

SUNDAY READING

LEAVING THE WHOLE LUMP.

How Peace May Come When There is War Between Capital and Labor.

In a recent sermon by Rev. E. J. McKenna, at Westport, N. Y., the preacher took this view of a solution of labor troubles:

One of the greatest and most important wars this world has ever known is now being waged—the long, fierce war commonly misnamed the war between labor and capital. There is a problem involved, the solution of which calls for the best thought and the best effort of every man and woman in Christendom. It is a complex problem, one not easily solved, and yet one that will not be set aside.

This is a great war, and you and I are engaged in it—in the sense of plain old Anglo-Saxon we are in this war. We are fighting and are training our children to fight, that they may train their children, and that their children's children for countless generations may be trained as warriors for this conflict. It is called a war between labor and capital, between the worker and the employer. It is a misnomer. There is no war between labor and capital. There is no strife between the workingman and his employer, as such. They may, and in thousands of instances do, work together in perfect harmony and in sympathy with each other. Nor have we reached the ultimate truth when we say that the war is between a certain class of men and their employers.

I will tell you where the trouble is. Selfishness and self-seeking are the motives of every act. Men are jostling, crowding, pushing, trampling upon each other in their endeavors to get ahead. Each is trying to gain an advantage. In this you and I are engaged; for this we are training our children, and this is the cause of all this great trouble.

We talk about oppression, but oppression is incidental. It is not the cause of the trouble. No doubt there is oppression, and it is not all on one side. Workmen are sometimes oppressed. Advantage is taken of their strained circumstances to reduce their wages or in some way to make the conditions of their service harder.

On the other hand, employers are sometimes oppressed. Manufacturers are compelled to accept terms that are truly oppressive and that sometimes lead to their ruin. But the workmen who are most severely oppressed are not the ones that strike. They cannot afford to incur the loss and the risk of a strike.

Nor do the oppressed employers lock their men out. They may fail, and so throw their men out of employment, but if they continue in business they must submit to the demands of their oppressors. The best paid men are very apt to be the strikers. The most prosperous employers are the ones that lock their men out. It is just a struggle to get ahead—to gain an advantage of some kind. Each is working for his own interests, with little or no regard for the interests of others. It is not class against class, but each individual against the rest of the world. Workmen are jostling and crowding each other.

A spirit of jealousy and bitter rivalry rules them all, and if they combine it is only that they may thus the better compete with the capitalist, their greater rival for the first place. So capitalists combine, not because of natural affinity, but because they love each other. They are jealous and distrustful of each other. Each is ready to break the combination when he has gained the advantage he sought.

All are working on the same principle. All are made of the same clay. The millionaire but yesterday was a workman. His nature has not changed since then. He looks his men out to gain a point for himself. Some chance of fortune may send him back to the anvil or the bench. He will then be a striker, with no change except in his circumstances. He will be striving with the means at his command, to gain an advantage, to get ahead—striving to get rich or to get richer. Such is the real nature of the trouble. How can the question be settled and peace be restored?

Some recommend military force, but it will not effect a cure. As well try to smother Vesuvius with a blanket. If you hold the raging fires in at one point they will burst out with more fury at another. Some say restrict immigration or prohibit it altogether. Those who propose this are looking only to the settlement of the trouble in this country; and even as a local remedy it would prove ineffectual. The man who is now dissatisfied with \$14 a day would soon want ten times that, while the capitalist who now looks his men out rather than submit to conditions that will reduce his profits.

He misunderstands the nature of the trouble who thinks that a few workmen, less or more would settle the difficulty. The mode of operations might thus be changed, but the trouble would still remain. Some say make the tariff higher; some say make it lower. I am not a politician. Am not engaged in the struggle to gain an advantage along political lines. So I do not claim to know just what effect the tariff does have; but I do not believe that either high tariff or low, nor free trade itself will settle this difficulty. None of these proposed remedies will cure.

But are these strikers pagans and barbarians? Are their employers hard-hearted tyrants? No. Many of them are respectable, Christian men, as the world reckons—as good, perhaps, as any of us. Even those who are engaged in, or are upholding, or are influenced by the other evils we have mentioned, are not all barbarians.

Any of us under like circumstances might do the same. No; they are, not necessarily pagans; but there is paganism somewhere; there is barbarism in these things. It is in individuals, in society,

in the customs of the day, in which we call civilization; and the only remedy is the religion of Jesus Christ.

Do I mean that if the Gospel could be preached to the strikers they would never strike again? That if the rich men could be made to join the church they would treat their men so well that there would be no more trouble? That if the drunkard and the libertine would make profession of religion there would be no more vice? I mean that if the principles of Christ's religion were instilled into the hearts of men everywhere; if the spirit of the living, loving, sacrificing Christ could abide in the lives of all men, selfishness, unholiness, greed—the tap root of most of these troubles—would be killed, unholiness would be subdued and peace and purity would hold universal sway.

But the task is so great! The case seems hopeless. How can it ever be accomplished? In the "Book of Beginnings," the first book of scripture, God gives us a hint. Ten righteous men could have saved the wicked city of Sodom. "For their sake," it reads, the doomed city would have been spared. Saved by special favor of God? The awful corruption allowed to remain simply because ten good men were found there? So it seems to read. But this is only the first lesson. We are led on from this, step by step, till we are able to understand that the righteousness of the ten would itself have saved the city by permeating and purifying the corrupt mass.

Jesus Christ, the perfect teacher, gives us the full lesson: "The kingdom of heaven," he says, "is like leaven which a woman took and hid in three measures of meal till the whole was leavened. It is like a mustard seed which, though the least of all seeds, becomes, when planted and cared for, a great tree, in which the birds of the air may lodge."

"A little leaven leaveneth the whole lump."

In this work we have to do with principles and a life that have the powers of propagation and of spreading.

Even Christ did not try to spread the gospel over the earth. He did not bustle from country to country trying to compass the globe.

He called about him a few, simple-hearted, teachable men, instilled His doctrines into their hearts, trained them for His work, breathed His life into their souls and sent them out to work out the salvation of the world.

He put the leaven in the mass, confident that it would do its work.

If we would have these great wrongs righted and peace restored, we must be followers of, and co-workers with, Jesus Christ. We must introduce the leaven of the gospel and the whole mass will feel its vitalizing power. Where and how shall this be done? Must we preach the gospel to the capitalists? Yes; put the leaven of the gospel in all these hearts, if you can reach them.

But you will be doing your work best if you are first sure that you have this leaven in your own heart and then put it in the hearts of your children and then put it in the hearts of those near you. A certain proportion of righteousness would have saved Sodom. A certain proportion today will save society not only from impending destruction, but with a glorious and eternal salvation of peace. Work for that proportion. And the more we have the more rapid the work.

IN THE ANGLICAN CALENDAR.
Days Remembered by the Church at This Season of the Year.

Thursday of this week was the festival of St. Michael and All Angels. Tomorrow will be the 16th Sunday after Trinity, and the Sunday within the octave of St. Michael, which will fall on Thursday next. The liturgical color of all the octave days is white, both in the Western and Sarum use.

Concerning this festival, Blunt says: "Michaelmas day is a memorial of the communion between the redeemed children of God and the holy angels. 'Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the company of those who sang anthems of joy at the birth of Jesus, who comforted Him in His agony, and who on many occasions have shown that they are 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' This association of these unfallen beings with fallen but redeemed man, is a fact which the festival of St. Michael and All Angels commemorates yearly before God and man; and every time the Holy Eucharist is celebrated, in the Pretace to the Sanctus, which is 'Therefore with angels and archangels,' etc."

Yesterday was the feast of St. Jerome, a lawyer of Rome, afterwards priest, and one of the four doctors of the Western church. He translated the old Testament into the Latin. (Vulgate) He was buried at Bethlehem A. D. 420.

Today is the feast of St. Remigius, or Remy, Bishop of Rheims and primate of Gaul, who baptized Clovis, King of the Franks. He died A. D. 533.

Thursday next is also the feast of St. Faith, of Gaul, virgin and martyr, who was beaten with rods, then half roasted on a brazen bed and then beheaded, A. D. 290.

Losing Both Worlds.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God. Others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting; but the moment a man begins to seek first the kingdom of God and His righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God may be religious but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better band of them.—Professor Henry Drummond.

NEWS AND NOTABILLIA.

The only people who can be poor in the next world will be those who have not taken God's way to become rich in this.

A Fiji missionary says that 90 per cent. of the Fiji Island population, which is 110,000, is found in church on Sunday.

It is said that the handsomest church in Amherst, N. S., will be the new Roman Catholic edifice, now approaching completion.

There are 138 American students attending Berlin university and only 24 English. Of the 3,788 students 3,181 are Prussians.

The *Sentinel* states that Rev. James Neales, retired, now residing in Woodstock, was ordained at the first ordination service held by the late Bishop Medley, in 1845.

While the increase of the population of the United States was 25 per cent. in the last decade, the Episcopal church increased in that country at the rate of 47 per cent.

Among the congresses to be held in connection with the Columbian Exposition will be the "Congress of Missions," which will occupy eight days, September 10—17, 1893.

One of the latest applicants for baptism in the Wesleyan mission in Burma, India, is a niece of the late King Theebaw. She is a girl of 17, and a pupil in the mission school.

The delegates at the fifth general council of presbyterian churches, which opened at Toronto last week, represented more than 3,500,000 communicants on both sides of the ocean.

Miracles are not a breaking of the laws of nature, but simply the higher spiritual power of God using nature as we lift up a stone against the law of gravitation.—Peloubet.

One of the works inaugurated by the United Society of Christian Endeavor is the holding of religious services in life saving stations in the United States and Canada.

It is said the wealth of the Russian church is almost incalculable; it could pay the Russian national debt (some \$500,000,000), and would then be enormously wealthy.

It is estimated that is the United States the annual expenditure for public charitable institutions is fully \$125,000,000, and not less than \$500,000,000 is invested in buildings and equipments for carrying on the work of these institutions.

An unknown Toronto man, signing himself "A Lover of the Lord," has sent \$1,500 to the moderator of the presbyterian general assembly, of which \$1,000 is for the Jewish mission and \$500 for the aged and infirm ministers' fund.

Rev. A. J. Gordon, D. D., pastor of the Clarendon street Baptist church in Boston, owns an extra house near his summer hotel in New Hampton, N. H., and during the last summer converted it into a vacation resort for poor children from the Hub.

The Pai Chai Hak Tang, or hall for training useful men, is the title of the Methodist school in Seoul, Korea. In this school both the English language and the Chinese are taught, the Chinese New Testament being one of the text books used.

The jubilee of the Young Men's Christian Association in England will be held in 1894, and the necessity has been urged of special effort during the next two years, so that the visitors who will go from all parts of the world may be satisfied with the work accomplished.

It is rumored that the case of Dr. Edward McGlynn will come up for trial before the conference of archbishops which is to be held in New York, November 16. It is said that Archbishop Satolli, the Papal delegate, has been invested with plenary powers, and will represent the pope.

Friday, the 21st, will be a legal holiday in the United States for festivities in honor of Columbus on the 400th anniversary of the discovery of America. The pope has granted to the Roman Catholics of the United States a dispensation from the law of abstinence on that day, and meat can be eaten.

There is a Presence with each one of us, in which, in the din of the world, we are unconscious, but, when recognized and dwelt with, is most wholesome and inspiring. The Divine Spirit, as a force and as a teacher, reveals itself to our perception in proportion as we hold it steadily in our consciousness.—Henry Wood.

The first presbyterian pastor settled in the Province of Quebec was Rev. George Henry, who assembled a congregation about him shortly after the capitulation to the English. The services were held in an apartment in the Jesuits' College assigned for that purpose by the governor. Mr. Henry remained for 30 years in charge of a congregation there.

Referring to the choice of an Englishman as bishop of Quebec, an Ontario correspondent of the *London Church Times* remarks that, "while no doubt there are scores, and it may be hundreds, of priests in the Canadian church well qualified to grace the episcopal bench, partly feeling runs so high that synods generally feel the safest course is to go 'home' for a bishop."

Work of the Salvation Army.

General Booth gave some interesting particulars respecting the Salvation Army the other day. It is the largest missionary organization on earth, having over 5,000 officers, or clergymen, in England, and 6,000 in other countries. They have now 5,293 corps and outposts, and possess 32 weekly newspapers and six monthly magazines, the annual circulation being 47,600,000. There are 86 training garrisons, or colleges, and 25 homes of rest for sick and wounded officers. They are established in 38 countries and colonies. This year they secured a good footing in Western Australia, and are also working among the blacks in Jamaica. The army preaches in 24 different languages, and has local officers and bandmen to the number of 31,713. Concerning the social work, he explained that in different parts of the world they have 43 rescue homes, 72 slum corps, 15 prison-gate homes, 12 food depots, 24 shelters, one inebriate home, and 11 factories or elevators—a total of 205 social institutions. A large number of officers, pure girls, live in the slums to do slum work—angels the people call them, and so they are.

In connection with rescue work, 1484 lost creatures were received up to last Christmas, and 972 since—972 girls. The inquiry office for lost people restored 925 men from all parts of the world to their wives and children. He wants £50,000 more for his social reform branch. The Earl of Aberdeen, Lord Compton, Mr. H. H. Fowler, M. P., Mr. Labouchere, M. P., Archdeacon Farras, Mrs. Josephine Butler, Dr. Parker, Mr. W. T. Stead, Mr. Arnold White, Tom Mann and other public persons testify that it would be a serious evil if the great task undertaken by General Booth should be crippled by lack of help during the next few years.

The Largest Diocese.

The largest bishop's diocese in the world is that of the Falkland Islands, over which the Right Rev. Waite Hockin Stirling has been appointed bishop. The Falkland Islands themselves cover an area of only 7,600 square miles; but the bishop has spiritual superintendence over all the clergy and congregations of the Church of England in South America, except British Guiana, which covers 120,000 square miles. The Falkland Islands diocese extends over 7,291,097 square miles on the mainland, or, in all, over 7,298,697 square miles. The Church of England bishopric of Mackenzie River, in North America has an area of 600,000 square miles—nearly five times as large as the whole of Great Britain and Ireland, which is 121,115 square miles. But the population numbers only 5,000; the Church of England population, 1,000. The missionary-bishop of Mid-China, of the Church of England has a population of 100 millions; its missionary-bishop of North China, a population of 70 millions, in an area of 498,433 square miles. In the North-West Territory of Canada the diocese of the Bishop of Saskatchewan and Calgary has an area of 300,000 square miles, or more than double the area of this country. The diocese of Saskatchewan and Calgary extends over 1,000 miles, from Lake Winnipeg on the east to the Rocky Mountains on the west. The diocese of St. David's is the largest in England and Wales, and includes the entire counties of Brecon, Cardigan, Carmarthen, Pembroke and Radnor, with part of Glamorgan.—*Tid Bits*.

Heaven a Reality.

Heaven is. Around us all thinks are wavering, sinking into illusions and decay. We want to stand on firm ground. Heart and soul and flesh cry out for the living God—for that which is permanent and real. We cleave to the Name by which God revealed Himself to His ancient people—"I Am"—as the Name wherein our own immortality is hidden. We are unsatisfied until we find the *I am* in ourselves—in our human life, throughout all its associations and experiences. God—Life—Heaven—these are no deceits of the senses. In our soul of souls we are sure that they are "the thing that cannot be shaken."

We are too much in the habit of looking forward to heaven as to something that will be—an easier, pleasanter story for us to read when we have finished this tiresome earth-narrative—a luxurious palace-chamber to rest in after this life's drudgery is ended—a remote celestial mountain retreat where the sound of the restless waves of humanity forever fretting their shores will vex our ears no longer. And so we stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of the "sweet by-and-by," as if there were some saving merit in having patience with time, and in dreaming of a broader and happier realm that we call eternity. But the eternal issues are now and here, in our thoughts and deeds, in our simple, common, every-day relations to God and to our fellow-beings. Today or never, here or nowhere, is eternally.—*From As it is in Heaven, by Lucy Larcom.*

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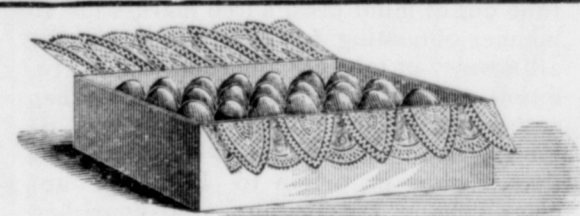
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