

## Why we Call Ourselves "Churchmen."

Our Lord Jesus Christ did not when incarnate on the earth commit His teachings and embody His life-work in a book. He founded a society—a Church. The New Testament, written years after this Church was founded, and had been spread over much of the then accessible world, reveals to us its writers' record of the setting up of the kingdom of heaven on earth—the institution of the Church of our Lord Jesus Christ—and gives us notices of its history in the years of its first introduction. It does not lay down rules for the organization of the Church, but it proceeds on the supposition that the Church had existed from the start of Christianity, and still existed as Christ established it, and will exist to the end of the world agreeably to Christ's promises which it records. That Church, we believe, has existed from the Apostles' time with its Historic Episcopate, with its threefold ministry, with its Apostolic Succession—"one Holy Catholic Church." We profess our belief in that Church in the Creed. We recognize that Church as existing throughout Christendom. We claim to trace the spiritual lineage of our Bishops and chief pastors through the Christian ages and direct to the Apostles of our Lord, and through them to the Great Shepherd and Bishop of souls Himself. Such is the Church idea. Accepting these postulates, we claim, and profess to be, *Churchmen*.

## K.D.C. Pills cure chronic constipation.

## One at a Time.

One step at a time, and that well-placed,  
We reach the grandest height;  
One stroke at a time, earth's hidden stores  
Will slowly come to light;  
One seed at a time, and the forest grows;  
One drop at a time, and the river flows  
Into the boundless sea.

One word at a time, and the greatest book  
Is written and is read;  
One stone at a time, a palace rears  
Aloft its stately head;  
One blow at a time, and the tree's cleft through,  
And a city will stand where the forest grew  
A few short years before.

One foe at a time, and he subdued,  
And the conflict will be won;  
One grain at a time, and the sands of life  
Will slowly all be run.  
One minute, another, the hours fly;  
One day at a time, and our lives speed by  
Into eternity.

One grain of knowledge, and that well stored,  
Another, and more on them;  
And as time rolls on your mind will shine  
With many a garnered gem  
Of thought and wisdom. And time will tell.  
"One thing at a time, and that done well,"  
Is wisdom's proven rule.

## To Church People.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and the Prayer Book. Begin each day with prayer; go forth to your work and to your labour until the evening; lie down with the eye of Jesus looking upon you, and the holy angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfil your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's house; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted; to inherit the kingdom prepared for you from the beginning of the world.—*Bishop Huntington*.

Indigestion is stubborn, but K.D.C. overcomes it.

## A Bishop Dispensing Medicine.

Bishop Ridley, of British Columbia, in a letter about his last visitation of the stations around the northern Pacific coasts, gives the following account of the benevolent work he had to do at villages where the steamer stopped only a little while to take firewood on board: "At intervals the steamer stops to load fuel from the long stacks of firewood cut by the Indians, and at every village, wherever there are Indians, I am recognized in a moment, and as the fuel is piled on the ship's deck I am dispensing medicine on the river's bank, surrounded by the sick or their attendants. Time is most precious, as the steamer cannot afford to linger. So the Indians press around me, pouring a clatter of woes into my ears. 'I have a hacking cough; I have ulcers; my eyes are nearly blind; I want Epsom salts; I want eye lotion; give me ointment; my child is dying; look! give liniment, all my joints are swollen; this man's arm is broken; my mother is withering; my heart is sick, etc.' I call out: 'Bring bottles, cups, cans, or any vessel at hand.' The wise who had them at hand are first served. With as much precision, as under the circumstances is possible, I dispense and direct as rapidly as I can, praying in my heart all the time. To each I try to speak, if but one word, for Jesus.

"Scream, scream goes the steamer's whistle. I look round in dismay, for many are still waiting anxiously. I roar at the top of my voice, 'Hold on, captain, wait a bit.' Taking grace from the stopping of the whistle I work faster than ever. The captain is a man of heart and takes in the situation; but times is precious, so at last the whistle screams again. I bundle the drugs into my convenient cassock, a sailor standing by picks up the medicine chest and rushes for the ship. We are off and away from the downcast remnant, who are wailing because I left them without the help hoped for. God help them."

## Economy and Strength.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

## How can We Prosper?

Personal prosperity should be sought, because by it we build up character and can better advance the kingdom of Christ. But how can we be surest to thrive? Since mind and motive are most important factors, we begin with spiritual essentials and name the industrial afterward.

1. Live an humble, consistent Christian life. A teachable, spiritual mind, walking humbly with God, is the best fitted for insight, prudence and action.

2. Keep the Lord's Day holy. A religious rest keeps up the tone of mind, invigorates the judgment, and renews the bodily strength.

3. Attend the midweek service, for it is a bulwark against the overweight of care. Active business is promoted by so safe and refreshing a set up in the midst of the six working days.

4. Be regular in family and personal devotions. Thus to keep the affections and motives well balanced is a protection against those misjudgments, notions and mere conceits which are so disastrous to business.

5. Work, but do not overwork. Be busy, but never hurry; energy of will and nerve and muscle must be wrought into every prosperous enterprise.

6. Think. One thought may be worth a hundred blows. It is the mind that manages and finally wins or loses.

7. Watch the important littles. A small waste may consume the narrow margin between profit and loss. To attend to important trifles is high art, but to spend time upon unimportant trifles is "fussiness."

8. Promise only with great care to fulfil. A promise kept is a credit and a source of strength.

A promise forgotten, neglected or broken is a weakness and a damage as well as a wrong.

9. Be careful of debts and credits. Watch the maturity of claims. Pay promptly and collect carefully. Always thank a creditor for notice, but settle without due but courteous notice.

## Truth.

It is sometimes affirmed that nothing is easier than always to tell the simple and undisguised truth, and that therefore insincerity is left without the shadow of excuse. This is a most unguarded statement, and is its own refutation. It would almost be nearer accuracy to say that few things were more arduous. There are two serious difficulties in the way of this supposed simple virtue. One is to discover exactly what is true, and the other is to know when, where, and how to tell it, and when to refrain. The more a man cultivates his judgment and educates his conscience the more fully he will appreciate both these difficulties. It is doubtless easy enough for the unthinking and loquacious man to blurt out, in season and out of season, whatever happens to be uppermost in his mind; but, when for that reason he boasts of his truthfulness, we can neither agree with nor commend him, for he has neither taken pains to assure himself of the exact truth of what he utters, nor has he considered whether or not it were better that it should be uttered.

## Bishop Tucker's Visit to Singo.

Bishop Tucker writes to England enthusiastically of a visit to Singo, a large province in the north-western part of Uganda, where missionary operations are immediately to be begun. He speaks of the delight he had in the native porters who attended him and his party, many of whom were Christians: "Both night and morning prayers were said, generally being conducted by one of their own number. Before it was light the murmur of voices told me that the men were engaged in prayer, not in my presence, but at a distance, in their own sleeping-place. It was interesting to notice how one was chosen by the rest, and that without any formal election, to be the leader in their devotional exercises. I called him the 'minister,' and certainly he deserved the title; he truly served his people. The whole country of Singo is spoken of as fine open land, and a fair proportion of the people have learned to read. Hundreds of books were sold, and the demand is likely to increase."

—To one who will watch for opportunities to do good they will open up on every side. In the crowded thoroughfare of business, in the social circle, in the quiet of the family, in the intercourse of friends, in the school-room, in the street—everywhere, in fact, may we find occasion to roll away the stone that obstructs the way of some one's happiness or success. And, though such efforts may be desultory and unorganized, though they may appear small and insignificant, though they may not always seem successful, not one of them is lost. In what way they may help we cannot always foresee, but that they will is certain.

—One hundred years ago Benjamin Franklin left a fund of \$5,000 which he directed should be put at interest and left to accumulate for a century. When that time had come round, according to the directions of the splendid old philanthropist, half of the money thus accumulated should go to some good public purpose for the benefit of the people of Boston. The other half was to be put aside, as in the first case, for another century, at the end of which time the state and city should be equal partners in the fund. Now, arising from that \$5,000 there is an aggregate of something near \$700,000, half of which the trustees will use to build and equip an industrial training school, one of the best uses to which the money can be put, and one which Franklin would surely approve, if he were living now. The Board of Aldermen and three ministers of the oldest religious societies in Boston are trustees. Next week they are going to Washington to learn as much as they can about the manual school there, and they will visit nearly all the large cities of the United States on the same mission.