

## METHODIST RECORDER.

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SUBSCRIPTION RATE,  
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### Notes.

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

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

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

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

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

### Falling into Line.

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

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

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

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

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### Higher Criticism Waning.

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

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

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

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

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

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

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### Roman Catholic Assumptions.

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

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

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

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### Religious Legislation in Japan.

The following will be of interest:

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

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

### ERRATA.

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