summit of a dyke. The walking along it, and the feat of passing people without tumbling off takes one back to China and Chinese highways. Some six thousand Indians, Japanese and Chinese were about the place. Our evening meetings for the Chinese are held in the open air in the Chinese quarters. I noticed that we were not able to gather anything like the crowds we do at such meetings in Victoria, Westminster and Vancouver. The people are very excited over their fishing and gains, and it is not possible, as at other times, to collect them; nor to hold for any time those who are gathered. All about is a laughing, frolicsome crowd. Even the Chinese, when out of their boats in the evening, unbind to the adage, "Dulce est discipere in loco."

The gaming houses during the night are crowded. The hard working fishermen part easily with their gains. The large amount of earnings intoxicates the toilers with joy. This season the average gains of each was \$200. I heard of one man who had lost every cent of his wages in a Chinese gaming house. I saw dollars scattered about, with the greatest freedom. People seemed to think they had so many that they might spend any number and have plenty left. Alas, that means for many a poor fellow, an empty purse and the old pant's pocket still to put it in, at the close of the season.

In China public readers of novels and plays are an institution. Our workers adapt the idea in Steveston. During the day the missionary takes his place in one of the eating houses and reads aloud from the New Testament to the people. No doubt much good seed is sown in this way.

Native Christians working at the canneries are helped and strengthened by having the Gospel preached in their midst. The conversion of non-Christians upon the ground may not be common,

but they hear the truth presented, and upon their return to our cities, in calmer moments, the words heard will recur to them and lead to bringing some of them into the class of inquirers. Next year I would hope to be able to arrange for the presence of one or another of our missionaries at the canneries during the entire season. D. S. MOORE.

### FROM THE FRASER FISHING CAMPS.

(Rev. T. Crosby.)

A word about the 30 or more camps and different canneries at the mouth of the old Fraser. I spent four Sabbaths there, with an average of seven services each Sabbath, and a good number during the week.

At the early part of the time the services were better attended than towards the last.

There are not nearly so many Indians on the river as formerly. I suppose the increase of white men and Japs accounts in part for it, and then, by reports, they have not always been very well treated in recent years; indeed, all the fishermen complain of that. And then, though I am told the sanitary conditions have been improved, yet it is still bad enough in many places. Bad water, no drainage, miserable, dirty, filthy places, where they are camped, caused much sickness and death. We lost one of our best men from Chilliwack by the bad water he and others were forced to drink.

But the worst of all is the dreadfully immoral condition of things about Steveston. Many nights you could not sleep on account of drunken Indians, and more degraded white men carousing around with poor, deluded women. In the day time, towards the last of the season, you could hardly walk the streets without meeting white men staggering along drunk, and using shameful language. One fellow comes along with his face all bleeding. Another poor fool, with 200 fish in his boat, selling them at 20 cents, no sooner gets them sold than he is off to one of the holes where liquor is sold, and is soon rid of the money, and in a drunken quarrel has his head split open. Two Japs, with their desire after liquor, have a quarrel with a bartender, and both get their heads cut, and the doctor is called in to sew up the wounds. So, that, take it all in all, it need not be wondered if the friends of the natives urge every one they are acquainted with, to keep away from the Fraser fishing camps.

Most of them would be better off if

they stayed at home altogether. They could take care of their own places and work for the farmers, etc., near their own homes, which would be much better in the end.

It was too bad to see many from the North, who for years had kept away from Sabbath work, going out with their boats to fish with the crowd at 6 o'clock. The temptation was too great. They had some of them come 500 or 600 miles, and they thought they had to work, as they say, "that is the law."

I think the restraint of having services in the camp, along all the branches of the Fraser, is good, and a moral help to those who wish to do right. And it would be well if there were more missionaries than there have been this year, to thus help sow by all waters.

Dr. Large, in his medical and evangelistic work, has been a great blessing, especially to the Japs.

## PERSONALS.

### PERSONALS.

Rev. R. W. Large, M. D., leaves for the north on the next trip of the Roscowitz, having closed a very successful season's work on the Fraser.

Rev. Goro Kaburagi, B. A., spent a few days the latter part of the month at Victoria, in the interest of the Japanese work here. We were pleased to know that he was improving in health.

We are glad to report that Rev. J. P. Bowell has entirely recovered from his late affliction, and through the kindness of his congregation in New Westminster has been enabled to go to Enderby for a couple of months much needed rest. Mrs. Bowell accompanied him.

Rev. D. R. McKenzie, B. A., who has been spending a few days with his father-in-law, Rev. T. D. Pearson, prior to leaving for his mission in Japan, left for San Francisco August 18th, where he will take boat for the empire of the Mikado.

Mr. H. H. Schuyler, B. A., of Lower Nicola, with his wife, spent the vacation at Victoria, the guest of Alderman Humphrey. Mr. S. was an old college friend of the editor, who was delighted to renew old acquaintance.

We are in receipt of a beautifully illustrated book on Hawaii, through the kindness of Mr. John Chamberlain, formerly of New Westminster. Mr. C. and family have spent some time in Honolulu, and seem pleased with the country.

Bro. A. Stoney has been transferred from Texada to Agassiz. The conditions at Van Anda, where our Presbyterian friends are already established, did not seem to warrant the planting of a new mission, located here in the West.

Rev. John Robson, B. A., of Nelson, purposes spending his vacation at Spokane, Wash., and incidentally to attend the Conference, which convenes there September 6th, thus combining pleasure and profit.

Rev. I. B. Wallwin, B. A., of Leamington, Ontario, spent a few days at Victoria and Vancouver, on his holiday trip to the Coast, renewing old acquaintance. We were pleased to see him, and could wish nothing better for him than that he should some day be

Rev. Geo. A. Cropp writes from his old home at Beachville, Ontario, where he is spending his vacation, that his

throat is improving slowly, and he has hopes of its being well by college opening. We wish his a successful course in "Old Vic."

Rev. Dr. S. S. Osterhout, Chairman of the Simpson District, with his family, left by the steamer Princess Louise on the 23rd ult., for his work in the north. Bro. Osterhout spent the summer in Ontario, where he was kept busy lecturing and preaching on behalf of missions. He has taken back with him a small printing outfit, to be used in his work. We hope for him a very successful year.

We received a few days ago a copy of the Nanaimo Free Press, containing the report of a sermon by Rev. W. W. Baer on the late Col. R. G. Ingersoll. We perused the address with interest, and only wish that our space would permit its republication in the "Recorder." "Clear, logical and bright, with pathetic touches," was the comment of a local sea captain, after reading it.

Once more we are called upon to express our sympathy with our sorrowing brother, Rev. J. W. Winslow, of Saanich, in the loss of his father, who passed away in the 72nd year of his life, on the 21st ult., at Dunnville, Ontario, to rejoin the mother, who, in the early spring time, went home to the Better Country.

At the time our brother was called home, in March last, both were lying at the point of death. His mother lived but a short time after his arrival, while the aged father recovered for a time, only, however, to linger a few more months in very feeble health, looking forward with longing heart to the reunion with his loved and faithful companion of many years. Both were lifelong members of the Methodist Church, Mr. Winslow having been ordained a deacon in the M. E. Church about 25 years ago. Three loving sons are now left to mourn the loss of parents, to whom they will be much indebted to all eternity. W. F. Winslow, of Winsted, Conn., U.S.A.; O. W. Winslow, of Dunnville, Ontario, and Rev. J. W. Winslow, of Sidney, B. C.

## The Churches.

### HALIBURTON STREET CHURCH. NANAIMO.

Our experience as a church during the last three or four months exemplifies very strikingly the truthfulness of the couplet in Cowper's hymn: "God moves in a mysterious way, His wonders to perform." Few, who are familiar with the short history of this church, would be prepared to question its wonderful vitality. Since the 17th July, 1893, when it became a separate society, it has thrown off the incubus of debt which it inherited from the mother church, and has raised, for trustee purposes alone, an average of close upon \$900 per year, for each year of its existence. During this time it has enlarged and twice renovated the building, and made it one of the most comfortable and serviceable churches of the city. We have always found that our times of greatest activity were times also of our greatest spiritual force and effectiveness. But for some time past other influences have been at work, which have been of a disintegrating character, so much so that the very

# Spencer's.

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### FALL DRESS GOODS,

Autumn dresses will be made of plain materials and ladies will have to depend on the fine qualities of cloths and rich trimmings to make stylish gowns. We are already showing fine wool cloths in Castor and Fawn shades. Cadet and Navy Blue shades, Brown and all staple colors at \$1.75, \$2.00, and \$2.25.

Amazone cloths in all the new colors at 75c. per yard. All wool French Poplin Fashionable Shades at 65c., 85c. and \$1.15 per yard.

Prominent among the black dress goods are Crepons new weaves, at 75c., \$1.00 and \$1.25.

### NEW FELT HATS,

Ready to wear, rough rider styles are very smart and be worn largely. We have now every desirable style and they are moderately priced, principal colors are gray and castor.

### GLOVES.

Trefousse & Dent's makes, to match all the new dress materials.

### JACKETS, CAPES and COSTUMES

Are coming along and by the end of the month we shall have hundreds of stylish garments from Berlin and London in our showrooms.

### FLANNELETTE.

Three special qualities, 36 in. wide, at 8c., 10c. and 12½c. Flannels, Blankets, Comforters. All of which we carry a very large stock and quote wholesale prices.

### BOOTS AND SHOES.

We aim to excel in the quality of goods sold in this department.

We stock the very finest shoes for men, women and children made on the continent, and if you have found any difficulty in supplying your shoe needs let us have the opportunity of showing what we can do.

Children's shoes sold at the smallest price consistent with solid leather and honest labour.

Samples sent to out of town customers.

# D. SPENCER

## GOVERNMENT ST.

VICTORIA, B. C.

existence of the society was greatly imperilled, whilst all evangelistic work has been brought to almost a complete standstill. At this juncture, through circumstances which need not here be mentioned, but which are familiar to all who attended the late conference, a pilot has been placed in charge, in the person of Rev. W. W. Baer, who, as the founder of the society, and as one who is familiar with the place and most of its workers, gives promise of soon guiding the craft into smooth water. And who so likely? Already by his quiet, unostentatious, but capable and judicious management the work is assuming somewhat of its old-time vigor and enthusiasm—the workers are encouraged—large congregations are attracted—and there is every promise that during the coming winter, the church will enter upon a forward and aggressive movement. Mr. Baer, however, regards his work, we believe, as being one of consolidation rather than expansion. During the last two weeks the trustees have been able to furnish one of the class rooms at the rear of the church as a study for the pastor, but which will prove of great utility and convenience to both pastor and people.

The seventh anniversary of the Sunday school was celebrated on the 13th and 14th insts. The Sunday morning and evening services were conducted by the pastor, and at 2:30 p.m. a service of song and story was effectively rendered by the choir and the scholars of the school, followed by an address by Ralph Smith, Esq., M.P.P. The morning service was of a very appropriate character, being an object lesson sermon to children by the pastor. By means of a magnet the preacher illustrated and enforced the truth which our Saviour uttered, "I if I be lifted up, will draw all men unto me," and as he drew from the children the different phases of the phenomenon which the magnet presented, and uses to which it might be applied, he vividly showed its application to the great truth which our Saviour uttered. All the services were well attended, and on Monday evening an ice cream social was held, over which Rev. C. H. M. Sutherland, of Wellington, presided. A select programme of music was rendered by the scholars, under the able conductorship of Mr. E. Miles, assisted by Mrs. Lister and Mrs. (Rev.) Baer, the latter presiding at the organ. The most prominent feature of the evening, however, was the delivery of an address on "Six Months in New York" by our eloquent and enthusiastic pastor, who, notwithstanding the previous freezing up, for fully an hour and a half held the attention of his audience. The proceeds of the anniversary were satisfactory. During the last few months considerable accessions have been made to the ranks of our local preachers, and it is hoped that at no distant date an association will be formed for the purpose of carrying out evangelistic work in the district, in conformity with the wish of the late conference.

THOMAS BRYANT,  
Rec. Steward.

White Swan Soap is becoming more popular every day

WALLACE STREET CHURCH.

Rev. T. W. Hall, Pastor.

Our church painting is now complete outside, having received two coats, with the exception of the spire, which received three. The spire is painted brown, with terra cotta belts; the church is

terra cotta, with brown trimmings generally. The cost will be over \$550.

Our work has been moving along well considering the season.

Our Harvest Home services are set for Sept. 24th and 25th, and our anniversary for Nov. 10th and 20th. Our joint boards have already considered the 20th Century Fund scheme, not judging it best to wait until Oct. 8th. On that date, however, we expect to lay the scheme before our people fully. We have a fine lot of men and women in Wallace Street Church. This includes old and young. Our local preachers are not only helping Wellington circuit, but they are holding street services each Sunday after evening service. We are hoping and praying for a good year.

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

The churches are getting down to the work of the fall and winter, and arrangements are being made for an active campaign on all lines, intellectual, social and spiritual.

The Centennial Ladies are arranging for a recital by Miss La Dell, the talented elocutionist, of Boston, who is unexcelled in the imitation of childhood, to be given the evening of September 15th in the Gorge Road church. Don't miss it.

Mr. J. W. Bengough, Canada's premier cartoonist, is expected for two evenings the latter part of November. Look out for him.

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

JAMES BAY.

Rev. R. Hughes, Pastor, writes:

Successful League meetings were held last month, the attendance being very fair considering the number who lately have been "dwelling in tents." Mr. W. H. Gibson gave us a splendid address on "Work Among the Indians," on the 21st ult.

Mr. Roper, who for some time has been in Klondike, and who has been quite a help to the Rev. James Turner, is now home again. We shall expect our friend to tell us about the land of cold and gold during our winter session.

Rev. J. C. Speer preached here on Sunday, August 21st. The Sacrament of the Lord's Supper was observed at the close of the service.

There will be a "Recognition Service" to receive new members into the church before long.

Harvest Festival arrangements are in full swing for September 17th.

The fruit and vegetables will be sold on the following Monday evening.

We are hoping for the Band's assistance on the Sunday.

The new carpet adds much to our comfort. We only hope that it will not encourage people to come late! By that, we mean, on the plea of getting in without being heard!

Our people intend to face the debt question in a few weeks time.

A meeting will be called, and proposals laid upon the table, which, if brought into effect, will free the Ladies' Aid of the tiresome interest business, and help us to strike at the root of the matter.

If you are thirsty and want something cool, try our Ice Cream Soda. There is none better. F. W. Fawcett & Co., 49 Government street.

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**VANCOUVER, B. C.**

### SALT SPRING ISLAND.

Rev. D. W. Scott, Pastor.

The mission having been duly separated from the Cowichan Circuit at the last Conference and placed under the superintendency of Rev. G. H. Osborne. It was visited by Bro. Osborne on the 25th ult., who organized our quarterly official board. The prospects for the year are good. We have four regular appointments, and the congregations are steadily improving. A request at the quarterly official board that arrangements be made with some of the brethren of the Conference for a series of lectures was brought before the meeting and adopted.

The saloon, which has long been a blight to our island is now no more, the proprietor having quietly yielded up his license. Our chief annoyance now is the open bars at the wharf. When are they to be closed?

**White Swan Soap is the result of 30 years experience.**

### CUMBERLAND.

Rev. Wm. Hicks, Pastor.

There is very little of special interest to report this time. For the past two months or so our work has suffered owing to the absence of so many of our people. Some have been camping for several weeks, but are expected home again soon, when we shall be able to report fuller activity. The mines have not been worked to their full extent for several months, but we are glad to see signs of improvement in this direction, and hope soon to receive some benefit in our church work. We are pleased to state that we have recently paid off the debt of nearly \$200 which remained on our parsonage.

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

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Two Blocks from C. P. N. Wharf. ————o

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FAMILIES WAITED ON DAILY.

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Kindly give me a trial.

### WELLINGTON.

Rev. C. H. M. Sutherland, Pastor, writes:

A farewell social was held in the vestry of the Church a couple of weeks ago to bid adieu to Mr. John Tillar and his sister, Mrs. A. McLeod, on the eve of their departure for the Golden Yukon. We miss Mrs. McLeod from her place in the choir, which she was so well qualified to fill. Bro. Tillar bears with him the best wishes of all who know him. He was converted in the parsonage on a Sunday evening, three years ago, and shortly afterward was elected to the office of recording steward, a position which he has since then most faithfully filled. He was also assistant-superintendent of the Sunday School.

Two of the teachers of the Public schools here are zealous workers in the Church, Miss Lillias Edwards admirably filling the office of Sunday School superintendent, while her sister, Miss Maud Edwards, gracefully and faithfully presides as organist of the Church.

The "Recorder" is taking well here, and our subscription list is lengthening.

**White Swan Soap is becoming more popular every day.**

### SAANICH.

Rev. J. W. Winslow, Pastor.

Three weeks of evangelistic meetings opened the conference year with us, the fruits of which are a manifest feature in our newly organized Young People's Class Meeting and Epworth League at the North Saanich appointment.

Our Strawberry Vale society is very small but loyal, staunch and consistent; faithful in attendance upon class and prayer meetings and anxious for the revival of God's work. Would to God the same might be said of all Methodists everywhere.

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**GROCERIES, PROVISIONS, CROCKERY, ETC.**

...Always the Best...

The South Saanich class meeting is well attended, and though some discouragements have been met with here, the loyal spirit of the present church members and adherents is still manifest.

Sunday schools are held at both North and South Saanich.

Each appointment has a church in good condition and is supplied with an organ.

The only church debt on the mission is at North Saanich. However, members and noble friends of the church have persevered in faithful efforts until now only about one-fifth of the original debt remains, and this will probably be entirely wiped off by the end of the next conference year, with the favor of God.

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

#### VANCOUVER.

Homer street, Rev. E. E. Scott, Pastor.

The work at this point is moving along finely. In connection with the regular services, one man has been soundly converted, and others are anxious.

The basement has been crowded for two weeks to hear the discussions on "Faith Healing" and "Second Coming of Christ." We trust good will result.

The congregations are large and reverent.

The Quarterly Board gave a picnic to the choir at Port Moody on Saturday, August 26th.

The following items are taken from the local priets:

"Homer Street Methodist Church has been sold to the Trades and Labor Council for \$7,000. The congregation are to build a new church in the West End, costing \$25,000 or more."

"Members and friends of the Homer Street Methodist Church are rejoicing over the fact that the prospects of their new church building during the present year are exceedingly bright. A member of the congregation said yesterday that the board of trustees hoped to see ground broken within two months. The Church Society has purchased half a block of ground at Burrard and Georgia streets, and plans have been asked for by the Board from the architects of the city. Secretary Donaldson, of the Board of Trustees of the Church, said that over \$10,000 had already been contributed toward the building fund, and the subscriptions were being taken at a very satisfactory rate."—"Times."

#### JAPANESE MISSION.

Rev. Goro Kaburagi, B. A., Pastor, supplies the following items:

Another convert was baptized in the Japanese Church, Sabbath, August 20th.

There are twelve patients in the Steveston Japanese Hospital. Rev. Dr. Large has been doing much good, both on behalf of the spiritual and physical needs of our people.

Vancouver Japanese Church has just opened their school again, after 40 days vacation. In addition a branch school has been started in a room rented from the Congregational Church. Each school has about 15 pupils at present, but when the fishing season closes we shall have double or triple that number.

We need many consecrated teachers for the school, and we are praying for them very earnestly.

Our branch Mission school is supported by Japanese gentlemen, who are residing in Japan, most of whom are not

members of any Christian Church, but who recognize the good work we are doing.

A wealthy Japanese merchant, who passed here a few days ago for his native land by the "Empress of Japan," heard about our work, and left \$50 with Hon. Mr. S. Shimizu, the Japanese consul, to help it along.

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

#### MAPLE RIDGE.

Rev. A. K. Sharpe, Pastor.

We held our Sunday School anniversary August 6th. Mr. R. H. Cairns, of Chilliwack, preached for us, and his services here were very much appreciated. On Monday evening, August 7th, a very successful garden party was held to raise money for Sunday School purposes. Over \$33 was taken in, leaving over \$20 above expenses.

Mrs. (Rev.) A. K. Sharpe and Mrs. H. J. Sharp are down to Vancouver, camping at English Bay.

Mr. W. A. Matthews, school teacher at Westminster Junction, has just returned since holidays to take charge of the Sunday School of that place.

Mr. and Mrs. T. Lairy, Mrs. Wm. McAdam, also Mr. Wm. Fadden and family have been quite ill of late, but are improving.

#### MISSION CITY.

Rev. Robt. Wilkinson, Pastor, writes: We have secured the lot adjoining our Church lot for the purpose of building a horse shed, which has been needed for years.

We have paid \$60 dollars cash for it, and got the deed, so that it adds no more debt to us. When we came to Mission the Ladies' Aid bought over \$100 worth of furniture for the parsonage, and they have paid for it all.

This year our Board intend raising more for salary, and \$35 more than last year has been placed in our estimates for the year, as well as \$25 for lumber for the shed.

In the list of successful candidates for Provincial teachers' certificates were the following from Mission Circuit:

Mr. J. E. Tupper, son of our recording steward, Mission, obtained a life certificate.

Miss Lena Abererombie, daughter of Mr. Hugh Abererombie, one of our leading members at Mission, passed successfully, and Miss Maggie Abererombie, niece of Mr. Abererombie, also passed.

Mr. Alfred Blair, son of our steward

at Abbotsford appointment, was likewise successful.

**White Swan Soap will not waste away in the water.**

#### NEW WESTMINSTER.

Rev. J. F. Betts writes:

Rev. J. P. Bowell, secretary of Conference, who has been laid aside during the past few weeks, by severe illness, is now quite restored, and with Mrs. Bowell is enjoying rest and recreation among their many warm friends in the Upper country. Bro. Bowell's pastorate during the past year in New Westminster has been one of most gratifying success, his sermons and his faithful attendance to pastoral work being highly appreciated by the people generally, while his consistent, cheerful Christian life won their confidence and love. It is very gratifying to anticipate his return to his work in full strength again, after a month's rest or so.

In your last issue you referred to the death of Mrs. Thom, wife of our esteemed Chinese missionary here. Since then Bro. Newton A. White, second son of the late Rev. E. White, and brother of Rev. J. H. White, of Chilliwack, has been taken from us. He entered into rest July 31st, after a short but painful illness, which was borne with patient resignation and unflinching trust.

On the 12th of August, Bro. John King, well known in horticultural circles, passed away after a lingering illness of consumption. He spoke very fervently of his unshaken confidence in God, and of his hope of meeting in heaven souls who had been led by him to Christ. "These all died in faith."

Work on our new church is progressing very satisfactorily under the energetic direction of Bro. Marshall, the contractor. We expect to move all our services into the new school room in good time for the fall, which we now occupy, to be put in readiness for the agricultural exhibition, which takes place early in October.

We have lost several valuable members of the Church by removal since Conference. We rejoice, however, in valuable additions, some by letter and some on profession of faith, the fruits of faithful toil, crowned with Divine blessing, in connection with the mission conducted by Mr. and Mrs. Robson and Mrs. Cunningham.

Bro. James Black's family is leaving us this week to join him in Nelson, where he went to fill an office in the C. P. R. service, having been transfer-

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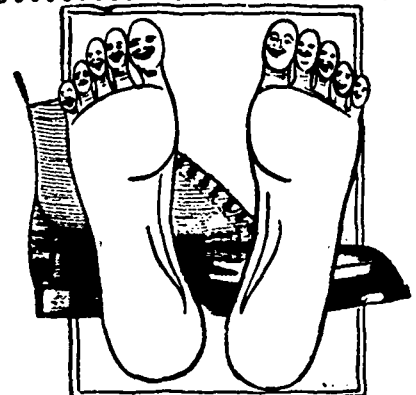
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rel. We shall miss them very much. Bro. Black has been a most faithful and intelligent worker in Sunday school and Church for a number of years, and his zeal and energy do not abate. We congratulate Nelson on their locating there. The dull weather is bringing the families home from the seaside, which fact is noticeable in our congregations.

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

### CHILLIWACK.

Rev. J. H. White Pastor. People and pastor are making the experiment of a fourth year. Both entered upon it with some uncertainty, but it appears to be working well so far.

Congregations have not been so good for three years, and we are looking for a year of revival.

The Ladies' Aid Society are making much needed repairs to the parsonage. Peace in all our borders.

Rev. R. J. Irwin, who has been living for some time past at Grand Forks is visiting relatives in the valley. He has on different occasions preached in the different churches with acceptability.

Mr. Fred Chadsey, of Sumas, youngest son of Mr. Chester Chadsey, left on the first of the month for Guelph, Ontario, there to take a course in dairying at the Agricultural College.

### CHIEAM.

Rev. W. G. Mahon, Pastor.

We expect to have at least 20 subscribers from this circuit for the "Recorder."

Rev. Mr. White conducted Baptismal services on this charge on the 16th of August.

Camp Slough Young People meet every

Tuesday night at 8 o'clock for Bible study.

Who all are going to the Columbian College this year? Two of our young folks will attend, perhaps more. To use a common expression we believe the College is "simply all right."

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

### VERNON.

Rev. E. Robson, Pastor, writes: On the 20th ult I drove 41 miles, and called upon our Methodist people on Okanagan Mission. The route is one of the most picturesque in British Columbia. I was accompanied by Mr. A. Sparling, principal of the Vernon public school, with his camera. He obtained some fine pictures. On the following day (Sunday) I held service at 11 a.m. in Benvoulin, at which were present Mr. Isaiah Mawhinney, from Holland, Man., with his family, six in all. It was their first Sunday in British Columbia, and it was a pleasure to them to be able to attend a service of the church to which they are greatly attached, on that day. At 3 p.m. I preached at the Postill ranch, 10 miles from Benvoulin, in the home of Mr. Lambley, brother of Rev. Dr. Lambley, and W. H. Lambley, of Cookshire, Quebec, to a company of eighteen, one family having come five miles to the services. A 10-mile drive, through "Dry Valley," brought me to Kelowna, where I addressed a large and attentive congregation at 7.30 p.m. Then I had an attack of illness, which kept me a prisoner till near noon, Monday. Visited a few families, drove to Benvoulin, 3 miles, and made a number of calls in that neighborhood, where I spent the

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night, returning home, 35 miles, on Tuesday. I hope to repeat the visit a few times during the year, as we have no missionary on the ground. Our people there are not destitute, however, religiously, as they attend the services of the Presbyterian Church, and are much benefited by the ministrations of the pastor, Rev. R. Boyle, with whom I exchanged work on the Sunday above referred to.

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

**REVELSTOKE.**

Rev. S. J. Thompson, Pastor, writes: The Sunday School and Epworth League recently combined in the purchase of a piano. The instrument was purchased from Mr. Howson, agent for Heintzman & Co.; the price was very much reduced by the kindness of the company and agent. The money was pretty well in sight before the piano was bought.

The Q. O. B. has an estimated income of about \$18 per week in the envelope system, beside the loose cash, which will average \$5. At the first regular meeting held on the 16th, Mr. C. F. Lindmark was elected delegate to Financial District Meeting. Mr. F. Baker was licensed as an exhorter. Mrs. McMahan, Miss Smith, Messrs. Clarke, Bows, Amas and A. N. Smith were reported as having been elected as representatives to the Q. O. B. by the Society.

The Sunday School is improving in attendance, 84 being the record last Sunday. An orchestra is assisting in the singing with good effect. Mr. F. Ahlin has recently been appointed organist of

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the church, engagement to take effect on the 18th August.

We have suffered lately by the removal of several of our people. Mr. and Mrs. John Mines have removed to Calgary; Mrs. J. Causton has gone to the South Kootenay; Mr. and Mrs. Amas are removing next week to Nelson. They are loyal, earnest Christians. Miss Frances Dent has removed to Toronto for the purpose of attending a High school or college during the coming winter. We shall miss her much in League and S. S.

At the recent Q. O. B. Meeting a committee consisting of Messrs. R. Howson, H. L. Lovering and the Pastor was appointed to make a house to house canvas in the Twentieth Century Fund scheme. It was resolved that the local interest, bearing debt of the Church, consisting of \$684, be the first claim on the fund that shall be raised here.

It is confidently expected the whole amount will be paid. If Malachai iii., 20, applies to modern conditions, Revelstoke will get an overflow of Divine blessing sure.

The Epworth League recently discussed two very important issues, viz.: "The Church Social and Tea Meeting," and "The Scripture Method of Giving to God."

A paper by Mrs. H. L. Lovering, on the latter subject, was of unusual merit, and would make good copy for the "Recorder." (We would be pleased to receive it—Ed.)

The Pastor and family had a few days of bright, beautiful holiday at the home of Mr. A. J. Palmer, of Salmon Arm, last month. The scarcity of milk among the customers of the S. A. Dairy Co. is

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festivals this year, which netted a goodly sum and afforded our people splendid opportunities for getting acquainted and for cultivating the grace of sociability. The Ladies are now working on a "Calendar Scheme," from which great things are expected.

Our membership return for the quarter are: Received by letter, thirteen; removed by letter, five; dropped two; net gain, six.

### SANDON.

Rev. A. M. Sanford, B.A., Pastor.

The church has enjoyed a fair measure of prosperity during the last quarter. One candidate has been received into full membership, and other persons have been led to take serious thought concerning God's claims upon them. Our present membership numbers 20, though a few of these have removed to other places.

Sandon has suffered severely from business depression occasioned by labor trouble. Since the first of June nearly all the large mines have been closed, and the prospect for their immediate reopening is not very bright. Notwithstanding these troubles, however, the official board of the church has decided to pay the salary of the pastor without any help from the missionary society. The exterior of the church has recently been painted and a new pulpit added to the furnishings inside. These improvements have caused but little addition to our debt which in May, '98 was \$370 and to-day is \$400.

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accounted for by the visit. Mr. Palmer has a very comfortable home, that makes one think of the good old farms in Ontario.

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### ROSSLAND.

Rev. G. H. Morden, Pastor, writes: During the quarter just closed, the problem that occupied the attention of the church, was the augmenting of the weekly income to such an extent that it would defray all running expenses. The Stewards addressed themselves to the task in earnest, with the result that we are assured of the required amount per week.

The anniversary social of our Epworth League took the form of an "At Home" to the older members of the church and congregation. The attendance was fairly good, and an excellent opportunity was afforded parents and others to get acquainted with the young people, and to familiarize themselves with League work and methods.

On Sunday, July 23rd, the choir gave a service of song, which proved an excellent and attractive service. The church was crowded, and the choir acquitted themselves in a most creditable manner. The Gospel in song pleased and edified the congregation.

The Sabbath School, under the able superintendency of Bro. D. D. Birks, is making steady progress. The attendance on a recent Sunday reached 151. Two additional teachers are about to be added to the staff.

Our Ladies' Aid Society is doing good work. They have held two ice cream

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## MARRIAGES.

**LEWIS-HANNA**—On August 15th, 1899, at the residence of the bride's mother, Mrs. Frank Hanns, Trall, B. C., by Rev. Jas. Calvert, Mr. E. Herbert Lewis to Miss Olive Hanna.

**HUNTLEY-TILTON**—In the parsonage, Vernon on the 6th inst., by Rev. E. Robson, Mr. Artimus Erasmus Huntley, of Vernon, to Miss Emma Grace Tilton, of Armstrong.

## DEATHS.

**McINNES**—At Langley, B. C., on Wednesday, July 5th, the beloved wife of Mr. Fergus McInnes.

**LAGOR**—At Langley, B. C., on Monday, July 3rd, Mrs. Mary Ann Lagor, sister of Messrs. Thomas and Joseph Mufford, of Langley Prairie.


**WHITE**—At New Westminster, July 31st, Newton A. White, second son of the late Rev. Edward White.

**KING**—At New Westminster on Saturday, August 12th, John King, a life long Methodist.

**WARD**—At Vernon, on the 20th ult., Anna Bell Ward, aged 25 years. A member of the Princess Street Methodist congregation, Vancouver.

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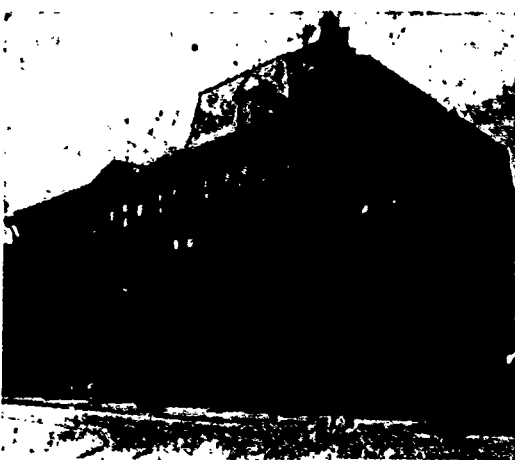
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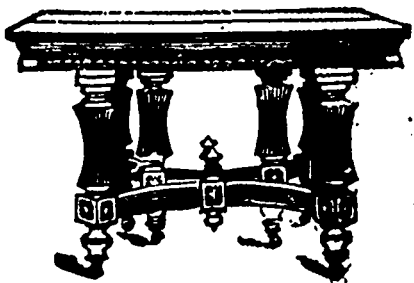
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