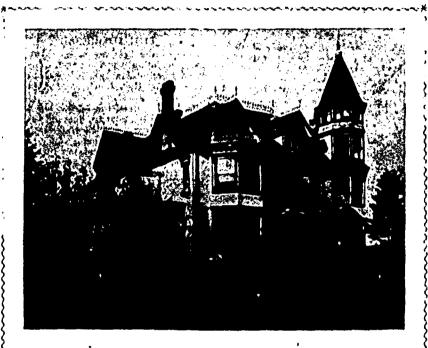
animal, and Lottie Wilson stood there at his side. She had just remained behind to say that Grandmother Dewre wished him to spend the last night at her home as he had spent the first, "and you see Mr. Jenkins," said the young girl, "Dangerfield would be glad to have you come with him, and you know you are in his debt for the fight he made for you on the night you were in danger from the three toughs."

"I feel as if I were going to my own home when I go to the home of your Grandmother, for she has been a mother to me since I came here." It was a glorious night and together they walkNow the rest of the acts of "Buffer Jim" and how he became a mighty man of God, and how he was afterwards known as the Rev. James Jenkins, D.D.; and how the people of a city church in which the Rev. Dr. Jenkins was paster often wendered why the preacher's pretty wife walked out in company with a terrible looking dog, which seemed to stand as her guard when she visited the haunts of evil to help and rescue the fallen—and these things—are they not written in the annals of 'the people calisati Methodists' in the little hamlet of Pinedale?

The End.



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ed through the tail murmuring pine with the gleaming stars etching their spreading branches upon the path they trod, if indeed they walked on earth at all?

The welcome to the home of the Dewires was warm and royal, and the company of the lovely Lottie—was it not better than the "new wine in the cluster?"

In the morning, with great reluctance, the farewells were said, and the young man walked with the little school teacher till the forks of the road were reached, and there parted, not to meet again till the flowers had bloomed and faded more than once.

ARGUMENT AGAINST SOCIALISM. (Ella Wheeler Wilcox.)

A man who has experimented in so many things that he lost faith in almost everything, said to me recently: "I used to feel sorry for the working

"I used to feel sorry for the working man and long to help him. I was something of a Socialist until I learned, by intimate association with him, that the workingman is just as selfish as the financier. His idea is not to better things for others—it is merely to better things for himself. He has no idea beyond self."

It was a surprising matter to me that the speaker considered this fact of the workingman's selfishness an argument against Socialism.

It is to give the workingman an opportunity to do something besides being selfish that the thinking plannthropists desire to change the present condition of things. With the competitive system every man is obliged to be selfish, or go under in the struggle for existence. It is man against man and brother against brother.

A laboring man must work cheaper than his fellowmen and a merchant must undersell his competitors in order to succeed. When we see men who have enjoyed every advantage and possessing millions of dollars, the incarnation of selfishness, how can we expect the strugging man of toil, who has had no favors from fate, to be broad-gauged in mind?

But shange the system which now prevails and we will find human nature changing. The environment of man is better than it was in the dark ages and men is a better being, selfish as he still is,

Once let the reign of co-operative brothernood become ertablished, and there will be a sure and positive progress toward a higher humanity. It will not come at once—it will require a generation or two before order can come out of chaos. But the causes which produce and compel selfishness in the business world once removed, a very different race of human beings will apring into existence.

Should such conditions as the philanthropists desire be brought about to-day we could not expect people who have grown old in the strife of vain to change their natures. Their brain cells are formed, and very little improvement could be boned for in their views of life. But children born and reared under a better regime would show the results of it.

recime would show the results of it.
Whirlwinds of rebellion' are on the
way, and it behooves us all to be thinking.—B. C. Workman.

Miss Mitchell, of Renfrew, and Miss Bone, of Paris, the first two nurses for Atlin, are being sent out by the Presbyterian church to assist the Rey, Mr. Pringle.

Dan Stewart

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