

MISSION OF THE CHURCH

Rev. Mr. Trotter's View of the Work Which Lies Immediately to Hand.

Individual and Co-Operative Efforts—The Outline of a Plan of Work.

On Sunday evening in Calvary Baptist church the Rev. H. W. Trotter preached on "The Immediate Mission of the Church," from the texts: Luke 9, 13: "Give ye them to eat;" Matt. 23, 19: "Go ye therefore;" Deut. 32, 30: "How should one curse a thousand and two put ten thousand to flight?"

Last Sunday evening I asked what I believe to be the greatest question of our time, namely: "Is Christianity able to establish right relations between man and man? Can it make heaven for earth as well as for heaven?" I answered in the name of God, it is able. The writings of the 18th century were destructive rather than constructive. Thomas Carlyle was a critic, but he does not name the better things of the practice of the church. I wish to God it were. The church claims both, in a loose theoretical manner. But 90 per cent. of her members have never realized one-half the meaning and personal obligation of the cross. No 40 per cent. of the church out of ten are fulfilling, or rather shirking, their personal obligations by proxy.

The difference between the law of Moses and the law of Christ was this: Moses said "thou shalt not and Christ 'thou shalt.'" In every instance in the New Testament Christ, the judge, condemns men for what they did not do. He did not say: "Ye stole My food and clothes" but "ye gave Me no meat, ye gave Me no drink, ye clothed Me not." He does not say "ye kicked Me out," but "ye took Me in jail." He does not say "ye put Me in jail," but "ye visited Me not." I tell you people of Victoria that in the indictment of omnipotent righteousness nothing but sins of omission appear. It won't do to say we paid a preacher to do our visiting for us when Christ says "pure religion and undefiled is to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." "Ye visited Me not." "Give ye them to eat."

I consider the reports of church "year books" and the self-adulation of the church upon her successes, the most misleading thing in connection with the church. She has hindered more souls in their hypocrisy towards God than she has saved from hell. God says one shall chase a thousand and two shall put ten thousand to flight. As Mr. Moody aptly says: "The trouble is not that we are not doing enough, but that we are doing too much." "The trouble is not that we are doing too much, but that we are doing it wrong." Don't you know that taking the wealth and power and members of the church into consideration the percentage of her increase is enough to make us blush to the roots of our being? Christ gave no place for percentages in the reckoning of Christian increase. He makes every convert a planter and says "thirty fold" is the smallest increase we may look for. "Some sixty, some an hundred." Use the rock, some an hundred, and the smallest increase per cent. possible to the church when carrying out the Lord's command is 3000 per cent. that's what "thirty-fold" means. Think of 6000 per cent. increase per cent.—this is the promise of Christ Jesus the Lord when his church shall to a man become individually responsible. This is an age of machinery but converts are made by hand. When God saves a man he does it by way of man. This suffering multitude will be saved when they look into your eyes and see in them the sympathy of Christ's look, when they feel in the grasp and efforts of your hand the help of an "elder brother," when they follow you into the steps assured that you lead them to the "lands of peace," when they feel the throb of your heart's love and shall say "the love of Christ constraineth us." I proclaim as one of the deepest convictions of my soul, that the present system of contact with humanity as a means of saving the world; leaving as it does, 90 per cent. of the personal effort to one man, or "the few," is a failure, utter and absolute, beyond all hope of redemption.

And now I come to the second principle which the church must incorporate into her system of faith and practice if she is to redeem men. Now my views of things is naturally the business man's view. I wanted to preach nine years before God allowed me to preach in pulpits. And why God should have set me down amid the sharpshooters of business life for 12 years is more than I can account for, if it were not to affect my look at things. You and I may fight for three different organizations, but centralization with all our might, but the shrewdest of us must admit that, in these very things, the business world have discovered the sources of economy and power. The development of the power and economy in business life. One half of Toronto's trade will within ten years be in the hands of four companies at the present pace of centralization. The Young street merchant of to-day is Timothy Eaton's clerk of tomorrow. An increased amount of trade is done by one management which formerly took one hundred managements. But while this advantage has been seen and eagerly grasped by the commercial world, the Protestant churches have not yet appreciated it. Competition is no more the life of the church than it is the life of trade. Do you tell me that it helps spiritual life for three different denominations to plant churches in a village of 200 inhabitants and then spend their time trying to save the church instead of saving men? When their constant call must be for money instead of souls? When they must be continually asking for help instead of giving it? I tell you the result of such a state of things utterly benefits Christianity. It fosters a selfish sectarianism, and the false impression which it gives that the church is after money defers her in her efforts to reach the masses. Competition makes the churches in our cities guilty of wicked expenditure and bare neglect. A new church goes up, another denomination takes note of this and says: "Some of our best members live near that new church and will be sure to go there and we shall lose them to our church and our denomination. So they put another new church on the opposite corner, not because there was no church there, but exactly because there was one.

Christ in their fulness." Charles Kingsley said: "If the Christian church were what she ought to be for our day, she would convert the world before sundown."

And not only this, but she would enlist in the struggle, the fine quality of mind which has been estranged because she is doing so little to reconstruct society. There is a truth mixed with the error of "Theosophy." "Socialism" is an honest effort for right; "Single Tax" is a half-truth. Christianity can purify, and unify, and use them all. Let Christ's conception of the "kingdom of God" on earth, become the platform of the church, with Christ as reigning king, and to Him the nations will bow "for unto Him has the government of the people been given."

Now I thank you for your patience. You have been very kind in bearing with me during two long sermons while I have been endeavoring to roughly state my case. "What now is the line of action for the church to pursue?" I declare it as the truth of omnipotent God there must be on the part of the church a return to responsible personal effort and brotherly co-operation.

We hear that individualism is the doctrine of the church, and co-operation the doctrine of socialism. I deny the allegation. Individualism is neither the doctrine of the church, nor the doctrine of socialism. I wish to God it were. The church claims both, in a loose theoretical manner. But 90 per cent. of her members have never realized one-half the meaning and personal obligation of the cross. No 40 per cent. of the church out of ten are fulfilling, or rather shirking, their personal obligations by proxy.

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Business men have seen that the remedy for competition is co-operation. Surely we can go as far as to substitute for secular competition, co-operation. The district system does not mean the activities of the church from going anywhere it likes or other churches from coming into its field. But particular churches are responsible for the carrying out the whole Gospel of Christ to every individual in that particular part of the city.

More than this, the invitations given should always consider the preferences of the parties visited, and notices of such references handed to the pastor or committee of the church for which preference has been expressed. Each church can employ its own methods, its pastor, its deacons, its paid visitors, or better still, its willing membership, for upon this depends largely your spiritual life. In this scheme there is no sacrifice of principle, no surrender of fond belief, no wicked competition, no misplaced energy. Let the liberty of conscience, brotherly love, unselfishness, comprehensive endeavor and final triumph. In insures to every man a personal Gospel carried to him by a fellow man, it infuses into the church new life and purpose. It affords a means of maintaining and expressing the public sentiment of the churches as an occasion may require. It makes it possible for the church to be the conscience of the social organism. The church can form an employment bureau, by means of which many who are kept in the closest touch with "employing labor." The collective church can have its clothing bureau, its night school, its reading rooms, its lecture courses, its libraries, its cooking schools and day nurseries. It should conduct kindergarten for the little ones of the year. Let the church thus assume the obligation of removing the effects of sin and she will not be slow to grapple with its causes. But enough for this time. Let some one else do the elaboration of this plan for future sermons. All I shall fail, but by the help of you I will shall play a part in the coming of His Kingdom, when man shall love his neighbor as himself.

SUBURBAN ROMANCE

A Married Man and a Married Woman Elope Together. Spring Ridge has a sensation which has stirred the neighborhood up as nothing ever stirred it up before. Albert Brakes, the baker, and Mrs. Joseph Brakes eloped on Saturday, the former deserting his wife and child, while the latter only left her husband, as she took her little girl with her. The two are said to have been very friendly for some time, and their flight was carefully planned. Haines sold his property and converted everything he had into cash, and when thoroughly ready they left. The last seen of Mrs. Brakes was when she took the car for the city at 6:40 Saturday morning. Where they went is not known, but the woman has always been reported to live in San Francisco. Mrs. Brakes is a rather pretty woman, although illiterate; Haines always wrote her letters for her, and Brakes by discoveries he has made since they left believes they led Mrs. Brakes' relatives to believe by the letters that Haines was her husband. That, he believes, was part of their plan of elopement. The two families lived together and the couple had ample opportunity to be together. Haines has figured in the papers.

HONOLULU'S CHOLERA SCARE

Authorities Not Quite Certain Whether It Is Asiatic Cholera. San Francisco, Sept. 18.—The Hawaiian mail has been landed from the steamer Rio Janeiro, bringing the following: There have been 50 cases of cholera up to date at Honolulu, with 46 deaths since the scourge broke out. Two white people were attacked yesterday and have since died. C. L. Dodge, business manager of the Hawaiian Star, formerly of San Diego, Cal., was one of the victims. The city is in a state of alarm; business is suspended. A house to house inspection is being made, and radical measures will be adopted to stamp out the disease. In nearly every case the cases traced to a poisonous fish scourge, which is not believed to be Asiatic cholera. No Chinese or Japanese have been attacked although there are thousands in Honolulu.

None But Ayer's at the World's Fair.

Ayer's Sarsaparilla enjoys the extraordinary distinction of having been the only blood purifier allowed an exhibit at the World's Fair, Chicago. Manufacturers of other sarsaparillas sought by every means to obtain a showing of their goods, but they were all turned away under the application of the rule forbidding the entry of patent medicines and nostrums. The decision of the World's fair authorities in favor of Ayer's Sarsaparilla is in effect a patent medicine. Ayer's Sarsaparilla is not a patent medicine, it does not belong to the list of nostrums. It is here on its merits.

work done and to mature plans for meeting the needs which the reports have disclosed. Let it be clearly understood that this district system does not mean the activities of the church from going anywhere it likes or other churches from coming into its field. But particular churches are responsible for the carrying out the whole Gospel of Christ to every individual in that particular part of the city.

More than this, the invitations given should always consider the preferences of the parties visited, and notices of such references handed to the pastor or committee of the church for which preference has been expressed. Each church can employ its own methods, its pastor, its deacons, its paid visitors, or better still, its willing membership, for upon this depends largely your spiritual life. In this scheme there is no sacrifice of principle, no surrender of fond belief, no wicked competition, no misplaced energy. Let the liberty of conscience, brotherly love, unselfishness, comprehensive endeavor and final triumph. In insures to every man a personal Gospel carried to him by a fellow man, it infuses into the church new life and purpose. It affords a means of maintaining and expressing the public sentiment of the churches as an occasion may require. It makes it possible for the church to be the conscience of the social organism. The church can form an employment bureau, by means of which many who are kept in the closest touch with "employing labor." The collective church can have its clothing bureau, its night school, its reading rooms, its lecture courses, its libraries, its cooking schools and day nurseries. It should conduct kindergarten for the little ones of the year. Let the church thus assume the obligation of removing the effects of sin and she will not be slow to grapple with its causes. But enough for this time. Let some one else do the elaboration of this plan for future sermons. All I shall fail, but by the help of you I will shall play a part in the coming of His Kingdom, when man shall love his neighbor as himself.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report



THE Y. M. C. A. Annual Meeting Held—Progress in all Departments.

If anyone doubted the popularity of the Y. M. C. A. one glance at the large audience that filled the hall and parlor on Monday evening on the occasion of their annual meeting would have had his doubts removed. The rooms committee of the auxiliary had tastefully arranged the platform and embellished it with cut flowers, while other ladies of the auxiliary had prepared choice refreshments, which were served at the close of the meeting. From the moment the president, W. H. Bone, took the chair to the close of the meeting it was a success. Sixteen reports were read by the following heads of committees: President, W. H. Bone, treasurer, S. G. Clemeace; general secretary, George Carter; invitation, Ernest Whittington; music, A. Wheeler; cabin work, F. A. Lett; women's auxiliary, Mrs. Jenkins; rooms, H. Siddall; boys' brigade, H. Roper; entertainment, A. Lee; lacrosse, Wm. Templeman; football, A. Lee; boating, C. Wriglesworth; Gymnasium, H. Roper.

The treasurer's report made an excellent showing, viz., receipts \$2,000.00; expenditure, \$2,000.00. The old debt of the association at the last annual meeting was \$548.05, with new liabilities of \$42, making a total of \$500.05. This was reduced during the year to \$342.95. The women's auxiliary also reduced this old debt some \$50.00, leaving them with less than \$200 to raise to clear off their old debt. An interesting innovation was the reading of some answers to questions which had been written out by the secretary to young men. The questions were as follows: "Has the Victoria Y. M. C. A. been of any benefit to you during the past year?" If so, mention some of the ways in which it has helped you." "Would you like to see the association closed, if not, why not?" Five replies were read. The following is taken as a specimen: "It has been a benefit to me in that I could spend an hour in the rooms with pleasure and profit to myself. Also in the use of public and private reading rooms and library. It has also been a benefit to me in being a place where I could meet Christian young men and enjoy their conversation." "It should not be closed for it is the only place in the city where Christian young men meet, and if it were closed it would be regretted by a good many families before long. It is like a second home to a good many young men in the city." These testimonies are on file at the office of the Association and can be seen by any one who desire to see them.

The prizes for the successful contestants in last Saturday's regatta were presented by Mrs. Jenkins, assisted by Mr. George Carter. Full particulars and names of winners were published in the Times of Monday last. The press was charmed on account of the Association for the uniform kindness it had shown to the work during the year. The nominating committee presented a list of names from which the following were elected as the board of directors: W. H. Bone, A. Lee, Dr. Ernest Hall, H. Siddall, H. Roper, A. B. Menell, D. McMillan, J. Hastie, F. Davey, W. J. White, J. T. Bethune, A. J. Pineo. The directors will meet on Friday evening to elect officers.

LAW INTELLIGENCE.

Messrs. Davie, Pooley & Luxton, acting in behalf of the crown, have issued a writ in the exchequer court against the Beatrice, the sealing schooner which was seized by the American revenue cutter Rush on the 20th of August last. The endorsement on the writ reads: "Arthur Verbruy Moxgridge, a commander in H. M. S. Royal Arthur, claims that the British ship Beatrice and her equipment and everything on board of her and the proceeds thereof condemned as forfeited to Her Majesty for contravention of the Behring Sea Award Act 1884."

In chambers this morning Chief Justice Davie made an order in re Copeland estate, confirming the appointment of R. S. Day as receiver in this action and approving of the bond of the London Guarantee and Accident Co., proposed to be furnished by Mr. Day.

Last night, in Wilson vs. Sylvester, the defendant was discharged from custody on a habeas corpus. Judgment was recovered in the small debts court and an order for payment by instalments made and subsequently the order for commitment under which the defendant was yesterday imprisoned. Mr. Taylor applied to Mr. Justice Walkem, who ordered the discharge on the ground that the warrant of commitment was defective, in that it was not addressed to any one. On this account the weightier question as to whether or not that part of the Small Debts Court Act which gives the magistrate power to commit for non-payment was not argued.

This morning J. C. Prevost came up before Mr. Justice Walkem and elected to take a jury trial. Mr. J. A. Aikman was present on behalf of Prevost.

An order was made in the supreme court this morning by Mr. Justice Walkem calling upon James Kaye, his wife Elizabeth Kaye and Edith Summerfield to show cause why Beatrice Summerfield and James Edward Summerfield should not be handed over to the custody of their father. The parties live on the Spanish road and the father claims possession of his children, who are now in the custody of their mother and grandparents. The argument will take place on Monday.

The little Chinese girl, Choy Wan, who some time ago was the cause of some proceedings in the courts, was this morning present in the courts, was this morning brought by her guardian, Lee Mong Kow, before the chief justice in accordance with the terms of the order appointing Mong Kow guardian. Miss Bowes was present with her lawyer, Mr. Fell, and Mr. Aikman represented Mong Kow. Mr. Fell asked Choy Wan if she was satisfied to stay in Mong Kow's possession and she said she was; that set-

led it, as she seemed happy and well fed and his lordship would not interfere.

STRUCK AN ICEBERG.

Bark Ladas, Which Arrived This Morning, Met One Off Cape Horn. The British bark Ladas, Captain Messinger, arrived here this morning, 15 days from San Diego. She is under charter to load salmon for Turner, Boston & Co., at Victoria, for the United Kingdom. She will first, however, go in dock to repair damages caused by colliding with an iceberg off Cape Horn. She is making some water, but it is not known to what extent she is damaged. The Ladas is a new ship. Her first voyage was from Liverpool to the West Coast, where she loaded for Newcastle, Australia. At the latter port she took on for San Diego and then came here. It was while on the way from the West Coast to Australia and off Cape Horn that she struck the iceberg. It gave her quite a shaking up but it was not believed at the time that any injury had been sustained.

The trip from San Diego was an eventful one in every respect. The Ladas is a splendid vessel of 1201 tons register. She is a well constructed ship and presents a handsome appearance. She was towed in from the cape by the American tug Discovery.

It Has Reached the Summit of Fame, And Bears a Bright, Untarnished Name.

'Tis a Heaven-sent Boon to One and All, Who by Disease Around Us Fall.

Paine's Celery Compound, the Only Medicine that "Makes Sick People Well."

In the vast majority of cases, when sickness and disease lay hold of men and women, their first thoughts are connected with Paine's Celery Compound. This statement unvarnished and true is supported by thousands of letters from clergymen, medical men, business men, and our plain, every-day people.

We are quite within the bounds of truth when we assert, that in times of danger—when nervousness, insomnia, dyspepsia, rheumatism, neuralgia, debility, liver and kidney troubles or blood disease threaten health and life—people think more of Paine's Celery Compound than they do of all the doctors around them.

A gentleman, who travels constantly in every part of the Dominion, says:—"Everywhere I go I hear people talk about Paine's Celery Compound and singing its merits. Very rarely have I heard any other medicine spoken of." This statement means that Paine's Celery Compound has been weighed, tested, and approved by our Canadian people, and has accomplished more than was promised for it.

Paine's Celery Compound truly and honestly "makes sick people well." It is therefore to the life interests of all sick people that they insist upon getting the only medicine that cures, when they ask for it. Some dealers are inclined to recommend something else for the sake of profit to themselves. This reprehensible practice of recommending something else will not save your life; you are only certain of health and new life when you use Paine's Celery Compound. No straightforward, honest dealer will offer you a substitute.

Canadian News. St. Johns, Nfld., Sept. 18.—Another seizure of smuggled goods was made this evening, a recently opened jewelry store being raided and several cases of watches and valuable gems seized. All the property taken by the detectives is of a character that could easily be brought into the country without the knowledge of the customs authorities.

Toronto, Sept. 18.—A private telegram was received here to-day from H. M. Kersey, Lord Dunsen's representative, stating that his lordship intended to leave for England on Thursday on the yacht Valhalla, owned by his friend Mr. Laycock.

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Awarded Highest Honors—World's Fair. DR. AYER'S CREAM BAKING POWDER. MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

Royal Baking Powder. Highest of all in leavening strength.—U. S. Government Report.