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Methodist Recorder

Vol. 1.

VICTORIA, B. C. AUGUST, 1899.

No. 2.

W. JONES,

AUCTIONEER.

City Auction Mart, 73 Yates Street.

VICTORIA, B. C.

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

BUSINESS: Sub-Rosa.

TERMS on application

Furnished Houses Bought and Sold at
Shortest notice for Cash.

SAMUEL REID,

IMPORTER OF

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

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TELEPHONE. HOME 122.

TELEPHONE. OFFICE 557.

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DR. DENTAL SURGERY,

JEWELL BLOCK,

COR. YATES AND DOUGLAS STREETS.

...VICTORIA, B. C.

W. H. MALKIN & CO.

...IMPORTERS...

WHOLESALE GROCERS.

73 WATER STREET,

VANCOUVER, B. C.

Fashionable Tailoring.

Now that I am established in Nanaimo and being a good business I carry a full range of Scotch and Irish Tweeds, English Worsted.

Come and inspect my stock before placing your order elsewhere. You will find me in the Williams Block, opposite Mr. Quinn's Meat Market.

D. SHANAHAN,
...TAILOR...
NANAIMO, B. C.

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...THE...

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74 Yates Street,

....VICTORIA, B. C.

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Carries the finest assortment of

Boots and Shoes

In the Province.

PRICES REASONABLE.

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C. A. INGRAM, Proprietor.

Deaville Sons & Co.

THE SUPPLY STORES.

Hillside Avenue and First Streets,
VICTORIA.

GROCERS and
PROVISION MERCHANTS.

SOLE AGENTS FOR

THE WORLDS BLEND TEA

Importers and Sole Agents for

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

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

NOTICES

The VICTORIA DISTRICT will hold
its Financial District Meeting at Dun
cans on Tuesday, August 20th, at 2 p.m.

J. C. SPEER, Chairman.
J. P. HICKS, Fin. Sec.

KAMLOOPS. — Financial District
Meeting will be held at Revelstoke on
Wednesday, August 16th, 1909, at 9
a.m.

C. LADNER, Chairman.
S. J. THOMPSON, Fin. Sec.

KOOTENAY. — Financial District
Meeting will be held at Trail on August
9th, 1909.

J. A. WOOD, Chairman.
JAS. CALVERT, Fin. Sec.

THE VANCOUVER Financial Dis-
trict Meeting will be held at 2 p.m. on
Tuesday, August 15th, in the Homer
Street Methodist Church, Vancouver.

R. WHITTINGTON, M.A., B.Sc.,
Chairman.

A. N. MILLER, Fin. Sec.

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

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

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

White Swan Soap sells on its own
merits.

James Morrison, GENERAL BLACKSMITH

DEALER IN

TOOLS AND MACHINERY.

All Classes of Ship Work Do e.
Ship and Engine Smith.

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

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

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95 Wharf St., VICTORIA, B. C.

HALL & Co.

PRESCRIPTION DRUGGISTS.

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

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Cor. Douglas and Yates Streets.

....VICTORIA, B. C.

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105 Douglas Street,

* VICTORIA, B. C. *

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

NEWBIGGING & ANDERSON.

A. BARKER,

Practical

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

Plumber

DEALER IN

Stoves, Tinware, Graniteware
Glass and Crockery.

88½ Douglas St., VICTORIA, B.C.

Go to the

Scotch Bakery,

for BREAD and BUNS.

FANCY PASTRY.

WEDDING CAKES.

Jerome Wilson,

NANAIMO,

B. C.

METHODIST RECORDER.

VOL. I.

VICTORIA, B. C. AUGUST, 1899.

No. 2.

Rev. J. C. Speer.

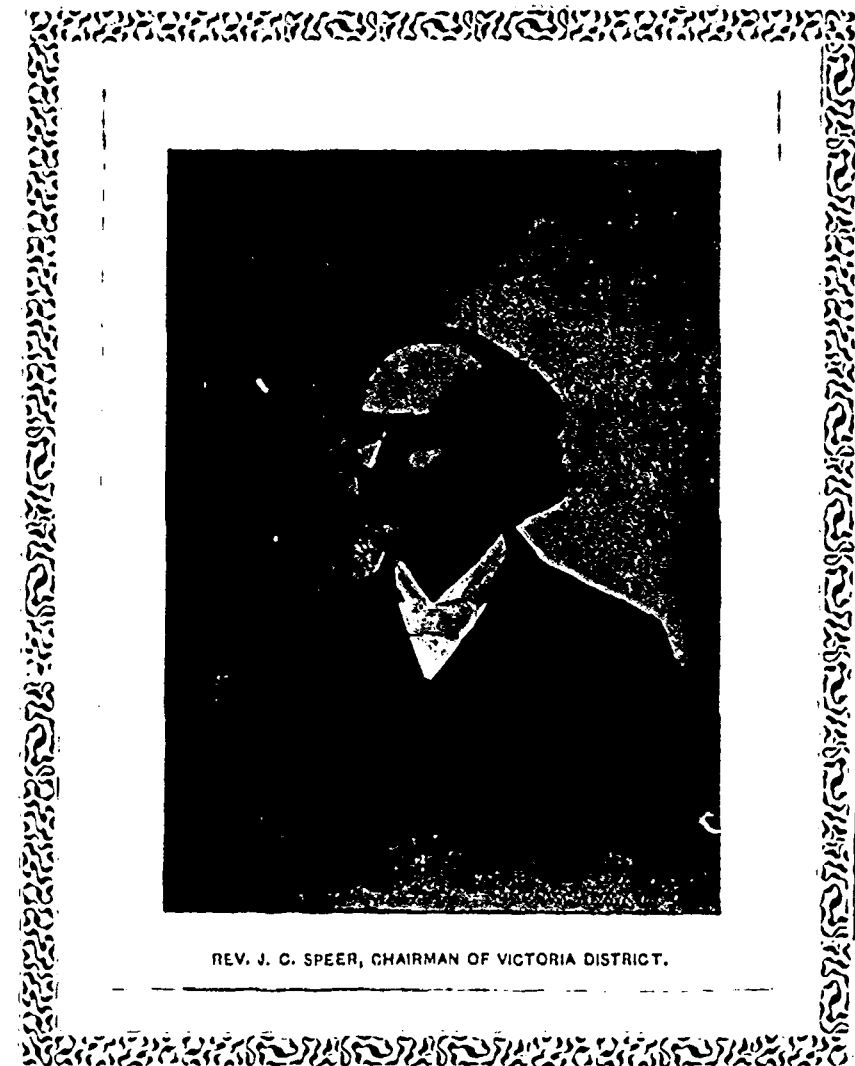
The heritage of an illustrious ancestry belongs to but few, and to fewer still an ancestry distinguished for their strict adherence to principles, which in the days long gone by, could only bring up on them persecution and distress.

The forefathers of Rev. J. C. Speer were Spanish Protestants, who resisted the Jesuitic purpose to blot out freedom of thought and action in religious matters, and thus drew upon themselves the fires of the Inquisition.

Fleeing from Spain, they sought refuge in Scotland, where the same sturdy opposition to the principle of coercion was manifested in the resistance given to "bloody Claverhouse."

Once more they chose exile, and found a home in County Tyrone, Ireland, and thus was blended in the one character the fire and impetuosity of the Spanish race; the strength, firmness and loyalty of the Scotch, the poetry, vivacity and love of humor, which marks the Irish, and with all, the love of righteousness and freedom, which are the distinctive features of Protestantism. Mr. Thos. Speer, the father of the subject of the present sketch, came to Canada in 1830, and settled in the township Dummer, Peterborough County, where he cleared a large farm, on which he built a store, and for twenty-five years kept the Post Office. The home of the Speer family was the home of the Methodist preachers. That generous hospitality, which marked the early settler, was always accorded to every visitor to the homestead. Here in the year 1854, in the old historic county of Peterborough, which has been called the county of preachers, Rev. J. C. Speer was born.

At the age of 20, under the faithful preaching of Rev. Nathaniel S. Burwash, in the village of Tara, he was brought to the feet of the loving Christ, and gave God his heart. The two years following were spent at school, at the end of which, having passed his examinations, he entered the Methodist ministry, and was stationed on Manitowish Island, a wilderness mission, 50 miles long and 30 miles wide, with 15 preaching places. This hard and difficult field tended to develop that self reliance and sturdy independence which are to day characteristic of the man and preacher. Among the log cabins and settlers, he labored faithfully, and had abundant cause for rejoicing in the salvation of souls. A term at Utterson, in Muskoka, and another at Hanover, in the county of Grey followed, and then he was appointed to attend Wesleyan Theological College, Montreal. Two years were spent under the tutelage of those master minds, Rev. Dr. Douglas and Sir Wm



REV. J. C. SPEER, CHAIRMAN OF VICTORIA DISTRICT.

Dawson, and few who have had like privilege but have felt the inspiration to grand and noble purposes and actions. Honors attended his work, and he won the aldermen's prize for oratory in his last year.

At the close of his college term he was, in the year 1885, married to Miss Harriet Robinson, youngest daughter of Mr Samuel Robinson, Burgoyne, Bruce county, who has proved to be the worthy wife of a worthy husband, and together they went to Little Current, Manitowish, where the congregation was wrestling with a large church debt, incident to the building of a large stone church. Since that time it has been his lot, though not his choice, to be associated with charges so embarrassed, and in every case, his wise direction and financial skill have proved of great assistance. A term at Campbell's Cross and another at Mono Road, marked by grandly glorious revival seasons, followed by three years at Richmond Hill, Yonge street Toronto, and he was invited to the Broadway Tabernacle, one

of the largest churches, and, at the time of his leaving, one of the largest congregations in the city of Toronto. At the close of a very successful term in this church, he was invited to the Metropolitan church, Victoria. His work here has always been marked by that zeal and energy which always means success. Faithful in the discharge of every duty, unflinching in denunciation of all vice and immorality, he has made himself a "terror to evil doers." He has now entered the third year of his ministry to the Metropolitan congregation, and, we regret to say, has been forced to decline the cordial invitation extended to him for a fourth year owing to the continued ill health of Mrs. Speer. He is at present the Chairman of the Victoria District and President of the British Columbia branch of the Dominion Alliance, and one of the associate editors of the Recorder. As a pulpit lecturer and orator he has secured well deserved popularity, and is highly esteemed by all, and particularly by those who know him best.

METHODIST RECORDER.

Published under the authority of the British Columbia Conference of the Methodist Church, and issued monthly from 20 Broad Street, Victoria.

REV. J. P. HICKS, Managing Editor.

REV. W. H. BARRACLOUGH, B. A.

REV. J. C. SPEER.

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

Associate Editors.

SUBSCRIPTION RATES,
50 CENTS A YEAR IN ADVANCE.

EDITORIAL.

THE OBENTURY FUND.

Almost every Church is in line now with the Methodist in the purpose to raise a Thanksgiving Fund to welcome the dawn of the new century. Even the Temperance Societies are making a similar effort.

Rev. Dr. Wardner, the Secretary for the Century Fund of the Presbyterian Church in Canada, is an enthusiast in the matter and pledged himself to contribute \$5,000 towards the fund if the Church would take hold of the million dollar effort.

In his address to the Assembly he said: "We need to do this thing; we can do it, and we ought to do it in the right spirit." "Here is recognition of our Church privileges, thankfulness for past privileges, thankfulness for past mercies and faith in the future."

We hope for similar enthusiasm among our own people. A large number of our Churches on the coast are overburdened with debt. If we cannot do anything else let us make a grand effort to reduce these oppressing Church debts and give what else we can to the work outside.

THE METROPOLITAN CHURCH.

The Metropolitan Church is the mother church, not only of Victoria but of British Columbia Methodism.

The work of organizing the Methodist Church in British Columbia commenced February 12th, 1859, when the first band of missionaries sent out from Ontario landed at Victoria.

Rev. E. Evans, D. D., was the first pastor and the superintendent of the work on the coast. Revs. A. Browning, E. White and E. Robson were his loyal assistants.

The first services were held in the old court house, and shortly after building operations commenced on a lot, the gift of Mr. Dallas, at the corner of Pandora and Broad street. As the city grew, so did the cause of Methodism, and the magnificent edifice, shown in our cut, was built on the corner of Pandora avenue and Quadra street, and opened May 5th, 1891. Among the pastors of the Church have been some of our most devoted and eloquent preachers. Rev. Dr. Evans was followed by Revs. A. Browning, Wm. Pollard, A. E. Russ, J. Smith, Coverdale Watson, W. Percival, J. E. Starr, C. Watson (for a second term), S. Cleaver (for four years), and the present pastor, Rev. J. C. Speer, who is ministering the third year to this large important charge.

THE FINANCIAL DISTRICT MEETINGS.

Arrangements are once more being made for the Financial District meetings, and the usual routine of appropriation, and recommendation will follow. In addition to the programme of missionary and educational meetings, a further provision will doubtless be made for the Century Fund, the appeal on behalf of which is looked for in October. In the midst of financial affairs it is wise that attention should be drawn to the spiritual needs of the church. The suggestion has been made that District Sunday School Conventions should be held at the time of the District meeting, in order to arouse increasing interest in the work on behalf of the children and youth. The wide extent of our Districts has hitherto made this impossible, but some of the brethren are arranging for conventions for the deepening of the spiritual life of the people. A four days convention follows the Victoria District meeting to be held at Duncan, and Bros. Osborne and Nelson, the resident pastors, with the brethren on the District, are praying for the outpouring of the Holy Spirit.

CONNEXIONAL FUNDS.

There seems to be a growing indifference to the claims of our lesser Connexional Funds. While the Missionary and Educational usually receive consideration, it seems to be the opinion that a dollar more or less will suffice for the General Conference, Contingent, Union Church Relief and other funds.

Attention should be drawn to the provisions of the Discipline, that all the loose offerings on the Sabbath upon which the appeal is made on behalf of any Connexional Fund, shall be given to that fund. The facts are that even with the wisest and most careful disbursement the General Conference Fund is heavily in debt. The salary of the General Superintendent, Rev. Dr. Carman, is paid from this fund, and it undoubtedly deserves the heartiest support of our people. As for the Contingent Fund, the expenses of the Local Annual Conference are met by it, and any surplus is devoted to the interests of our very much underpaid Home Missionaries. The other funds we purpose drawing attention to as time passes. Above all we should remember that we are a Connexion, and Methodism owes her success largely to this fact. As Churches and individuals we should rejoice in the benefits of our Connexionalism, and strive loyally to support every interest of the Church.

JOHN BURNS AND THE SABBATH

Side by side with Rt. Rev. Mandell Creighton, Bishop of London, and Rev. Hugh Price Hughes, in the late battle against the Sunday newspaper in England, stood Mr. John Burns, the great labor advocate, who, in an address to the Home Secretary, gave expression to the following suggestive utterance: "The Sabbath is the workingman's treasure." This leader of men has a just appreciation of the heritage of the people, the weekly day of rest. Would that the workingman appreciated the fact that every attempt to secularize the Sabbath by the introduction of the Sunday paper, Sunday trains, Sunday excursions, and the like, was the direct effort of avarice and greed. Under the popular sophistry that these conduce to the well-being and comfort of the people, conse-

quenceless, grasping capital is slowly but steadily and surely robbing the masses of their inheritance.

Already thousands of street car and railway employees and thousands of newspaper men are laboring seven days in the week, to give pleasure and so-called recreation to those who are selfish enough, or thoughtless enough to take it at the expense of their fellows.

Setting aside the sacred significance of the day, let the workingman not lose sight of a fact, so abundantly illustrated by the toiling masses already in the fetters, that the secularization of the Sabbath means the loss of even the one day in seven, which has been man's particular treasure.

THE METHODIST PEOPLE VS. METHODIST BUSINESS MEN.

"Especially unto them who are of the household of faith," said the Apostle in his admonition to the Church at Galatia. That while we are under obligation in following the golden precept to 'do good unto all men,' we should have special consideration for those of like faith, is perfectly consistent with our relationship to one another. We are afraid that Methodists sometimes forget this; our duty to the "household of faith" is lost sight of in personal, and therefore sometimes selfish interests. There are no more loyal people in the world to their Church than are Methodists, and yet perhaps none who are more disloyal to each other.

In the interests of Methodism and the cause of religion and moral reform, the "Recorder" was started; and in addressing our business men, a most hearty response was given to the appeal for support by means of advertisements.

But in many many cases we have heard it said, "Our Methodist trade amounts to nothing;" "Our Methodist people are disloyal to their business men;" "Our people will come to us for subscriptions to aid church enterprise and pass us by with their trade."

If this be true it is manifestly unfair to those who are associated with us in Church work, and forced to help bear the burden of responsibility.

Our interests are in common, our cares and anxieties, our responsibilities are mutual; we should endeavor to help each other as far as we possibly can.

Everything else being equal the Methodist consumer should patronize a Methodist dealer.

We have a wide range to choose from if you give a little attention to our advertising columns, and your help and assistance on these lines will react in a much more healthy condition of Church finances.

It can hardly be expected that Methodist business men can aid Methodist enterprises when the money of the Methodist people is poured into the tills of Roman Catholics and others who have no sympathy whatsoever with us or our work.

WRITING TO THE PRESS ON CHURCH MATTERS.

The "Evangelical Churchman" gives utterance to the following wise words on the above topic, which are equally applicable to our church:

"The clergy are very remiss in this matter themselves. From a mistaken idea that they cannot say a word about what is going on in their parishes without self-praise, they refrain from saying anything, and the great Church world

outside, judging by the silence, account them moribund. If anything really good takes place in your parish, send it to the press. It helps other parishes to follow a good example."

SUCCESS OF THE NEWFOUNDLAND CONFERENCE PAPER.

We congratulate our brethren on the success of their Conference paper, the "Methodist Greeting." The report of the committee shows that out of the profits \$100 was paid to the Parsonage Aid, and \$30 to the Contingent Funds. To even be able to report a profit, no matter how slight, is exceedingly gratifying. The condition of our brethren in Newfoundland is very similar to ourselves; they are far removed from the centre, and have local interests all their own. If our friends are loyal we shall be able to make a good showing with the "Recorder." Now for a grand rally and press the securing of subscriptions.

THE RECORDER VS. THE GUARDIAN.

From time to time the objection has been raised that the "Recorder" was opposed to the "Guardian." Such is certainly not the case. The "Recorder" is purely local in its character, while the "Guardian" deals with general topics. Already the "Guardian" profits by the "Recorder" organization, for the editor of Church news in the "Recorder" uses the envelopes and postage of the "Recorder" to secure news matter for both. Our friends will find us always loyal to our Church, our Church interests and our general Church organ.

CONTRIBUTED.

THE INFANT UNIVERSITY OF THE WEST.

Among the living issues of British Columbian Methodism none could be of greater import than that of our Connexional College. Until recently this was rather an impalpable topic to many, and that not without reason. For as we review the unhappy experiences in its past history from its inauguration until within a short time ago, the unrealised hopes for it and the increasing financial embarrassment, it is little wonder that some of our people lost all interest and withdrew their support.

Nor would we reiterate these bitter events, bitterest to those most immediately connected with the institution, that reflection may be cast on any. For in a country as young as British Columbia, and governed in its growth as it is by spasmodic and eruptive commercial movements, during which the newest enterprise may spring in a short time to the forefront of importance, it is not surprising to see the same spirit connected with an educational enterprise. Nor can we with justice become more despondent when rapid upheaval is followed by equally as swift and complete depression in the one case more than the other. The volcanic quality predominates in every phase of our western life

and we must adjust our temper accordingly.

But now, at least, as far as our Columbian College is concerned, we have passed from the period of erratic volcanic construction and destruction, to the more reliable period of alluvial formation. Upon the bedrock of deepest depression and discouragement, a sure and reliable foundation has been steadily rising for the last two years or so. So much so that at the recent Conference the Principal, the Rev. W. J. Sippirell, B. A., B.D., reported that for the first time the College had paid its own way as far as current income and income and expenditure was concerned, and that the number of students and the field of study covered had increased and widened. There can be no doubt, whatever, now, that Columbian College, with the same steady progress during the next few years, in pupils and income, as has marked the last year, will become an assured success and the pride of British Columbian Methodism.

It is unnecessary for us to dilate on the advantages of education. Nor need we refer to the supreme advantages of the higher education for which Columbian College offers increasing facilities. It is well enough known that the Canadian criterion of worth is not ancestry and wealth, but highest culture linked with purest character. The ideal social unit of the future, whether he be farmer, miner, merchant, sailor, legislator or priest will be the educated man of character. And the most convenient point at which this work can be done for the social unit, all other influences being

credited with their influence in this work, is the school, the college and the university.

Our immediate aim, however, in this article is to call back the attention and interest of those who may have lost heart and faith in Columbian College, to a renewed and intensified devotion to that institution, and to urge those whose faith and loyalty never wavered to greater enthusiasm.

In our possession of Columbian College in its present healthy condition, we, as a Church, have a nucleus of possibilities little dreamt of by many. What other institution is nearer attaining, in a very short time, the full dignity and status of an authorized university? In the not very distant future this Province must have an university, and why should Methodism miss this opportunity of meeting this demand to her own advantage, and that of the youth of the Province? In fact our present College has far greater promise of such development than in Victoria College, Toronto, had, when much longer in existence. Her financial struggles were just as great for our loyal forefathers to bear, as any we are encountering, with our Columbian College.

We have only our duty, and are blessed with our great privilege, steadily, bravely and practically to bear the financial strain for a while, cheered by the consciousness of a perceptible easing of the load, from an increasing ability of the institution to finance itself; and furthermore we must swell the ranks of the student body by sending our young people and inciting them to the widest attainments within the walls of our own College. The only outcome will then be a strong and fully equipped and well attended university, the pride of the hearts of our people, and the par of any other institution of the kind in Canada.

GEO. F. SWINNERTON, B. A.,
Toronto University.

The Day of Discounts.

IMPORTANT NOTICE.

We are issuing a check with each purchase made in our stores, which we redeem at 5% of the amount of the purchase in goods of various kinds, useful and ornamental. This is better than a Cash Discount as there is a large assortment of goods to select from that are always needed in the home, and are plainly marked in our ordinary retail prices. We will be continually adding to our list of discount goods and our patrons will have a choice of articles that they are in need of that will practically cost them nothing. We are enabled to do this only by having the cash promptly. The purchaser gets the direct benefit.

Checks issued with Groceries, Boots and Shoes, Fresh Meats, Etc. This is no trifling offer and is the best proposition presented to the consumer.

CALL AND SEE US

JOHNS BROS.,

259 Douglas St.,

VICTORIA, B. C.

Sketches.

TEMPERANCE AND SOCIOLOGY.

A Pugilist turned Preacher and what came of it.

Of course there was an uproar and the meeting was closed with the notice that there would be service on the following night. The next day the matter was brought before the magistrate, who placed the fine at a nominal amount, and Jim paid it with the remark that "The three blows were well worth the fine." Even after his conversion, when he denounced fighting as unworthy of true manhood, he held that these fellows, who could make sport of a good old man like "Praying Wilkins," deserved to be chastised. To the surprise of all, the disgraced Church disturber was at the meeting the following night, and the night after, to the joy of all the good Methodists, he was forward at the "penitent bench," and "they believed he was sincere."

The meetings went on for several days, and no one else came forward to bear poor Jim company; but brother Wilkins and the preacher were by his side to point him to the "Lamb of God that taketh away the sin of the world."

There was not a dry eye in the little Church when Jim rose to tell what the Lord had done for him. He confessed what a sinner he was and how the prayers of his mother, who was present and in raptures of joy, had haunted him in the darkest days, but he was sure that Brother Wilkins had done more to bring him to Christ than anyone in the world. There, in his own humorous way, he told the story of the oxen till many laughed, while they cried for joy:

To see the prodigal return.

To see an heir of glory born.

The first thought of the new convert was to find, and save those he had injured, and the late escapade with the "Wolverenes" led him to seek them for Christ.

He traveled to the home of their parents, and was bitten by their dog, which took all his new found grace to withstand. When the old couple heard his name they cried: "Have you come to murder our sons?" Then he told them the story of his salvation, and how he had walked the five miles to persuade the boys to forgive him and attend the meetings. He found them in a neighbor's house with a party dancing; now, thought he, "if they know that I am here they will fall on me and I shall have to fight." But he held the door and sent in for one after another of the brothers, and so notified them that they gave promises to attend the meetings. But they failed to put in an appearance, and again he walked to their home and left them not till together they were in the same seat where the memorable blows were struck a few nights before.

What a change to see these avowed enemies together in the house of God, sober and thoughtful, after the experience of the few previous days. But let no one, who admits the power of the Holy Spirit, say that there is anything too

hard for God. The Rev. S. Sampson was at his best that night, or so the people said as they told the story in days long after; for many of them declared that "there was never such a sermon preached in that part of the country."

There was, perhaps, something in the make-up and history of this preacher which appealed to the boisterous, and pugilistic element, in the young men present. The Rev. S. Sampson was the hero of an exploit which awakened in the minds of this class of persons a wholesome dread of his wrath, though he was one of the kindest of men. The incident referred to was the overwhelming of one Hiram Hinton, who, when in a drunken frenzy, was about to kill his wife and children. The preacher, who had but recently come to the place, happened to be driving past the home of Hinton when he heard the awful threatenings of the man, who was trying to break down the door of his own house. Hinton was the only man in the county of which the redoubtable Jenkins was afraid, for being a man of gigantic proportions, and well matured in years, he was the monarch of the whole country side. Jenkins and Hinton never had a collision, as the former had never thought himself "equal to the occasion." The new preacher had not heard of this tyrant and his wicked temper when in his cups, nor is it likely that had he known he would have hesitated to come to the protection of the wife and children of the man who was now demanding admittance that he might kill them. The Rev. S. Sampson was the son of a backwoods farmer and had developed his naturally strong constitution by good food, proper rest and recreation, and plenty of hard work in the logging tallow.

He took in the situation at the Hinton house in a moment, and in a tree his horse was tied and he was by the side of the furious man. He spoke to him in a kindly tone and begged him to be calm, and "no doubt the good wife would open the door as soon as it was safe so to do." But Hinton listened only long enough to understand who it was that "dared to interfere in his family affairs," when he renewed his demands that the door should be opened, with threats of destruction on his wife and little children. But he soon found that he was not yet free from the preacher who had spoken so kindly and intreated him to desist. What the preacher said seemed to but fan the flame of his fury, and he turned upon Mr. Sampson and poured out volleys of the vilest Billingsgate, not a word of which had the least effect upon the man against whom it was hurled. Seeing that words could have no effect upon him, Hinton made a plunge to strike him down in his tracks, but by a quick movement Bro. S. tripped the giant, and down he came upon his face; in an instant the preacher was upon him, and drawing his arms back he held him down with the greatest ease, while he called to Mrs. Hinton to bring him a cord that he might be

secured till he could come to himself. It was but the work of a minute to tie the struggling, but now helpless fellow, and together they carried him in and laid him upon the floor to sleep off the effects of the drink and rage. When Hiram Hinton woke next morning he remembered what had happened, and no one could have been more thankful than he for what the preacher had done. But when the preacher woke he found himself quite a local hero for conquering the one man whom no other one had ever conquered. Of course Bro. S. well knew that had it not been for the drunken condition of Hinton, he, and the family, would have fared badly, but the people looked upon him as a much greater man than if he had been a second Paul, the great apostle:

It was this incident which gave the Rev. Mr. Sampson a fascinating influence over a certain class of young men. But he was by no means an inferior preacher, for, though lacking much of the polish which is not to be despised when it is found upon the "Sword of the Spirit," and when it shines for the glory of God, he was a man whose preaching was intended to "Turn men from darkness to light, and from the power of satan to God." Contrary to the wisdom of some of the brethren the preacher chose a text that night which expressed the love of God for the lost sinful world. Some thought it was the very best time to preach upon the "Wrath of God against sinners," so they said afterwards when they saw that the preacher knew better what was needed for those who were present.

The preacher was possessed by his theme and the congregation seemed to have become oblivious to all but the thoughts which flowed from the lips of the man in the pulpit. The Wolverine brothers at first seemed indifferent to the whole matter, though they had come so far at the earnest pleading of the one who had been a few days since their bitterest foe, but as the preacher warmed to his subject they became deeply absorbed in the matter, which

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was being so presented as to leave no doubt in their minds that they were the men who were in need of the "Love of God which passeth knowledge." The face of the ex-fighter was a study, as he leaned over the seat and drank in the truth that had so lately set him free from sin. The great tide of his life, which had so long hurried him to ruin, now was setting back into the sunny sea of a happy and holy experience.

The sermon ended, then followed the exhortation, and invitation to come to this Christ, "Who loved them and gave his life for them." There was a touching scene in the seat of Jenkins as he turned upon the three friends and with the mighty magnetism of a new born love for God and Man, pleaded that they would submit to the will of Christ and be saved. The struggle was a long one, but when the big fellow cast his arms about the shoulders of the elder brother the victory was won, and together the four young men, who a few days before were the terror and disgrace of two neighborhoods, were kneeling and conquered by the love which "is mighty to compel."

It is not necessary to tell the older Methodists that "there was the shout of a king in the camp" that night. Again and again the preacher tried to close the meeting, but the people would not go and many, besides those mentioned, were, that night, started on the "Good Way."

The next night the little church was overflowed, and many could not gain admission. From far and wide the people came to see the men who had been converted "after breaking up the meeting." The Wolverenes were there with many more from the neighborhood, but Jenkins was absent. There were those who were sure he had "gone back," and some said "we told you so." But at the close of the sermon the matter was cleared up, when the minister told of an interview he had with Brother Jenkins, who told him that "the Lord had called him to go to the place where he had been in the "Lumber Shanty" the previous winter to show there what God had done for him."

The village, (if a few houses, a store, a blacksmith shop, a post office, and the inevitable tavern go to make a village), which was nearly two hundred miles from Jenkins' home, lay in the heart of the pine forests which have yielded, and still yield, a large portion of the wealth of Canada.

This journey James Jenkins had undertaken on foot and alone, only taking with him a change of clothes and few dollars in his pocket. The poor fellow had forgotten to take a Bible, although he was bent on preaching the Gospel to those where he had been such a scourge. On the long tramp he had ample time to take in the whole situation of the past life, his present delightful experience, and, but ah! what did the future hold for him? He thought what a fool he was to start on such an expedition; for he knew nothing about preaching and the people would drive him from their midst as an upstart, or a madman.

From time to time as he met people on the way he hailed them that he might tell of the "Dear Savior he had found," and many of them took him for a poor silly lunatic. Still he did not forget that it was not so long since, he too looked upon Christians in the same light. At one point he met two young men who evidently had been taking a glass too

much, and when our sanguine and new-fledged preacher began to exhort them to "flee from the wrath to come" they undertook to throw him into a shallow pond of water which stood by the wayside. Had it been clear daylight instead of in the gloaming, and had they been sober so as to see the measure of the man they were tackling, it is not thinkable that they would have laid hands upon such a champion; but taking him for a harmless lunatic they, in jovial way, made a rush upon the smiling stranger, who, in an instant, had them by the throat, only to relinquish them without the slightest evidence of passion. The young men were sobered and tried to get away, but they were not done with the stranger till they had been told the story of his drinking and to what it led him.

On the long tramp he slept in the Taverns, which were, in those days, to be found every few miles along the leading roads of the country, and here he saw, in the drunken loafers ever to be found in such places, the likeness of what he was not long since. The smell of the liquor, which flowed freely in these places at times, maddened him as he felt the return of the thirst, which he supposed had been quenched by the water of Life. So intense was his suffering, and so strong the temptation, that he would either hasten to bed or step out into the fresh air and there lift up his heart to God to help him not to taste that which would destroy him did he for but once yield to the craving not yet dead. At times he would fall upon his knees by the way side, and with a loud and pathetic voice, call upon God to help him in his struggle to serve him and to show that he was not the wicked drunkard of the past. The passers by on such occasions would give the strange man a "wide berth," believing that he was dangerous. This was very amusing to our friend, as he realised that he had all his life been "beside himself," and no one thought him so, but now that he had, like the prodigal, come to himself, he thought it strange to be looked upon as a fool. But he had much yet to learn of the complexity of human nature. At length he reached the Pine Groves of the north, and felt that his journey would soon come to an end. How he rejoiced in nature as he looked through eyes into which God had poured the light of life. All his days he had lived in a "bush country," but it had never seemed to dawn upon his mind to behold the beauties of nature in their relation to the Christ who had made the world. The lumber road along which he traveled wound among the rolling hills of what has recently been called the "Highlands of Ontario," and every turn of the tortuous way brought into view the fresh wonders of autumnal loveliness. The sugar maples were in their glory, "as a bride adorned for her husband," and nothing could surpass their effect as they stood about the crystal lakes, as if they were the inhabitants of some far off world, come to give the wearied ones of this earth a glimpse of the "glory that awaiteth."

There was little of the poetic temperament about the lonely traveler, who halted again and again to drink in these scenes as if he had never looked upon the like before. He wondered what it was that made him notice all this now—what had made the change in his eyesight—through what transformation had he passed that the world should look

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so new? These were the questions which rose in his mind, and to which he was not able to give himself a clear answer.

He did not know that the same experience, and the same questions, have been asked throughout the long years of the world's history, for the saints of God have always had to say: "Whereas I was blind, now I see."

The last day's tramp of Jenkins was one long to be remembered, on account of the varied emotions of which he was possessed.

Here he was in the place where he was famous for all that was wicked. He was going into the midst of men who could not appreciate the change which had come to him. He knew of many enemies who had good cause to hate him for the treatment received at his hands the previous year.

How would they receive him, now that he was converted?

Would they listen and be converted, or would they, now that he dare not fight, fall upon him and take revenge for the past?

If they did attempt to molest him, what would he do? Could he restrain his temper so as not to disgrace his Savior?

In any case he knew but two texts of Scripture: "Be ye wise as serpents and harmless as doves," and "God so loved the world that He gave His only begotten Son, that whosoever believeth on His should not perish, but have everlasting life." These he remembered, because the first had been taught him by his mother, and the second was the text of the sermon preached by the Rev. Sampson the night the "Wolverenes" had come forward.

But he had neither Bible, Hymn Book, nor Sermon, and what could he do, even if he had? He fell on his knees by the wayside, and the nearer he came to the place of his destination the oftener he prayed.

It was while he was absorbed in prayer in this way that he was startled by a voice just behind him:

"What's the matter with you, anyway?" said the speaker. "Sure one

would think you were in a graveyard, 'making the stations,' by the way you are going on." Sure you must be one of the biggest sinners in the world, or you wouldn't need to be splanin' such things about yourself." It's meself that's heard Father McHale many the toime when at a public "wake" he did his best wld the prayers, but sure he was no match of the likes of ye. Where did ye come from at all, at all?" Jenkins did not wait to finish his prayer, (if, indeed, there was any particular place to close such prayers as he was making just then), but faced about and stood in silence as the person who gave utterance to the above, eyed keenly the strange young man whom he had surprised at such a strange place, and engaged in so strange an exercise.

The stranger wore a gray slouch hat, weather green jacket, a pair of well, though neatly patched pants, the legs of which were looped up to the ears of his heavy cowhide boots. He carried a heavy gun in his hand, and smoked a short clay tobacco pipe. He was a man of over sixty, with short grizzled hair and beard. His eyes were a light blue, with a merry twinkle which with his tongue declared him a native of the "Old Sod."

To be Continued in Our Next.

A LITTLE WHILE.

Right is trampled in the mire,
Wrong exalted on a throne,
Satan comes with shouts of triumph
Christ is beaten and alone.

Gold for glory of the gully
Print his name that all may read
Shout the praises of the scorners,
Though the cause of Christ may bleed.

Snub the Church of Christ ye masters
Gold and office give you power,
But amid the glee of triumph
Don't forget the JUDGMENT HOUR.

There are deeds of pew and pulpit,
Press and politics shall stand,
And for judgment good or evil
Swings the balance in God's hand.
—REV. J. G. SPEER.

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THE CHRISTIAN REFORMER. Unable Sometimes to Practice All That He Preaches.

Professor Heron.

The Christian reformer is thus one whose mission is to preach what he cannot yet practice; one who has that quality of faith which dares to build on the substance of things hoped for, but as yet unseen. He shakes his ideal in the face of the world, unabashed by the demand that he shall prove his sincerity by his practice. Plausible as seems the demand, deep and distracting as is his yearning to individually realize the ideal for which he stands, he yet knows that the demand and the yearning are a temptation to desert the real battle the followers of the Son of God are sent to fight for the people. So, with the frankness and fidelity of the perfect love that casteth out fear, he testifies, early and late, that the kingdom of heaven is at hand with its righteous judgments; with the freedom of equality, and the justice of love. And when, while living the life of love entangled by facts of force and fraud, he is able to so utter the law of love, that his word will bring the practical man to organize the world by that law, he will then have done the greater works than Jesus did.

In the machinery of civilization the vast majority of human beings must live their lives; we can only save the people from being ground to profit by capturing the machinery, so that it shall become the organ of love and liberty. "Are we, the men of to-day," cried out beloved Dr. John P. Coyle, among the last words he left us, "divine enough, is there enough of God in us, to go through with what we have begun, and breathe the breath of life into these beings which we have created, that they may become living souls?" If we cannot make economic facts the expression of the highest spiritual forces, if the love of Christ is not strong and wise enough to capture and organize the world for perfect freedom, if the deepest life of the soul is not the real soul of material things, then the world is unredeemed, and we have nothing left but the immortal hope of escaping something of the misery which overwhelms and swallows our brethren. But we have not so learned Christ, and he hath not let us off with so unworthy a charge as the keeping of our own souls amidst a common perdition. We are sent to declare the justice of love to the nations and their institutions; to announce that love is both retributive and constructive law. Go yet, therefore, into all the world, and call laws and economics, religions and moralities, to answer for their ability to secure relations of equality and freedom among men.

Until the conquest is complete, the disciple has no choice but to fall into the chasm between Caesar and Jesus and die, that his sacrifice may form a living stone in the bridge over which the ransomed society shall pass into the realized kingdom of heaven. There is no way out of social pain and shame, out of the communal sin and guilt, save dec) through it, to the other side. We may not drink of the fruit of the wine, until the kingdom of God be come; that is, we may not enjoy the abundant liberty of life and love, until we can enjoy it in fellowship with all our brethren, in a world of "rest from all self-seeking, and where no man's interest or activity

would conflict with that of another." The only Christian innocence in a world of wrong is the sacrifice of one's life in bearing away that wrong.—Citizen and Country."

THE NEXT MOVE FOR THE PROHIBITIONISTS.

The position of Prohibitionists is to-day a dangerous one from a Federal standpoint. It is not fair to accuse the Premier of breaking faith in not introducing Prohibitory Legislation as the result of the plebiscite. He never committed himself to the policy of introducing Prohibitory legislation as the result of this vote; all that he would promise was that the government would take the vote into their consideration, and if the vote warranted it such legislation would be brought down. But no information could be obtained from him as to the size of the vote that would warrant such legislation. It was plain to those who followed Sir Wilfrid Laurier's speech on this subject, and his replies to questions in the house and elsewhere, that a mere majority would not win Prohibition. After the majority was known, men of tried Prohibition worth stated it was not sufficient; as a matter of fact the adverse majority in Quebec placed Prohibition out of the question as far as that Province is concerned. It is no doubt apparent then that the Premier was warranted in not introducing, as a result of the plebiscite, a Prohibition law applicable to the whole Dominion, and it was only such a law that the government's policy contemplated, the government reserving to themselves the decision as to whether the vote warranted such legislation. But what do the occurrences since the plebiscite indicate? Although the government's policy did not include anything other than an absolute Dominion Prohibitory law, yet if the Government were inclined to favor Prohibition they would not have refused to set a day for the discussion of a bill granting greater powers to the Provinces along this line. And the refusal to set aside such a day showed no friendly feeling to Prohibition. The parties now stand in the same relation to Prohibition, that of enemies, and this feeling indicates a contempt for Prohibitionists. There is not the serious question at stake that there was in 1896. The issues of to-day between the parties are mere party issues, stock-in-trade for the last 20 years. And yet we are likely in the present state of public opinion to neglect a great and necessary reform for the promotion of the interests of parties who are bent merely on tinkering with present social questions. This subservience to party interests is the great danger; if we worked for principle more and party less, the Liquor Traffic as a legalized institution would be doomed. Instead of waiting for what the parties will give us, we must so change the composition of the parties that they will voice the demand of the people and represent the people, in stead of representing party machines. In order to do this, let every party man attend his party caucus, and do all in his power to secure the acceptance by his party of a Prohibition candidate. If one does and the other does not, then let all, irrespective of party, support the Prohibitionist. If neither will bring out such a candidate, then bring out an independent, and the day of Prohibition will soon dawn. This is the only policy, Dominion or Provincial, that will obtain for us what we want.

Epworth League and Sunday Schools.

THE HOME DEPARTMENT OF THE SUNDAY SCHOOLS—ITS PURPOSES, POSSIBILITIES AND BENEFITS.

Horace J. Knott, Metropolitan, Victoria.

The Sunday school movement, originated with Robert Raikes, a printer in Gloucester, about the year 1780. His heart was stirred while walking along the streets one day by seeing large numbers of ragged street Arabs who spent their time on Sunday afternoons in gambling and cursing and swearing, and he conceived this method of helping them. He engaged four women, who were each to receive one shilling to instruct in reading and the church catechism, as many children as he should send each Sunday. A few years later the system of volunteer teaching was instituted, which made it much easier to open new schools, besides giving as teachers those whose lives were consecrated to the Master's service, and who were willing to sacrifice time and pleasure for the cause of God might prosper. From that time the number of schools and scholars has been rapidly increasing, until the present time, when we have schools in every English speaking country in the world with a membership roll of upwards of twenty-five millions (teachers and scholars). It has been the means in God's hands, of the conversion of thousands of precious souls, and has lifted thousands more up to a higher standard in the Christian life, besides enthusing and strengthening a great many others, by engaging them in more active service for the Master. The Sunday school has done all this and a great deal more which I have not time to mention here, and yet, until recent years, it has failed to take hold of one of the most important branches of its present work.

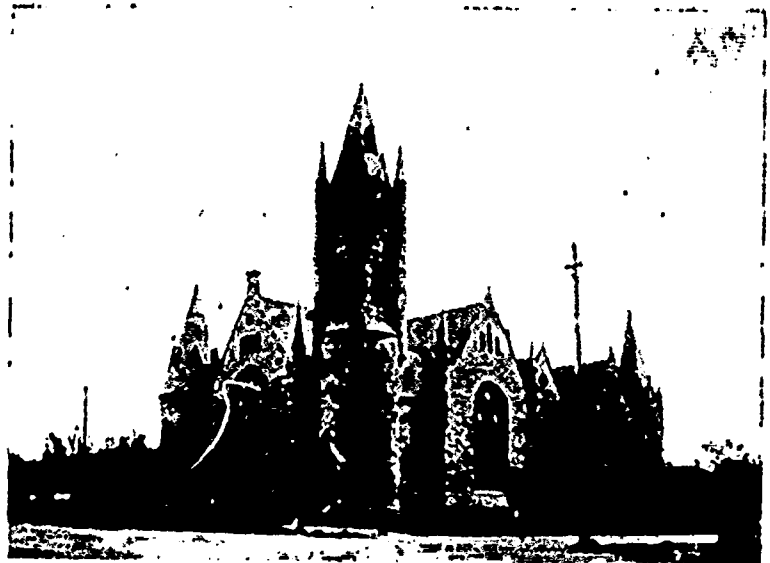
In 1881, just about one hundred years after the first Sunday school session, a Christian woman in the state of New York gathered together on a porch a group of boys and girls to study the Sunday school lesson. She asked the same recognition and help as was accorded to other teachers, under the personal supervision of the superintendent, Mr. Wm. Duncan saw the great possibilities to be attained by enlarging the borders of the Sunday school from the narrow walls of the school room to the farthest limits of the parish. Subsequently, at the New York State Sunday School Association, he made this proclamation: "Where there is a parlor, a kitchen, an empty room in a barn, where there is a tree which God has made to throw shadow upon the earth, where there is a Christian mother who loves her sons and daughters, where there is a Christian sister who feels like doing something for the Master, there these boys and girls can be gathered in and taught of Jesus." The movement commended itself to the different churches, and has received the endorsement of the International and World Sunday School Conventions. The membership has increased very rapidly throughout the land, and we believe that in the near future no Sunday school will

be considered well equipped which has not its home department.

The purpose of the Home Department is to secure through associated effort in connection with the Sunday school, a general and systematic study of the Scriptures.

Its pledge or membership card reads thus: "Are you willing to devote at least thirty minutes each week to the study of the Sunday school lesson?"

In the province of British Columbia we have thousands of scholars in our Sunday schools, yet those outside greatly outnumber those inside. Indeed, some one has said we have one fourth inside and three fourths outside, and it is to the three fourths the Home Department comes as a messenger of light and mercy. It enrolls as members the miners and



METROPOLITAN METHODIST CHURCH, VICTORIA, B. C.

timbermen in their camps, the merchants, the mechanics, the clerks and the factory hands, the fathers and mothers of our scholars who are busied with household affairs, the invalids, whom God in his providence has seen fit to lay aside from the more active pursuits of life, the aged and infirm who cannot enjoy life as they once could, and who, perhaps feel themselves neglected and out of touch and sympathy with the more active workers, and the little children who are too young or too remote from church or school to enjoy their privileges. It unites all these with the many thousands of scholars throughout the land, in studying at the same time, the same passages in the Word of God.

You will be able to form some idea of the possibilities of this work by the following information received from Mrs. Siddall, the superintendent of the Home Department in connection with the Metropolitan Methodist church. Number of families enrolled, 30, among the members a boy who was once one of our brightest and liveliest scholars, but is now a cripple, scarcely able to leave the house,

yet who takes a great interest in the work, and who looks forward with pleasure to the time when the Sunday school papers are to arrive, and also the Youth's Companion, which the school subscribes to for him. We have others who are unable to get out to our regular sessions, yet who are very grateful for the help and sympathy extended to them, and also for the papers received. We distribute *Oswald's* each week and also the Sunday school quarterly to assist them in their studies. There have been papers to the number of three hundred and fifty divided among the following places, Rivers' Inlet, Bella Bella, Port Essington, Skidegate, Kitkatla, Namu, Carlisle Cannery, Claxton and Standard Cannery. The expense in connection with the work has been all defrayed by collections taken from time to time. Mrs. Siddall gives us a practical illustration of how our work can be broadened. While visiting in California she was the means of having a Home Department organized in connection with the Sunday school which enrolled eight members the first week, and is still being carried on successfully. I should say that up to the present time

the superintendent has been alone in this work, but we have other helpers appointed now, which will mean that the work will spread and our membership roll will rapidly increase. If so much can be accomplished by one, who can foresee the results when each of our schools gets the Home Department organized and has a competent staff of visitors at work. The benefits derived by the school from the Home Department are also numerous, and I will try to bring before your notice a few which I consider very important. In the first place it brings the parents of our scholars and the scholars themselves closer in sympathy by studying together at home, the Sunday school lesson. The scholars, in this way, take a great deal more interest in the lesson when at school and are able to help the teacher very much by answering the questions asked, and also by asking questions, and consequently they enjoy the sessions of the school and look forward with pleasure to the hour appointed for the lesson.

One of the greatest difficulties we have to contend with in our work in the Sunday school to-day is the lack of interest

taken in the school by the parents, and I know of no better way to awaken interest than by enrolling them as members of the Home Department. It also brings the teacher and the parents of the scholars into closer fellowship and sympathy, which makes it very much easier for the teachers to point the scholars to Christ. We all know how hard it is to influence a mind in the right direction when the home influence tends to lead them the opposite way, and by getting the parents interested in this way all this opposition will be overcome.

It will also be a benefit to the school financially if managed properly. If a collection be taken once a month or once a quarter, as circumstances require, there will be enough money realized to more than defray all expenses incidental to the work. Some one may be asking: How is the Home Department organized? In the first place the pastor and the board of management, being convinced of the desirability of having this work organized in their school, authorize its organization. The next step is to appoint a superintendent for the work, whose duties will be to make a list, by districts, of the names and addresses of all the members of the congregation, who are not already members of our school, and divide the same among the helpers or visitors, who will be appointed later, and who will consider the names given to them to be their special charge, besides visiting as many others in the same district as possible and inviting them to our church services. Great care should be taken in selecting the superintendent and also the visitors, as it needs persons peculiarly adapted to that kind of work. It requires a great deal of tact and good judgment, and if those who are appointed are lacking in these qualities they will not be successful in their work. The members should have the same privileges as the members of the school proper, use of the library, Sunday school papers, Lesson Helps, etc. The Home Department may be organized in districts where it is found impracticable to open a Sunday school, and in such instances would be a great blessing to the people.

Junior League Marching Song.

(Sung by Homer St. Junior League.)
Tune, "Onward, Christian Soldiers."
We are Junior Leaguers,
Leagued with Christ our Lord,
Following our Captain,
Guided by His word,
Waving high our banner,
Firm we stand to-day;
Calm the world for Jesus,
Watch, and work and pray.

Chorus.

Onward, Junior Leaguers,
Firmly stand to-day,
Calm the world for Jesus,
Watch, and work and pray.

Guided by my Savior,
There is work for me,
Little ones are needed
In Love's ministry,
He will shield and keep us,

Guide us to the end,
For the world's Redeemer
Is the children's friend.

With glad hearts united,
Earnestly we pray,
"Jesus, keep the children
In the narrow way;
Onward, forward, upward,
When life's battle's o'er,
Anchor them in safety
On the other shore."
* * *

FALLING INTO LINE.

The first assessment on account of our Conference League Mission was placed in the hands of the coast district organizer last week. Already several of our Leagues have fallen into line, and we hope that after vacation an earnest effort will be made by all the others to get their Missionary Department thoroughly organized for an active winter's campaign. Any of the Leagues wishing assistance or information in the matter, the editor of this department, or the Rev. S. J. Thompson, of Revelstoke, will be delighted to render such assistance.

The letter of Dr. Sutherland, which follows, will show that the General Board have granted the request of the Convention, and now the energy of all the Leagues should be directed to the raising of the whole amount assumed.

OUR LEAGUE MISSION.

Dr. Sutherland, writing under date of June 30th says:

"I am very glad that they have decided to fall into line with the Young People's Forward Movement, and I think that it is a very wise arrangement to combine the districts for united action.

"I do not know as yet what amount will be needed for the Japanese work at Victoria Nanaimo, Cumberland, etc., but I think the effort to raise \$600 is a very fair figure to aim at, and with reasonable effort on the part of those who are leading the movement, I have no doubt it will be accomplished."

"PRAY, STUDY, GIVE."

The outline of the Forward Movement Pledge: First, to pray at least once a day for the cause of missions and for the mission of the British Columbia Conference League and our missionaries. Second, to study the question of missions, and third, to give at least two cents a week towards the \$600 necessary to support our missions. In most cases, in order to accommodate ourselves to the currency of the province, the amount pledged is ten cents per month, which amount is collected by the missionary department of the League and forwarded to the district organizer, who will remit quarterly to the Mission rooms, Toronto. Boom the Missionary Department!

EPWORTH LEAGUE EVANGELISM AND THE LORD'S DAY.

The enthusiasm of the young people of the Vancouver and New Westminster Leagues found expression in a union evangelistic service, which was held at Central Park on the evening of Monday, the 24th ult. The topic discussed was "The Lord's Day." We are delighted to hear of any aggressive movement, which proves that our Leagues are getting out of the rut.

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New Westminster, - - B. C.

The day of field and open air preaching seems to have passed, but we are convinced that a great deal might be done along that line, were our consecrated young people fully persuaded of the necessity of more energetic service for the Master. And what topic is more timely than the one considered. In this day, when the Christian Sabbath is being attacked on every side by greed of gold and love of pleasure, it is well that our young people, who represent the church of the future should be fully alive to their responsibility to maintain, both by precept and example, the sanctity of the Lord's Day.

Let us stand by the truth and eschew all forms of pleasure that are at all doubtful. Always give the Lord Jesus the benefit of the doubt. Beware of the Sunday street cars, the Sunday excursion, the Sunday outing, the Sunday bicycle trip for mere pleasure. "The Sabbath was made for man" and the "whole duty of man" is to "fear God and keep his commandments."

THE LEAGUE AND THE RECORDER.

At the Convention of Epworth Leagues and Sunday schools held in New Westminster, a resolution was passed heartily approving of the Recorder, and pledging us the hearty support of our young people in convention assembled. The Recorder is now an accomplished fact, and bids fair to become a pronounced success. All that we now need is a paid circulation. The paper is now being sent to the various Methodist homes, but every Methodist is expected to subscribe for it. Now is the League's opportunity. Give a glance at our special premium offers. We will give agents' terms to any League which desires to swell their own funds. Canvass for the Recorder and help yourselves while helping us.

Subscribe now to the "Recorder," 50 cents per year.

PERSONALS.

Rev. A. E. Hetherington, one of our missionaries at Dawson, was married on the 20th of June, and is off enjoying his wedding tour.

Rev. J. A. Wood has made a trip into the Crow's Nest region to organize Methodist Missions at Fernie and Cranbrook.

Senator Geo. A. Cox, of Toronto, one of our leading Methodist officials, is now spending some time on the coast in the interests of the several companies with which he is associated.

Miss Clarinda Stevenson Sardis and Miss Birdie Chadsey, with Mrs. A. Evans, of Sumas, have been spending a few weeks, the guests of Mrs. Chris. Spencer, Victoria.

A letter has been received at the Methodist mission rooms, Toronto, from Rev. Dr. Hart. He reports all the missionaries in China to be well, including Rev. Dr. Smith, who has recovered from his recent indisposition due to typhoid fever.

The readers of the "Recorder" will be pleased to learn that our afflicted brother, Rev. J. P. Bowell, is, by latest reports, improving in health. The prayers of the church will go up for him and his beloved family.

The Rev. A. N. Miller has been elected Acting Secretary of Conference and Treasurer of the Continent Fund, by the Conference Special Committee. All communications will accordingly be addressed to Bro. Miller at Eburne, B. C.

Rev. Jas. Turner, our pioneer missionary to Dawson, will, on the return of Bro. Hetherington, leave for home by way of the Yukon and St. Michaels. Failing health, we regret to say, compels this step. The severe climate and the still severer labors of our good brother have told heavily on him.

The sympathies of the Church will go out to our highly esteemed Chinese Missionary at New Westminster, Rev. Tom Chue Thom, in the severe loss which he has sustained by the death of his beloved wife. Mrs. Tom was but a short time ill, and her sudden decease comes as a rude shock to all who knew her.

Rev. Ebenezer Robson sends us the cheering information that he has secured 15 new subscribers for the "Recorder" at Vernon, and expects to add to the list. This energy and enthusiasm, in all that concerns our Church work, is characteristic of Bro. Robson. We hope that many will follow his example.

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J. HORNER.

Rev. J. P. Hicks, the managing editor of the "Recorder," left on Wednesday, the 19th inst., for England, to attend the Wesleyan Conference and to confer with influential brethren concerning the work at Esquimalt. He will be away for about six weeks or more. During his absence all communications for the "Recorder" should be sent to Rev. W. H. Barraclough.

We congratulate Mr. F. S. Okell on his success in the recent convocation examinations of Albert College, Belleville, Ontario. He passed not only the examination in the Collegiate course, and in preliminary theology, but succeeded in winning the Doxsee prize for general proficiency, and came within a few marks of capturing the Senate scholarship. The successful student is a son of Mr. S. M. Okell, of Victoria West.

A pleasing feature of the closing exercises of the Chilliwack Public School this year was the presentation to Mr. H. H. Cairns, the popular principal of the school, of a handsome shaving set, accompanied by a finely worded address. Mr. Cairns, who is a very acceptable Methodist local preacher, is to be congratulated on the position which he occupies in the esteem of the community.

The "Progress" has the following to say regarding the part taken by our highly esteemed Secretary of Conference, in the recent Chilliwack Camp meeting: "Rev. J. P. Bowell, Secretary of Conference, has been present throughout the meeting and has taken the public speaking. His morning expositions of scripture have been especially helpful and his sermons on Sunday morning

and evening were listened to by large congregations."

We regret to say that Rev. J. C. Speer has been forced to withdraw his acceptance of the invitation of the Metropolitan Board to remain a fourth year, owing to the continued ill-health of Mrs. Speer. The family physician and consulting physicians having advised as speedy a return as possible to the Eastern Provinces.

The death occurred on June 29 of Rev. Robert H. Hall, of Nile, Ontario. Mr. Hall has been poorly for some time, but his recovery was hoped for, and his sudden death came as a shock to his relatives in the West. He was a brother of Rev. Jos. Hall, of Chilliwack, and of Police Magistrate H. G. Hall, and Mr. W. W. Hall of Victoria. The "Recorder" extends its sympathy to the bereaved brethren.

Rev. M. Kobayashi, one of our oldest Japanese ministers, who has been especially successful, and honored as a pastor, died of typhoid fever during the session of the Japanese Conference. He was converted under the instrumentality of Rev. Dr. Eby, and, at the time of his death, was pastor of the Azabu Church, Tokyo. In this church the funeral service was held on June 5, and was attended by a large gathering, among whom were several men of rank a Viscount, and an ex-Consul. Rev. Dr. Macdonald spoke, as he had been requested by Mr. Kobayashi, upon "Trust- ing in the Lord."—"Christian Guardian."

A Narrow Escape.

Rat Portage, July 17.—The upsetting of a canoe near Coney Island nearly caused the loss of three lives. Rev. Solomon Cleaver, of Grace Church, Winnipeg, formerly of Victoria, his wife and Miss Roberts, were thrown into the water at a lonely spot where there are no campers. After many attempts, Mr. Cleaver managed to get his wife a hold on the canoe. He found Miss Roberts coming up for the second time, and catching her under the canoe got her to hold on. This situation lasted for over an hour, the canoe drifting past Harris Island into Barrett's Bay, where the party's cries for help were heard, and they were rescued.—Victoria Times.

Our brethren would greatly aid the "Recorder" by sending us in church news at the time of happening or sending us copies of your local papers. Don't crowd out our space one month, and leave a dearth the next. The editors are giving their services for nothing. Our brethren can surely do a little.

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LEADING LAYMEN.

2. MR. WALTER MORRIS, VICTORIA.



Mr. Walter Morris, the subject of the present brief sketch, who has recently been elected the President of the Board of Directors of the Methodist Recorder Company, Limited, was born in the West Riding of Yorkshire, and in early life removed with his parents to Blackpool, Lancashire, England, where his early boyhood was spent. He was converted in early youth, and is now in the prime of life. In the year '62 he became a local preacher, which office he has held ever since. For over 20 years he was a society class leader and Sunday school superintendent. In fact he has held almost every office open to a layman in the Wesleyan Methodist Church. Mr. Morris is a Methodist of the third generation, and looks back with pleasure to the time when, as a boy, he was taken by the hand of his grandfather (who was a Methodist class leader) to the religious services. He has never swerved in his loyalty to Methodism, and has ungrudgingly thrown in his energies into its manifold work. Leaving England for Victoria, British Columbia, eight years ago, Mr. Morris immediately identified himself with the Methodist Church of Canada, holding the positions of trustee, local preacher, class leader and steward, and at the recent Conference was elected one of the directors for three years of the Columbian Methodist College of New Westminster. He is also the President of the local branch of the B. C. Branch of the Dominion Alliance, and takes an active interest in the aggressive work of the Church, and while thoroughly loyal to the Church of his choice he is Catholic in spirit, and loves all who love the Lord Jesus Christ in sincerity. His unflinching attention to business, with his natural aptitude and shrewdness, which all who know Mr. Morris, know he possesses, has made for himself a position in the community in which he lives.

The Message of the President of Conference Re the Twentieth Century Fund.

The President has received a letter from Dr. Potts regretting his inability to attend the B. C. Conference, and lay the Twentieth Century Fund before its members. He is now engaged in preparing material for every circuit and mission in the Connexion, and will send a parcel containing envelopes for the 8th of October, a circuit book for the Superintendent, book for Leagues and Sunday Schools, and collecting books to be used under the direction of the Superintendent of the Circuit. The Hamilton, London, Toronto, New Brunswick, Nova Scotia and Newfoundland Conferences have adopted substantially the same report, making the Superintendent of the Circuit the Local Treasurer, who shall remit to him as General Treasurer all monies except that received for local Church debts, in such cases a list, certified by the Treasurer of the Trust Board and the Superintendent, must be sent in order to have the names placed on the Historic Roll.

It is of the first importance that the Approaching District Meetings and Conventions make thorough arrangements for a successful canvass of their respective districts. Not simply the members, but the adherents and friends of the Church should be expected to take a deep interest in this great movement. It should be considered as pre-eminently a religious movement, and the people led to give in a spirit of consecration.

The "Guardian," or "Wesleyan," will be sent free to all our people, not now taking it, from the middle of September until the end of December.

Let the brethren therefore prepare, on their respective circuits, as complete a list as possible of the names and addresses of all such persons to the editor of the "Guardian."

On the 8th of October, it is expected that the pastors will preach in the morning on the subject, and in the evening a platform meeting shall be held, when laymen chosen by the pastor shall speak on the subject. If well prepared for and utilized much of the work may be done on that day.

So much has been said by way of a general indication to arrest, arouse and direct attention to this important subject, but more particular information will follow anon. We hope that every pastor and chairman of District in our B. C. Conference will make this great work a centre towards which all that is best in his thought and energies converge, and for the success of which his prayers continually ascend.

R. WILTINGTON.

All new subscribers to the Methodist Recorder will receive the paper from now to the end of 1900, "Seventeen Months, for 50 cts." Agents are instructed to receive subscriptions at that rate. "Subscribe now."

The publication of this paper is only made possible by the advertisements, therefore do not forget those whose advertisements you read in the "Recorder."

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The Churches.

VANCOUVER.

HOMER STREET.

Homer Street Methodist Church Sunday School held its annual picnic at Brockton Point, Stanley Park, on July 27th. The day was fine and the attendance unusually large. The sports committee furnished a fine programme, and the day was spent most pleasantly.

The Leagues of Homer Street and New Westminster, Central, held an open air meeting at Central Park on the 24th of July.

Mr. Keith, President of the Conference League, and the Rev. E. E. Scott, addressed the meeting on the subject of Sabbath Observance.

Homer Street has commenced in earnest to plan for a new Church. Twenty men have subscribed \$250 each, and we expect this amount to be trebled when the canvass is completed. There seems also a good prospect of the sale of the present building.

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

The contract for the new Chinese mission building was let on the 8th inst., and work will be pushed forward with all possible rapidity. It is situated on the edge of Chinatown, on the corner of Carrall and Dupont streets, an excellent location for the purpose for which it will be used.

Rev. Goro Kaburagi, our esteemed Japanese missionary, furnishes the following items:

Kang Yu Wei: On the 8th inst., at our Japanese Methodist church, in this city, we had this Chinese reformer to deliver a lecture on "The Chinese Reformation and His own Philosophy." We had a very good audience of three nationalities, namely, Japanese, Chinese and English, about 115 in number.

The lecture was a very good one. His Excellency, Kang, spoke through two interpreters (we pity him, Ed.), Chinese into English and again into Japanese.

The church realized about \$20 after paying all expenses.

Miss Ume Tuzda, a professor of our nobleman's school, who was sent by the Japanese government to attend the Ladies' Assemblage in England, and also she spent over 12 months in Europe and America, to investigate women's work in these countries, and was on her way back by the last Empress for her native land.

While here we asked her to give us a talk on her personal experiences in two continents. She came to us on the Sunday evening of July 9th, and gave us such a fine talk on her experiences. Among other things she said: "I was delighted to have a visit with Florence Nightingale, that grand old woman, and was so struck with her noble manner especially her gentleness and kind disposition etc." She gave our ladies very good advice. She had a meeting with Japanese ladies at the Japanese Consulate on that afternoon, and every one of them enjoyed the meeting very much.

Japanese Converts.

The Japanese church had four baptisms on Sunday, July 22nd.

Vancouver Weekly.

The Japanese paper which was started by Mr. Goro Kaburagi, has just ended its second year's work. This paper has been the means of introducing Christ to many Japanese young men.

Rev. A. E. Green writes from Mt. Pleasant church:

We have paid \$100 on the mortgage since conference, which fact is certainly very gratifying.

Mrs. Evans, aged 70, a faithful member of our church entered into rest. She was at church Sunday in good health, and was buried before the next Sabbath.

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

MAPLE RIDGE.

The Sabbath school anniversary services at the Ridge will be held on August 6th, and on Monday evening, the 7th a garden party will be held, the proceeds to defray the expenses of the school.

EBURNE-RICHMOND CIRCUIT.

Rev. A. N. Miller writes:

Our League has done well since its organization. The interest so far has been well sustained, and if it continues as it is at present the League will be a power for good. In the last issue of the "Recorder" a mistake was made in two names. Instead of "Sec. Mrs. Campbell," it ought to be Mr. Campbell; and again, instead of "Treasurer Miss Garratt," it ought to be Mrs. Garratt.

Rev. Dr. Large and his wife are doing good work at Steveston. Bro. Stone arrived there last week to assist with the work during the coming season at that important point. Bro. Crosby was down for a time. He spent one Sunday on the South Arm among the canneries at Ladner's and Steveston, and the following Sunday on the North Arm. Besides conducting services with the Indians at several canneries, he preached for us in the morning a good sermon on Sabbath Observance, and took part in the League in the evening.

White Swan Soap is becoming more popular every day

NEW WESTMINSTER.

NEW WESTMINSTER.

The death occurred about eight o'clock on Monday evening, July 24, at the Woman's Hospital, of Gertrude Tom, aged 24 years, wife of Rev. Tom Chue, the head of the local Methodist Chinese Mission. The deceased had been ailing for about three weeks. She was a native of Shanghai, and came to this country when she was only about seven years old.

Rev. William Nixon Ph.D., of McKellar, Parry Sound, Ont., is at present in the city on a visit to his sister, Mrs. George Adams. Mr. Nixon is pastor of the Methodist church at McKellar, and is now on a holiday trip. He has been supplying the pulpit of the West End Methodist church with great acceptability.

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LAYING CORNER STONE OF QUEEN'S AVENUE CHURCH.

After the destructive fire New Westminster is going to see the Methodists erect their church. It is to be called the Queen's Avenue Methodist church. The laying of the corner stone took place on June 28, and was performed by Mrs. Edward White, the widow of the first Methodist pastor in New Westminster. Rev. R. Whittington, president of the British Columbia Conference, conducted the religious ceremonies, and was assisted by Rev. J. F. Betts, pastor of the church-to-be, Rev. T. D. Pearson, Rev. J. H. White, Rev. E. E. Scott and Rev. T. W. Hall.

In his remarks the president said: "We are here to lay the corner stone of an edifice for the worship of Almighty God, and, in due time, the building, when completed, will be dedicated to him. I would lay it upon the text, 'Behold, I lay in Zion a chief corner stone,' a tried stone, Christ for the foundation, and in the filling-up, so to speak, I would have Christ. 'The Word was made flesh and dwelt among us, and we have seen his glory,' and for the top I would have that declaration of the God-man, 'Upon this rock I will build my church.' On the sides I would have, 'Other foundation can no man lay than is laid, Jesus Christ, the righteous,' and, 'In whom ye are builded together.' With Christ in our hearts we will go on without dissension to erect this edifice and continue the work of spreading the Gospel of the Lord Christ, and I hope that never from the pulpit of this church will be preached an emasculated Christianity, but that the whole counsel of God will be proclaimed, and this city and community benefited.

The Rev. E. E. Scott, of Homer street church, Vancouver, offered his congratulations to the pastor, congregation and citizens for what he saw had been done since the great fire. A city had arisen Phoenix-like, from its ashes. He was astonished at the pluck and energy displayed, and he must congratulate the pastor on his persistence and wisdom, which were now to have their own fruits in the erection of a beautiful church. The Methodist church had claims on the public sympathy and support because of her methods and work. He was sometimes asked which was the best church. His reply invariably was, that church which teaches the rich to love the poor, and the poor not to envy the rich, and the church which accomplishes that has a claim upon the public, and he claimed that the Methodist church had this transforming principle within it. Then we have a claim on the young people because of our church's large and catholic sympathy. We do not care to what church you belong, you are welcome to commune with us at the Lord's table, and the only condition we impose is that you are trying to serve God. We also throw our pulpits open to the ministers of other churches. Then we have large sympathy for the white slaves who are oppressed, which tends towards the amelioration of their burdens, and their moral and spiritual uplifting. Mr. Scott then instanced the action of the Toronto Conference in connection with the late G.T.R. strike. He claimed sympathy because of the stand the Methodist church had taken in the great temperance movement, and declared that she would be in the van of the fight until the liquor traffic was abolished. But there was one other claim he would respectfully submit for their support, that was that the Methodist



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church was through and through a missionary church, and he would rather have a cup of the blood of a White or a Crosby running through his veins than a barrel of the watery stuff they call blood nowadays. Methodism was first in organization, and overflowing with energy, and with her six or seven million communicants, and thirteen million adherents she would still go on planting the Gospel everywhere. One other claim was that she believed in experimental religion. "I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day," was her motto, and he was glad to find that in the late Conference in Toronto, Episcopalians, Congregationalists, Baptists and Presbyterians had joined with the Methodists in teaching and experiencing this higher life. Again he offered his congratulations, and was glad to know that they would have a good edifice.

Rev. Mr. Hall closed with the benediction. Sixty-two dollars was placed upon the stone.—Christian Guardian.

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LANGLEY.

Rev. W. Lashley Hall, Pastor.

A hearty reception has been given to the pastor and his estimable wife, and already the friends have decided on putting new furniture into the parsonage. Bro. Hall does good work wherever he goes, and we expect to hear of successes in the Lord's work at Langley.

for Camp Slough, God is good.

Master Eddie Bayley, the little grandson of Mr. D. Gillanders, who has his arm broken a week ago, is improving rapidly.

Mrs. John Gibson, of Cheam, who has been an invalid for about two years and a very patient sufferer, reached the end of life's journey yesterday morning, July 25, at one o'clock, at the age of 70 years. The bereaved family have the sympathy of a very large circle of friends in the loss which they have sustained.

White Swan Soap will not waste away in the water.

CHILLIWACK.

Rev. J. H. White, Pastor.

The danger of high water is over for this year. Just how much the portion of the dyke already built may have had to do with keeping down the water on Chilliwack lands, it would be hard to say, but there is an impression that its influence was favorable.—Progress.

Mr. G. W. Chadsey is about to move into his beautiful new residence opposite the Harrison House. The Sumas church will greatly miss the assistance of Mr. and Mrs. Chadsey.

The Ladies' Aid of Carman church gave a festival on Thursday evening in the camp ground, which for attendance and enjoyment will be hard to beat. The beautiful grounds were brightly illuminated, the Coqualeetza band gave unlimited music, a short and excellent programme was provided and refreshments abundant. The Chilliwack Bicycle Club took its weekly run to the grounds and remained for a time.

Mr. and Mrs. R. W. Harris, of Vancouver, have been visiting Mrs. Harris' parents, Rev. Mr. and Mrs. Crosby, at Sardis.

We are glad to know that Mr. and Mrs. William Newby's little daughter, Florence, has recovered from her late severe illness.

KAMLOOPS.

Rev. C. Ladner, Pastor.

Since Conference we have been making special effort to remove the debt on our Church property, and with gratifying success.

The half year's interest was paid (\$46) and \$150 of the principal, reducing the debt to one thousand dollars.

We are doing our utmost to pay this amount during the present year. Some think it is not possible for so few to

CHEAM.

Rev. W. G. Mahon, Pastor.

God's spirit is still working in this place. Our congregation has more than doubled during the past six weeks. Many are under conviction and several have professed conversion and have sought admission to the church.

Cheam Sunday school, under the consecrated efforts of Mrs. A. H. Gillanders, is doing excellent work and advancing rapidly.

The young people's societies, which meet weekly at Cheam and Rosedale, are well attended. The young people are earnest and the work must go.

The mid-week prayer meeting at Cheam is well attended. A Friday night meeting has been started at the home of Mr. S. D. Trethewy and is well attended, while a League is now talked of

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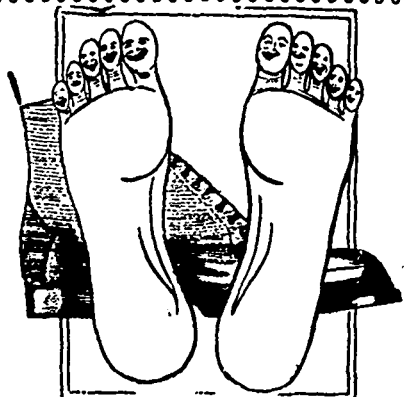
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meet it, but our Kamloops people are not exceeded in their giving to the cause of Christ, considering their number and circumstances, by any people in this conference.

We earnestly pray that the united effort of pastor and people will be crowned with the success desired, and that the liquidation of this debt will be followed by a blessed revival of the work of God on this circuit, and throughout the Province.

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

VERNON.

Rev. B. Robson, Pastor.

The annual Sunday School picnic was held at Okanagan Landing on 13th inst., and was an enjoyable affair. Mr. H. J. Strong, who was for some time a member in Trail City, and Mrs. Vermulyn, another of our best singers, has left the city for Lake Hurst. These are both greatly missed by us. Mr. W. H. Stevens has accepted a situation in Revelstoke, whither he will be followed by Mrs. Stevens. They are amongst our most valued members. The pastor exchanges on Sunday next with Rev. R. Boyle, of Kelowna, and will visit the members of the Methodist Church on the Okanagan Mission, as he has been requested by the Chairman to supply the work there. What with mining, prospecting, surveying, harvesting and camping out, our people are somewhat scattered at present. Fifteen subscribers for the "Recorder" have been secured with more to follow.

REVELSTOKE.

Rev. S. J. Thompson, Pastor.

The Church here has met with a loss

in the removal of Miss Jennie Evans, who for the past two years has been active in all departments of Church work. On the eve of her departure she was presented with an address eulogising her faithful labors in choir, Epworth League and Sunday School. Accompanying the address was a beautiful and costly present of a silver water set. Since her departure we understand she has been married to Mr. C. E. Reid, late of Revelstoke, but now of Cranbrook. The Church at Revelstoke extends to Mr. and Mrs. Reid heartiest congratulations. They are both real Methodists, and will be a help to our cause wherever they go.

LILLOET.

Rev. J. E. Gachner writes:

Since coming to this circuit we have built an addition of three rooms to the Parsonage, which is now quite comfortable for a small family. We hope, if times brighten, to clear it all off this year. Times have been very flat here and it has been impossible to raise money, but things are now looking up in business lines, and we pray the Lord to help us to look up spiritually. What Lilloet wants more than anything is the convicting and converting power of the Holy Spirit. Brethren pray for us.

GREENWOOD.

Messrs. Knox and Miller have signed a contract to build the Greenwood Methodist Church for \$1,160. The building when dedicated, including \$700 paid for site, will represent about \$2,100.

NICOLA.

Rev. T. Neville writes:
Things are moving nicely on this Mission. Last year's Missionary givings

White Plume Poultry Yards.

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

Highest Prizes at Royal and Local Fairs.

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were nearly 40 per cent. better than the previous year.

Nicola Mission sent \$7.00 to the relief fund of St. James.

Without doubt this is one of the most extensive Missions in the Conference. The following are the appointments and their relative distances from Nicola Lake, where your Missionary lives:

Nicola Lake.—Preaching every other Sunday, morning and evening services. There is a very healthy society class at this appointment, though small.

Lower Nicola.—Twelve miles west of Nicola Lake; service held every other Sunday afternoon. There is a prayer meeting in connection with this appointment, which is the means of keeping aglow the spiritual life of the members. Many of the people have left for other parts of the country, which makes the congregation very limited.

Douglas Lake.—Thirty miles north-east of the Lake; Cowboy appointment. It is one of the largest cattle ranches in the country. Always employing from 20 to 60 men. Service usually held on a week day evening.

Granite Creek.—Sixty miles south of N. Lake. This is a mining centre, and has been for the last 20 years. Things are rather dull there just now, as all eyes are focused on Princeton.

Princeton.—Twelve miles south of Granite Creek and 72 south of Nicola Lake. Your Missionary has been visiting these places every two weeks since coming home from Conference. It takes about six days to go and return over these mountainous roads. Services are usually held in the hotel reading room, and are well attended. The miners like to see a "Parson," as one said, "if he doesn't come too often."

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In lead packets, only 40c., 50c., and 60c. per lb.

Your Missionary has secured in writing the promised of one of the most central lots in town for a Church site.

This will no doubt be a lively town in the near future. What we need is a man on the ground.

There was a very successful picnic held at Lower Nicola on Saturday, June 24th: \$70.00 was raised, after all expenses were paid, towards Church debt.

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

KASLO.

Rev. J. A. Wood, Pastor.

Bro. Wood writes: "We have just received the first copy of the "Recorder." We are all very much pleased with it. I will do my best to secure subscriptions."

YMIR.

Bro. Jas. Hicks writes:

We are having very warm weather here now, with the results of decrease in our congregation. The first class meeting ever held in this place was held last Sunday morning, immediately after the regular service. There were eight persons present and three children were represented. It was a time of blessing. Hope to send you more news soon.

TRAIL.

Rev. J. Calvert, Pastor.

We have been favored with a visit from Prof. Sipprell, Mrs. Sipprell and Prof. Suter, of Columbian College. Their presence with us was a blessing.

Prof. Sipprell did us good service on the Sabbath.

Our Sunday School picnic was held at a point on the Columbia River, fifteen miles from Trail. We had an ideal day, an ideal spot and an ideal time.



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VICTORIA, B. C.

VICTORIA.

Arrangements are being made for Union Evangelistic services, to be held in the Metropolitan Church during the month of September. The local pastors having it in charge. Every member of the Church should prepare to get all the good and do all the good possible.

A large number of our families, in all the Churches, are out camping, and a good deal of the work is nearly at a standstill.

A very well attended and enjoyable meeting of the Literary Department of the Metropolitan Methodist Intermediate Epworth League was held a few evenings ago. The chair was taken by Miss Simpson, and Mr. Hinkson Siddall, M. A., was a severe but just and truthful critic. The programme consisted of an essay on the "Transvaal Trouble," by Miss E. Herbert; a paper on the "Americans in the Philippines," by J. Ray; a paper on "The Peace Conference," by W. Barker, and a resume of the Drayfus case by Miss L. Simpson. The literature of the Society has been enriched by a newspaper, the Intermediate League Topic being presented and read for the first time before the members by the ex-president.

An effort is being made to organize permanently the Band which did such good service at the Union Picnic on the first of July. We hope the plan may work out, in order that the Churches and Societies may be able to secure a musical organization which does not lend itself almost exclusively to Sunday sacred (?) concerts and the like.

Don't forget the name and address for Pure Drugs, F. W. Fawcett & Co., 49 Government street.

The Metropolitan

Sunday School has been very unfortunate in losing two very faithful teachers, Miss Rogerson, who, with the rest of the family, has gone to reside in Vancouver, and Mrs. Jessop, who has gone to Texada Island. We are very sorry to lose them. We understand since Mrs. Jessop's arrival at Texada they have organized a Sunday School, with her as one of the teachers. We wish them the greatest possible success.

The local preachers of the city are proposing the holding of a Local Preacher's Convention in the near future. We hope the suggestion will be carried out.

A large number of the Metropolitan friends are camping at Willowdale, on the east side of Caboro Bay, whilst an equally large number of Centennial people are at Beacon Bay, on the east side of Esquimalt Harbor. A Sunday School for the summer months is running in connection with both camps, and religious services are being held.

James Bay.

Mr. Fred. Ware has been appointed envelope steward, in place of Mr. D. Ballantyne, who for a long time has rendered faithful and untiring service to the Church in this department.

With the assistance of the Ladies' Aid and other friends considerable addition will be made to the furniture of the Church in the course of a few weeks.

Arrangements will shortly be made to form an orchestra for the Sunday evening services.

On Sunday, July 30th, Flower Services were held, which proved a great success. The Rev. W. H. Barracough, B. A., preached to a large congregation in

the morning, the pastor taking the Children's Service at 3 o'clock and preaching at 7 o'clock. It was difficult to find room for the people in the evening.

Great credit is due to Mr. Norman for the way in which he has worked to make these services a success.

We had the choicest of his nursery at our disposal.

On Monday a Floral Social was held, which proved to be a source of much attraction to the friends in the neighborhood. A splendid programme was arranged by Miss C. Spencer, and the furnishing fund of the Church will profit to the extent of \$10 or \$11.

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

NANAIMO.

On Friday evening, June 23rd, the members of the Wallace Street Church choir, with a few of their friends, numbering in all between fifty and sixty, met in the school room of the Church to take tea and spend a social hour together.

During the evening an address was read by Mr. J. Dobson, a member of the choir, and a purse was presented Mr. W. J. Speer, choir leader and organist, expressive of the confidence the members have in him. Mr. Speer replied in a few well chosen remarks.

Ralph Smith, M. P. P., gave a short address, pointing out some of the benefits to a Church of a well trained choir.

The annual picnic of the Wallace Street Sunday School was held on Dominion Day on Campbell's farm, about thirty-three miles south of Nanaimo by train. The day was all that could be desired, and the trip was taken advantage of by about 400 persons.

KITAMAAT.

The "Recorder" was favored with a visit from Miss E. E. Long, the matron of Kitamaat Home for Indian Boys and Girls, who spent some two weeks of her vacation in Victoria. We found her enthusiastic in her work, and presenting all the characteristics of a devoted missionary. She informed us that there are at present 32 in the Home—21 girls and 11 boys. The work was started through the zeal and energy of Rev. G. H. Raley, whose little Quarterly "Na-Na-Kwa" is among our valued exchanges. The buildings were built by the Indians themselves, under the direction of Mr. Raley. They seem very desirous of having their children learn. At present the institution is very much in need of another teacher.

White Swan Soap is becoming more popular every day.

NAAS.

The Sunday services are well attended and our Sunday School is increasing in interest and numbers.

The day school, under the wise management of Mrs. Shaw, continues to attract not only the children, but even the mothers with babes in their arms come for their lessons.

Altogether the outlook is very encouraging, and we hope much good will result from our efforts. We are doing our best to instruct them along lines of self-support and independence. The task is not a very easy one, but we hope to make some impression.

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BIRTHS, MARRIAGES AND DEATHS.

Births.

SAVAGE.—On July 10th, to Mr. and Mrs. John Savage, a daughter, at the C. P. R. Restaurant, Revelstoke.

JOHNS.—On July 20th, Hill street, Victoria, the wife of Mr. Samuel Johns of a daughter.

Marriages.

HART-REISSOR.—At Trall, B. C., by the Rev. J. Cairnt, Mr. George Wm. Hart to Miss Sylvia Cecella Reissor, all of Trall.

HURLIMAN-YOUNG.—In Homer St. Methodist Church, July 31st, by the Rev. E. E. Scott, Mr. Jacob Hurliman to Miss Mary Young, both of Vancouver.

CHRISTIE-HATT.—At the residence of the bride's parents, corner of Broughton and Haro streets, on the 1st of August, by the Rev. E. E. Scott, Mr. Frank I. Christie, Barrister, of Sandon, to Miss Margaret S. Hatt, of Vancouver.

REID-EVANS.—In Cranbrook, on July 12th, by the Rev. J. A. Wood, Mr. C. B. Reid to Miss E. J. Evans, both of Revelstoke.

MALKIN-ELDRIDGE.—At the Homer Street Methodist Church, Vancouver, on Saturday, August 5th, 1900, by Rev. E. E. Scott, Mr. J. Frederick Malkin, of the firm of W. H. Malkin & Co., to Miss Julia May, daughter of Mr. C. C. Eldridge, of the Customs, Vancouver.

Deaths.

TOM.—At New Westminster on July 24th, Gertrude, beloved wife of Rev. Tom Chue Thom, aged 24 years.

Methodist Recorder.

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each, we will give a copy of "The Miracle of Markham," Sheldon's latest work; or John the Baptist among the Methodists, by Rev. Thos. Champness, the great Wesleyan Evangelist.

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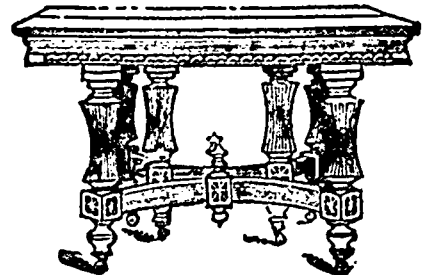
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