

# SERMON

By Rev. Chas. Wagner.

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If any will not work, neither let him eat.—II. Thes. III, 10.

For we are God's fellow-workers.—I. Cor. III, 9.

We find today, in the case of a great number of men, particularly young men, a certain lamentable disposition of mind; they work without faith in work. Exempt from vain ambitions or base desire for gain, they yet display a feverish activity; but they have no aim. There is no sense to their life, why should there be to their work? All is vanity! These workers sometimes say, with a sorry smile, that, after all, as between the toilers and the idlers, it is difficult to say which have chosen the better part. It is not astonishing that this aimless labor becomes, in the end, wearisome to both body and mind, and brings lowered vitality and vacillation. The will becomes powerless, without a higher conception of life, and faith in human progress. Yet this assurance, which is the spring of man's tireless energy, does not always proceed itself in the guise of formulated belief; often it is unconscious, appearing as a vocation as irrefragable as it is impossible to explain. But under one form or another, man must have the sense of the permanent value of his work, and to get an idea of the intensity of life which labor thus understood communicates to the laborer, nothing is so good as to stop sometimes to contemplate the lives of great workers.

It is about the year 1660. In a poor room, a man is at work polishing lenses for microscopes and telescopes. He might be a common workman, from his simplicity. But wait a little. From time to time he stops to jot down in a book some thought which seems to possess him. His face, pale in spite of its youth, and strangely grave, bears the stamp of genius. Nothing in his surroundings seems to exist for him. His attitude and his abstraction have the fixity of things immutable. Who is he? One of the best men and best thinkers of all the ages; he is Spinoza, happy man! but not happy as the world sees it; for he is poor and very likely cold and hungry. A dreadful malady, too, is sapping his health, anathema has fallen on his head, and an early death awaits him. But when this distress comes among worlds, sounds the depths, scales the heights; when he launches his hardy bark on the shoreless sea whose every billow bears to him the name of God, he takes flight and is penetrated with deadness, that all the things which men admire and covet have disappeared from his vision.

Paris, at the end of the eighteenth century. A schoolmaster, and a philosopher, no less, distressed by the unhappy fate of the blind, resolves to study them, and seek for some means of teaching them, and giving them back their manhood. But his aim is hard of attainment. Besides the obstacle of the infirmity he has to deal with, he encounters that opacity of another sort called prejudice; and every day proves to him afresh that none are so blind as those who will not see. Well, so be it! that does not alter his side of the case. Valentine Haüy has a vocation. He buckles to, follows out his ideas, even pays his pupils for taking his lessons, to compensate them for the alms they receive. And patiently and wisely he develops the sense of touch, atones for lost eyes by the hand, that eye of the blind. That is, he succeeds, accomplishes his aim, and the disappointments, the ingratitude and the opposition are forgotten. He is repaid for his struggle by the work itself, by the pleasure of doing good, and the joy of those whom he has restored to the dignity of men and the life of the soul.

Every Frenchman knows the story of Oberlin and Felix Neff, those two splendid workers for God, twice over the shepherds of their poor and needy flocks in the Alpine villages, who were labored in the pulpit Sundays, and on the highways and in the fields and mountains during the week, and were never more eloquent than with plectrum in hand. The sacred fire burned within them. Like Christ, a poverty like Paul the craftsman, they transformed the humblest labors by heartily entering into them, so that they inspire us—so powerful is example—not only to admire them, but also to imitate them.

My thought turns to the dogged labors of certain of the fathers of modern science, to the long and difficult research of a Claude Bernard, pursuing, in a damp and ill-lighted cellar, studies that were to honor their country and his race. What a life! how we feel, as we consider these men, that they form a veritable priesthood. When they bend to their task, their whole being is absorbed in their work, their ideas as the hunter tracks the chamois; passing time, besetting cares, privations—all these things are forgotten. Their daily bread is their work, and in their work they implicitly believe. At the bottom of every true vocation is this certitude, conscious or unconscious, of the far-reaching significance of human labor, and the greatest workers are the men of greatest faith. Without naming the name of God, without professing the religion of Christ, he who toils for justice's sake, for humanity, for truth, is inevitably a fellow-worker with God. Of all tasks of the truth, none equals that intimate communion with the realities whose secret lies in work. The sublimity and sanctity of life never really appear to us, until we have made them the sacrifice of our activities.

We come now to a sort of labor in which more than in any other, the need is felt for an aim, and faith. In that aim—I mean the labor that is brutifying and debasing, the work of a beast of burden, which, nevertheless, is imposed upon an immense number of our fellows. How can a man be happy when he is degraded to the service of a machine? How shall he throw his soul into labor which he can successfully accomplish only by transforming himself into an automatic tool? Can one love such drudgery as this? Work should make a man alive, but such work as this slays him! What is the Christian to think of labor under such conditions?

He is to think it an evil, and an evil which should diminish, and finally disappear, through the efforts of those who consider other things as well as their own interests. Men of a positivist turn of mind are not of this opinion. They are ready to prove to us, by figures and statistics, that such an undertaking could be less chimerical than sentimental. But minds of this stamp have always seen the impossibility of anything new under the sun, and every good and courageous thing accomplished, even in the scientific field, which is their frehold, is accomplished in spite of them. It appears, since we have them among us, that the existence of these sages is necessary in the general scheme of things; but one could wish they might remember that among the very positive advantages which they enjoy, exceeding few have not been procured for them by those whom they call fools. In the name of what Saint Paul called the foolishness of the cross, the Christian has this principle to guide him: When there exists anywhere a state of suffering, a wrong, a condition of affairs that men of good will explore and that troubles the conscience of the upright, to become resigned to it is wicked. Although the evil flaunts itself before our eyes, and no remedy is in sight, we must go forward bravely. In the creation of the God of Justice, evil can be but a transitory state, the result of ignorance and error. Then here is our first duty—to get rid of the wrong, to bring about a diminution of the sum of those inhuman labors, and the number of their victims.

Another duty faces us: Why should those bowed down under such burdens be treated with contempt? They are so treated, and it is the worst part of their martyrdom. I ask you to give them honor! You decorate the soldier scarred and maimed in battle; honor also those vanquished in the battle of life, victims of the fate of a slave. In other times, there were professions which ennobled those who followed them; make room in your hearts, make room in men's ideas, for this particular kind of nobility, not characterized by the stigmata of poverty or superiority of mind, but by the stigmata branded on the lowering brow and the enfeebled intellect by the crushing weight of a labor of the damned!

Society is a great body whose members are perforce knit together in firm union; no one of them can live for himself, but all their life is interdependent. Every useful work done in society is done for all, and he who accomplishes it takes, in so far as the good of others, let us face the conclusion of this fact, the social life in which we all share is a consumer of activities and of lives. Any good from it that comes our way may have been obtained through tears, unspoken sufferings, and the immolation of souls. Almost all our social advantages, if we learn their history, have in them some teaching for us, some appeal to our pity and our gratitude. Are you, Christian? ponder these truths; they are big with the future. It is by the leadings of the heart that we must search for the paths of tomorrow. Suffer with the sufferings of your brothers, learn to love them, and ways of deliverance for them will be revealed to you that the egoist could never find.

Antiquity often shows us the cultivation of the body in happy combination with that of the mind. It is full, of illustrious men who joined many a feat of arms with the knowledge or administration of affairs. Such an education is not simply happy in its effects upon mental equilibrium, and that sanity of the whole man which results from a normal development of all his aptitudes. It is also a source of consequences. This is a very important matter, that should be sifted to the bottom.

We have arrived at an almost infinitesimal division of labor. Our specialism is such that even in contingent spheres from a time when they were widely separated, the trouble is of course greater still. We have become somewhat like those watchmakers who do not know what a watch is, because they have spent their lives in making special parts of the mechanism, whose place in the whole they do not even know. It is a sad matter for study, and numerous discoveries and surprises await the intrepid explorer of fields neighboring on their own. The most useful and fruitful experience of a man of some leisure can have to go out of his sphere of activity, and learn to perform an act which is other men's labor; and who pushes his armor to the point of changing his social class, will as surely discover a new world as did Christopher Columbus.

It was soon over. In less than ten minutes we sat each with his dish of breakfast food before him, and ate, and laughed, and wept hysterically.

**IN THE WRONG POKETS.**  
Mark Twain had finished his speech at a recent dinner party, and, on his seating himself, a lawyer rose and shoved his hands deep into his trouser pockets, as was his habit, and laughingly inquired of those present at the society dinner:

"Doesn't it strike this company as a little unusual that a professional humorist should be funny?"  
When the laughter that greeted this sally had subsided Mark Twain drawled out:

"Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"

**MIRACULOUS MULTIPLICATION.**  
A lady who recently bought a dinner service consisting of fifty-four pieces for \$1.25, was informed by her housemaid the next day that the bargain had become still more wonderful, for it now consisted of 1,125 pieces.—Funch.

## SERGT. CAMPBELL GUILTY; WILL APPEAL HIS CASE.

Yesterday in the police court Magistrate R. J. Ritchie gave Sergeant Campbell of the police force guilty of assaulting Peter LeClair, a ship laborer. The case has been pending in the court for a couple of weeks, and arose from a complaint made by LeClair some time ago, that while he was on the I. C. B. wharf looking for work Campbell laid hands on him, pushed him away, and thus hindered him from obtaining employment.

The police sergeant claimed he asked LeClair to please move up the wharf and not get in the way of workmen employed discharging a fruit steamer, that LeClair who was not employed requested to move and was pushed gently aside.

J. B. M. Baxter appeared for the prosecution and Dr. A. W. Macrae for the defence.

There was a large number of spectators in the court room yesterday when in delivering judgment in the case the magistrate gave a lengthy oration on how he contended the law should be for the police force should be handled and on the duties of the policeman.

His honor said that in the LeClair vs. Campbell case the circumstances were not many. The police officer in some way was at the time working under the flag of the fruit importers.

When an officer requests a citizen to move it is not always becoming for a citizen to say that he will not move. The officer in the case admits that he laid hands on the man, and was he not justified in doing so, it is a question that if a person can employ a police officer, and when that officer is employed for a private concern can he be regarded as a policeman?

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## NEWS FROM UPPER CANADA

**TORONTO, Aug. 8.**—Charges that certain fishermen carrying on their trade illegally have made serious threats against informers and others seeking to carry business law were made at a meeting of the Toronto branch of the Ontario Fish and Game Protective Association last night.

**MOOSMIN, Aug. 8.**—A clerk, a youth convicted of horse stealing at Whitewater, has been sentenced to three years in Alberta penitentiary, for the first prisoner to be committed to the institution.

**PORT ARTHUR, Ont., Aug. 8.**—As a result of an order for his arrest issued by the instance of James Walsh of St. Catharines, Ontario, government officers have been ordered to search for him.

**ST. CATHERINES, Ont., Aug. 8.**—Physicians have discovered that St. Catharines city water has disease in it, and citizens consequently have been advised to use water sparingly until the danger passes.

**LONDON, Ont., Aug. 8.**—A crowd of Indians from Muncey reserve surrounded the offices of the Dominion bank, where the red men are being paid the money awarded them by the United States supreme court for lands in New York appropriated nearly a century ago.

**ST. CATHERINES, Ont., Aug. 8.**—A wealthy American couple arrived in St. Catharines on Friday, had dinner at Welland House and then went over to Niagara Falls.

**BOSTON, Aug. 7.**—One of the most unusual court proceedings ever witnessed in Suffolk county, involving the biggest "jail delivery" in years, was engineered yesterday by District Attorney Moran in the superior court.

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## CASTORIA

**900 DROPS**  
Vegetable Preparation for Assimilating the Food and Regulating the Stomach and Bowels of INFANTS & CHILDREN.  
Promotes Digestion, Cheerfulness and Rest. Contains neither Opium, Morphine nor Mineral. NOT NARCOTIC.  
Aperient Remedy for Constipation, Sour Stomach, Diarrhoea, Worms, Convulsions, Feverishness and LOSS OF SLEEP.  
Signature of Dr. J. C. Watson  
NEW YORK  
16 months old  
55 Doses 55 CENTS  
EXACT COPY OF WRAPPER.

## OFFERS TO SPEND LIFE WITH LEPER.

**NEW YORK, Aug. 8.**—The New York Herald says: Charles Coleman, a nurse at the Montefiore Home for Chronic Invalids, offered to spend the remainder of his life in the leper colony at Welland House and then went over to Niagara Falls.

## GREAT BOSTON JAIL DELIVERY

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## FOOLS GHOUL'S PLOT FOR WESSON'S BODY

**SPRINGFIELD, Aug. 5.**—Exactly the same precautions which were taken to guard the body of Russell Sage from ghouls and grave robbers will be issued at the funeral of Daniel B. Wesson, the millionaire revolver manufacturer, who died yesterday.

**KIDNEY DISEASE—GRAVEL.**  
"I was afflicted with kidney disease and gravel in its most severe form, accompanied by the most dreadful agony. By using Dr. Chase's Kidney-Liver Pills the disease was eradicated from my system in less than six months. I have gained in weight, sleep well, and feel better than I have for twenty years."—Mr. W. Smith, Port Dalhousie, Ont.

## BRITISH GUNNERS MAKE NEW RECORD

**LONDON, Aug. 4.**—Some remarkable scoring has been made in this year's firing exercises in the Mediterranean fleet. The destroyer Bruizer from her 6-pounder guns made forty-six hits out of sixty-four rounds, and from her 12-pounder guns six hits out of ten rounds.

**LONDON, Aug. 3.**—It is being suggested that a small party of American colored preachers who have been advertising the Ethiopian propaganda of "Africa for the Africans" should be deported from South Africa. The government has not yet taken any action and it is a question whether it will.

## MONCTON P. MAGISTRATE

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