

...WESTERN...

Methodist Recorder

Vol. I.

VICTORIA, B. C. FEBRUARY, 1900.

No. 8.

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This is one of our quiet times, most of the warships being away. The work, however, is very hopeful since our chaplain's return from England, and substantial progress is being made towards the erection of our Home and Church. An excellent site has been purchased, and plans are being prepared, and a local canvass for further funds will be now commenced.

On Wednesday, 14th inst., a very successful concert was given in Blue Ribbon Hall. Almost the entire programme was given by the Metropolitan Church choir, under the leadership of Mr. Gideon Hicks, and it was excellent throughout. We learn that the choir themselves were greatly impressed by the remarkable way in which the sailors sang the chorus of Mr. Gideon Hicks' song, "Sons of the Sea." We confess we have seldom heard anything better; it was the expression not only of their love for music, but of their intense patriotism. It is proposed to hold a similar entertainment early next month.

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VICTORIA, B. C.

Western Methodist Recorder.

VOL. I.

VICTORIA, B. C. FEBRUARY, 1900.

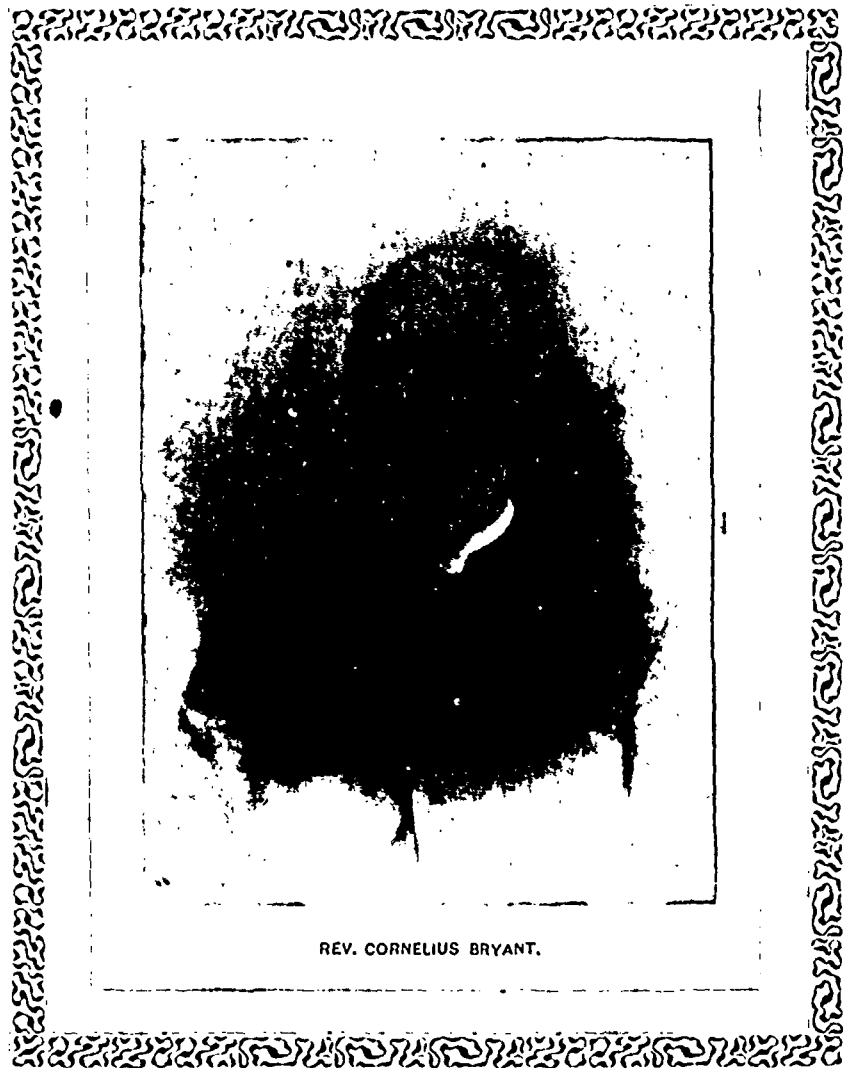
No. 8

REV. CORNELIUS BRYANT.

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway, leaves
the storm,
Though round its breast the rolling clouds
are spread,
Eternal sunshine settles its head."

The Rev. C. Bryant, of whom we in this issue present a fine cut, has had a life experience which cannot receive anything like justice in the space at our disposal, but a few words of one who stands, in character, and consecration, as well as in physical height, well expressed in the lines of Goldsmith which appear at the head of this sketch, will be acceptable to the readers of the Recorder.

Mr. Bryant, as might be expected, came of truly pious stock, and from the happy village life of dear old England. His mother was one of the "salt of the earth," being ever engaged in work for the advancement of the kingdom of the Lord, "whose she was," from the days of her childhood. It was hers, for years, to collect the missionary money in the circuit of Netherton, near to Dudley. She was a woman singularly gifted in prayer, and many were the hearts touched by her appeals to the throne of grace for the baptism of the Spirit. For long years she was the devoted collector for the British and Foreign Bible Society, little thinking that one of her children should yet be, in the land to which the society and its work would be a boon unspeakable. Her son Cornelius was born in the year 1838, and received his early education from his mother, and in the schools of the village. When but a lad it was his delight to read the literature of the missionary and Bible societies with which the home was ever well supplied on account of the faithful work of the mother. From such reading the boy received his first desires for travel, desires which were afterwards to develop into the journey which brought him to the field of his life-work. In the "home land" the boy came in contact with the work of the Wesleyan Methodist preachers and, under the teaching of his mother, and the holy men who preached the gospel in the church of his native place, he was early in life led to the surrender of his heart, and service, to the Christ who had redeemed him, and who, as it appeared since, had for him a place in the ranks of his most honored ministers on the fields of pioneer missionary work. It was in the year 1855 that the



REV. CORNELIUS BRYANT.

great change of the "newbirth" came to the boy of seventeen, and from that to the present he has not felt a pang of sorrow at the life then freely chosen. Willing to work for the Saviour to whom he had resigned his all, he was not long till he graduated from the Sunday school class to the position of superintendent,—a prophecy of the place for which God was then preparing him in direct answer to the prayers of his mother.

In 1856 the young man bid farewell to the land of his birth, and to those as dear to him as life, many of whom he was never again to see till he shall "See the King in His beauty."

Having friends in Nanaimo he turned his face to this terra incognita, and, after a wearisome voyage, was landed safe and sound in the "Black Diamond" village, now a prosperous city.

Having presented himself to the superintendent of education, then Rev. B. Cridge, now the Reverend Bishop Cridge of the Reformed Episcopal Church, Victoria, young Bryant was examined, and appointed as school teacher in Nanaimo. In this position he continued for many

years, and, not a few of those who have made a success of business in this country, can trace, to the excellent work done by the young school teacher of early days, the foundation of such success. But teaching was, after all, not to be the life-work of Mr. Bryant, and this was seen in the fact that it was on the 15th day of February, 1857, he held the first religious service ever held in Nanaimo. The Church of England form of service was used, and many, who had been hungry for some form of worship were greatly delighted. This start was followed by the gathering of the children together for singing and instruction in the services, which once begun, were not allowed to drop. Many were the kind words uttered by the officials of the country as they attended the services conducted by the stripling teacher.

Brother Bryant was also the father of the temperance work of Nanaimo, for it was through his efforts that the first Band of Hope was formed, and from then till now the place has had some kind of temperance organization.

The work begun in such a small way.

being nevertheless full of promise, soon grew so as to attract the missionary authorities in Eastern Canada, and in February, 1850, the Rev. Arthur Browning was stationed at Nanaimo, much to the satisfaction of the modest young teacher. Browning formed a Methodist class at once, and of this class Brother Bryant was the first member. Previous to this time strong pressure was brought to bear to induce the young man to leave the church of his mother, but his choice was made and there he took his stand for life.

For thirteen and a half years Mr. Bryant taught the Nanaimo public school, and only left it when the Lord made it plain to him, and many others, that there was a more important work before him. It must not be forgotten that for a number of years Mr. Bryant kept the post office at Nanaimo, for which he has yet to receive the first cent of remuneration.

In March, 1864, Mr. Bryant was married to Miss Murdow, then a member of the First Presbyterian church in Victoria, and although of a different church, time has shown that God was in the marriage, for, all though a long and laborious life of missionary effort, with not a few trials which cannot be read fully in cold type, she has shown herself to all with whom she came in contact, to be the true missionary. Many times, and at many places, Mrs. Bryant had to do work which now is done by large committees and by the modern facilities of which the early pioneer knew nothing. But she toiled on and that without murmuring, and Heaven alone will be a full reward for her life of sacrifice.

The Rev. C. Bryant was received as a probationer for the Methodist ministry in the year 1870, at the District Meeting held that year in New Westminster, of which meeting the Rev. E. White was chairman. Perhaps few have entered the Ministry with a better experience, than Bro. Bryant, for had he not filled every place possible to a layman, from the member on trial to the local preacher preparing for the ministry? If experience was worth anything he had it, and his wise administration of the affairs of the church in all the offices held by him in after days proved how well he had learned the lessons of earlier life.

It was in the month of July of 1870, that the young preacher left his comfortable home at Nanaimo and, with his wife and children, launched out upon the life of the Methodist itinerant missionary,—a life by the way, of which we have found no counterpart in the heavens above nor in the earth beneath.

New Westminster, the place where he had preached his trial sermon at six in the morning but a few weeks before, was the station to which he was sent—but it must be remembered that the mission of the above name stretched all the way to where Moodyville sits white as a sea mew by the blue waters of the Burrard Inlet. Through the tall trees breathing out their song of praise to the God who had reared their lofty heads, he tramped or rode, following the path of the pioneer. There were times when he was in "perils in the deep" both of mud and water, but these things did not frighten him from the work to which he

had been called both by his God and his church.

Brother Bryant did not confine his ministrations to the white settlers, but was at times found preaching the Gospel to the Indians, who were ever to be found in that region of country, and many of these dusky people of the forest found salvation through the "tall man of the black coat."

The second appointment to which he was sent was Nanaimo, back to the place whence he had come, and that under the inspiration of the visit of the immortal Dr. Pauson who, together with the Rev. Dr. Hugh Johnston, had paid a visit to the coast and electrified the people with the eloquence which had given him an international reputation.

From Nanaimo the preachers went as far as Salt Spring Island, and in the primitive modes of travel of those days the task was arduous and frequently accompanied with great dangers. But, nothing daunted the early Methodist missionary, and Bryant was true to the best type.

From Nanaimo Brother Bryant was sent to the Chilliwack valley, where he repeated the unfaltering efforts of the years past in the other places and where he saw scores of people converted to God, and while there he was a conspicuous figure in the annual camp meetings, for which the Chilliwack people have become so famous. In 1875 he was returned to Nanaimo, this time as the superintendent of the work, but, as there was no conference in British Columbia at the time, there was no officer who could perform the ceremony of ordination, a difficulty which was gotten over the fol-

lowing year by a visit to California, where he was duly ordained by the office of the late Bishop Harris (being one of the few men in the Methodist ministry on whose heads have rested the hands of a real bishop). Returning to his home in Nanaimo he resumed his work prepared to perform all the functions of a fully ordained minister.

The years flew past, while our brother was ever "in labors more abundant," but the fearful strain was telling upon the rugged young man of the years gone by, still he toiled on, and with success on every field to which he was appointed. From Nanaimo he went to Chilliwack for a term, and from there, when the term was up, he was elected to the chair of the Kamloops district. But it was found that a rest was necessary in order to recuperate the system which had stood the strain so long and so well, and for one year Brother Bryant was off the field. This year was spent in visiting the home land, where he had a royal reception not only among his friends, but at the Wesleyan Conference, which that year met in the city of Manchester. Returning to the work the following year he was appointed to the Bella Bella Indian mission, where he had the joy of seeing the work of God advanced as he had never seen it in his past ministry. But at the end of the first year he was compelled to leave on account of the failing health of Mrs. Bryant. In the years 1880 to 1893 he was stationed at Maple Ridge, and labored with zeal and success as ever in the past. It was in the year 1890 that the B. C. Conference meeting in the city of Vancouver did itself the honor of electing the veteran



REV. HARLIN RHODES
OF THE M. E. CHURCH WHO PREACHED THE FIRST SERMON IN B. C.
(See Rev. Robson's Article.)

How Methodism came to British Columbia.

By Rev. E. Robson.

During the spring and summer of 1858, the first great rush of adventurers from California, Oregon and Washington Territory, to the newly discovered gold fields of Fraser River took place, and before the sands of that year were quite run out, four missionaries, the representatives of Canadian Methodism, were on their way to the new Eldorado, charged with the duty of preaching the Gospel of a full and free salvation to the traders, miners, settlers and aborigines of Vancouver Island and British Columbia, then two separate colonies.

The inception of the work at so early a date was due largely to the far-seeing sagacity of the late Rev. E. Wood, D.D., for many years superintendent of Wesleyan missions in Canada. Convinced from an intelligent study of the geography, climate and resources of the country, and careful observation of the trend of immigration, that ere long there would be a considerable population in these territories, he brought the matter to the notice of the English Wesleyan Missionary Society, who fully endorsed his views, and ultimately appropriated the sum of five hundred pounds to assist in the outfit and despatch of at least three missionaries to the West Coast, the selection of the men and the subsequent maintenance of the mission to rest entirely with the Canadian Society.

These facts becoming known through the "Missionary Notices" for October, 1858, a number of ministers promptly volunteered for service in the new field, of whom, Rev. Edward White, of Smithville and the writer, then junior preacher on the Montreal Centre circuit, were accepted by the Missionary Committee at its meeting in November. Rev. Ephraim Evans, D.D., of Kingston, was requested to undertake the duties of the chairmanship of the new district. He accepted the responsibility and nominated Rev. Arthur Browning, of Arkansas, as the fourth member of the party. It having been decided to send that number.

A few weeks were allowed the missionaries elect to prepare for their long journey and future residence, in what was at that time little more than a terra incognita to the average Canadian. After being addressed, bidden and farewelled by their several congregations, they met the Committee in Toronto, December 15th, when the interests of the mission were discussed and plans matured.

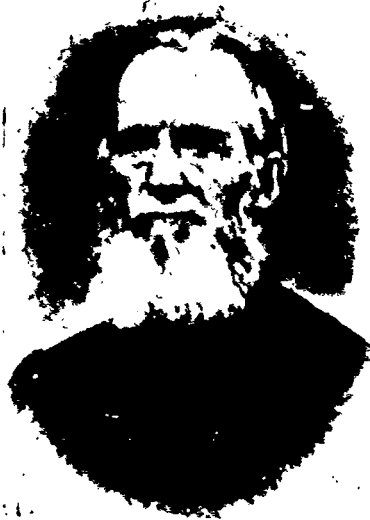
On the evening of the following day a large and interesting valedictory service was held in Richmond Street Church. Rev. Joseph Stinson, D.D., President of the Conference, occupied the chair. Revs. E. Wood, D.D., Anson Green, D. D., George Douglas, Richard Jones and John Douse, also participated in the exercises, and each of the outgoing missionaries addressed the assembly. Next morning a complimentary breakfast was given in St. Lawrence Hall, when nearly three hundred persons sat down to the tables, among whom were representative men from the province, the city, and the various Protestant denominations. After a sumptuous repast, the Chairman, Dr. Stinson, delivered an admirable speech, breathing the spirit of true

catholicity and patriotism. Brief addresses were also delivered by Revs. J. Sanson (Episcopalian), Dr. Lalle (Congregational), Dr. Jennings (United Presbyterian), Dr. Reid and Mr. McLaren (Free Church), Dr. Egetton Ryerson, Superintendent of Education, and by His Worship the Mayor of the city, Hon. George Brown, M.P., Hon. J. Beverley Robinson, M.P., John Macdonald and John Stirling, Esquires. Rev. Dr. Fyfe (Baptist) was also present, and offered prayer, and His Lordship Bishop Strachan, of Toronto, though not able to be present, expressed his sentiment by wishing the mission "Godspeed." After a few parting words from the members of the mission band the meeting closed with the doxology and benediction. Dr. Evans and family left on the same day for New York, accompanied by Dr. Wood, to make preliminary arrangements for the journey, a host of friends bidding them good bye at the railway station.

Mr. Browning and myself were ordained at 2 p.m., December 31st., in the Adelaide Street Church, Toronto, by President Stinson, assisted by Revs. J. Boland, Secretary of Conference; Dr. Wood, Dr. Green, J. H. Bishop, James Spencer and others, and immediately afterwards left by train for New York, escorted by Dr. Green, and joined by Mr. White and his family, en route.

In New York, a few days were spent, and the intervening Sunday afforded the opportunity of listening to some of the most distinguished preachers of the day, and worshipping in the old John Street Church—the mother of all the Methodist sanctuaries in America.

On Tuesday evening, January 4th, though the night was stormy, there gathered in St. Paul's M. E. Church a large congregation of New York Methodists, to express their sympathy with our mission and to wish us "good luck in the name of the Lord." The chair was occupied by Francis Hall, Esq., a princely layman; Dr. Holdich offered the opening invocation. Heber's missionary hymn was sung. Dr. John McClintock, pastor of the Church, introduced the missionaries and spoke eloquently of the unity of Methodism all the world round; Bishop James, in soul-stirring words, addressed the mission band in the name of



REV. DR. EVANS.

to the position of President. Never was a man more worthy than he, and the place was made the more to be coveted because he had been there.

It was a most pleasing incident that the secretary of conference that year was the Rev. J. H. White, who had, in the days of his boyhood, studied in the school at Nanaimo when the president was teacher. Brother White following the steps of the teacher was afterwards the occupant of the presidential chair of the Conference. It was in the year of his presidency that the Conference elected Brother Bryant to the General Conference, which that year met in Montreal.

Time, and falling health and strength, led the missionary-father of the Conference to ask for a superannuation relation in 1893, and since that time he has been among the fathers who have done their work and rest from the regular toil, though ever and always ready to fill a place and preach the grand old "Gospel of the Blessed God."

In his pretty cottage in the midst of his flourishing orchards, and just by the foot of Mount Tolmie, whose tall form seems to rise like a guardian angel, the white-haired missionary, with his faithful wife, resides. As he sits at his door and gazes toward the south the smoke of Victoria tells where the city rests by the sea, and farther still rise the bold and rugged ranges of the Olympian mountains, whose feet rest in the blue waters of the ocean while their heads are crowned with coronets of unfainted snow. But far above and beyond is the blue of Heaven whose cloud-mountains keep the secrets of the great beyond.

We have written but little of all the toil and triumph, but the "time and space" fail me to tell the story which shall have justice only when the things hidden and unsung shall be revealed.

J. C. S.

IMPORTANT NOTICE.

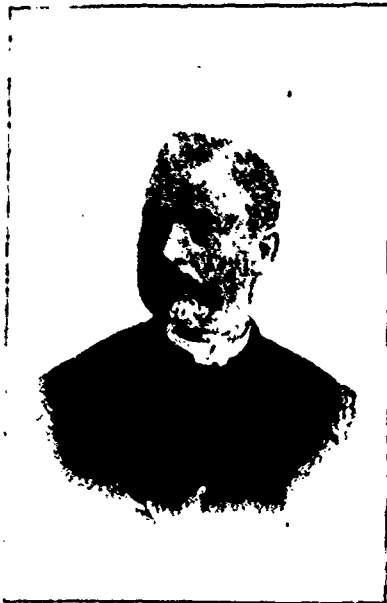
All meeting of the Victoria Methodist Council will be held in the pastor's study at the Metropolitan church on Monday, March 12th, at 8 p.m. All members are expected to attend.

REV. J. C. SPEER, President.



REV. EDWARD WHITE.

the pastors and churches of New York, and the venerable Dr. Nathan Bangs—perhaps the only then living link connecting Canadian and American Methodism—commended the missionaries, their families, and work to the care and blessing of God. After a few words of grateful appreciation spoken by the Canadians and the benediction pronounced by Dr. Floy, a large number of those present came forward to shake hands with the guests of the evening. All the American brethren named, as well as five of the Canadian contingent



REV. E. ROBSON.

have passed on to their heavenly reward. "These all died in the Faith."

On the afternoon of January 6th, the missionaries and their families went on board the steamship Illinois, and soon after, with many hearty farewells spoken and waved from friends on the wharf, sailed for Aspinwall, six second cabin passengers, the full price of a ticket to San Francisco being \$100, with a reduction in case of ministers and their families.

Space will not permit a description of the trip through the West India Islands to Aspinwall, the short but interesting run across the isthmus to Panama, amid tropical scenery and wonderful vegetation, and the passage on board the John L. Stephen to San Francisco. Religious services were held on Sundays, and some missionary work done among the passengers in cabin and steerage during the voyage upon the two oceans.

Arriving at the city of the "Golden Gate," on Saturday evening, January 29th, the missionaries were assigned work on the following day in Methodist churches. It was a day of duty and privilege. Four days of enforced detention in "Frisco," enabled us to "do" that city of phenomenal growth, and to assist in revival services in one of the churches.

Passage was secured on the ill-fated steamship Pacific, which sailed Feb. 3rd, and reached Portland, Oregon, at 9 p. m., Sunday, 6th. Here two days were spent, the missionaries again taking a hand in revival work. Leaving Portland at 11 p. m., Feb. 5th, the outer har-

bor of Victoria was reached at 8 a. m. on Thursday, the 10th. The bang of our signal gun was answered promptly by the arrival alongside of a waterman named Williams, bringing Mr. J. T. Pidwell, who had some months before written to Dr. Evans, urging the appointment of missionaries to the British Pacific, and had been advised of our coming. After a few words of consultation, it was arranged that the younger members of the party, Mr. Browning, Miss Evans and her brother, Miss Woodman, sister of Mrs. White, and myself should go ashore in Mr. Williams's skiff, the remainder, Dr. and Mrs. Evans, Mr. and Mrs. White and their two children remaining until the steam lighter should bring passengers and mail matter to the city landing.

The whole party, once landed, found shelter in a new building belonging to Mr. Pidwell, on the corner of Yates and Douglas streets, still occupying the same location, and all heartily thanked God that throughout the journey of over 6,000 miles, they had been kept safe from harm and had now, at last, reached the desired haven.

Victoria city was not at that time what it is to-day, save that its beautiful situation and charming surroundings remain the same. The population was estimated at 3,000, the great bulk of those who had been attracted by the gold mines during the previous year having a ready return to California, Oregon, and the settlements on Puget Sound. The old stockade "fort" of the Hudson's Bay Company still stood intact with its frowning bastions, revealing the muzzles of rusty cannon, once the main defence of the fur-traders against the hordes of savage Indians with whom their traffic in peltry was carried on. Of churches there were but two—Christ Church (Episcopalian), of which Rev. Edward Cridge had been incumbent, as colonial chaplain, since April 1st, 1851, and St. Andrew's (Roman Catholic), in charge of Bishop Deane.

Permission having been obtained from His Excellency, James Douglas, to use an unfinished and unfurnished room, 20x32 feet, in the newly-erected court house as a place of worship until further provision could be made, the missionaries spent Saturday in seating and otherwise preparing the place for occupancy. In this room our Sunday, Feb. 12th, 1859, was held our initial service.

But this was not the first Methodist service in Victoria. In September of the previous year, Rev. John F. Devore, former presiding elder of the Puget Sound district, and Rev. Martin Rhodes ascended Fraser River as far as Fort Langley. Returning to Victoria the following day, Friday, Sept. 17th, Mr. Rhodes preached in a tent to about twenty persons, from I. Jno., 4:17. The next evening Rev. J. J. Moore (colored) preached in the shed of Mr. Pidwell's building, then in course of erection. On Sunday, 19th, they held a Methodist lovefeast at 9:30 a. m., Mr. Devore preaching at 11 a. m., and again in the afternoon to a multitude on the street, in front of the old stockade. Mr. Rhodes preached in the new building in the evening. Mr. Devore had intended to organize a society and send them a preacher; but the Victoria brethren informed him that they expected the Can-

adian conference to supply them with missionaries that fall, or winter, so he yielded up everything to their judgment and returned with his associate to the Sound.

Old Time Reminiscences

(By Sheriff McMillan.)

It is not an easy task for one who has crossed the septuagenarian line of life to look backward over a period of forty years and gather up, in anything like chronological order, the incidents of his life. Memory cannot always be depended upon, and therefore many of his personal reminiscences which go to make up life's history have passed away, and others grown too dim for use. However, having been asked for such reminiscences of the past as are still available for use in the columns of the Methodist Recorder, I heroby undertake the task imposed upon me by the editor of that journal.

On the 9th day of August, 1850, I arrived in the city of Victoria after a tedious journey, by land and water, covering a period of seven weeks. I was one of a company of six adventurers, all from the town of Bowmanville, in the County of Durham, Province of Ontario, and all save one member of the Methodist Church, drawn hither by the rosy-tinted account of the rich deposits of gold in the rivers of British Columbia, and of men becoming wealthy in a day by simply rocking a cradle on the banks of the Fraser River.

As a boy I used to abominate cradle-rocking, but if by so doing I could now reap a harvest of the precious metal in a day, I was not unwilling to try my hand at that kind of work. Of the com-



REV. ARTHUR BROWNING.

pany above referred to, I believe I am the only one left to tell the tale of subsequent adventures, the others all having crossed that bourne whence no traveller returns.

My first arrival in Victoria was on a Saturday, and the next being the Sabbath, I made inquiries on the street as to the whereabouts of the Methodist Church, and was directed to the city prison—a queer location, I thought, for Methodist missionaries to drop anchor in a new country. That, however, was the



OLD COURT HOUSE, VICTORIA.

day of small things, and the location not altogether inappropriate. I found about a dozen people assembled for worship, and the Rev. Dr. Evans engaged in proclaiming the truth and offering to those who heard him the bread of life, "without money and without price." At the close of the service a class meeting was held, at which I was pleased to remain and take part. Just as the formal opening proceedings were through, a stranger entered the room and took a hurried look around, then walked over to where I was sitting and inquired if I was a printer, to which I replied affirmatively. He then informed me in a whisper that he had been sent to hunt me up and inform me that I was wanted at a certain printing office to go to work that day. I told him to inform the person who had sent him that I had never worked at my business on the Sabbath day, and never intended to. He looked somewhat surprised, said that everybody worked on Sunday here, and retired. The interview was very short, nor did it all disturb the proceedings of the class.

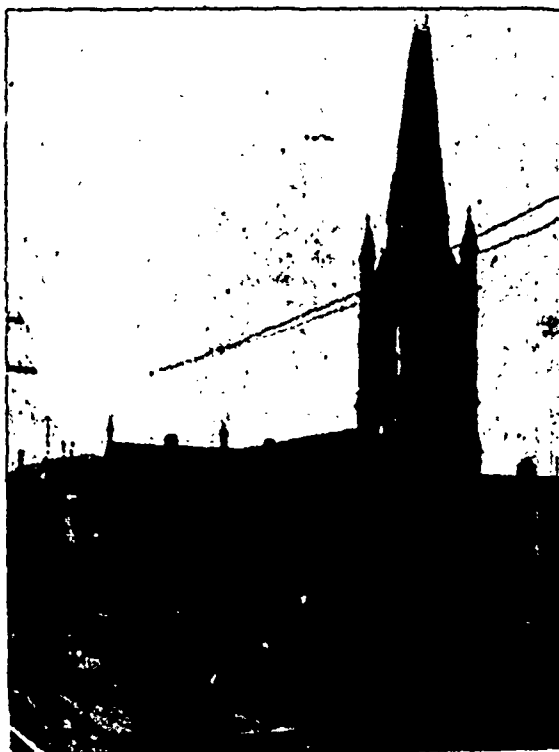
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Unless I give some explanation of the words "my first arrival," at the commencement of the above paragraph, it might give rise to some misapprehension in the minds of readers. My first arrival in Victoria was in August, 1859, and my next was in April, 1860. On occasion of my first arrival the boom caused by the unexpected invasion of several thousand strangers in pursuit of gold had suddenly collapsed, and the rush out of the country was almost as great as the rush in. The reputed gold fields were declared to have no existence: the country, it was said, was a barren wilderness, fit only as a place of residence for Indians, bears and panthers, and the sooner people left it the better it would be for them. When I witnessed ships leaving the harbor, crowded with passengers, and all with one accord condemning the country, I concluded there must be something in the statements made, and as a result I drifted off with the crowd. Back to Ontario I went, and there spent the winter. Having had time to reflect, I concluded I had made

a mistake, and resolved to return to Vancouver Island again in the spring, which I did, and arrived in Victoria April 6th, 1860. I had not been in the city more than an hour or two, when I placed in the hands of Dr. Evans my certificate of membership in the Methodist Church. After completing so long a journey I naturally felt inclined to learn something about the country, and to obtain from my pastor what good advice he might be able to give; but he politely informed me he had no time just then to spare, and graciously bowed me

out with an invitation to call again. I do not remember ever to have accepted the invitation.

At this time the first Pandora Street Church was in process of construction, and when completed was considered a beautiful specimen of church architecture and an ornament to the city. Many precious souls experienced the new birth under that roof, some of whom remain until the present day, while not a few have fallen asleep in hope of a glorious resurrection.

If a history could be written of the transactions in the basement of the old church, for a period of twenty-five years, it would be interesting reading indeed. On one occasion, at a prayer and fellowship meeting, a brother arose to bear testimony to the goodness of God in leading him from darkness to light. A strange voice shouted, "glory to God," in a tone so sonorous as to startle the congregation, and everyone turned toward the locality from which the sound emanated, when an old colored brother stood up and inquired who it was that had dared to disturb the solemn silence of this meeting by shouting "glory to God?" "When I was a boy," he said, "it was not unusual to hear such an ejaculation in a meeting, but I imagined that kind of people were all dead. It seems there is one yet living—hallelujah!" The intruding innovator was an immigrant just arrived from Ontario, youthful in appearance, but physically just the kind of man for a new country. Full of faith and anxious to do something for his Master, he soon found employment in Indian mission work, and whose name today is as a household word throughout this Dominion of Canada. His name is Thomas Crosby. The colored brother's name was John Lewis, or "Whispering



Old Pandora Street Church, Victoria

This was the first Methodist Church built in British Columbia, and it was dedicated for worship in May, 1860; up to that time the congregation in Victoria under the care of Dr. Evans, had worshipped, by kind permission of Governor Douglas, in the Old Court House, a cut of which appears on this page

John," as some called him. He had lost the use of his voice above a whisper, and attributed his misfortune as a visitation from God for not having used it to better advantage in defence of his cause when he should have done so. He was a good man, respected by all who knew him. He died suddenly, and, I have no doubt, went safely home to heaven.

Dr. Evans was a man of rare ability, as well in political as in spiritual things. Victoria at that time was in the formative state, necessitating frequent public gatherings to consider the best course to pursue in planting the city on solid and lasting foundations. At such gatherings the reverend doctor was a controlling spirit and his advice generally accepted. In fact he was a very useful man, not only as a Christian leader, but as a man of extensive knowledge as well in affairs of state as in church.

He was no believer in twenty-minute sermons, but not unfrequently extended his remarks an hour beyond the twenty minutes deemed quite sufficient by his patient hearers. He also contended for the right to give out two lines at a time when hymns were being sung, notwithstanding every member of the congregation had a hymn book and able to read it. In fact he was a dyed-in-the-wool conservative, and esteemed it little less than sacrifice to depart, in ever so slight a degree, from the rules of church government adopted by John Wesley.

Possibilities of Methodism in B. C.

By Rev. W. J. Sippell, B.A., B.D.

It may seem an assumption for one so recently come to this new land, to attempt to discuss a subject which demands the calm consideration of one of mature years and sound judgment who has in his possession an historic record of the past and an experience in following the influence and development of those forces which have made our condition what it is as a church. But while these qualifications are most essential, and while a writer on any subject connected with the future of our church would produce a better and stronger article did he possess them, there are, nevertheless, great general principles, which underlie the progress of the church in every age and every clime, and these principles of successful progress must be recognized in our advancement as a Church here as elsewhere, not, however, forgetting the advantages and obstacles peculiar to our work in this province.

1. The possible future of the Church.

That our church has a future none will doubt, and as British Columbia is by nature a land of greatness, it seems to us not a vain hope that there should be greatness of development, mental and moral, on the part of all those who have come in contact with the greater heart of nature. Time and space forbids our going into detail, suffice it to say that for its extent and population British Columbia enjoys more, and greater resources and industries, than any other part of the Dominion.

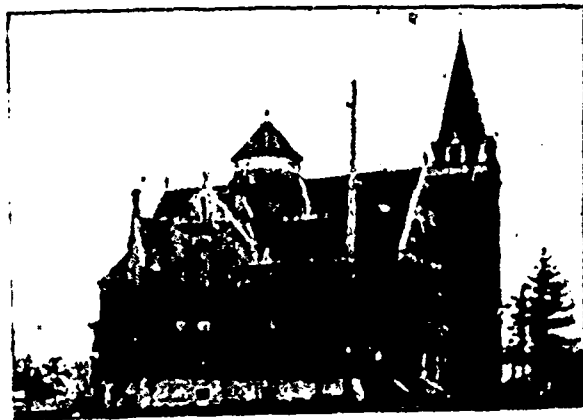
This may be said, while much of B. C. development is still in its infancy stage. Who can tell what mountain and

valley and river and forest will yet produce? In like manner who can forecast the future and say what influence on the mental, moral, and social progress of the world, this province shall wield? There is everything here to develop the best as well as the worst in man. We lie contiguous to the heathen civilizations of the Orient. We traffic with the civilized world. We possess a land that has attraction for every type of life, and form of labor. So pregnant with internal strength, so cosmopolitan, and so venturesome, surely there is for us, in the development of our higher life, a tremendous task even if one cannot yet define results.

This work will depend to a great extent upon the aggressive character of the Church. We cannot exist as a church and have no regard to the question of our efficiency. We cannot afford to ignore the demands of our age upon us. We must to a considerable degree secure a maintenance by becoming a necessary part of natural life, for we are not sustained by royal patronage, and, as a

possessor this goodly land for Christ and the Church, and its possession will largely depend upon the character of the work done by those who are found already here. Nowhere is there a more glorious prospect before us than here. Nowhere in the planting of our work is there less to oppose. The doors are all open; multitudes are coming to us; and we are simply to be fully prepared to minister to their needs as they come. No land is so inspiring to the Gospel preacher as this. No privilege is granted any man greater, than to be identified with the growth and spiritual life of this Western world. While the possession of this land for Christ and the Church is our goal, we cannot possess it by merely crossing a Jordan and blowing a few rams' horns. That will do for Jericho, but this is not Jericho. May we venture to suggest a few of the facts necessary to be considered in the successful prosecution of our work in this province?

1. There must be a devotion and consecration of life on the part of every member in the field. Nothing can take



CENTENNIAL CHURCH, VICTORIA.

Church, we feel we may say with pardonable pride, we do not care to live, unless we can, by our service to mankind, demonstrate our right to live. There is therefore for us, if we would live in the coming days as a vigorous and mighty power in the body politic, need for the exercise of all our faculties, for this country will increase in its demand for aggressive and reforming work on the part of the Church. It will not accept methods because they may bear the marks of custom or because they were once found efficient. We must be a Church strong in the essentials of Christian faith, but we must live in the growing present and not in the mouldering past. We must not cling to doctrine, or to method, or to experience, because it is Wesleyan, but because it is the necessity, the efficiency or the very life of our own time and our own heart. There need be no reason then, why, as a Church, we should not be the most spiritually aggressive Christian body in this province. It is our privilege to go in and

the place of a holy life. Sensationalism in pulpit or pew will not do us a substitute for holy living. We want the power of God for this work, and He works with clean vessels alone. Whatever may be the calls of our congregations, whatever may be their conceptions of their need, we must see to it that we do not lower the standard of our individual life simply because we imagine ourselves in a new country whose conditions do not seem to call for that strictness of adherence to moral principles that are demanded in older lands. We want men, men new in thought and life and vigor, but not such men as have new methods of life where license is found for those questionable forms of amusement and practice that are the bane of all higher spiritual attainment.

2. We must build upon the old and tried foundation. We cannot close our eyes to the tendency to enter to what seems the demand of the age and try to succeed by new methods. We need still remember that "Other foundation

can no man lay." We must remember that the success of our Church is not going to be determined by the amount of money contributed thereto, nor the number of bazaars and tea meetings we have crowded into the years, but rather by the soul-winning power we develop. Our object should be to make better men, and better life among men than we found on our coming, and we can do this only by insisting on Scriptural Holiness throughout our land.

3. We must make vigorous advance as preachers of the Word of Life.

The writer has never forgotten his first day in the ministry, when a sainted brother said to him: "The question will not arise next conference, how many times has he taken tea with his people, but, has he got up his studies and can he preach?"

We do not minimise the importance of pastoral work, but we are quite sure that there are those in the pulpits of today who are inclined to be lax in their pulpit preparation, and are glad to make their pastoral demands an excuse for such laxity. We draw no individual

glad to have you wish men well at their place of business, and enter more or less into their daily life in friendly intercourse, but they do not want this to take the place of the Sunday sermon. A prominent church member recently remarked that for three years he had been in the congregation of a minister and had no recollection of any topic having been spoken about in the week, except the weather. We can scarcely prepare ourselves too well for our Sabbath work. It is a great temptation to wander around making chance calls, but are we not in danger of spending too much time out of, and too little time within, our study?

The preacher must be a student and not all of such study can be done outside of the place peculiarly fitted for such work.

4. We must demand a well qualified ministry. There is a temptation in our rapidly developing Methodism to plant missions on every hand, and we rejoice that it is so, but we must be most careful in so doing that the most efficient men

My First Visit in Victoria

More than 40 years ago, after traversing the H.B.C. canoe route from Fort William to Fort Garry, now Winnipeg, then on foot over the plains and mountains to Fort Colville; thence over the Cascades in midwinter, I reached Astoria—not the Astoria of Washington Irving, which I mistakenly hoped to find, but a small village fast decaying and nearly deserted. A dilapidated saw-mill, a dirty, neglected street or two, and a still dirtier old log hotel kept in the dirtiest fashion by an ancient Dutchman and his frau, formed the greater portion at that time of the now flourishing city at the mouth of the great Columbia. Here in the middle of December, '50, I was imprisoned, and the hope of reaching Victoria for Christmas was frustrated by the "Northerner" meeting the ice at St. Helens, and instead of going to Esquimalt voyaged back to San Francisco. For two weeks more I was a thoroughly disgruntled individual; no books, no newspapers, no associates, the same bill of fare, mostly bacon and beans, the dirtiest kind of weather and accommodation made this enforced stay in this Pacific port of Uncle Sam's anything but agreeable. Escape came when the sidewheel steamer Pacific, of sorrowful memory to many Victorians, called, took on board a steerage passenger and landed him at Esquimalt one rainy morning early in the first week of '60. A tramp through from three to six inches of mud or more in places by the first Esquimalt road, and then over the ancient W. B. Co. bridge from Songish reserve to foot of Johnson street, and I found myself at the end of the overland journey from Toronto. A 75-cent breakfast, and a good one he it said, in the pioneer Wilcox hotel, relieved me of a mighty sharp appetite and the last cent of the needful at the same time.

For obvious reasons I got no dinner that day, but early in the evening, after getting rid of as much mud as possible and effecting needed repairs in garments much the worse for wear, I presented myself at the new Methodist par-

age with letters of introduction from the late Drs. Green and Ryerson, of Toronto, and others. The door was answered by the kindly and accomplished daughter of the house, who with a genial smile of welcome, albeit the visitor might have been much more stylish in appearance, asked him in. When the question as to whether Dr. Evans was at home and an affirmative reply given, a rush was made out of the dining room by a tall, buxom and good looking young woman, and before the visitor knew what happened a pair of magnificent feminine arms were around his neck and a salute of the heartiest description bestowed upon him. Needless to say that such a reception had an astounding effect, and the young man was not a little rattled. Amid the merriment which this episode produced among the company assembled, the somewhat bashful new arrival was slow in recognizing an Eastern acquaintance. This brought a shade of disappointment on the countenance of the principal actor, and she asked the other party if it was possible that she was forgotten? "Don't you remember Miss G., the sister of T.



METROPOLITAN CHURCH, VICTORIA.

comparisons, but we venture to say that if there is anything of first importance it is TO PREACH. We have noble men, powerful men, thoughtful men in our pulpits, and the days are upon us when these must play a greater part in the development of our national life; but there is still need for a stronger effort on the part of all that our pulpit may be sustained in its thought and power and may not lose its hold upon our people. We must bring our best thought, our best effort, and our best prayer, to bear upon our pulpit work; but good as prayer is, and necessary as holiness of life is, these two, alone, will produce very poor sermons. That the duties of a faithful minister are many we know, but we also know that those are most successful and most influential in our work who do not fail to remember that the first duty of the minister is to preach. There is a danger of mis-spent effort on the part of many of the preachers of today. Of course our congregations are

obtainable shall be placed on our new mission fields. It is better to leave a field unoccupied for a year than to imperil its interests in the hands of an inefficient man. "Try the spirits," saith the apostle. Let us try our men. Many a man whom some good minister has denominated in Conference as a "good brother," or "a clear case," simply because he came from his circuit or because his father was a good man at prayer, would be better behind a plow than behind a pulpit. We want men whose energy and push and zeal and attainments will make for the success of our work every time, and not men who puzzle our stationing committees after a few years, and men for whom we desire location. Our article is now too long, and there remains so much unsaid, but may we conclude by a sentence seeking to express in brief what we have said. We want strong life, strong thought, strong men, and we shall have a strong Church.

N. and W. H. G., of O—s? Why we were together in the choir of the old brick Wesleyan church." Of course the lady's identity was at once established, but the warm-hearted impulsiveness of the reception was still unaccounted for. This was immediately explained thus. Just before her departure from O— in the middle of November word had arrived that poor J. had been killed and scalped by Indians on the plains of the Northwest the preceding summer; and when his voice was recognized the joy of ascertaining that the scalping report was unfounded induced such an unexpected and unlooked for welcome. Strange to say her husband, who was one of the company was not in the least offended, but the very reverse. This acknowledgment must at once dispose of all future romance in connection with my first visit in this city; which was the precursor of many others to the hospitable home of the genial superintendent of Methodist missions in this province, then the colony of Vancouver Island.

Mrs. H. got married after my departure from O—, on what was generally considered a foolhardy adventure; and in a few weeks Mr. H. came out to British Columbia; his wife following as above stated. As it happened she was a cabin and I a steerage passenger on the same vessel, and so it is not to be wondered at that we did not meet during the short, rough voyage. She, of course, coming via the Isthmus and San Francisco. A few years' residence in New Westminster, where she was greatly beloved and respected, being "one of the elect ladies," and her health began to fail. The family returned East, and in a short time afterwards, before arriving at middle age, she was translated.

Rev. T. Crosby's Missionary Tour in the Kootenay District.

Dear Brother:—For some years past it has been my desire to visit this, the most easterly district of our Conference. The desire has been gratified through the invitation of the brethren of the district, to give two weeks to their missionary meetings in East and West Kootenay.

I left home January 10th, spent an evening with Bros. Scott and Speer at Homer street, Vancouver, in special services, and next day by the C.P.R. we were rushed on by river and through mountains to Revelstoke. Here we turned south, through the Arrowhead country, and taking the beautiful steamer Rossland, we were carried down that wonderful waterway, river-like lakes, to the Columbia, on to Robson, and thence by C.P.R. to the plucky, stirring little city of Nelson.

It was a lovely night when we arrived, and all was astir. When I tell you they have put in waterworks, and sewers, and electrical tramway, the last year, you will not wonder, that with the late rains, we should have had very muddy streets.

With a smelter and good mines, the C.P.R. and Nelson & Fort Shepherd railway and several fine steamers on the Kootenay lake and river, with, as the

people say, a good central position for East and West Kootenay, the men of Nelson think the are all right.

They boast of a population of 6,000, and increasing all the time, their prospects are good for a large city some day. The churches are well represented. We have a good congregation and Rev. J. Robson, B.A., with his people, have built one of the best parsonages in British Columbia. I should think they would soon be forced either to enlarge the church or to build. I was pleased to meet such a fine Sunday school. As to the services, we had a crowded house at night, and they said good results for missions.

With a city council, who seem inclined to favor a morally clean city, Nelson has a good future before her. Our cause here is now off the mission board, may the number of such circuits be increased.

Here I met the Rev. James Wood, the (plodding, pushing, wise, presiding elder), chairman of the Kootenay District. A man who is well informed in regard to the needs of all points in this new, but grand and growing country. We traveled together on the Monday afternoon on a beautiful C.P.R. steamer, with very polite and kind captain and officers, up the river to the grand little town of Kaslo. It has a beautiful situation, 40 miles from Nelson. With the advantages of steamboat and railway connection, and an unrivalled climate, mild in winter and cool in summer, added to the mining industries, Kaslo has, doubtless, a successful future in store. We arrived at 7:30 p.m., and our first meeting was at 8 p.m., had a fine time and a large collection for Epworth League.

Tuesday night we had a good crowd and a good-looking man in the chair who gave a good address. Following this the dear people listened to me for an hour and a half, and Bro. Wood says the missionary offerings will be nearly three times the amount of last year. This is encouraging, considering the dull times and the labor strike. They are praying and working for a revival. Oh, that it may come in power!

Our next run was over the hills on the Kaslo and Sloean railway, 2,000 feet up in 18 miles; snow four feet deep, though it was raining at Kaslo. White-water and Bear River camps passed all very quiet, here now we are at the quaint little town of Sandon. It is the most unique place I ever saw, squeezed right in between the mountains, just one narrow street, so narrow it reminds one of old Quebec. And if the people wish to go to the Methodist church, they must climb up 137 steps. As I said to them, they must mean it, when they go to church, there are not many who "just step in." If they wish to see the parsonage or the parson, he and his good wife have their quarters under the church. For weeks they never see the sun in the winter, and only saw it about ten minutes the day I visited the town. Twelve of the twenty-one gin-mills had shut-up shop, as they say the boys have no money. The strike is on and those who would come with their wages and spend as much as \$100 a day are not at work now and cannot spend.

It is good to see, in that town of short days and deep snows (eight or ten feet),

such a band of women workers in the church, and so bright and happy in their work. The very darkness and difficulties seem to inspire them in their efforts.

We have a neat little church at Sandon. God bless the pastor (Rev. A. M. Sanford, B.A.) and his noble wife and the dear people, we had a good day together.

On out the next day by the C.P.R., down grade 1,700 feet in 9 miles, to the beautiful Sloean Lake, a lovely day, no snow, and oh, such spring-like weather, it was just delightful. At Rosburg, we take the beautiful C.P.R. steamer Sloean on to New Denver. Bro. Roberts is doing good work here. The people turned out fairly well, and after a long talk on missions, they wished to hear more. If the mines around this place had all been running they would make things hum. New Denver has electric light, waterworks, a good hospital, a steamer four times a day, a grand situation for a city, and the people seem hopeful.

At 10 a.m. bid goodbye to our kind friends and off, up the lake, passing Silverton and Silver mountain. Up with Capt. Seman in the pilot house, we could see all that was to be seen of the beauty of that lovely lake and its surroundings. Arrived at Sloean City about noon, and we were entertained to luncheon by our kind friends, Mr. and Mrs. Andrews.

In the afternoon Bro. Roberts, the pastor, and I called on the public school, and by the kindness of the principal, I addressed the 70 scholars for over half an hour. At night, to the surprise of all, the Music Hall was crowded with an attentive audience, a good number of boys and girls, and they rolled in a fine collection for missions at the close.

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Bro. Roberts said he was delighted to say the offerings were double of last year, with Silverton to hear from. I spent the night at my friend's, Mr. Boyers, at the C.P.R. station. Here I heard one of the most interesting accounts of the Klondike mission, and the blessed revival at Dawson City, from the brother himself who was there, and enjoyed it. He told us also of the trip out from Dawson, which I shall never forget. Bro. Boyers and his good wife were very kind to us. We left at noon on a slow train, had to wait at Slocan Junction until 8 p.m. for the train from Nelson to Robson.

(To be continued.)

LEADING LAYMEN.

In keeping with the special character of this number it is our privilege to present the likenesses of two of our worthy and veteran laymen.

MR. JOHN JESSOP

has been a member of the Methodist Church for over 50 years. He was born in Norfolk, England, in 1829, and came to Canada at the age of sixteen, suffering shipwreck during the passage off the coast of Newfoundland. On arrival in Ontario he worked in the backwoods for



VIII. MR. JOHN JESSOP

three or four years, and then attended Normal school in Toronto, where he gained a first class teacher's certificate, after which he taught school for five years. Resolving to come west, in 1859 he travelled over the Hudson Bay Company's canoe route from Fort William to Fort Garry (now Winnipeg). But this adventure was totally eclipsed by his next extraordinary feat, namely, his journey on foot in mid-winter, over prairie and mountain, rock waste and river, all the way from Fort Garry to the Pacific coast—some 1,500 miles. He crossed

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R. J. MATTHEWS,

101 DOUGLAS STREET.

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.

R. J. MATTHEWS,

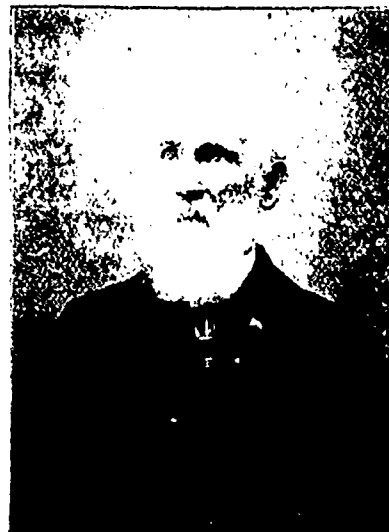
101 Douglas St., Victoria, Sole Agent for Vancouver Island.

from Fort Vancouver, Wash., to Victoria at the New Year of 1860, and shortly proceeded to Cariboo, where he had an unsuccessful mining season on Harvey and Keightley creeks, and had to work off, the following winter in a printing office in New Westminster, a debt of \$120 for company's supplies for which he was held responsible. After erecting the old Central school buildings in New Westminster Mr. Jessop resumed his profession in 1861, and was for four years principal of the first public free school in Victoria. After Confederation he was appointed Superintendent of Education for the province, under the first Public School Act of 1872, which position he held until 1878, when he resigned, together with the whole Board of Education in consequence of a difference of opinion with the then government as to the expediency of establishing the office of Minister of Education. A little later he received the appointment of immigration agent, which position he still occupies. Mr. Jessop was converted to God in the year 1849, and has given most devoted and valuable service to Methodism during these long years. He has served as trustee in connection with Pandora street church, Victoria, for 38 years, and for many years as secretary of the joint board. In early days he was Sunday school superintendent, and has always been a most generous supporter of the church. He has several times been a member of the Annual Conference, and was representative to the General Conference in London in 1894. Mr. Jessop was married in 1868 to Miss M. Foussette, daughter of the late Dr. Foussette, of Dublin Ireland. Her death took place October, 1897.

MR. JAS. ELIPHALET McMILLAN, J.P.

Sheriff McMILLAN's career is to some little extent indicated in the interesting reminiscences written by him in another column. He was born at Niagara-on-the-Lake, of somewhat distinguished parents in July, 1825, and was educated in the Public and High Schools of Toronto. After serving six years' apprenticeship to the printing business he removed to Galt, Ont., and issued the first newspaper published there. He afterwards published the Messenger in Rowmanville until 1859 when he came West to Victoria. In this province he nursed journalism for many years and with marked success. Associated for a short time with the Colonist as assistant editor he subsequently for three years had charge of the New Westminster Colum-

bian. Returning again to Victoria he started in conjunction with Mr. D. W. Higgins, M.P.P., the Chronicle, and conducted it for about two years. Later still the Daily News was established by him, and conducted in the interest of po-



IX. MR. JAS. ELIPHALET McMILLAN, J.P.

ditional reform. Mr. McMILLAN is an ex-mayor of the city of Victoria, and since 1881 has ably filled the office of sheriff for Victoria County. Mr. McMILLAN has been a member of the Methodist church for over forty years, and has honorably filled many important offices, including those of trustee, steward, class leader, choir master, etc., and has been several times a member of the Annual Conference. He was married February 6th, 1847, to Miss Louisa Hore, daughter of Mr. Jacob Hore, of Oshawa, Ont., by whom he has two children, a son and a daughter.

Methodist Indians and the War.

Clatsop, West Coast, B. C.,
Feb. 13th, 1900.

To the Editor "Western Recorder":
Dear Sir,—With anticipated approval of Capt. Walbran, master of the D. G. S. "Quadra," I send you the following for publication:

Buckingham Palace, London.
Sir Arthur Biggs presents his compliments to Capt. Walbran, and in acknowledging the receipt of his letter, is commanded to say that the Queen is gratified to hear of this proof of loyalty and kindly good feeling on the part of her Indian subjects in Canada.
12th January, 1900.

The worthy captain in a letter to your missionary writes: "I thought it only right that the Queen should know about her loyal Indian subjects on the West Coast of Vancouver Island, giving their mite to the fund for the "Absent-Minded Beggar."

The readers of the "Recorder" will be pleased to know that the Indians referred to are those of the Methodist Mission at Nitinat, and that the idea emanated from the patriotic mind of Mr. Daykin, light keeper at Carmanah, who also carried it to such a happy conclusion. Yours sincerely,

WM. STONE.

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Business Manager.

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* Editorial. *

Anniversary of British Columbian Methodism.

With this month comes round the 41st anniversary of the establishment of Methodism in this province, and the editors have endeavored to make the present number of the Recorder of special interest to our readers with reference to that fact. With the lapse of time, the beginnings of great movements and great institutions are more earnestly required into; by the time the centenary rolls round there will probably be a half million Methodists in this province who will want to know all that can be told of Bryant and Robson, and White and Evans, and Browning and others, of the early heroes who did such self-sacrificing work on this coast. Already there are many thousands who will most eagerly read anything written of those early days; we are grateful therefore to be able to present such reliable historical articles as may be found in this issue, together with portraits and other cuts indicating the past and present of our work. Our first page presents the likeness of our venerable friend, Rev. Cornelius Bryant, who no longer ago than 1856 was the one solitary member of the Methodist church in the colony. Now we have a membership of nearly 5,000, and a following which can hardly be less than 20,000 to 25,000. The three appointments established in 1859 on arrival of the missionaries, have grown into a Conference with seven districts and upwards of sixty circuits or missions, with work not only among the white population, but also to the Indians, Chinese and Japanese. When the many difficulties incident to the prosecution of Christian work in those early days, and in so rugged a country, are rightly appre-

ciated, many devoted Methodists throughout the Conference will be full of gratitude and will exclaim as their spiritual kinsfolk have often been led to do: "What hath God wrought?" The future, too, in view of the present and the past must be considered full of promise; there are well nigh infinite possibilities before us if we rightly brace ourselves and prepare ourselves for it. What the measure and character of our future success will be will largely depend upon the consecration and courage of our own spirits. We are perhaps in danger of a formal and superficial type of religious character; it is possible to popularize our church instead of our Christ to please and entertain rather than lead our fellow mortals to "the Lamb of God who taketh away the sin of the world." To us who are preachers of the gospel a strong and time appeal is made in the sparkling article by Principal Sipprell appearing in another column. It is strong, but not too strong, in emphasizing for us all that amid all the multiplicity of our ministerial duties our first and supreme responsibility is to be clear, strong preachers of "the everlasting gospel." May we turn to the task before us with hope and courage, and complete consecration.

Rev. J. F. Betts, of New Westminster, paid a visit to Victoria early in the month in the interests of Columbian College. He is making a determined effort to raise for the College on the T. C. T. P. \$6,000, as proposed by the Board, and he is fully convinced from his success to date that this sum is well within the ability of the Conference. If we can add a word calculated to assist Bro. Betts in this undertaking we shall be only too glad to do it. The disposition of our people has undoubtedly been to underestimate the importance of this institution, and this to a considerable extent, accounts for the stringent circumstances which for several years it had to face. It is now, however, in a most hopeful condition. Principal Sipprell and his staff are doing excellent work, and the Directors are pursuing a policy which is at once one of business caution and Christian courage; if their hands are now strengthened with the moderate assistance they are asking, and which the College most certainly merits, the dawn of the new century will find it pushed forward into a position of which we shall be proud, and which will be of immense value to the energetic and growing Methodism of this province.

We are happy to give prominence to the fact that the utterances attributed to Dr. Carman by a Barrie, Ont., newspaper, in which he was supposed to have said that the British reverses in South Africa were God's chastisement upon Great Britain for the sin of the rum traffic, opium trade, etc., existing in the nation, have been emphatically and absolutely repudiated by him. Dr. Carman declares that he said "nothing of the

kind," and that such a statement must have originated in the incapacity of his reporter to follow the argument of his discourse. The General Superintendent is, on the contrary, a firm believer in the British Empire, which he declares to be, despite many faults and shortcomings, the noblest form of Government the world has yet seen.

We wish to call the attention of our Victoria readers to the fact that the President of the Methodist Council has decided to call a meeting of the Council on Monday, March 12th, at 8 p.m. This early announcement is most commendable for such an important organization, and should result in a full attendance of the members on the evening named. In another column will be found a communication from one of our most energetic and representative laymen (signed "Verax") pointing out the advantages to be derived from the Council when once it is properly established. We might do far worse than ponder over our correspondent's remarks on the subject in the interval between now and the 12th prox.

We hear from many parts of the Conference joyful news of revival work. Last month Homer Street, Vancouver, rejoiced in a glorious ingathering. Duncans on the Island and Victoria West were also blessed, and now good news has reached us from Wallace street, Nanaimo; Centennial, Victoria, and Kam'oops. These blessings are accompanying the strong efforts being made throughout the Conference in connection with the Twentieth Century Thanksgiving Fund, and are the prompt fulfilment of the Divine promise, Mat. 3:10.

It is understood that Miss Armon will give another of her recitals in Victoria on Tuesday, March 6th. These recitals have been so exceedingly popular that we feel sure our friends will thank us for mentioning the date, so

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that they may avoid arranging for any other meeting on that evening.

Our next issue will be of enlarged size and of special interest to our New Westminster readers.



A mistake occurred last month in the item on Port Simpson, where it was stated that Rev. S. S. Osterhout succeeded Rev. T. Crosby in that charge in 1897. The statement overlooked the fact that Rev. Ebenezer Robson was at Port Simpson for one year and that Bro. Osterhout succeeded him in 1898.



We would call attention of our correspondents to the fact that all business communications to the Recorder and money orders should be sent to Rev. W. H. Barraclough, B. A., 68 David street, Victoria; while all news items and general reading matter should be addressed to Rev. J. P. Hicks, Victoria West. This would facilitate the work of our staff, and insure more accurate attention to matters communicated to us.—Ed.

PERSONALS.

Rev. G. H. Osborne, of Dunceans, recently delivered an interesting lantern lecture to a very appreciative audience on Salt Spring Island.

Rev. T. Crosby has been conducting a very vigorous and successful missionary campaign in the up country districts. An interesting letter from him will be found elsewhere.

Rev. J. C. Speer, on the 7th inst., repeated by earnest request, in the A. O. U. W. hall, Victoria, his popular lecture on "Singers and Their Songs." The lecture was under the auspices of the I. O. G. T.

Rev. T. Neville, superintendent of the Nicola circuit, has offered his services as Methodist chaplain to our Canadian lads proceeding to South Africa. We compliment our old colleague on such practical patriotism.

Rev. Wm. Hicks, of Cumberland, spent a few days in Victoria, returning to his home on Tuesday, the 13th. He was the guest during his visit of his brother, Rev. J. P. Hicks, and wife, Esquimalt road.

Rev. R. Hughes has received the unanimous invitation of the Q. O. B. to remain at James Bay (Victoria) a second year. Rev. Hughes has accepted, conditional upon the approval of the Stationing Committee.

Rev. David Reid, son of Rev. Dr. Reid, has been assisting Rev. W. H. Barraclough, B. A., in special services. A very gracious influence has rested upon the meetings, and great good has resulted to the Centennial congregation.

Rev. Dr. Cool, of Spokane, Wash., preached special sermons recently in our Church at Rossland, when a handsome sum was raised, covering the entire cost of important improvements in the Church building. We congratulate Bro. Morden and his workers on their successful enterprise.

At the regular meeting of the Quarterly Official Board of Victoria West Circuit, held recently, the finances were found to be in a very satisfactory condition, and a unanimous invitation was extended to Rev. J. D. P. Knox to remain a third year.

We are glad to know that Rev. R. B. Laidley, of Ashcroft, who came down to the Royal Jubilee Hospital, Victoria, in a most critical state of health, has received very successful surgical treatment from Dr. Farnest Hall, and has returned to his work quite recovered.

On Friday, 16th inst., Mr. and Mrs. Armson, members of the Metropolitan Church, Victoria, and parents of Miss Lillian L. Armson, elocutionist, celebrated their silver wedding at their home on Caledonia avenue. A large circle of friends gathered in the evening, whose hearty congratulations were expressed over the well-laden supper table by Revs. J. C. Speer and J. P. Hicks.

Mr. Charles Champness, son of Rev. Thomas Champness, editor of "Joyful News," Rochdale, England, is passing through British Columbia on his return to missionary work in China. He has spent a little time with A. C. Wells, Esq., of Edenbank, Chilliwack, and will be the guest in Victoria, for a few days, of Mr. S. M. Okell. Mr. Champness is a welcome visitor.

Our sympathies are extended toward our friends, Messrs. Wm. and Edward Harte, Miss Harte and Mr. and Mrs. W. T. Andrews, members of the Metropolitan church, in the heavy trial they have been called to suffer through the death of their mother, Mrs. R. Harte, which occurred in January at Bandon, Ireland. Deceased was a most valued member of the Wesleyan Methodist church of the sixth generation. She died repeating the well-known lines: "O love thou bottomless abyss," etc. Mr. Edward Harte has returned to Ireland for a short time to the comfort of an aged father.

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PRESENT Discord and the Remedy.

The best interests of a country can be served only by all factors of society working harmoniously together. The two factors, labor and capital, applied to natural opportunities, that is land, air, and water, produce wealth or those things necessary to the existence and comfort of the individual.

The laborer with his implements which constitute his capital, prepares the ground, and with the assistance of capital in the form of cattle and implements, reaps the grain or wealth. He scours the seas with his ships, or capital, to feed and clothe humanity; or he uses the forces of nature to drive his machinery in mills, mines, etc., for the production of fuel, lumber, means of conveyance, all of which is wealth.

Thus we see the intimate relationship that exists between labor and capital. The closeness of this relationship becomes more apparent as we see that capital is the result of labor, or the surplus product of labor, after satisfying the demands of life and comfort, turned into other forms to assist the efforts of future labor.

The history of man is the history of the evolution of labor. First we see man in a rude state, using only the rudest of implements which he had fashioned from forest or quarry. As time passes we find that the pressure on manual labor had become less, as man by his labor out of nature's store house had produced means whereby his physical exertion had become lightened and with less labor was able to produce greater results. As the exertion required of the laborer to produce a given amount of wealth became less man was enabled to turn his attention more and more to invention, science, letters, art and enquiry into things that concern his moral and spiritual growth. To-day one man through the advance in science, etc., may do the work of fifty, one hundred years ago, and behind it all has been labor. The results of labor is the foundation of our advance of the present. Capital is labor in another form aiding the efforts of labor. Having seen the relation these two factors bear to each other and how both are essential to the production of wealth, and remembering the essential principle of harmony, we can come to no other conclusion than that any cause which sets or tends to set one against the other inflicts an injury upon both, and also on society, and is therefore inimical to the interests of the nation, society and the individual. Does not such a cause exist finding its manifestation in almost universal discord?

Unions of labor and organizations of capital watch each other like two hostile armies. Class is arrayed against class, and in this internecine warfare labor and capital that should be employed in producing wealth is wasted. We have read of men working year after year and in old age having to exist on charity; of young men of good education committing suicide for want of work; of girls being

forced into a life they would not choose; of men pleading before the magistrate that he took a loaf of bread because his children were starving. People are born in the slums of our large cities and die there, year after year, like animals knowing nothing of the aspirations of manhood and womanhood, and contributing possibly the greatest proportion of our criminal classes. We see trusts, combines and sweatshops; over-production and starvation; we find this interest and that interest endeavoring to control legislation. Why all this confusion? What is the cause? We see order, the certain operation of law, and co-ordination of forces in the material universe, and can we believe that its Designer had neither plan nor purpose nor provided means whereby those created in His own image could live harmoniously together. We are compelled to believe that a Creator all wise, just, loving, and omnipotent, could have had no other purpose than the happiness of all His children and placed within their reach the means of obtaining it. We can only, therefore, conclude that the evils of to-day are not a part of the nature of things but are the effect of departing from the intentions of the Creator. Remembering how labor in a rude condition of society produced not only the means of sustaining life but a surplus out of which capital, art, science and letters grew, aiding in turn to become more efficient, we would expect, that in a more civilized state, with its greater resources, labor would be able to produce sufficient to satisfy at least the necessities of life. Instead we find men under the fear of want refusing others to obtain a knowledge of the trades by which they live, the employed fighting the employer, the employers combining to fight the employed or to drive one another out of existence. Why this anomaly? Because our social system rests on an unjust basis, else the results which attended labor under disadvantageous circumstances would be much greater with our present greater civilization and advantages. From this it is evident that the producer does not receive the full value of what he produces. We must therefore secure to every man the value of what he produces as the recompense for his labor. This would be a return to justice and would result in a great impetus being given to all that would benefit humanity.

How can this desirable condition be reached? Let us enquire into the means sometimes proposed to remedy or alleviate the evils of to-day: charitable organizations, short hour legislation, protection, unions, restricted immigration laws. These all evidence a feeling of danger, cannot take the place of justice, its very exercise tends to pauperize the recipients. Dealing only with effects, it is powerless to prevent these effects, as it does not touch the cause. The cause of long hours is the same that deprives labor and capital of their just recompense, compelling child labor, abnormal competition, trades unionism, strikes, combines and trusts; that creates slums and is responsible for the largest proportion of poverty, with its attendant intemperance, crime and immorality; short hour legislation, restrictive immigration laws, protection, trades unions, are but the application of socialism, that is the elimination of competition.

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The idea of socialism being to eliminate individual capital, interest and competition, protection follows as a matter of course. The factors of production being divided as a state enterprise, it follows necessarily that the state will tolerate no competition, and in order to prevent it must shut out importations. To attempt to abolish competition is to war out the highest possibilities of man. The evil is not in competition but in the conditions under which we compete. Adjust against nature. Competition is a factor of our very existence, assisting to bring the conditions, remove unnatural restrictions and monopoly of natural resources and competition remains as a power for good. Interest is just, a man has a right to a return for his money, as much as for the rent of a house. The evil is in conditions that make exorbitant interest

possible. Industrial capital and ownership of machinery are no evil, but the evil lies in conditions that make it possible for capital to dictate terms to labor, and no man, and no combination or aggregation of men, have a right to interfere in the use by another of his legitimate property while in so doing he interferes not with the rightful interests of another.

Socialism conflicts with nature and is therefore a dangerous specific. Taking from the individual his rights to the use of the results of his labor by abolishing private capital and interest, it would put in their place a despotic control by the state. Socialism, therefore, fails to meet the requirements that every man is entitled to the use of the full value of what he produces. As this requirement is just no individual is entitled to what he does not produce. To deny this is to take from another what belongs to him, and if the individual cannot do this neither can the state, which is merely an aggregation of individuals. Taxes, therefore, laid on capital, improvements, income, business, etc., are unjust as the state does not produce these. But what does the state or community produce? It produces land values, and the land value due to the presence of population, government, and public works, the state or community has a right for the fulfilling of its requirements. To illustrate, somewhere on Vancouver Island there is a natural anchorage, a good site and all the natural advantages for a modern city. But it is forest. A speculator obtains the land at \$3.00 per acre. Presently population comes in, a town forms, grows into a city. Now the land is worth from \$200 to \$20,000 per lot and the original owner has done nothing; he has leased out the land to tenants and pockets the difference between the \$3.00 per acre and the \$200 and \$20,000 per lot. Has he any right to this? Did he produce it? He did not, and he has no right to it. What produced this increase was the presence of population, the institution of government, fire, police, water and sewerage systems, etc., and the community has a right to take this increase through taxation for carrying out its requirements. It is no wonder that the producers are continually fighting amongst themselves and that poverty, crime and ignorance prevail when the producer pays the expenses of general government and in addition the increase of value of the land due to their own labor to an idle landlord. This, then, is the remedy for the discord. Taking for the state the value of land created by the state or community and abolishing all other forms of taxation, the land would be thrown open for labor, as it would not pay to keep it idle. Labor becoming, then, more in demand, wages would increase, so low wages is due to restricted opportunities for labor due to monopoly of land by which so much land is held idle. The results of labor applied to land would be the basis of wages, as no one would work for less than he could earn upon the land. Land under this system being easy of access and the produce being left with the producer instead of being in part appropriated by an idle landlord, the fullest earnings of his labor would be his reward. Thus wages rising and prices falling, the non-producer wiped out, the producer keeping the

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value of what he produces, the state taking only what it produces and returning same as roads, police, etc., to assist in production of future wealth and its preservation, poverty, crime, ignorance and vice, which are all bound together, would largely disappear and harmony would take the place of discord.

"SENEX."

THE PRESENT HELP.

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night.
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently watch and pray.
There is never a cross so heavy,
But the loving hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart that is broken,
But the loving Christ can heal,
For the heart that was pierced on Calvary,
Doth still for His people feel.
There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter His promised rest.
There is never a sin or a sorrow,
There is never a care or a loss,
But we may carry to Jesus,
And leave at the foot of the Cross.
What more can we ask than His promised,
And we know that His word cannot fail,
Our refuge when storms are impending,
Our help when temptations assail,
Our Saviour, our Friend, and Redeemer,
Our portion on earth and in heaven;
For He who withheld not His own dear Son,
Hath with Him all things freely given.



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Job Work a Specialty.

The Century Fund.

The following poem appeared recently in both the English Methodist Recorder and the Methodist Times, and will be read with much interest by our people in view of our own Twentieth Century Fund. There seems to be some uncertainty as to the authorship, the Methodist Times ascribing it to Rev. Geo. Lester, Chairman of the Cornwall (England) District, whom the editor had the pleasure of meeting during his recent visit to the old land:

DEDICATED TO THE "SUPERS." OF METHODISM

With Apologies to Rudyard Kipling.

When you've shouted "Cheers for Wesley" when you've sung "Hurray for Perks" -
 When you've finished talking largely with your mouth -
 Will you kindly give a guinea, slap-dash down or else in jerks,
 For the masses yet unreach'd in North and South
 You're an absent-minded Super., and each colleague's but a man,
 But we, like "John," must take him as we find him -
 He's out on varied service, whipling something off a plan -
 And his score of little duties almost blind him!

Century Fund circuit Fund-Fund of a hundred things,
 A thousand thousand Methodists, and each of them has his say!
 Each of 'em's doing his Master's work, and each of 'em something brings -
 Sign the Roll for your credit's sake, and pay pay pay!

There are schemes within his circuit that are sure to have to wait,
 For he cannot get them through-not he just yet;
 There are bills to pay for lighting and the horse hire's far from straight,
 And it's more than rather likely there's a debt,
 There are Gilds and Bands and hobbies they will all feel very lone,
 For an absent-minded Super. they will find him,
 But it ain't the time for grumbling with the Century coming on
 We must help the scheme that "Robert's" put before him!

President's Son Super's Son son of a brave M. P.
 Son of a Yorkshire factory hand it's all the same to-day!
 Each of 'em's doing his Church's work, and the call's to you and me
 Sign the Roll for your credit's sake, and pay pay pay!

There are families by thousands, far too proud to beg or speak -
 But they'll put their schemes and hobbies on the shelf,
 And they'll save their twopenny ha'penny, paying punctual once a week,
 'Cos each Methodist's been taught to help himself,
 He's an absent-minded Super., but he heard his Church's call,
 And the Conference didn't need to send to find him:
 He's clucked all minor matters so the Job before us all
 Is to help the Fund the Church has set before him.

Your Job-my Job minister, laymen, maid -
 Manse or palace or house-in-a-row it matters not to-day!
 Each of 'em's doing his Church's work and they're making no parade!
 Sign the Roll for your credit's sake, and pay pay pay!

Let us manage so as, later, when we lose "John" in the face,
 We can tell him that our banner's been unfurled -
 That we tried to tell the people they might all be saved by grace,
 And that every man's a brother in the parish of the world -
 We've an absent-minded Super., but you need not be afraid
 That the next man in the circuit will remind him
 That our promises were greater than the guineas that we paid;
 For we warrant, to a man you'll stand behind him.

Steward's home teacher's home-home of a millionaire -
 Hosts of loyal Methodists are signing the Roll to-day!
 Each of 'em's doing his level best and what have you got to spare?
 Sign the Roll for your credit's sake, and pay-pay-pay!

SCIENTIFIC ASPECT OF TEMPERANCE.

The object of the few remarks appended, is to point out the great influence exerted by suggestion, not only upon conduct generally, but more especially upon the intemperate use of alcoholic stimulants. The human brain may well be compared to an electrical battery, which besides being in intimate connection with the component parts of the body, through the medium of the nervous system, also gives off rays of nervous energy, which being disseminated through the surrounding ether impinge upon other delicate organizations of a similar nature, affecting their equilibrium and being reciprocally affected.

In certain states of consciousness, notably in the condition which, for want of a better word has been called hypnotic, where the personal identity of the subject becomes merged in that of the operator, the influence of these suggestions, or thought rays become irresistible, indeed so much is this the case, that Dr. Charcot has related an instance where a young lady discharged a revolver at the mother she idolized (and being under the impression that it was loaded) merely because she was told to while in this condition. Now, although suggestion does exert so powerful an influence on the normal mind, its effect is very marked, as is shown by the fact that if a number of individuals suggest to a healthy man that he is not looking well, he will begin to feel ill, as has been shown by experiment frequently. Since, then, suggestion has such an influence in the ordinary affairs of life, how great must this influence be in the case of alcoholic beverages. At every street corner we see the hotel suggesting that a drink would be agreeable, for man naturally associates a pleasant exterior with something nice; every one that the ordinary man of business meets suggests the same thing. Much might be said on this subject, but space forbids. In conclusion let me just remark that, if the above is correct, it behooves us to weigh well the following questions: (a) Is alcohol a good thing for the user? (b) Does it tend to increase the happiness of his life and of those associated with him? Now it cannot be denied that alcoholic stimulents produce a certain amount of pleasure, and it therefore remains for us to decide whether this pleasure is commensurate with the resultant harm, both as regards the individual directly affected and those indirectly affected by association. These questions lie within the domains of the medical and social sciences, and it is my purpose on future occasions to give some idea of the conclusion arrived at by their leading exponents, regarding this most important question.

MEDICUS.

A thorough-going friend that understands a hint is worth a million.—Sir Walter Scott.

It matters not how a man dies, but how he lives.—Samuel Johnson.

There are in business three things necessary: knowledge, temper, and time.—Owen Feltham.

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Communications.

STEVESTON HOSPITAL.

Bella Bella, Jan. 9th, 1900.

To the Editor of Recorder: My November copy of the Recorder only arrived by last mail, so that this is the first opportunity I have had of commenting on the timely article of Mr. Deaville re Steveston Hospital. Anyone who has been at Steveston for a season will fully appreciate the need of such an institution. The Japanese have a little hospital of their own, and every year its necessity becomes more evident. A white man, Indian or Chinaman, taken suddenly sick at Steveston is seriously handicapped. He generally has to be sent to Westminster or Vancouver to the hospital, and the trying trip aggravates his malady. There are some difficulties in the way of establishing a hospital at Steveston. None of these, however, are insuperable with Rev. Thos. Crosby, stationed on the Fraser River. I am sure if the matter is taken in hand properly it will be brought to a successful completion. My heartiest sympathies are with the movement. If all the cannery managers were like Mr. Deaville the hospital would have been built ere this. Yours truly,

R. W. LANGE.

THE METHODIST COUNCIL.

To the Editor: It has been asked, very practically, "What advantage would a Methodist Council be to the

Methodists of Victoria?" It is the purpose of the present letter to answer the above question, and in doing so, the writer hopes that the readers of the Methodist Recorder will receive the ideas expressed in the spirit of goodwill, as it is under a deep sense of responsibility that he has ventured to give utterance to his views on Methodist policy. Now it seems apparent to the writer and others whom he has heard expressing similar views, that some of the staunchest supporters of Methodism think that the policy of the Church has been one of drift, viz., that we are gradually drifting into Congregationalism. It is the writer's opinion that many of our ministers have felt this to be so, and while deploring that such is the case, seem unable to grapple with it. Perhaps the greatest factor in bringing about this unhappy condition of affairs has been the enormous Church debts, while a good second place may be accorded to the desire on the part of our preachers and stewards to meet the views of the congregations under their particular charge.

Now these congregations are very cosmopolitan in their make up, consisting of Methodists and some few Baptists, Presbyterians and Congregationalists, who, residing in the particular locality, for convenience, attended our services. It is only natural that each of these parties desires to have what they have been accustomed to, in its essential features. Now the contention of the writer is, that while we welcome into our ranks all who love the Lord Jesus Christ, we should keep inviolate the right to work Methodism as a connection and if others join us it must be on the distinct understanding that our Methodist policy is not to be infringed upon, and that there will be no yielding by the Methodists of British Columbia in this matter. It is one of the objects of the Methodist Council to assist our ministers and laymen in carrying out the policy of Methodism as laid down in the discipline of the Church. Again, it seems to the writer, that the setting apart of one preacher for every church is another factor that is tending to foster congregationalism. This may be right on mission stations, but when it is possible to carry out the circuit system, as in Nanaimo, New Westminster, Kamloops, Vancouver, Victoria, etc., the system should be fostered. An interchange of pulpits by the ministers is of very great advantage to our people, for every minister has his limits. His thinking is incidental to himself. To listen

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three years twice every Sabbath to the same way of presenting the truth, is not so good as through other channels to have the truth presented differently. It is further suggested that the constant appearance of the preacher before the same congregation limits his capacity and puts upon him physical fatigue (that is if we are to have serious worthy of Methodist preachers), that he ought not to be called upon to endure. No wonder that, with the constant strain, the freshness and activity which marks the minister upon his arrival on his new charge begins to tell upon the tissues of life, and worn out with brain fatigue, his church suffers, and the stewards begin to look out for a change. Is there any wonder then that so many of us deplore the fact that we are fast becoming Congregational churches, and stamping out the very life of Methodism. The Methodist Council would have the effect of checking this tendency, and developing the aggressive connectional spirit and policy. At a later period I will, with your permission, present other features germane to this subject.

VERAN.

THE UNCOMMON HEADLINE. "Our Leading Laymen."

To the Editor: In glancing over the Western Methodist Recorder, at times my attention is taken by the hint of reference made regarding leading laymen. I am struck with the rarity of this question, connected as it is with the large field of B. C. Methodism, and more especially as it stands in such prominent contrast with the vast aggressive body of Methodism as that of England. There the subject is a most common one; so common that it employs a very large army of laymen, many of whom equal the ministers in charge, in planned

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appointments, often preaching thirteen Sundays to the quarter. The question common. Yes beyond expression. The sphere is one gigantic branch of intelligibly bright Christian life, consecrated to the service of the Christ. Into this field each year are pouring the most healthy and enacious minds of all its splendid institutions, and especially from that of the Sabbath school.

It practically has become the training academy where all these bright lives, so full of promise to the Church, find rich stimulus for such service. Further, its utility is inexplicably beyond measure, so far as it relates to the cultivation and perfect development of the capacities of each devotee. Ask the Methodists of England the reason of its guarded and intense interest lavished upon the head of this department. No! the answer is too decisive and distinct, as seen in its common united consent, gleaned from the untiring and liberal provision made in its interest. Surely there must be a sequel to the ponderous influence crowding more and more closely around the life of this common lay instrumentality. From its garnered receptacle are called, almost without exception, all the brightest office bearers from the ministry in charge to the lowest office recognized, also in it is found much which aims to check the leakage which other churches suffer. Among the youthful aspiring mind, when it has been unable to become exclusively satisfied in reaching what has been realized as the high water level of religious work in such churches, and last, but not least, the powerful unanimity of appreciation on the part of the audiences which is everywhere shown, and which receive its ministrations. No wonder at all is it for one to be seized with a chill of surprise at the uncommon and isolated instance of such a representative service as are to be met with in the domain of B. C. Methodism. I am not exactly prepared to say that B. C. Methodism can utilize, at present at least, an increased lay service, nor that it may not be able to render some plausible reasons why the service is so uncommon. But I am of the strong opinion that one great need is a Godly consecrated lay service.

Of course I know that lay service is in a nominal sense recognized by B. C. Methodist, but because that we are Methodist, but aims, what discriminate practice we get. What inference is deduced from the fact of this noble question as we find it associated with England's Methodism. I take it to mean that a practical recognition by the Church that the layman is eligible to the call of God to preach the Gospel, and as asserted its right accordingly with reference to the true missions. I would like very much to hear some one in our domain of Methodism take this very important hint up, as I feel fully persuaded that the utility of the matter, as it concerns us all, is worthy of a word in view of its present obscurity.

Yours truly,

A humble servant of
THE CHRIST S. OF SIENTON.

Circumstances are beyond the control of man, but his conduct is in his own power.—Benjamin Disraeli.

Probably he who never made a mistake never made anything.—Samuel Smiles.

The Churches.

COWICHAN.

Rev. Howard, Pastor.

We have to thank God for the great blessings which are attending our work on this circuit—everything is in a bright and prosperous state.

During our revival services the Lord graciously blessed us by the pouring out of His spirit upon the people—souls were saved, believers were quickened, enthusiasm was kindled, and love was inspired. A glorious work was started, the fruits of which have already begun to appear.

At Duncan's great improvements have been made in our church; it has been enlarged and beautified inside; a high tower has been built on to the front, and a large bell placed in it, a fine fence is being put around, and when it is all painted we shall have as beautiful a little church as there is in the district. But, better still, the interest of the people is growing, and our congregations are accordingly becoming larger. Our cottage prayer meetings are seasons of refreshing, and whereas in former times we could only muster three or four, we now have a goodly number.

At Mill Bay our people have not been idle, the Sunday school is of a bright order, and the young people manifest a lively interest. One of our young men has lately started on the Christian road, and we believe he is determined to lay aside every weight, and run with patience. A large driving shed has been erected by the willing hands of our members and friends, and we are anticipating further improvements. Our prayer meetings are always well attended, many of the people walking two and three, some of them even four, miles over muddy roads, and through the bush—think of it oh ye dwellers in towns and cities.

At our February quarterly meeting the superintendent was authorized to open up another appointment, and also to organize a Sunday school; our finances are well up and connexional collections ahead of last year. We thank God and take courage.

A unanimous invitation was extended to Rev. Howard Osborne to remain for a second year.

Our contribution to the 20th Century Fund already amounts to \$661, and we are still at work.

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SAANICH MISSION.

Rev. J. W. Winslow, Pastor.

The people of our South Saanich appointment held a very successful concert and social in the Temperance Hall a short time since, with a view to raising money for the purpose of erecting a kitchen at the back of the church. The able assistance of the Rev. Mr. Barraclough, Mr. J. G. Brown and others from Victoria was very much appreciated.

We have recently been privileged with a very appreciable visit over this field by Principal Sipprel, of C. M. College, who preached most acceptably to our several congregations on the 28th ult., and also delivered his excellent and interesting lecture, "The Worth of a Man," to a delighted congregation at North Saanich on the following evening.

Great Western Life Assurance Company.

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

PREMIUM INCOME.....	\$ 290,887
INTEREST.....	32,254
TOTAL ASSETS.....	723,189
SURPLUS TO POLICY HOLDERS.....	181,005
INSURANCE IN FORCE.....	10,263,250

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JAMES BAY.

Rev. R. Hughes, pastor.

The Epworth Leaguers have sold a large number of tickets for the lecture on "London," which is to be given by the pastor shortly.

Another \$500 will be paid off the debt by April 1st.

Dr. Wilson gave us a splendid address at our last consecration meeting.

Miss Shier, who was one of our most earnest workers, has been called home to see her father, who is very ill. She is greatly missed, but our prayers and sympathies go with her.

The League members gave her a nice ring on the eve of her departure.

Our Band of Hope keeps up well, under the presidency of Miss C. Spencer. An entertainment is to be given in March by the children.

Mrs. McCrossan, who has been visiting at her home, returned to Indian Head last week.

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VICTORIA WEST METHODIST CHURCH.

Rev. J. D. Knox, pastor.

The work here is moving along encouragingly. The Lord, faithful to His promises, has been blessing the efforts of His workers who have been endeavoring to discharge our various duties in His fear.

During the past few months a number united with us, some by letter and others on profession of faith while our people generally have been very much quickened.

The increased attendance at the preaching services and at the Sabbath school has rendered increased accommodation necessary, and an addition, 22x44 feet to the rear of the church is now well under way. The addition will provide two neat class rooms, the need of which has been long felt, besides materially increasing the seating capacity of the church proper.

The mortgage was paid off last October, and now nearly the entire sum necessary for the improvements is in the hands of the trustee board in cash and bona fide subscriptions.

On Tuesday evening, the 13th, the Bible class, of which Dr. Lewis Hall is the efficient leader, gave a very successful supper and concert in Semple's hall. The proceeds will be devoted to the building fund.

CENTENNIAL, VICTORIA.

Rev. W. H. Barraclough, B. A., Pastor.

The New Year opened with a most impressive Covenant Service, which was followed by up a series of cottage prayer meetings and preparatory services, and finally Rev. David Reid, Evangelist, was invited to assist the pastor in a special evangelistic effort. Bro. Reid came to us Tuesday, Jan. 23rd, and has ever since conducted meetings in the afternoon and evening. The influence has been very marked in the awakening of unbelievers, and the deepening of the spiritual life of the members of the Church. The afternoon meetings have been Pentecostal services, and a large number are in consequence rejoicing in the fullness of the Holy Spirit.

We shall not soon forget the good done by our brother, and cordially commend his work to the church generally.

White Swan Soap is becoming more popular every day.

NANAIMO, WALLACE STREET.

Rev. T. W. Hall, Pastor.

Since writing you last some things of interest have occurred.

Our Christmas festivities were a great success. Mrs. Powers, Misses Hall and Planta took charge of the training of the children. A beautiful cantata, entitled "The Toys of Wonderland," was carried out in such a manner that from 7:30 until 9:30 p.m. the interest never flagged. Each scholar, in the large Sunday school, received a book of some size. A very interesting "Watch Night" service was held, conducted by the pastor, when short addresses were given by

Rev. W. B. Cumming, of St. Andrew's Presbyterian, and Mr. John Ralph, one of our local preachers. The choir led the singing, in which the congregation joined very heartily. In the midst of a prayer service the church bell signaled the last moment of the old and the first of the New Year. In spite of the awful war of the neighboring brewery whistle, we sang "Come Let Us Anew," and for the next few minutes there was some old-fashioned hand shaking.

The "war" is an almost absorbing topic here. Our church, from the parson up, is very loyal. Earnest prayers go up to God continually from the people for our brave men at the front. But we have a war on hand here—a war against sin and the devil. Correspondence was opened up between the pastor and Rev. John Lewtas, of the M. E. South Dakota Conference, and Mr. John Reid, two men who are giving this year to evangelistic work on the Coast. Bro. Lewtas was born and spent a number of years in Bristol, England, and Mr. Reid was brought up in London, Ont. It has never been our privilege to work with better men. They began service with us on January the 16th, and from the beginning won the hearts of the people. They are firm on Gospel lines—old Gospel at that. Both are grand singers, but Bro Lewtas is the preacher. A good number have already decided for Christ. More in my next letter.

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NEW WESTMINSTER (Sapperton).
Rev. J. P. Bowell, Pastor.

A very successful Sunday school entertainment was held in connection with

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the Methodist school at Sapperton, Rev. J. P. Bowell, the pastor, presided in his usual happy manner. A number of steep-copation views by Principal Sipprell added interest to the proceedings. The usual programme of music, etc., followed by the distribution of presents to the children. Rev. Mr. Bowell was made the recipient of a handsome umbrella. A report by Mr. Gillanders, the superintendent, showed the school to be in a very flourishing condition.

The Chinese Methodist mission was re-opened in the new building on Sunday, January 7th. Good attendance and a very successful dedicatory service are reported. Among those who took part in the proceedings were: Rev. Mr. Moore, superintendent of the Chinese work of Vancouver and vicinity; Rev. R. Whittington, president of Conference; Rev. Jos. Hall, chairman of New Westminster district; Rev. J. F. Betts, Central Church, Westminster, and Principal Sipprell. Mr. Thom is to be congratulated on his new home and we wish him all possible success in his work.

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

NEW DENVER AND SLOCAN MISSION.

Rev. A. E. Roberts, pastor.

The trouble between miners and mine owners is not settled yet, and the consequence is the mission fields affected are having hard times to raise funds for church work. Many who have made their homes in one of the three towns on this mission have gone elsewhere to seek work and we find it hard to keep the congregations up in numbers. At New Denver the strike has especially left its mark, the Bosun mine having only a

few men working in place of 50 or more.

The Silverton workers are regretting the departure of two regular attendants and willing helpers for the East, and there seems to be but little prospect of the vacant places being filled.

At Slocan an effort is being made to better our surroundings by a change in the place of meeting. A opportunity has come to rent a hall that will be used solely by the Methodist church, and it is hoped that by making the hall comfortable we may attract more to the services. Recently a choir has been formed and preparations are being made for a concert to be held in the near future.

The Sunday school at New Denver held a very successful Christmas tree entertainment on Friday, December 22nd. The children, who had been trained by the pastor and Mrs. Black accredited themselves nobly, and Santa Claus, through his representative, Mr. Walker, distributed an abundance of good things.

Mr. Pymat, the superintendent of the Sunday school, is to be congratulated on the excellent report read at this entertainment. With 44 on the roll, the average attendance is over 30, and the collections average \$6 cents a Sunday.

A visit from Rev. J. F. Betts in December was much appreciated, and while the material results for our college were not large, the matter has been brought before the people and cannot fail to have its effect.

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

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VERNON.

The pastor, Rev. E. Robson, writes: Last week I paid a visit to the settlers.

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on the west side of Okanagan Lake from Shorty's Point north, leaving good reading in each house and holding a cottage meeting at Bro. Norris'. On Sunday last we took up our collection and subscriptions for missions. The Sunday school children have done better than last year, but we greatly miss some valued adult subscribers who have moved away. On Sunday I gave 10 cents each to each of our Sunday school scholars wherewith to trade and earn money for the mission fund, the 10 cents and its earnings to be returned at the next anniversary of the school. Some of them are already working up material bought with the 10 cents. I prefer earning the money to collecting it.

Monday last I took train and steamer to Peachland, a new and prettily situated town on the west shore of Okanagan Lake. The people of this town are engaged in opening mines in the adjacent foothills and mountains. A member of the company holds divine service in the school house every Sunday and they have a good Sunday school—52 present last Sunday. The population has representatives of almost all creeds, but they live and worship together harmoniously and desire to do so until the denominations become strong enough to sustain each its own minister. Their Sunday school having a surplus of \$15 at the end of the year donated that amount to the India Famine Relief Fund. I lectured on "Turning Points in Life" to a good gathering and received the kindest hospitality. I shall watch the development of this little Utopia with sympathetic interest.

On Tuesday I returned by steamer to Kelowna and spent two days in visiting our people there and at Benvenuto, returning home on Thursday. During the

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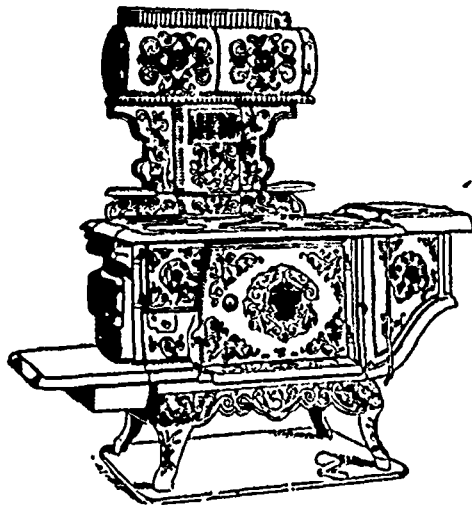
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journey I made two trips by rail, three by steamer, one by farm wagon, two by buggy and one on foot. Gave one lecture and one public address; prayed twelve times with families, baptised two children; sold a number of good books and gave away scores of good papers.

White Swan Soap is the result of 30 years experience.

ROSSLAND.

Rev. G. H. Morden, Pastor.

There are a few items from Rossland that are worth noting this month. During the past six weeks extensive improvements have been made to the interior of the church. In addition to what

has already been done, the Ladies' All have let the contract for seating the entire auditorium with pews, and these are now being manufactured and installed by local men. As soon as spring comes it is the intention to make much needed improvement to the exterior of the building. These alterations when finally completed will cost about sixteen hundred dollars.

In order to secure subscriptions for the payment of this sum, we held reopening services on Sunday, January 14th. The Trustee Board invited Rev. P. A. Cool, D.D., of First Methodist Church, Spokane, to preach for us upon that occasion, and the appeal was made

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to our people to pledge the sum of \$1,450, the amount needed over and above funds already in hand. They rallied grandly to the occasion and pledged a total of \$1,536 at the two services. We are (and we think pardonably so) proud of that record for a circuit only four years old. The services of Dr. Cool were invaluable to the success of the effort. His sermons were very powerful and intensely spiritual presentations of the Gospel. They reached the hearts of the people so that they responded readily and freely to his appeals for subscriptions. The methods adopted to create enthusiasm declare the Doctor to be an adept in financial matters.

On Sunday, January 21st, we had Bro. Crosby with us for Missionary Anniversary services. The congregations were large and the people were delighted with the able addresses to which they listened. An interest and enthusiasm was created in missionary matters that will result, we are confident, in a gratifying advance in missionary income from this circuit.

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LILLLOEFT.

Rev. J. E. Gardner, pastor.

The pastor was taken ill with heart failure last November and has since then been unable to attend to the work, being at present confined to bed.

The doctor has ordered him to give up preaching and take a complete rest.

The public school teacher, Mr. Brandon, and Mrs. Gardner, have kept the Sunday school running and also held an occasional song service.

Last fall a very nice organ was procured for the church. The people responded liberally and it was paid for before it got here.

The parsonage debt has also been undertaken. Ninety dollars have already been collected, and we have subscriptions covering most of the rest. We are expecting to clear it all off by Conference.

We hope to report \$180 to the T. C. T. F. Word has just been received that a supply has been secured for the rest of this conference year.

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KAMLOOPS.

Rev. C. Ladner, pastor.

The pastor writes: We have raised here for the Century Fund the sum of \$211.00, which has been applied to the reduction of the debt on our church property. In addition to this amount we have raised and paid towards our debt since July, \$582.00, making a total of \$793.00. We hope by the last of October to pay the balance of the debt, \$375.00. Our people have done well.

We are now holding united special meetings. Last week in our church, this week in the Presbyterian, The Methodists, Presbyterians and Baptists are with us. Meetings are really good. We expect conversions. The Lord grant a blessed revival.

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

Rev. J. A. Wood, pastor.

(Received too late for January issue.)

The Christmas anniversary of the Kaslo Methodist Sunday school was held on the evening of December 27th ult., in the church, and was in every respect a most successful affair. Promptly at 8 o'clock the choir was taken by the superintendent, Mr. W. J. Green, who performed the duties of that office in a most efficient manner. The meeting was opened by the singing of a hymn led by the children and was heartily joined in by the audience, followed by prayer led by the pastor.

The chairman then called on the pastor, Rev. Mr. Wood, for an address.

whereupon he, in his usual happy style, reviewed the progress of the school during the past year and tendered a well-merited word of praise to the teachers and officers for their ability, devotion to, and punctuality in connection with the work undertaken by them.

The Sunday school, since its organization under the able management of Mr. Green as superintendent, has continued steadily to progress. Mr. Passage, the secretary-treasurer, was then called on for his report, which also gave evidence of the prosperity of the school financially as well as spiritually. The superintendent's address was next in order, in the course of which he took occasion to offer a word of praise to pastor and the teachers and officers for their fidelity; and thanks to the parents of the children for their encouragement and sympathy. Master Fred Green sang a solo in good form; Miss Dora Geary contributed a recitation "Nobody's Child" very acceptably, and several of the smaller children also contributed recitations.

A cantata, "Santa Claus's Surprise Party," was next in order and was delivered in excellent style without a hitch, at the conclusion of which the venerable Santa distributed the presents and sweets to the children. The entertainment was then brought to a close by singing the National Anthem and pronouncing the benediction.

The house was literally packed with people, and every one was delighted with the evening's entertainment.

The week before Christmas Ladies' Aid held a sale of work at which they cleared \$100.

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MISSION CITY.

Rev. R. Wilkinson, Pastor, Mr. Geo. Gibbard and Mrs. Gibbard celebrated their silver wedding on Jan. 3rd. A large number of their friends gathered at their home at Cedar Valley. Their children presented them with a beautiful silver tea-set, accompanied with an address. Other friends joined with them with silver presents, and with their hearty wishes for many years of joy.

On Jan. 10th Mr. John H. Gibbard was married to Mary L. Dowling at the residence of Mr. George Gibbard Cedar Valley. A large number of their friends were present. The young people received many presents. The ceremony was performed by the pastor, R. Wilkinson.

The horrors of war have come home to British Columbians more closely by the news just published of recent casualties on the Modder River. Canada suffered to the extent of 91 killed and wounded. Of that number those of British Columbia were:

- KILLED.**
 W. I. Scott, Victoria,
 J. A. Somers, Victoria,
 A. Maundrell, Victoria,
 J. Todd, Victoria,
 - Jackson, Vancouver.

- WOUNDED.**
 A. C. Beach, Victoria,
 W. J. D. Andrews, Victoria,
 D. Dixon, Victoria,
 F. Finch-Smilley, Victoria,
 R. W. J. Lesman, Victoria,
 C. C. Thomson, Vancouver,
 H. S. Neiberghall, Vancouver.

May Divine consolation be given the bereaved among us, and sustaining grace to those whose sons and brothers have so nobly shed their blood in defence of the Empire.

MARRIAGES.

MADDISON-SAINTE—At the parsonage, Princess street, Vancouver, on the 13th inst., by the Rev. R. Whittington, M. A., Miss M. C. Sainte, daughter of James Sainte, Esq., to Stephen Maddison, Esq., of Vancouver.

MILLER-WITMORE—On Thursday evening, Dec. 21st at the residence of Mr. Hunt, Mission City, by Rev. R. Wilkinson, Mr. Jas. Alphas Miller to Mrs. Eva Witmore, both of Mission City.

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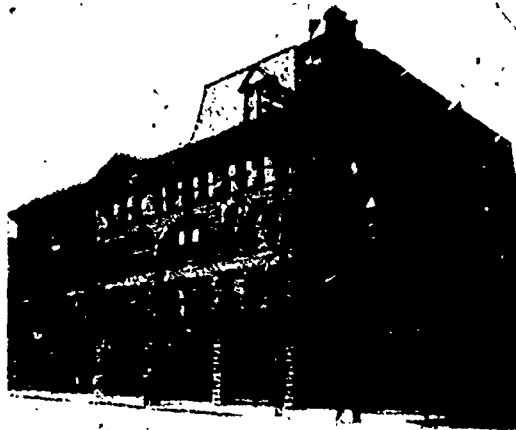
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5	5 00	535 00	215 00	750 00
7	7 00	749 00	301 00	1050 00
10	10 00	1070 00	430 00	1500 00

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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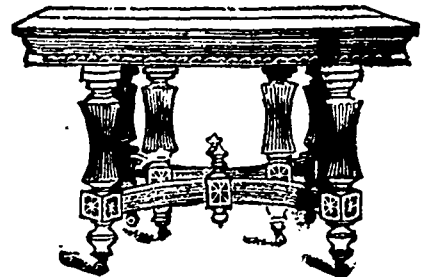
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