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AT WINNIPEG

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SEAGIRT.

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-Shoot Today.

1.—The Canadian rifle-
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OTIA COAL.

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RATHCONA.

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SERMONS ON LABOR DAY

Labor formed the topic of the sermons delivered from a number of city pulpits Sunday. Some days ago requests were made by the Trades and Labor Council to the various city pastors that they preach a labor sermon either morning or evening, and the majority of the pastors acceded to the request. An epitome of the sermons on the topic of the day from the majority of the sermons delivered is given below:

REFORMED EPISCOPAL.

Synopsis of Sermon by Right Rev. Bishop Cridge.

Psalm 104:23.—Man goeth forth to his work and to his labor until the evening.

Eleven years ago, by request of the Victoria Trades Assembly, I preached a sermon on, and in support of, the movement for the reduction of the hours of labor for working men. Today the clergymen of the city are asked "to devote a sermon to the attitude of the Christian churches toward the cause of Labor"—a wider request, indicating wrongs to be redressed, rights to be won, with the conflicts and struggles attendant thereupon.

It is but natural that those who are engaged in so momentous a strife should desire to know who are for and who are against them, and it would seem almost a sign of conscious integrity thus to appeal to bodies who are the divinely professed upholders of just and fair dealing among men; and I would say at once that, while their attitude toward the cause of Labor must be determined by the teaching of Scripture, it is my firm belief that the sympathies of the churches are with honest toilers, and their strong disfavor against the wealthy employers, whoever they may be, who hold back from them a righteous share of the wealth which they produce.

According to the Word of God, work is a law for all living beings, beginning with God Himself. "My Father worketh hitherto, and I work." Therefore it is said again that "all things are full of labor," and we see it so. All living creatures work, and they work for a living. Birds and beasts and creeping things are all busy to this end. It is equally a law for men. "Man goeth forth to his work and to his labor until the evening." "By the sweat of thy brow shalt thou eat bread," is a command no less than a sentence, from obedience to which, in one form or another, there is no escape for rich or poor. And if Jesus, the Son of Man, was a worker with His own hands, as He certainly was, and a poor man also, how think we that working men are an inferior grade of society, because they work with their hands? Did not God do the work of a mechanic when he made the human frame? Does He look down on workers as inferior to other men? When did He call to His service, or honor with his favor, idle men or idle women?

There is, by the law of God, who filleth all things living with plenteousness, a limit to every man's need beyond which to gather, for selfish ends, is not only unprofitable and vain, but wicked. One man can only use the food and clothing of one man. Even human philosophy deems it a species of madness to be so given up to the acquisition of superfluous wealth that, when we cannot put all we gather into our mouths, or wear it on our backs, we must make a show of it to our own glorification. Is that why one is esteemed "better off" than his neighbor? "He that gathered much had nothing over, and he that gathered little had no lack," well expresses the virtual equality of human beings notwithstanding superfluities. We deride and pity the savage who vainglariously tears up and gives away property; but how is he less sane than the civilized squanderer who does the same thing, though in different ways?

It is a law of nature no less than of Scripture that men have a right to a first share of the fruits of their labor, and by consequence have a right to contend for it in all lawful ways. "If thou mayest be free use it rather." The lot of toilers has been hopeless through ignorance. "Ye have despised the poor. Do not rich men oppress you and draw you before the judgment seats. Though the forms of oppression differ, the purpose is ever the same. Who can withstand the power of wealth? It can purchase fleets and armies. It can bribe almost any man to side with iniquity. It can strike men blind to truth and right. It quenches sympathy; it stifles righteous legislation, so that no redress can come by law; not yet; and it makes cowards of brave men. With such an instrument of oppression in their hand, who can witnstand the wealthy?

In sympathizing, as I believe they do sympathize, with the workers, the churches assuredly are in harmony with the highest authority. While the Scripture exalts labor, as the normal condition of mankind, it has nought but the most withering denunciations against the tyranny of wealth. It has no good word to say of Dives. It breathes no word of envy of his luxury and show. It sees nothing for him in the end but retribution and anguish. It is no barren sympathy which the churches thus extend. From ten thousand pulpits throughout the length and breadth of Christendon, the word of the Lord goes forth to condemn the inordinate pursuit of gain. Is there in any quarter a serious disapproval of the claims of the toilers? Produce the preacher who will say that they have no rights beyond the dole which the employers may see fit to give them. Where is the preacher of Divine mercy who will not say that they have as much right not only to the necessaries, but to the comforts of life, as those who profit by their earnings? a right to the advantages of education for their children; a right to all that appertains to the decencies and comeliness, though not the extravagancies, of life, according to the age in which we live; a right to a reasonable portion of time to devote to the interests of their families, and participation of the delights and endearments of domestic and social life; a right to the wherewithal to leave something to their widows, and something to start their children in life when they are taken away. Is it the mind of the merciful God; is it the mind of the preachers of that mercy, that sees aught that is unreasonable in the distribution of profits? Nay, it is the employer—being such as the Scripture has described him—that stands aghast at such demands. What then will become of us? How shall we be able to raise houses to make us pleasure grounds? How shall we win praise for our munificence in giving millions in charity, if our trusts may not sweep tens of millions into our coffers? Will they never learn that it is not a dole which the toilers demand, but a right?

But with regard to the methods of redress, it is not the province of the church either to prescribe or disallow. "Who made me a judge or a divider over you?" The church does not govern, but teaches and persuades. Whatever be the methods by which men manage their affairs, the function of the church is to enjoin that they be carried out in righteousness and truth. I hardly think that the churches would deny the right of men to band themselves together to defend their rights, so that they act fairly. They may even see the providence of God working out His merciful designs by moving men to unite. In the last century how many evil things have been done away, not by the church's direction, but by the wisdom and prudence of men walking by its light?

Have I spoken too plainly? If there are persons who make gold their god, then no language can equal the language of Scripture in their condemnation. Hear the words of an inspired Apostle (James v.:1,5), "Go to new, ye rich men."

If any think I have preached socialism, I mean it not so. I most heartily disbelieve in schemes which would reduce the world to one dead level. As long as the world lasts there will be the rich and the poor. The corruption of nature ensures this; much more the wisdom of God, who by this means forms and tests the characters of those on whom at length He will bestow the true riches. But to admit this does not make conflict against wrongs, presumptuous or visionary. God forbid that we should preach discontent, sedition, hatred or aught that is contrary to order and law, whether human or Divine. There is a wide difference between disobedience to law and resistance of wrong. If the law cannot afford redress, neither will it punish lawful endeavor to procure it by other means.

CONGREGATIONAL CHURCH.

Synopsis of Labor Day Sermon by Rev. R. B. Blyth.

The subject of the Labor Day sermon preached last night in the Congregational church was "Christ's Attitude Toward Social Inequalities," based on the text found in Luke 12:13:15. Man, who made me a judge or a divider over you? Take heed and beware of covetousness.

In his opening remarks the preacher referred to the serious situation in the industrial world with which we are confronted today, owing to the disagreement between organized labor on the one hand and organized capital on the other. During the past few weeks an industrial war has been carried on which has had the effect of paralyzing trade in many channels. The strike among the fishermen at the mouth of the Fraser threatened to do serious damage to one of British Columbia's fruitful sources of wealth. The C. P. R. strike has affected us in delayed mails, uncertain connections, and possibly dangerous traveling. And when we look on the other side of the 49th parallel we witness a strife of immense importance to the whole world. The strike of the steel-workers affects the industries on both sides of the Atlantic, and so gigantic is it in its proportions that we are unable to estimate the loss which will result from it. But apart from all consideration of the loss to either party in any of these strikes, there is another aspect brought clearly before us, for in them as in all strikes, there are more than the two opposing forces interested. Public interests are affected, and the general public is forced to be a partner in the strike. That being so, the question arises whether or not there should be compulsory arbitration when the interests of the citizens generally are affected, although they may have nothing directly to do with the strike. Hitherto, we who have been indirect sufferers have been compelled to bear all sorts of inconvenience without being able to have any redress. Under such circumstances it would seem that something should be done that would compel a submission to arbitration if a strike should occur, and would warn both parties immediately concerned in a threatened strike that the public interests must be safeguarded.

Another, and perhaps better method in the settling of strikes would be that which was adopted in 1877 in the settling of a strike on the Boston & Maine Railroad. This was done by the appointment of a commission which investigated the entire circumstances, and then made public their decision. Public opinion was formed by their report, and the result was that the strike was settled immediately according to the recommendations of the commissioner. This method substitutes public opinion for legal compulsion, and therefore in some respects is superior.

Better then either of these methods would be that which we believe would avert strikes altogether, and this might be done by causing the worker to share in the profits of the company. Such a plan has been adopted with success in different places, and when the time comes that the employer is willing to share his profits with the men who to a large extent earn them, we believe that strikes will be things of the past. That time however has not yet come, and until it does arrive there is much work to be done in order to prepare for it, and to secure a reform in the social organism of the present. The question arises, however, as to how we are to secure those reforms which are necessary. Various answers may be given. Among them may be the organization of men into unions in order to protect and to secure their rights, and whilst it cannot be doubted that much has been accomplished for the laboring man by this method, yet as nothing is ever finally settled until it is settled according to the unalterable law of right, we believe that whilst we have a right to take advantage of everything which will improve our condition yet the solution of all labor troubles as of all others, will be found only when the Spirit of Christ has possession of the hearts of men. Then the Gospel of Altruism will be preached, whether in the pulpit or at the bench, in the manager's office or in the factory. And because we believe that this is the only real solution of the problem we commend to your attention Christ's attitude toward social inequalities as seen in our text. Right here a word of warning may be necessary, however, because of the outcry against the attitude of the Christian church toward the labor question. Many have confused the attitude of one with the other, and when we remember that the Christian church is supposed to follow Christ's teaching we need not wonder at the confusion of thought. But whatever you may think of the church, we wish to go back of the Church of Christ, and his teaching. This is what men are crying out for, and this we can have in His own words. Note His reply to what may have been a just and reasonable request of the young man—Who made me a judge or a divider over you? And then penetrating into that young man's heart, and reading him aright He said: Beware of covetousness. Now this answer indicates not only Christ's impartial attitude, but also that He rightly diagnosed the trouble of nearly all men. Too many of us go to church for what we can get. The rich man, if he goes at all goes because it is respectable and because he is praised for his liberality. If he does not get praise, he does not go. The poor man goes because he desires the church to champion his cause for higher wages, and if he does not get what he wants, he stays away. Of course there are both rich and poor men who are not influenced by these low motives, but when it is remembered that less than 3 per cent. of the workingmen in our large cities attend church regularly, and when we note the absence of wealthy men from our churches we are forced to believe that they do not go because they do not find in them what they want. Now all this may be serious charge against the church, as well as an indication of selfishness in the heart of man, and while Christ says beware of covetousness, it may be that He will pour out His wrath upon the church if it fails to preach deliverance to the captive, or fails to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free.

But we note that Christ's answer was not only a rebuke to covetousness, and this affects both poor and rich alike; it was also an enunciation of his attitude toward strife. His work was that of laying foundations for righteousness, of enunciating principles for our guidance, but to every request to decide in favor of one side or another in a controversy he replied: Who made me a judge over you? There are inequalities, but Christ never champions any one side, because He stands with his principles as the middle ground upon which both sides can unite. We are not equal, and never were meant to be equal. If we were we should be alike in every particular—in color of hair, in color of eyes, in size, etc. We should all think alike, and the result would be a dull, dreary monotony which would cause the world to be one vast insane asylum. No, we are diverse in everything, and however much communism might benefit the world, until we come to apply Christian teaching to the circumstances in which we live, there will be no effectual remedy for the injustices of our condition. But let it be remembered also that the millionaire is not rich unless he is happy. To "beware of covetousness," is necessary for him. Nor is the laboring man with the highest wage to be envied, if he is always seeking what is another's. Of course this does not imply that a man is not to seek to better his position. Christ never condemned that. He condemned misuse of wealth, as well as covetousness, but it is a laudable desire to rise into better circumstances, and more, we do not say that there is never a time to strike. We believe there is, for when the oppression of the employer has become slavery to the employee, then in God's name rebel if there be possibility of bettering conditions, for no man or woman has any right to work at wages which preclude the possibility of living honestly. But after we have had our strikes which may be settled by any one of several ways—wearing the other side out, mutual concessions, arbitration or public commission—we are brought back to realize what is more important than all such settlements, and that is that a man's life consisteth not in the abundance of the things which he possesseth. True, riches are to be found in the spirit with which we view what we have. This spirit which will enable us to live peacably with all men will be had only in so far as we obey the command of Christ, "Beware of Covetousness," and remember that we cannot expect him to take either side of the controversy as we view it, for He looks at it from a different standpoint, and holds in his hands that which will unite both sides. Therefore if we desire that Christ should be on our side, let us see to it that we are on His side, which ever is that of right, and of liberty. Thus we shall live each in his own sphere with contented mind. And as all stars are in the same firmament, but one star differeth from another in glory, we shall realize that although we suffer inequalities here and now, yet all belong to one brotherhood, and all look to one master—Christ.

ST. BARNABAS.

A Labor Day Sermon by Rev. Mr. Miller.

Text, St. Luke 2-51: "And He went down with them and came to Nazareth, and was subject unto them."

I have been asked to speak to you today, on the day preceding what is known as Labor Day, on the subject of "Labor."

To begin with, the collect for this Sunday is peculiarly fitting. We ask God that we may so faithfully serve Him in this life, that we fail not finally to attain heavenly promises.

The service that we must tender to Him is certainly the service of labor. We have talents given to us and it is our duty to make use of those talents by trading, so that they will increase by honest labor. The text speaks to us of the Saviour being subject to, i. e., under the power of or submissive to earthly parentage.

He thus sanctified the holy home life as He experienced it with His holy mother and foster father. This in itself is a lesson we must all learn—submissive obedience to earthly parents. Capital and labor thus meet face to face, represented in the home by parent and child.

Again, you may remember in that chapter of parables, the 13th chapter of St. Matthew, when He returned to His own city, Nazareth, the people were offended at Him. They did not understand His learning and His powers of reasoning, and they said: "Is not this the carpenter's con?" Ah! the carpenter's son. This term by which He was known to some at that time and which they used in the hardness of their hearts to jeer at Him, He is now known to the masses who form what is commonly known as the "working class."

All honor to the Carpenter's Son, who has thus sanctified manual labor. All honor to the workingman, without whom the machinery of commerce would suddenly cease to be.

Capital, so necessary, must work hand in hand with labor. They must be the best of friends, for they are both of God. Capital is no use without labor, and labor would be unpaid and so useless without capital. And so we have these two important parties shaking hands.

May I then for a few minutes enlarge upon this subject. I will divide it into four heads—capital, labor, union, strike. Now what is capital?

Capital is money or property convertible into money with which a trader or producer carries on his business. Capital is the produce of past labor stored up and applied to the facilitating of future labor; and yet many things become capital which the hand of man has never touched. So we may more definitely define it, as the impulse or impetus which past industry gives to facilitate future industry.

The simplest illustration of capital is the first bow and arrow made by the savage. He could catch his food in some other way, but the bow and arrow facilitates his opportunity of doing so, and thus becomes capital.

Again, the education and skill of the barrister, of the physician and artist are included in the term capital, so also the changing of a person's place may become capital to him, so also successful emigration.

If the nature of capital as the producer of past and the promoter of future industry were better understood by the working classes, they would be saved from much unhappiness and mischief. Whatever capital may be to the rich man, it is bread itself to the working family. The savings of workingmen are the best laid out capital in the world.

Secondly, Labor—Labor is the productive element of thought. The carpenter, the weaver, the machinist, the merchant, the policeman, the author, the musician, the preacher are all labor inasmuch as they produce something as a result of bodily or intellectual labor. Capital in active operation infers that its owner labors.

In a large manufactory, where the proprietor is supposed to be a gentleman at large, drawing his fortune from the sweat of the brow of his fellow men, he is often the most anxious and hardest worked man in the whole establishment.

Thirdly, Union—This is the name given to associations of trades banded together by laws and regulations for protective purposes, and this protection consists of corporate rights and individual rights, and includes inspection of unsafe or unsound conditions and the equalization as much as possible of the payroll. There is no question that undue advantage has been taken by certain corporations and individual members of trades, which the establishment of a union has been able to suppress.

Fourth, Strike—This is the action on part of union men to cease from working until a remedy is found to remove what they consider to be an existing evil. In very many cases strikes are justifiable, while in some it has been proved that the strike has been the outcome of social tyrants or agitators.

Both by the law of the land and the public opinion on which it rests, it is now allowable for any class of men to combine together for the purpose of fixing the price at which they shall buy or at which they shall sell, provided their combination be entirely voluntary and subject no one to coercion.

How are we to look at all this in the light of christianity?

We have already shown that labor is exalted to a position of eminence in the fact that the blessed Saviour was subject to His foster father, who was by trade a carpenter.

We know, too, that our God is one of infinite justice, that we as brethren in Christ's family are free men, not slaves, and that, provided we do our duty, we should equally deserve the protection of the law.

We have seen that capital and labor must go hand in hand. That capital in its most perfect form is the outcome of labor. That labor is the production of thought and may be divided into bodily and intellectual labor.

Thus we are all included under this term. Combinations are both justifiable and necessary to equalize the amount of labor performed and the amount of wages to be paid for the honest performance of the same.

The time of slavery has passed, never to return again, and yet strikes are not always justifiable, so that we must be most careful in our discrimination between these inseparable quantities, capital and labor.

We must consider the difficulties of the capitalist as well as the difficulties of the working classes. A combination or union of capitalists is just as justifiable as a combination or union of employees. Before God's altar labor and capital meet. They kneel side by side, they eat the same spiritual meat, they drink the same spiritual drink.

Either without Christian rules to guide them are pernicious in the extreme. It is expected of us to say these things with no uncertain sound. It is expected of us to assert an unbiased opinion for the protection of both or either party.

That when the day of reckoning shall come, as it will come sooner or later, to capital and labor, we may not find the injustice spoken of by our blessed Lord, who told of a certain king that forgave a servant a large debt unconditionally because he asked him to give him patience, and the same servant forthwith went out and took his fellow servant by the throat owed him a paltry one hundred pence and cast him into prison till he paid the debt. Remember, we are serving a God of infinite patience and justice, who looks upon our earthly actions from a heavenly standpoint, and that His turn will come to measure out just reward or punishment.

CENTENNIAL METHODIST.

Synopsis of the Sermon by Rev. W. S. Barraclough.

Rev. W. H. Barraclough, at the Centennial Methodist church, expressed his regret that the special nature of the services of yesterday, which had been arranged before the request of the Trades and Labor Council was received, prevented his making as extended a reference to the cause of labor as his sympathies would have otherwise lead him to do. He desired to be known as a friend of the toiler, not because it was the popular fad, but because, in his opinion, the interests of the workingman could not be separated from the interests of the church. An organization based upon the principles of unselfishness, righteousness, justice and equality must have something in common with a council which was unselfishly seeking to secure justice and equality.

The idea that the church is opposed to the workingman was false, and he believed that the converse was also untrue, that the workingman was out of sympathy with the church. A large number of workingmen were opposed to the church it was true, but a large number of the monied class were so opposed as well, for reasons in both cases best known to themselves, and perhaps for no more reason than that of prejudice. As a matter of fact, if it were not for the workingman the church to which he ministered could not exist. And he ventured to say that apart from come of the so-called society churches of our large cities the vast majority of the members of the churches of our land were from the ranks of those who laboured with their hands. The attempt to separate the two was being made by the enemies of both.

Men are being persuaded that there is an antagonism between their social interests as represented by the union and thir spiritual interests as represented by the church. It was not so in the teachings of Jesus Christ. He thought of men's bodies as well as of their souls; he ministered to their physical as well as their spiritual needs. The two interests are akin, and the social regeneration of the world will only take place through its moral and spiritual regeneration. The ideas of Edward Bellamy are utopian unless we overcome human selfishness and greed.

The Golden Rule is a fine thing to trade on, but very much harder to honestly apply. No man can or will apply it without the grace and power of God. He believed in the socialism of Jesus Christ, who lived to destroy sin, to remove social inequalities, to make the world better, and that by the regeneration of the individual. We must not forget that the Christ of the Golden Rule was the Christ of Calvary.

He stated further in closing that every earnest Christian must feel a sympathy with labor in its struggle, a struggle which it may be assured of success if it remains united, and continues to make clear its claims, and he expressed the hope that this century would see the workingman's union and the church united in battle against the common foe of both, the licensed liquor traffic.

CALVARY BAPTIST.

Text Rom. 1:16. If half the complaints uttered against the church are true, we may well be ashamed of her. But of the Gospel of Christ, no man need be ashamed, and it is a hopeful sign that those who are loudest in their denunciation of the church, are most emphatic in their praise of Jesus Christ and his teachings. Here, then, is a point at which we can come together. If the church has gone aside from the Gospel, let her get back to it. Let Labor also accept and apply this Gospel for which it professes such admiration. Let both say: "We are not ashamed of the Gospel of Christ and not afraid to apply it." See how that would work out. The Gospel works for righteousness. Of what does labor complain? Of hardness, of avarice, of unrighteousness on the part of the employer. But the complaint is not all upon one side. Has the employer nothing to complain of? Verily he has, as any one who has been an employer of labor very well knows. There are employees who are idle, who are careless, who shirk their work and who occasion loss to their employers. But improve the character of the employee. Make him faithful, industrious and conscientious in his work. In a word, make righteous men of both of them and you will very quickly establish satisfactory relations between them. Righteousness is the fundamental thing and upon it alone can be built the social and industrial structure in which all men can live happily and peacefully.

So I see quite clearly something which the church and labor have in common. A single purpose which ought to draw them together. Labor's troubles are due to the avarice, selfishness and unrighteousness of men. The church aims at making men loving, unselfish and righteous, and for that work the Gospel is the only adequate power. The work of the church, if successfully prosecuted, will gain the end which labor has in view. Let labor and the church come together then. Let them be friends and not enemies. Let them co-operate to secure righteousness, out of which grow justice, liberty and happiness. And in the end both will rejoice in the Gospel of Christ, which fills this life with peace and makes the future radiant with glory.

ST. ANDREW'S CHURCH.

The labor problem is not new. Three thousand seven hundred years ago its most acute stage was reached in the controversy between Laban and Jacob, representing respectively capital and labor. A disastrous clash between hot-blooded contestants was averted only by the intervention of God, who, standing for law and order, reminded each of the rights of the other; and while forbidding violence, counselled debate. In the labor disputes of today God recognizes the rights of each disputant, but he accords to neither the right of violence. Sober, rational discussion will settle any soluble difficulty between rational men, men.

Capital today is gravitating with tremendous rapidity towards huge trusts, and labor, with equal determination, is uniting into solid phalanxes. The larger interests involved increase the danger of conflict. These huge combinations I cannot view with complacency. Yet I am not without good hope that the Omniscient Ruler will find the highway of justice along which both capital and labor may walk in mutual respect. I look for Him to give to some gifted child of genius to discover and declare some great reconciling principle that will free the age of its divisions.

A perilous feature of our industrial life is the non-recognition of the individual. In talking of "capital" and "labor" we forget that these impersonal words stand for real men and women of flesh and blood, of heart and brain, of body and soul. In the trust or in the labor union the individual sinks his personality and becomes a mere atom or the victim of an octopus of his own creating. The employer, even if wealthy, is still a man; and the laborer is more than a machine or an animal. He is a man with a career, with intelligence and ambition, a thirst for knowledge and in mortal longings. Ought the development of these to be denied him? The labor question will not be solved until personal, the human, element is recognized.

"Strikes" or "lockouts" as a means of settling disputes are irrational, futile and devilish, a remnant of the old barbarism that might is right. To conserve all interests the government of the day ought to establish a court of compulsory arbitration by which all labor differences might be settled in a rational manner and without loss.

I speak here neither as a defender of capital nor as a champion of labor, but to preach righteousness, justice and truth. If these had been recognized between man and man an anguish and a heartache which no human service can now avert would be unknown. Christianity is abroad and it teaches that God requires of man nothing less than to "do justly, love mercy and to walk humbly before God." We may not live to see a day when either private or corporate riches will exalt and divine law above selfishness, but a law stands and is eternal. Man may violate Christianity, disown it; but "Thou shalt love thy neighbor as thyself," and "Do unto others as ye would that they should do unto you" will last as oglizations while Jesus reigns and His Kingdom endures.

FIRST PRESBYTERIAN.

Sermon Delivered by Rev. Dr. Campbell Last Night.

Rev. Dr. Campbell last evening in Fisrt Presbyterian church gave a stirring address on "The New Earth," at the request of the "Trades and Labor Council." He said that the new earth of the Book of Revelation was an emblem of the Millenium, when paradise would be restored in this world. All truly great men in all ages had worked to bring it about. Moses and David and Calvin and Wesley, and all the ministers of the gospel, and good men, and true philantropists prayed and worked for it. Strikes would never bring about the new earth. There were no strikes in the time of Christ, and yet the so-called laboring classes were not as well off as they are today. Hear what Christ said in Luke III., 14: "Do no violence, accuse no man falsely, and be content with your wages." Strikes may be justifiable in certain circumstances, but as a rule they injure the strikers, and work no permanent, or lasting good. If there is a grievance, it should be redressed in some other way. Arbitration seems to be at least one key to the difficulty. The laborer was never better off in the United States and Canada than he is today. His hours are shorter, his labor lighter, and his wages higher, yet strikes were never more prevalent and far-reaching than at present, and that because there were numerous agitators abroad. Men had wrongs, but fire and brimstone speeches and strikes would not right them. The war between labor and capital would not cease by strikes.

The tendency of the times is to increase the separation between different classes in the community. The gulf between the employer and the employed is widening. But strikes will not bridge the gap, or fill up the space. The principle of the Gospel is the true remedy, for it makes the rich man the guardian of the poor man, to whom he is debtor; and therefore, the richer a man is the better for the poor man, for whose benefaction the wealth of the rich must be employed. The doctor made a strong defence for Andrew Carnegie, who is, so frequently abused just now, by stump orators, and passed on him high words of praise in using his great wealth for the establishment of liberaries for working men. If things, said the doctor, were as they ought to be, a working man who is industrious and sober should be able to retire at 65 years of age. But ministers of the Gospel are not able to retire at any age, for they are the poorest paid of all the learned professions, yet they never go on strike. They have more sense.

Belamy's "Looking Backward," is beautiful in theory, but in practise impossible. Henry George wrote many good things, but they are only philosophical theory.

When will the war of labor and capital be a thing of the past? When the principle of the Gospel permeates society, so that the golden rule is practised universally: "Do unto others as ye would that others do unto you." Labor unions should join the church in upholding the Sabbath, which is one of the greatest blessings to man; and in abolishing the saloon, which is the greatest curse and evil to the laboring classes. The oppression of the saloon, and not that of the employer of labor is a more reasonable ground for a strike. When men live the gospel we will have "a new earth," and not till then. The doctor strongly appealed to all to "labor for the meat that endureth unto everlasting life."

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MINERAL ACT, 1896. (Form F.)—Certificate of Improvements. Notice. Union Mineral Claim, situate in the Alberni Mining Division of Alberni District. Where located: On Mineral Hill, S. W. of the Ophir Mineral Claim. Take notice that I, Livingston Thompson, agent for the Mount Sicker & B. C. Development Co., Ltd., Free Miner's CertificateNo. B63539, intend, sixty days from the date hereof, to apply to the Mining Recorder for a Certificate of Improvements, for the purpose of obtaining a Crown Grant of the above claim. And further take notice that action, under section 37, must be commenced before the issuance of such Certificate of Improvements.
Dated this 15th day of June, 1901.
LIVINGSTON THOMPSON.

ADMINISTRATION NOTICE.
In the matter of the estate of Christian F. Illeman, deceased, and in the matter of the official administrators' acts.
Notice is hereby given that under an ordinance dated the 30th day of August, 1901, made by the Hon. Mr. Justice Martin, I, the undersigned, was appointed Administrator of all the singular the goods, chattels and credits of above named deceased, late of Victoria, B. C. Parties having claims against the said estate are requested to forward particulars of same to me on or before the 30th day of September, 1901, and parties indebted to the said estate are required to pay such indebtedness to me forthwith.
WM. MONTEITH,
Official Administrator.
Dated 30th day of August, 1901.

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