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..WESTERN..

# Methodist Recorder

Vol. I.

VICTORIA, B. C. MARCH, 1900.

No. 9

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### ANNOUNCEMENTS. SIMPSON DISTRICT.

The Annual District Meeting will be  
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23rd, 1900, at 10 a.m.

S. S. OSTERHOUT,  
Chairman.

### EXAMINATIONS.

The annual examinations for Probationers will be held in the Homer street Church, Vancouver, on Wednesday, April 4th, 1900, and for the upper country districts at Revelstoke on the same date.

E. E. SCOTT,  
Sec. of Board of Examiners.

### NOTICE.

We would like from every Superintendent a report for the next number of the Recorder of just how much is aimed at and how much has been raised to date for the Century Fund, in order that a perfect tabulation may be made.

### LORD'S DAY AND LABOR CONGRESS.

At the meeting of the Trades and Labor Congress held in Montreal the following resolution was unanimously adopted: That this congress protest against the inhuman practice of compelling men to work seven days in succession, and affirm that one day's rest in seven is a natural law and absolutely necessary of human life, and cannot be broken with safety; therefore, be it resolved that it be on instruction to all organizations affiliated with this body to co-operate to secure legislation for one day's rest in seven.

It is gratifying to find the workmen, who form the real sinew and bone of our country, aroused to a stronger sense of the value of the Lord's Day as the indispensable rest-day, whose observance lies at the very foundation of man's well-being. It is needless to repeat testimony in support of the affirmation to the congress. It is an incontrovertible truth, supported by the accumulated evidence of economic and medical science as well as by the results of the experience of workers. Without the one day's rest in seven, man must deteriorate physically and morally. The Sabbath, as our Lord declared, was made for man. This Divine law, like every other, is, in its nature and purpose, beneficent and full of goodness. Obedience to it tends to life, disobedience brings destruction.—Presbyterian Review.

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## NEWBIGGING & ANDERSON.

# Western Methodist Recorder.

VOL. I.

VICTORIA, B. C. MARCH, 1900.

No. 9.

## Koich Ichu San.

One of the Missionaries of the British Columbia Leagues, and lately stationed at Victoria.

Far and wide, though all unknowing,  
Pants for thee each mortal breast;  
Human tears for thee are flowing,  
Human hearts in thee would rest.

If we could divest ourselves of the prejudices engendered by social and race differences and turn our hearts to the needs, morally and spiritually, of the "stranger within our gates," our interest and sympathy would be intensely aroused by the work of social and moral regeneration which is going on in our midst among the Japanese. The Japanese population of the province is variously estimated as between 5,000 and 10,000. This is largely to be found in the coast cities and at the salmon fishing and coal mining centres, where the people are employed as household servants on the one hand, or engaged as fishermen and miners on the other.

For little more than a generation, has Japan been open to the influence of Christian missions, but in that time the seed has been sown far and wide, and is now bearing a gracious harvest. The native Christians are remarkable for their zeal and devotion in the cause of the blessed Master. Most enthusiastically loyal to their own country, they are equally loyal to the Christ, and uniting these together, their highest ambition seems to be the evangelization of their own people and the salvation of Japan.

It is not at all strange therefore that the first organized effort on behalf of the Japanese in British Columbia should have come from the Japanese themselves. Early in the present decade the work took the form of a Japanese Christian Endeavor, organized and conducted and manned by native missionaries. In the year 1892 Masutaro Okamoto San, who may be fitly called "The apostle to the Japanese of British Columbia," was sent by the society at Seattle to minister to the hundreds of Japanese who at that time gathered to the fisheries of the Steena River. For a year or more he labored diligently and fervently, travelling from point to point, teaching and exhorting his fellow countrymen to "flee for refuge to the hope set before us in the gospel." So arduous were his labors and

so severe the privations he endured that his bodily strength failed, and he became a prey to the dread ravages of consumption. In this condition he went to Vancouver to prosecute his work there. Though urged to rest, he refused and was found in labors abundant, in city and district, preaching the unsearchable riches of Christ. It was due to his energy that the Japanese hospital was established at Steveston, and that missions were planted at Union, Victoria and elsewhere. Concerning the mission at Steveston, one of his fellow-workers said: "So many missionaries started to do work at Stev-



MR. ICHU.

eston and failed, that he thought he must show God's love first, and so arranged for the building of the hospital."

In all his labor he was careful that he "might not be chargeable to any," and diligently found employment in wash-house and cookhouse, as his necessities demanded.

In the fall of 1895 he was advised to go back to Japan. This he at first objected to do, continuing his preaching until, exhausted with coughing, he was forced to desist. In December he made ready to leave, and to show the nature of his self-sacrifice, he had nothing to take back with him save one coat.

Bidding farewell on the steamer's deck to his children in the gospel, he quoted the words of St. Paul to the Galatians, 2nd chap., 20th verse: "I am crucified with Christ nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me." His last

words were, "Always in every difficulty look to the Cross." Early in the following year his immortal spirit left the frail body and went home to God.

Such zeal and devotion could not but inspire others, and particularly those who were associated with him, with a determination to emulate his example, and in 1896 Rev. Goro Kaburagi, B.S., a graduate of Northwestern University, Illinois, came to take up the work which Okamoto San laid down. It was then that the Methodist Church became directly identified with the work, and at the following Conference Bro. Kaburagi was received into our Church and appointed Superintendent of the Japanese work in the province. It is not, however, of him that we desire to write at present, reserving his eventful life and experience for a future number of the Recorder; it is of one of those upon whom the mantle of Okamoto fell when he was translated.

Koich-Ichu San was born at Dishi, near to Kanazawa, Japan, about the year 1875, and came to this province in 1892. His parents were devout Buddhists, and he was brought up in that faith. But for three years prior to his coming to British Columbia he lived in a Christian home in Kobe, and doubtless received impressions which afterwards deepened and led to his conversion in a foreign land. He was baptised in September, 1892, by Rev. Nami Tamura, and under the leadership and tuition of Mr. Okamoto was led to consecrate himself to the work of the evangelization of his people. January 5th, 1895, he gave up his business and entered into mission work, not assuredly, for what he could gain, for true disciple of Okamoto that he is he has persistently refused to accept anything for his services. At the summer fishing season he has been one of the volunteer nurses at the hospital, and so faithful and untiring have been his efforts that, at times, only under compulsion from the doctor did he seek rest. Since Mr. Saijo left he has been in charge at Victoria, and to all overtures of the nature of a salary his sole reply has been, "No! If I take money Japanese boys say I work for money, and I want to lead them to the Lord Jesus Christ." You ask how he supports himself? By working with his hands, cooking, washing, etc., in connection with the Japanese boarding house. A few days ago we had good-bye to Bro. Ichu, as he took steamer for Japan, there to take a course in our Methodist College at Tokio. Our prayers follow him, that he may find favor in the sight of his people, and be enabled to lead them to Christ, and that he may be more fully fitted to carry on his life work.

Humble, modest, gentle, loving, devoted little Ichu; how our hearts go out to him. May he live long to win many of his countrymen for Christ.

W. H. B.

## "A FORWARD MOVEMENT IN SUNDAY SCHOOL WORK."

By Mr. Thos. Bryant, Nanaimo.

The Sunday school is an agency which is or should be the embodiment of the most mature, intelligent and progressive views of the church in regard to the religious education of the young. For its utility the church is as much responsible as it is for its existence. It therefore behoves those who are entrusted with this work to see to it that it conforms to the requirements and necessities of the age in which we live. The church has undertaken the work of religious instruction from a strong conviction that no system of education can be complete without it—that moral must always go side by side with intellectual culture—that if a man is to fall of God, it were better for him to fall of everything else. It says to the youth of our land "Get all the secular instruction you can in the public schools, but 'with all your getting, get understanding,' i.e., education, viewed apart from moral culture, will do a great deal for you. It will unlock for you the mysteries of nature, and familiarize you with the wonders of science. But, if you are devoid of those principles which Christianity alone can furnish—of that higher knowledge, of which the Bible is the only text book, then there is nothing to prevent your other knowledge proving to you a curse rather than a blessing. There never was an age in which this fact needed to be more emphasized than at the present. Never was there more eagerness manifested, or facilities offered in every civilized country, for the acquisition of secular knowledge, than at the present time—an eagerness which is altogether out of proportion to that which is manifested in the pursuit of religious knowledge. May we not with propriety say that the facilities are also out of proportion too? We are all of us, I presume agreed, that in our public schools the Bible should be excluded as a Text Book—which means that religious knowledge shall not form part of the curriculum of our schools. And right here permit me to state that I consider it to be a matter for which we ought as Canadian Methodists, to congratulate ourselves, that our public system of education has been established on so wise a basis, viz., free and strictly secular and non-sectarian. Had it been otherwise, such as for example in England, between the years 1846 and 1870, when the system of education was carried on on a sort of partnership basis between the government and the religious denominations, we might have been found today handicapped and hampered with a dual system of religious education, viz., that of the day schools and that of the Sunday schools. Having been a denominational English teacher myself during that period, I can candidly say that I believe the best interests of religious education in that country were sacrificed, by such an arrangement as was then entered into. Neither the day nor the Sunday schools looked upon themselves as being solely responsible. The consequence was the Sunday school rest-

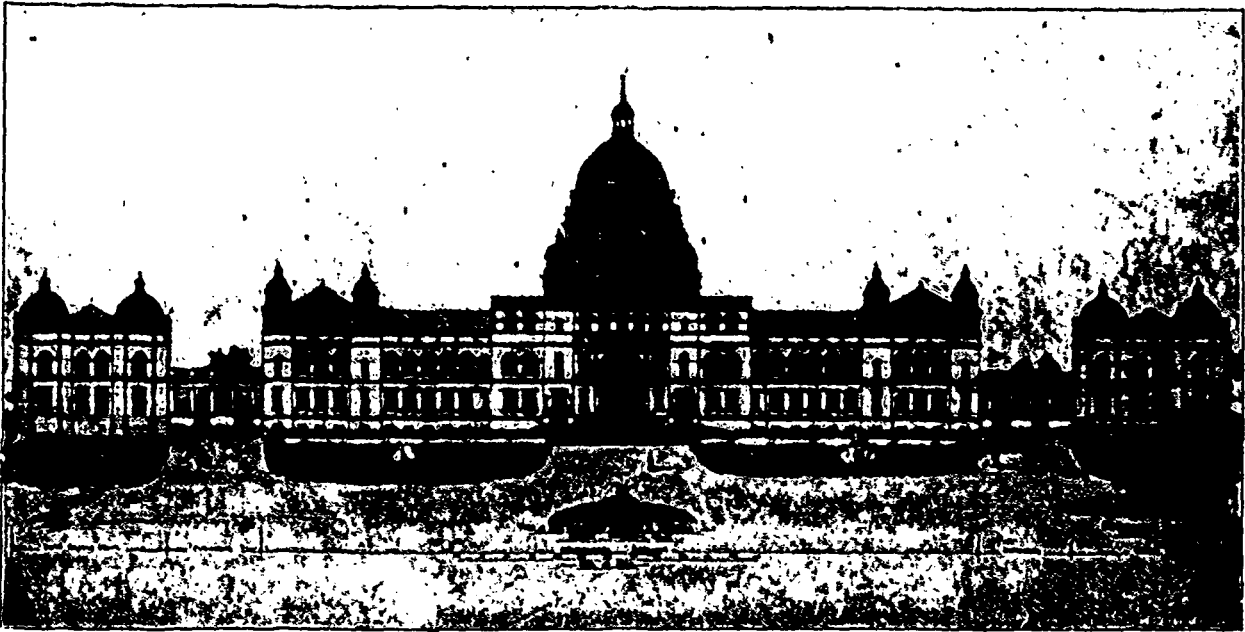
ed satisfied in concerning itself, with that portion of the work which was purely spiritual and emotional, or at most, that which was only of a denominational character, leaving the day school the duty of imparting an intellectual knowledge of the Bible. I have in my possession the questions on religious knowledge which were given in competitive examinations open to scholars attending the public elementary schools of South Staffordshire, Eng., in the years 1863 and 1864, which shows that the children attending those schools, which were of any types of all the schools throughout the country prior to the introduction of the Board School System, were expected to have instruction in religious knowledge. At the public examinations a Bible lesson was sure to be a prominent feature, whilst pupil teachers from the very commencement of their course, which was at a very early age, in my own case, at the age of 13, were obliged to pass annually an examination in religious knowledge. But here in British Columbia we have it is not so drawn and we know that if religious education is not carried on by the Sunday school, it is not carried on at all. The Sunday school is solely responsible. For may I be permitted further to postulate, that the religious instruction of the home is practically nil. Certainly there are families in which it is given, but as a rule, either on account of inability, unwillingness or lack of time on the part of the parent, systematic religious instruction is not given from one year's end to the other. The fact is that the Sunday school is left in complete possession of the field. "Her right there is none to dispute." Let us see now whether she has risen to a full sense of the momentous task she has undertaken, or at least which has been imposed upon her. To carry out her sublime mission there is one session of the school held per week, viz., as a rule on Sunday afternoon. One hour and a half per week, gives not more than about half an hour's actual instruction.

In any case let us as teachers and pastors face this question with a mutual determination that we will by the grace of God shoulder our responsibility in relation to the young, lay ourselves out for their benefit, and we may be sure of an "ample recompense" in gathering "fruit unto life eternal" some 30, some 60 and some 100 fold, and this will be rich reward.

"Open wide the garden gate  
Let the little wanderers in,  
Let them now no longer wait  
Till their lives are stained with sin.  
There is room enough for them  
In the perfume-laden bowers;  
Room for many a sparkling gem  
'Mid the Gardener's living flowers.  
Take them from the storm-tossed flood,  
Moor them at the Eden isle,  
Sprinkled with the atoning blood,  
Their's shall be an angel's smile.  
Shield them from the world's stern care,  
Guide their little footsteps right,  
Let them breathe the heavenly air,  
Let them see the living light.  
Suffer them to come to Him,  
Shepherd of the cherub band,  
He can light the valley dim,  
Leading from this desert land.

Natured with a kingly care,  
All the weeds of sin kept down,  
Precious fruit their lives shall bear,  
Till they win the sparkling crown,  
And with golden harps in hand,  
Gladning all that blest abode,  
They shall shine a star-gemmed band  
In the coronal of God.

And let it be borne in mind that this is a subject for which, as far as I have been able to ascertain, the children have no natural aptitude or inclination. Apart from the stories and biographies of the Bible, religious instruction possesses little interest to the average child. Further, for five days out of the seven, our scholars are under the moulding influence of the public school teacher. Such influence has a tendency to strengthen their faculties, broaden their perceptions, and to make them critical and above all rational. In some way or other some crude interpretation of the Bible is brought to their notice, which conflicts with the facts and principles instilled into their minds in the day school. They cannot give up those facts and principles; and equally impossible is it that they can hold on to those crude interpretations at the same time. The inevitable result is to cause them to look upon the Bible as a book of fables and they come to the Sunday school on the Sabbath with no taste for a book which to them is a series of contradictions and absurdities. And we devote the short space of half an hour or so to the task of undoing the mischief which has been wrought in their minds by a day by day contact with a rampant agnosticism, which is the environment of many, if not the majority of the youth attending our Sunday schools. And not only so, but as I have already pointed out, they are outgrowing by the simple force of education the crude, antiquated, superstitious and bigoted views of religion which are being presented to them at every turn; can we say they are being educated into an intelligent perception of it? If so, where? and by whom? During the few moments we have them under our influence in the Sabbath school? and by the class of teachers and methods of instruction in vogue in many of our Sunday schools to-day? He would be indeed a bold man who dare assert that. Perhaps what I have said may be sufficiently clear to indicate what I intend shall be the main scope of this paper. That as the the 20th century dawns upon us, our rallying cry may be "A forward movement in Sunday school work." Twentieth century funds are all right, but by all means let us take a broader view of our obligations, let us have more development of the latent talent of the church and more adaptation in our methods. What I would like to see is a forward movement in the teaching of the mere letter of sacred truth. Without a knowledge of the letter, how can we expect our children to catch the spirit which the letter contains? The spirit is bound up in the letter. The letter is the doorway into the temple, and if the doorway be not opened, access to the holy place becomes impossible. The use of the International Sunday School Lessons form a capital basis for a more efficient system of instruction, inasmuch as it assures a gradual and uniform effort. The use also of the Banner and other publications of like nature are most com-



PARLIAMENT BUILDINGS, VICTORIA, B. C.

mentable aids to the teacher in his or her preparations. But there are other aspects of our work in which advance must be made if we are to fulfil our mission, and adapt ourselves to our changed environment.

1. We want a more efficient teaching staff. Teachers thoroughly consecrated to Christ, intellectual and pious. The time has gone by, if it ever existed, when this work can be done by those whose knowledge of the truth is limited to an experimental acquaintance of it merely; or by one who has no experience of the truth which each lesson presents, though possessing every other qualification. This will necessitate the establishment of training classes and institutes for teachers. Such machinery could easily be put into operation in our province, in connection with our own B. C. College.

2. We may then command a more intelligent system of teaching. Simultaneous teaching, with the aid of the black board, on somewhat the same principle as the "Stow's Training System," should take the place of much of the hum-drum class work which is made to pass muster as teaching in our schools to-day. This is the system which was adopted by the Methodist Day Schools in England when they shared in the responsibility of religious education, experience shows that in the younger classes especially simultaneous teaching gives better results and is in every way more suitable. In our own school at Haliburton street, Nanaimo, gallery teaching has been introduced in the case of the infant class in a separate room, so that whereas formerly three or four teachers were employed, and these only fairly succeeded in "keeping them quiet," now one teacher takes the whole on an average from 50 to 70 children—a service adapted to their needs is held; habits of reverence and order are enforced, and the lesson is drawn from them by simple illustration and questioning. By this system we claim that one trained and intelligent teacher is worth more than half a dozen teachers who have no special aptitude for the work.

3. This will involve an increase in class-room accommodation, and the introduction of galleries for the Junior and Infant Class. There is nothing which shows to greater disadvantage the sentiment of the Church in regard to religious education, than the complacency with which she regards the buildings in which Sunday schools are held. The practice of accommodating the Sunday school in the same building in which the ordinary Church services are held is, I suppose, unavoidable in most cases, especially in rural districts; but the Sunday school of the future will consist of a building specially designed to meet the requirements of a more intelligent system of religious education. Let there be by all means an auditorium in which all the scholars may assemble to take part in the devotional exercises, and in which addresses may be given, but class-rooms

connected therewith for the separate classes is of paramount importance. And by all means let the physical conditions of the school be suitable—light, warm and easily ventilated. Let the walls be decorated with mottos and pictures; let bouquets and flowering plants be placed round the room in suitable places. No system of education, however, can be complete either in connection with secular or religious subjects, unless

4. Examinations shall be held. There ought to be in connection with our schools at the present time some plan for finding out how far success has attended our efforts in seeking to impart instruction in religious subjects. In some schools the Review Sunday has been utilized in holding an oral examination on the quarter's lessons. This has been done in our own school at Haliburton street, Nanaimo, with very salutary, if

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not satisfactory, results. A first and second prize—one a Bible and the other an hymn book—is offered quarterly, for the most correct answers to questions drawn up by a committee. The examination was divided into three parts, viz.: 1. Preliminary. 2. General. 3. Final. The preliminary consisted of one question only.

A correct answer to this qualified for the general examination. The general scheme is as yet only in its initial stages, and the result is as follows: Twenty-examination consisted of five questions, a correct answer to three of which qualified for competing in the final one. The one scholar qualified for the general examination; three scholars qualified for the final examination, and the prizes were carried off by two girls. If a plan similar to this were adopted in every school in the province it might be possible to formulate some Provincial examination scheme. Examinations to be held annually, to compete in which would require a certain percentage of correct answers in the general examinations in each school. In the carrying out of the work and in the employment of method, our Church gives us great latitude, and I do not think it would clash with any regulation contained in the Discipline of our Church, if this Convention should pass a resolution commending to each individual school the above suggestion, viz.: that of forming a Provincial examination scheme in religious knowledge. And at the next Convention let those schools which are favorable thereto signalize the advent of the twentieth century by inaugurating the same. But,

5. Lastly, more time will be given to the work.—At a union meeting of Methodist Sunday School Teachers held in Nanaimo a year or two ago I ventured to suggest that a morning's session of the Sunday School be held, for the double purpose of giving more time for the carrying out of a more efficient system of instruction, similar to what I have tried to outline in this paper, and also as being in my judgment the most plausible method of discharging a duty which we owe to those whose spiritual interests are entrusted to us, just as imperative, viz.: that of securing the attendance of the children at the public service of God in the sanctuary. And I still maintain that position. Neither is it any new fangled notion, but, on the contrary, is a plan that has been tried. In saying this all I have to do is to appeal to the experience of any who have been connected with our English Sunday Schools,

and can we fully estimate the value in a spiritual sense, that has accrued to English Methodism by thus bringing the children to see the propriety of this, as indicated in the report of the Sunday School Committee recently presented to the Conference at Nanaimo, and adopted by it? I am aware that there are objections urged against this. We are told (1) that a large number of children could not attend in the morning. But have we ever made the experiment? And even if there is any force in this objection, still if we can only get a small minority of them there, the good thereby accomplished would, in my estimation, fully justify our making the experiment. And the very fact of a session being held would offer some inducement at least to those who otherwise would not attend, to be present. But (2) the chief difficulty we are told would be in getting teachers to attend. This is or ought to be regarded as a libel on the consecrated talent in our Church to-day. There never was a time when there was so much intelligence in the Church as there is to-day. I am prepared to stand by that state-



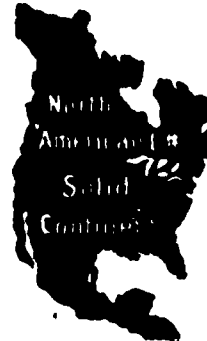
RANZO NORIMOTO SAN "PAUL."

ment. Neither was there a time when there was so many consecrated, earnest Christians as there are to-day. But what sort of Christianity do you suppose a man must have who will urge as a reason for not being able to attend on a Sabbath morning, that his work has been so arduous and protracted during the week. If ever that excuse could have been valid, it surely was, when in the good old times, as in the case of my own father, a man had to toil underground, under far worse conditions than prevail to-day, from 6 o'clock a.m. to 6 p.m., which in winter time prevented him from seeing daylight for six days out of the seven, and yet was invariably found at his post in the Sabbath School at 9 a.m. and again at 2 p.m. The fact is I believe this excuse is made only by those who find attendance at the Sabbath School, even for one session, irksome; not by those, certainly, who find in it a pleasure and a joy. For of such it may be said that:

"At work for God is loved employ,  
They lose the duty in the joy."

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am n'lo-duk-a-de da na want.

Am me sha-ax-ya me dim wil shed-da-ba n'xabin.

Na she-gaud-kin 'la il wa-ins ga wa-ite zim lak ha ga,

am dim giak de wa: ha-le-zoki.

Gi-na' a-gum a sha gwa am da ska-bu da na win-a-in.

Ada am me lu-gwi gau-il na ha-da-dak-a-me,

ne wa' da 'la dip de wil-a gau-il na ha-da-dak-a-de da-gum.

Ada gi-laum-za da hap-dim a spa-ite gun-spelt-gaud,

yal kshe-da-la-maui-kim a ha-dak-git da halk. A-men.

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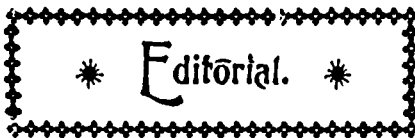


**Western  
Methodist Recorder.**

Published under the authority of the British Columbia Conference of the Methodist Church, and issued monthly from 26 Broad Street, Victoria.

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Associate Editors.  
REV. W. H. BARRACLOUGH, B.A.,  
Business Manager.

SUBSCRIPTION RATE,  
50 CENTS A YEAR IN ADVANCE.



**NOTES.**

We have to crave our readers' pardon for the lateness of the February issue. Do the best we could it seemed as though everything was against us. First it was the photos for this special number, and then the delay in forwarding the engraving, followed by one thing and another until we were well nigh distracted. The number, however, is now in the hands of our subscribers, and we trust will of itself make amends for the unavoidable delay in its issue.

The March number follows closely, expressing the determination of the editorial staff to endeavor to secure the issue of the Recorder by the first of each month, or as nearly as at all possible. Our readers will forgive the evident incompleteness of this number, and we promise from this out something of our old-time perfection.

We are nearing the end of another conference year, and already the work on the various circuits and missions is shaping for the close. Would it not be well if the Quarterly Official Board more carefully reviewed the work of the year and saw to it that all of the requirements of discipline were complied with? Last year, in several cases, such as the change of circuit boundaries, the sale of church properties, and other recommendations affecting either circuit or pastor, the delegates had to rely upon their memorials for the resolution of the Quarterly Board in the case, and in others were unable to state whether the resolution had been formally presented or not.

If the discipline were strictly followed, neglect in these particulars, might work a grievous wrong to the parties concerned, particularly if the case be that of a probationer entering or being advanced.

**THE PRICE OF VICTORY.**

The news which has reached us of the surrender of Commandant Cronje and the relief of Ladysmith, called forth such a burst of enthusiasm and spontaneous jubilation, as has seldom been known.

The praise of the commander-in-chief, as contained in the following message to the Governor-General, but added fuel to the enthusiasm:

"Paardeberg, Orange Free State, Feb. 22.—The Canadian Regiment has done admirable service since arrival in South Africa. I deeply regret the heavy loss it suffered during the fighting on the 18th inst., and beg you will assure the people how much we all here admired the conspicuous gallantry displayed by our Canadian comrades, on that occasion. (Signed) Roberts."

That so many of our gallant boys have lost their lives in the conflict casts a shadow over the general rejoicing. But that they died defending the interests of the Empire will cause a glow of pride to suffuse the heart of every true lover of his country.

Sacrifice has ever been the price of victory in affairs national, social, moral or spiritual. In the midst of the spirit of self-seeking which so generally prevails we cannot but admire the willingness displayed by so many noble fellows to offer themselves, a sacrifice if needs be, for the national advancement.

Let us not forget that the Empire has internal as well as external foes who are working for its moral and social disintegration. Among these are first and foremost the Liquor Traffic, following close behind is Political Partizanship, and its attendant Political Corruption, race prejudices and commercial combinations. Where are the men who are willing to offer something more than sentiment in this conflict?

**POLITICAL CORRUPTION.**

The church has to a large extent held aloof from the discussion of subjects which are of a purely political and partizan character, deeming it inexpedient to interfere in questions upon which public opinion is so divided. But there comes a time when she must needs raise the voice of warning, if she be true to her trust, as the guardian of the morals and well being of the community.

The practice of bribery and corruption at elections is becoming so common that the public sense is being outraged and the church can be no longer indifferent to the matter. We welcome the recommendations of the Nova Scotia Conference of the Methodist Church as set forth in the following resolutions:

1. Whereas, the practice of bribery at elections is rapidly increasing in many sections of our country and the venality of the voters becoming more and more unblushing.

2. And whereas, an elector has as little right to sell the decision he is supposed to record when he casts his vote as a judge and jury have to barter for money the decisions they declare in our courts of justice.

3. Whereas, the practice adds enormously to the temptations of our public men and to the expenses of government and tends to steadily lower the standard of public morality.

4. Whereas, on account of the importance this practice gives to campaign funds, the Christian sentiment in its struggle for the enactment of prohibitory and other laws, is and must be seriously handicapped.

5. Whereas, many of our church mem-

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bers excuse the practice as a necessary evil and, in too many cases, in the service of their respective parties, either handle corrupt funds or consent to their employment instead of bearing Christian testimony against this crime.

6. Whereas, we cannot expect a holy God to bless us with the revival which we hope will close the present and usher in the twentieth century, as long as the accursed thing is amongst us, and we stand in any other relation to this public crime than that of brave and consistent protestation against it.

Be it Resolved, that as a conference, we set our faces against this evil in every form and recommend the following practical methods for producing in the country a higher conception of the duties of Christian citizenship.

1. That we preach sermons dealing specifically with this evil, especially before election campaigns open, and urge our people to free themselves and to do all in their power to free their respective political parties from complicity in this crime against free citizenship.

2. That in our Sabbath-schools and Epworth Leagues instruction be given on this subject.

3. That we petition the Councils of Public Instruction to provide for some instruction on civic duty in our public schools, especially in this regard, and that this violation of the claims of citizenship be suggested as a subject for discussion on Empire Day.

4. That we petition parliament to add to the stringency of the act to prevent corrupt practices at elections.

## GOD SAVE THE RED CROSS FLAG!

Who's that calling?  
It comes from far away,  
The voice of a brother 'o'er the sea,  
It says: "Am I a stranger,  
That you leave me in my danger?  
Oh, my brothers, will you stretch a  
hand to me?  
Send us the flag!  
The red cross flag!  
Send us the banner that we love—  
We long for it, we sigh for it,  
To live for it, to die for it—  
God save the red cross flag!"

Who's that calling?  
It comes from far away,  
The voice of a brother in the west,  
"We are loyal. We are true,  
We are flesh and blood of you,  
We are coming with our bravest and  
our best,  
Bearing the flag,  
The red cross flag,  
Bearing the banner that we love,  
And is it stormy weather?  
Then we sink or swim together,  
God save the red cross flag!"

Who's that calling?  
It comes from far away,  
A voice from the far Pacific main,  
"And shall we be behind,  
When the banner's in the wind,  
And the old game is playing once again!  
We're for the flag,  
The red cross flag,  
We're for the flag that is our own,  
Do you ask a heart to care for it,  
A hand to do and dare for it?  
God save the red cross flag!"

Who's that calling?  
The old sea mother calls  
In the pride of the children that she  
bore:  
"Oh, noble hearts and true,  
There is work for us to do,  
And we'll do it as we've done it off  
before,  
Under the flag,  
The red cross flag,  
Under the flag that our fathers bore,  
They died in days gone by for it,  
As we will gladly die for it,  
God save the red cross flag!"  
—A. Conan Doyle, in the London  
"Daily News."

## LEAGUE NOTES.

Have you sent in your League Report to the District Organizer? If not, do so at once.

Now is the time to commence to plan for the Provincial Convention to be held in the Metropolitan Church, Victoria, the latter part of May. Let every League determine to be represented; it will mean renewed interest in the League.

Come prepared to offer suggestions on all departments of League work. We are working for the glory of our common Master, and should aim to do our work in the most effective manner, therefore give others the benefit of your experience.

Have you taken up the General League Fund collection? Don't let your League be behind others this year. The General League Board need all we can se-

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Half Price for Cash.**

\$5000.00 Wanted to pay for our New Block  
by March 15th. Slaughter Prices until that date

**B. Williams & Co**

cure for them.

Is the Social Committee looking after the strangers? In this matter the League should be the greatest adjunct the pastor has. Welcome the strangers, young or old.

## SUCCESS OF THE Y.P.F.M.

This is what Rev. Dr. Henderson, of Toronto, Associate Secretary for Missions, has to say:

"One of the most significant events of our time is that of the Young People's Forward Movement, as advocated by the Students' Missionary Campaign, under the direction of the General Board of Missions.

"The significance of this movement is deeper than some of us can see, and diviner than some of us think. Wherever they have been at work I find their prayers have generated a greater sympathy for missions, and wherever we have the greatest sympathy we have relatively the greatest support. Financial results show this to be true, that wherever a church has within its pale a society of young people organized upon the forward movement basis, it can accomplish more for God and dying humanity than it could if it had no such organization in its midst."

## METHODISTS AND THE WAR.

One painful feature of the Transvaal war is the irony of fate which brings Methodists face to face on the battlefield. This war (says the "Methodist Recorder of England") means Methodist against Methodist. Many of the burghers in the ranks of both republics, but especially in that of the Orange Free State, are members of the Methodist Church, class-leaders, and local preachers, our friends and comrades in the Kingdom of Jesus Christ. So, also, on

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the other side, among the volunteers of Natal and the mounted police and the Cape Rifles, there are many members of the one Methodist family. We are sure that in every household and in every church Christian people will earnestly pray that the war may quickly come to an end, and that whilst an entirely satisfactory settlement is secured, it may be with as little bloodshed as possible.

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### Notes on the Ideal Life.

"And now abideth faith, hope, love, but the greatest of these is love."

"Thou shalt love the Lord thy God with all thy heart and with all soul and with all thy mind and with all thy strength."

"Let the same mind be in you which was in Christ Jesus the Lord."

"I beseech ye therefore brethren that ye present your bodies a living sacrifice holy and acceptable to God, which is your reasonable service."

"We cannot live the fully sanctified life until we are sanctified; but when the heart is cleansed, faith is made perfect, and the Holy Spirit abides, the life is easy and natural."—Kerr.

Dr. Lovick Pierce says: "No one has any religion that is so much at ease in Zion as not to be anxious to become holy in heart and life."

"No brethren, I speak from personal experience when I say that there can be little or no power as long as the conscience or the Holy Spirit points out in our life objectionable things which we make no attempt to remove."—Rev. W. L. Watkinson, D.D.

"To simply sit down and grumble at the church and bemoan the deadness

around is very poor consolation for ourselves and others. Get up and in the name of the Lord, DO something."

The Bishop of Ripon, in his pastoral for the new year, urges that the year should be set apart for special intercession and prayer. He says: "I suggest, first, that our people should be invited to pray continuously throughout the year for the outpouring upon the Church and the world of that Divine Spirit who alone can bring peace and concord and the spread of the righteous kingdom of Christ among mankind; secondly, that the first Sunday in each month, together with the Saturday that precedes and the Monday that follows it, should be set apart for special intercession."

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### THE UNFINISHED LIFE.

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising. I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. . . You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilies, the violets and the roses as at twenty years. The nearer I approach the end, the palmer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work;" but I cannot say "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

I improve every hour because I love this world as my Father-land. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting for infinity.—Victor Hugo.

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### RESULTS OF MISSIONS.

Dr. J. S. Dennis has penned some admirable sentences in relation to Christian missions and social progress. He indicates that, while so-called Christians at home have been industriously supplying heathen people with strong drink, Christian missions have initiated and maintained a temperance reform movement, fruitful in results. A new type of womanhood is being produced. Through Christian missions the women of China, Japan, India, Africa, and the islands of the sea are being rescued from a hopeless degradation, from enforced prostitution, widowhood, ignorance and seclusion. This means a new type of family life, in which "parental duty and parental responsibility become sacred in a new and hallowed sense; purer desires are kindled for the moral welfare of the children; larger hopes are cherished; special watchfulness characterises domestic training; parental pride and effort centre about a sweeter and finer type of character, and a higher mission in life is sought for the children of the household." The multiplication of such homes means the overthrow of heathen systems.—Evangelical Churchman.

### House Cleaning Time is Approaching

## USE CHURCH'S ALABASTINE

TO BE MIXED IN COLD WATER.

A Permanent Wall Coating. Ready for the brush by adding cold water, and easily applied.

Alabastine is especially adapted for plain tinting and whitening, and is easily applied in such work, by anyone who can read our simple directions and handle a brush, and with a good kaolin brush, or what is better, our Alabastine brush, inexperienced hands can execute beautiful plain tinted work, or white, that will surprise themselves.

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### Temperance Notes.

In the reign of Alexander Severus (A.D., 222-235) there were severe laws against the Christians at Rome, a small piece of ground used as a commons was desired by the Christians as the site for a church and by a company of victuallers for an inn. Alexander granted it to the former, saying that any religious use of it was better than the conversion of it to a tavern.

History of the Ntion Church.

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At this time it will be interesting to read what some of the leading Generals have to say on the Liquor Traffic:

"Beer is a far more dangerous enemy to Germany than all the armies of France."—General Von Moltke.

The history of other armies has demonstrated that in a hot climate abstinence from the use of intoxicating drink is essential to continued health and efficiency."—General Nelson A. Miles, U. S. A.

"There are yet some great battles to be fought, some enemies to be encountered, by the United Kingdom, but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but mind and soul also."—Lord Wolsley, Commander-in-Chief of British Army.

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**"He despiseth us not even in our sin."**

Surely if anything could make God despise us it were that. Ignorance, helplessness, misery have their appeal; they may soften the heart to pity and claim its help, as the little child is made sacred by its helplessness. But sin is so utterly loathsome in the sight of God; such utter folly, that it might move God himself to scorn us if he were not so great in heart. I have seen—alas! as we all have seen again and again—the accursed effects of drunkenness; but I never seemed to look down so far into its deep misery as I did one day at a house where the intoxicated husband, hiccupping in horrid laughter, a senseless fool, although a man of good position, and at other times a very clever man. His wife followed me to the door, and there, red-eyed and with bitten lips, with hands pressed on her heart, she sobbed, "Oh,

pray to God for me that I may keep from despising him." Even a wife's heart could scarcely refrain from despising as a fool the husband that she longed to love. To our God in His holiness how utterly loathsome must be our sin—how mean, low ugly, how despicable it must make men—the ill-temper, the spiteful selfishness, the lying and cheating, the foulness. Yet He despiseth not any for that He is great in heart.—Rev. Mark Guy Pearse.

White Swan Soap is becoming more popular every day.

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### The Century Fund.

The following notes from the Westminster are equally applicable to the Methodist Church:

"Speak to the children of Israel that they go forward."

"He gives twice who gives quickly."

The strength of any cause is in the devotion of the many. Presbyterianism will be united as never before through this Century Fund movement.

To pass any family by, no matter how humble their circumstances, would be both an unkindness and an injustice. In a great work like this all want to aid—"every one as he is able."

Let it be constantly borne in mind by every member and adherent of the Church that this Century Fund movement is the movement of the Church. To its success all are committed. Loyalty to the Church implies the support of the children of the Church, young and old, rich and poor.

This Century Fund scheme grows on our people the more they study it, and as a result many are giving subscriptions greatly in advance of what they at one

## D. S. CURTIS & CO.,

DRUGS AND SPECTACLES.

New Westminster, - B. C.

time intended. So, too, with the ministers of the Church. Several of them have voluntarily increased the amounts originally subscribed on behalf of the fund.

This is an effort of a lifetime to the present generation. The opportunity is one that only comes to every third generation. It is unique in the history of the Church. The achievement will be a precious heritage to the generations following. Looking back, they will say, "Thus did our fathers—we must be worthy of such ancestors." The influences set at work will continue long after the actors of to-day have entered into rest. History is being made. This Century Fund Chapter must those who shall read. those who shall read.

### ROMANISM.

The Civita Catholica, the organ of the Italian Jesuits, confesses in a recent number: "Wealth and power belong no more to the Catholic nations; they have become the appanage of peoples who have separated from the Roman Church.

All the vast colonial possessions of Spain are passing into the hands of the Republic of Washington; France yields to Great Britain the sovereignty of the Nile; Italy, conquered by Abyssinia, maintains with difficulty her maritime influence by following in the wake of England. Here have we, in fact, all the Catholic countries reduced to submit to heretic Powers, and to follow in their train like so many satellites. The latter speak and act, the former are silent or murmur impotently. This is how affairs stand at the end of the nineteenth century, and it is impossible to deny the evidence of it. Politically speaking, Catholicism is in decadence."

## The Great West Life Assurance Company.

From the Report of the Co's Business for 1899.

PREMIUM INCOME.....	\$ 299,887
INTEREST.....	32,254
TOTAL ASSETS.....	723,189
SURPLUS TO POLICY HOLDERS.....	181,005
INSURANCE IN FORCE.....	10,263,250

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 New Spring Cloth Costumes, Tailor-made, \$15 to \$25.  
 New Spring Jackets, \$5.00 to 15.00.

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## Rev. T. Crosby's visit to the Kootenays.

(Concluded.)

At Robson we cross the river by boat and then board the train. Puffing and snorting, backwards and forwards, by means of one or two "switchbacks," we climb the mountain to an altitude of 2,700 feet, and about midnight arrive in the pushing, driving, city of Rossland, with its 9,000 inhabitants and its pay roll of from 120 to \$130,000 per month.

We were met by Bro. Morden, and were speedily "at home" at the parsonage.

We had a good day on the Sabbath, large congregations listened attentively to the missionary and responded heartily in the collections.

The Church anniversary effort of \$1,500 the previous Sabbath took the wind out of our sails for a big subscription.

The Sunday School and Juvenile offerings we hope will amount to a good round sum. I shall not soon forget the blessed day we had at Rossland, especially that Sabbath evening congregation.

Sorry I did not have a chance to see the city, having to leave at 8 next morning.

The snow was 4 or 5 feet deep, and I am told they will have as much as 12 or 14 feet during a winter. Soon we were down hill to smelter flat; here we left the train and then down 300 steps or more to the quiet town of Trail. I was glad we did not have to go up the 300 steps.

Bro. J. Calvert, an old friend and our missionary for a time at Bella Bella, with his good wife, gave me a warm welcome in their snug little parsonage. Here we rested for the day, as we had not had much rest the night before.

At 7.30 p.m. we had a fair attendance at the missionary meeting in the snug little Church. The town is a little dull; once, when the steamboats came here with all the freight and passengers from the outside world, it was a lively place. Next morning off we went, Bro. C. in company, calling at West Robson, and then on up the hills, keeping along the banks of the Columbia River, until well up the mountains, when we came to Tunnel East, and there upon the face of the mountain we were delayed an hour and a half by a derailed freight engine, and then on, hauling up a steep grade, a "switch back" so called, and then the engine pushed us up the face of the hill

to another "switch back," then hauled again, and thus we passed over the six tracks on that mountain side.

A few weeks and the tunnel will be complete, and the up and down the mountain side will cease. And now we rush on down the mountain passes, some of them as if they were just made for a railroad, on and on past Gladstone, and Cascade City to Columbia and Grand Forks. The latter is a rushing little place, beautifully situated amid hills crowded with cattle and bunch grass. It has more than doubled its population in 12 months, and will, at the present rate, soon double itself again. Indeed, it is hard to tell what the grand future of this valley will be.

It is needless to say that West Kootenay, or the Boundary country, has a great future before it. With Cascade City, Columbia, Grand Forks, Phoenix, Greenwood, Deadwood, Midway, Camp McKinny and Penticton, we need for this great country three or four men at once. Let us have West Kootenay as a district with a many-sided man as chairman; a pushing far seeing man, who will push the battle to the gate, and, in my opinion, if not at next General Conference, in less than ten years we should have another Conference east of Cascades. We have only just began to touch the country, there is the Big Bend, the Lardeau, Ferguson country and farther east, the Cranbrook, Windermere and Fernie section, with other parts yet to hear from. There is a great future before us, as a church, if we do our part, and are faithful to our trust. In these towns there is need of the old-time

determination to be separate from the world, on the part of the people; and a whole-hearted consecration to soul-saving, and the building up of the Kingdom of Christ among the ministry, and the outcome will be that more good men and true will take hold of municipal affairs and clean this country of the drink traffic and kindred impurities.

Now we are off back to the west, goodbye to my kind friend C. at Robson, and then by river lake and train to Revelstok, where I spent a good Sabbath with Bro. Thompson's people. He had gone to Kaslo to help Bro. Wood in revival services.

Back home again at last, having travelled in a little over two weeks, over 1,500 miles, and given upwards of 20 addresses on missions. The people turned out well, and upon the whole we had blessed services. But what is most needed is a blessed revival all over the land. Oh! that it may soon come in power!!

T. CROSBY.

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

Many of our brethren and sisters in London, during the great outpouring of the Spirit, spoke of several new blessings which they had attained; but after all, they could find nothing higher than pure love, on which the full assurance of hope generally attends.—John Wesley.

\*\*\*

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

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VANCOUVER, B. C.

### PERSONALS.

Mrs. (Rev.) W. L. Hall is conducting evangelistic services at Cheam and her work is being much blest.

The Editor spent a week in Chilliwack and vicinity, and while there was the guest of Reeve Wells at Edenbank Farm.

Rev. W. J. Sipprell, B.A., B.D., preached missionary sermons at the Metropolitan Church on Sunday, March 4th.

Rev. Thos. Crosby was the deputation to the Homer Street Church, Vancouver, on behalf of missions, Sunday, February 18th.

Rev. J. C. Speer will deliver a lecture at the Centennial Methodist Church, Victoria, on Friday evening, March 23rd, on Jerry McCauley or a Diamond from the Depths.

Rev. Goro Kaburagi preached on the Cheam circuit on Sunday, March 4th, and lectured in the Camp Slough church on the Monday evening.

Rev. G. H. Raley and wife have returned from a trip to the East, where Mrs. Raley represented the B. C. Branch at the Woman's Missionary Society annual meeting.

Rev. W. W. Baer has been actively engaged in special services during the month past, and not without some manifestations of the Divine presence and power.

Rev. Principal Sipprell preached at Sapperton and New Westminster West End a few Sabbaths ago, on behalf of the Twentieth Century Fund, and reports about \$300 as the amount raised.

The sudden death of Mr. Henry Vasey of Ladner removes one of the respected officials of our Church in that neighbor-

hood. The sincere sympathy of the Recorder is extended to the bereaved wife and family.

Mr. J. S. Grant, a prominent member of the Queen's Avenue Church, New Westminster, has left for Spokane, Wash., where he goes to take the position of master mechanic in the Spokane sugar refinery.

The latest news from Bro. Jas. Turner left him but little improved in health. Our brother had hoped to be able to attend the forthcoming conference, but despairs now of doing so. The prayers of the Church will go up for our brother in his affliction.

Rev. J. C. Speer is among the most popular of lecturers. He has already upwards of a dozen lectures booked before leaving us in May next. On the evening of Friday, March 23rd, he lectures in the Centennial Church, Victoria, on "Jerry McCauley."

Rev. Chas. Champness, son of the well known and much beloved English Wesleyan Evangelist, who is returning to his mission field in Central China, spent a few days in both Chilliwack, Vancouver and Victoria. In Victoria he was the guest of Mr. S. M. Okell.

In a note from Bro. E. Nicholas, our devoted missionary at River's Inlet, we glean the following: The festive season is over for the present with our Indians. We expect to have them all here next week. We have been having school for the Japanese; some of them are anxious to learn to read English, and are doing well. Some of our Indians come at the same time, but they feel bad at not being so quick to learn as the Japs.

Every man has a cure-all but that don't effect the sale of our Balm of Aniseed for Coughs and Colds. Try it 25c. a bottle.  
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Board and Lodging per week,	\$6.00 upwards.
Board per week,	\$5.00
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Single Meals,	.25
Beds per Night,	25c. and 50c.

FIRE PROOF SAFE IN THE HOUSE.

Two Blocks from C. P. N. Wharf.

### The Churches.

#### CHEAM.

Rev. W. G. Mahon, pastor.  
The pastor writes: Mrs. W. L. Hall, of Langley, was with us on Feb. 6th and 7th, and delivered her lecture on "Old People," at Cheam and Camp Slough respectively. Mrs. Hall's lecture is remarkable for its choice vocabulary, clear outline, and deep insight into human life and nature. It is amusing, educative, and profitable, and was delivered in a way which delighted all who heard it.

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

#### RICHMOND.

Rev. A. N. Miller, pastor.  
For the past two weeks we have been engaged in union revival meetings, holding the meetings alternately in the Methodist and Presbyterian churches. A measure of success has attended the efforts put forth, but we are looking for much more. Next week the meetings will be held in the Methodist church. In the absence of the pastor, the League conducted the service in the Methodist church last Sabbath evening.

Nearing the Christmas season, several friends from the South Vancouver or Daniel's appointment, came to the parsonage, bringing their baskets, and very pleasantly surprised the pastor by presenting to him a well-filled envelope accompanied with some very encouraging words.

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## Wholesale and Retail Butcher.

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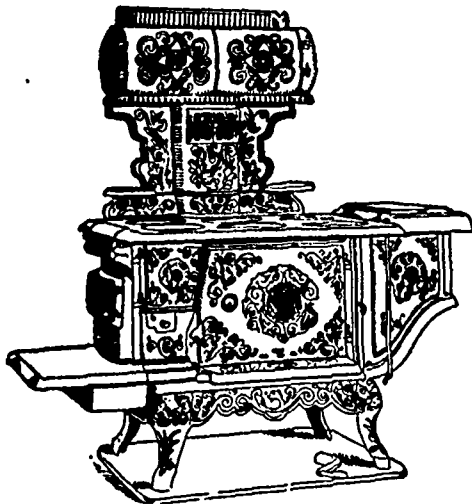
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**Donaldson & Mathews, men's outfitters  
74 Cordova St., Vancouver, B. C. big  
Spring Stock.**

On New Year's night the parsonage was taken by storm by a large number of the Richmond congregation, also bringing their baskets. During the evening Mr. Little, after expressing words of confidence and encouragement, on behalf of the congregation, presented the pastor's wife with a very handsome donation indeed. In both cases a very pleasant evening was spent. The friends took a very practical and substantial way with which to express their kindly feelings. "Bless be the tie that binds our hearts in Christian love."

Our League is still "very much alive" and doing faithful work.

About the middle of January, Mr. W. S. Abercrombie met with a serious accident. Coming home from Vancouver a spirited young team took fright at a passing team, and, after breaking a whiffle-tree and letting the tongue drop, ran against a stump. Mr. Abercrombie and a young man who was riding with him were thrown violently out of the rig, and both lay unconscious upon the road for some time. Help came and they were taken home. Mr. Abercrombie had ten stitches put in his head by the family physician, and was confined to his bed for about a week, but is round again all right.

Mr. and Mrs. Jas. Thompson's little daughter Lizzie had her hand badly cut on the 5th inst. in a cutting box. One bone was cut right through and another bone half through. Dr. Mills was called, who dressed the wound, putting eight or ten stitches in the hand.

Mr. A. B. Dixon, a member of our Q.O.B. and clerk of the Richmond municipality, has gone for a visit to his old home in New Brunswick. We wish him a safe journey and as pleasant a visit as can be expected, remembering that his father died just a few weeks ago. During Mr. Dixon's absence Mr. Jas. Tuttle, our Recording Steward, is acting for him as clerk of the municipality.

Mrs. E. J. Abbott and Mrs. Geo. Gibbard, from Mission City, are visiting at the parsonage this week.

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

### SANDON.

Rev. A. M. Sanford, B.A., Pastor. The labor trouble, which for over eight months has inflicted serious injury on our work, has just been settled. It will be two months, however, before all the mines will be reopened, owing to the depth of snow on the mountains.

Notwithstanding the depression, our people have supported the cause most loyally. With a membership of only 18, and part of this scattered, this circuit has paid the pastor's salary in full to date and raised over \$500 for other church purposes. New seats have been placed in the church through the efforts of the Ladies' Home Missionary Society, and the walls and floor have been beautifully painted. We have

now one of the neatest and most commodious churches in this upper country.

We were greatly pleased to have visits from Bros. Betts and Crosby during the quarter, and were only sorry because we were not able to respond as generously as we wished to their appeals in behalf of Columbian College and the Missionary Society.

It has not been possible to hold special services on this circuit this year, but we rejoice over the successes that have attended such services in other parts of the Conference.

**We will fill your prescription with fine drugs and at the right prices  
F. W. Fawcett & Co. 49 Gov't St.**

AGASSIZ.

Rev. Aykroyd Stoncy, Pastor.

Although some of our people are leaving Agassiz for other places, we are still holding the fort. Bro. Abel Greyell and family have gone to Cheam, and Mr. and Mrs. E. E. Greyell, with some of the family, are bound for California.

Bro. J. J. Ashton, our noble recording steward, is doing a grand work here, and Mrs. J. J. Ashton, our beloved organist and choir leader, etc., etc., is quite a host. We should have found great difficulty in carrying on our work here without her valuable help. May God bless and long spare them for the good that they are accomplishing. May the benediction of the Triune God rest upon this place and may it be manifest in a glorious revival of apostolical religion.

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

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If you live up or down the river

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The GROCER, for prices on

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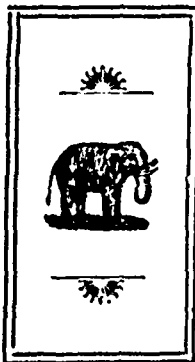
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 "MANHATTAN VARNISHES" in handy packages for household purposes.  
 "ELEPHANT" Enamels.  
 "AMBERITE" Varnishes.

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

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

Color Cards and all necessary information on application.

## The British America Paint Company

The only Manufacturers of

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VICTORIA, B. C.

some Switzers.' 'Und in the rear house are Italians and a block away some Chinese. Now you never said a word to the people about my Son. Do you think I will send you thousands of miles away to the foreigner and heathen when you got them all around, and you refer care enough about them to speak with them about their soul?

"Well, I went to work at once, and I find if we do what is at our hand He will gif us more. I had some money saved up, and I learn if I give a few dollars I could send a boy to school in India. I do it, and now he is a mishener among his own people.

"So I was in India, and here in New York, preaching in two places, like as though I was twins. I tell you brutter, it vas a precious thing to work for Jesus."—H. B. Hibbard in Holiness Berean.

### A PROBLEM.

Here is a little temperance arithmetic for our young folks. Who will work it out?

Intoxicating liquors cost every year \$600,000,000. If as much more is lost by wasted time, shortened lives, men and matenia! misemployed, what is the total loss by intoxicating liquors? How much would it be in ten years?

How many churches could you build with this sum \$20,000 each? How many school houses at \$5,000? How many homes for the poor at \$2,000? How many Bibles could be sent to the heathen at 50 cents each? How many missionaries at \$800? How many towns could have a \$5,000 library? Would there be hard times if all this money was spent aright? S. S. Messenger.

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

### CHILLIWACK.

Rev. J. H. White, Pastor.

Missionary anniversary services were held at Chilliwack and Carman churches on Sunday, Feb. 18th. Sermons of unusual interest were preached by Rev. J. F. Betts, of New Westminster. A platform meeting was held in Chilliwack on the Sunday evening, at which Revs. Betts and Charles Champness gave stirring addresses.

The revival services at Carman Church were seasons of power and blessing. The Pastor was assisted in the meetings by Revs. Jos. Hall, T. Crosby and Chas. Champness.

A short time ago Mrs. C. L. Street, who has been so long identified with Sunday School and League work at Sumas, was pleasantly surprised by the members of her class and presented with a beautiful clock. We congratulate Mrs. Street on the kindly feelings existing between teacher and class, and the class on having such a teacher.

### CALLED TO SCRUB AND PREACH

"Twelve years I prayed, 'O, Father, make me a foreign mishener. I want to go to foreign lands and preach.

One day I prayed that, and Father says, 'Sophie, stop. Where were you borned?' 'Germany, Father.' 'Where are you now?' 'In America.' 'Well, ain't you a foreign mishener already?' Then I see.

"Father says to me, 'Who lives on the floor above you?' 'A family of Swedes.' 'Und on the floor above them?' 'Why,

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## GOLDEN CROWN, An absolutely pure and reliable Baking Powder

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

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

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

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

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

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The Only Barber Shop in Victoria not open on Sunday.

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Prevention is better than Cure. I sell a preparation that will prevent hair from falling out or make it grow upon any bald head on earth.

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**STAPLE**

and **FANCY**

**DRY FOODS.**

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93 Douglas Street, VICTORIA.

### MARRIAGE.

**READE-TYSON**—On Tuesday, Feb. 27th, at the residence of the bride's father, Sardis, B.C., by Rev. J. H. White, Miss Charlotte Tyson, third daughter of Mr. Isaac Tyson, to Mr. Geo. B. Reade, of Chilliwack.

**WEISGEBER-BELL**—At 17 Long Lake Street, Greenwood, on Feb. 19th, by Rev. B. H. Balderston, William H. Weisgeber, of Chesaw, and Lisette A. Bell.

**BARROW-MARSHALL**—At Phoenix, on Feb. 22nd, by Rev. B. H. Balderston, Robert Barrow and Miss Hattie Marshall.

**BENNETT-TOOP**—At the residence of the bride's father, Sumas, on Jan. 25th, by Rev. Jos. Hall, Mr. Frank Bennett, to Miss Cicely Toop, daughter of Mr. John Toop, of Sumas, B.C.

\*\*\*

### SHON CAMPBELL.

"Shon Campbell" was a good Christian and champion of good doctrine, says the Presbyterian of London; but he was not musical, and, above all things, he hated the "kist o' whistles." But even Shon Campbell was mortal. (We quote from "Some Present-Day Songs and Singers of Calithness").

"Shon Campbell went to Hlvin,  
Ass every Christian should,  
An' Peter took him by the hand,  
Ass near the door he stood;  
He saw the golden streets and hills,  
An' thocht them very good.

"Shon Campbell started round about,  
When golden harps did play.  
'What! instrumental music here:  
'Then I will go away!  
Would he stand that in Hlven itsel'?  
No' for a single day!

"Shon Campbell turned him on his heel  
An' banged oot at the door.  
His fingers packed in his ears,  
An' in his nose a snore.  
'Oh, let me oot o' this,' he cried,  
An' 'I'll come in no more!'"  
—The Westminster.

### UNSELFISHNESS.

"Give fools their gold and knaves their power.  
Let fortunes' bubbles rise and fall,  
Who sows a field or trains a flower,  
Or plants a tree—is more than all.  
For he who blesses most is blest,  
And God and man shall own his worth—  
Who toils to leave as his bequest  
An added beauty to the earth."

White Swan Soap is becoming more popular every day

"We have a very imperfect knowledge of the works of nature till we view them as works of God."

Nothing affords a surer test of the reality of worship than the worshipper's joy in it.—Alexander McLaren, D.D.

Welcome evermore to gods and men is the self-helping man.—R. W. Emerson.

## War on Glucose

Will you injure

**Your Children's Digestion**

by giving them glucose syrup, simply because it is flavored to their taste, when for the same price you can get the

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Manufactured by **SWALLOW & ARIELL**, Melbourne.

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

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### Stop and Think

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

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1	\$1 00	\$107 00	\$43 00	\$150 00
5	5 00	535 00	215 00	750 00
7	7 00	749 00	301 00	1050 00
10	10 00	1070 00	430 00	1500 00

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

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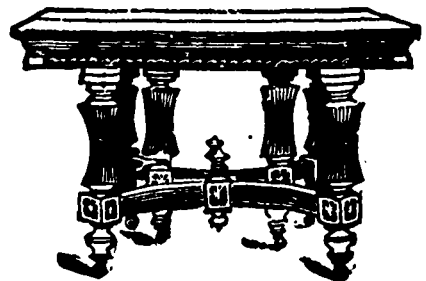
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