EIGHT

## SERMON @ By Rev. Chas. Wagner.

basis is liberty.

demnation

is healing and restoration.

of disturbance and harm.

sustain

injustice,

Copyright by McClure, Phillips & Co.) At last, among the mutilated frag-ments of the Reformation, and under fire of their common adversary, Cath-olicism, a civil warfare breaks out.

while man is governed by the lower passions, it is not strange that he should length of exile and execution! The ar-While man is governed by the lower be wanting in justice; but at the rest of the reformatory movement is church's door, might we not expect these passions to be stilled? Can be it was the vietim. A mistake! All the these passions to be stilled? Can he who worships also hate? Can hands which join in prayer serve iniquity? We should say that this is impossible, and it is not. One of the worst forms of injustice has its rise in the religious world; the pages of every nation's history are soiled with it; for men have at times so corrupted the pure source of Christian charity and brotherly of Christian charity and brotherly love that it has run poison. Here again reactness and their spiritual narrowwe have need of learning to be just -hcre, indeed, more than anywhere

Let us turn our minds to what is than their good qualities, have com-commonly called tolerance. The word promised and shrunk and invalidated very improperly applied to a kind of neutrality which is, in fact, only indif That the mind which r ligio leaves cold should judge religious matters calmly is not at all surprising a man cannot have feeling where he is not moved. In any matter, indifference is the result of incompetence, so that we should see in it a witness to poverty, not a virtue to be commend-The qualification for just judg ment in matters of faith is not lack of faith, so that we ought not to expec skeptics to bring believers into accord by a scornful impartiality. If justice is pictured blindfold, it is because she judges causes, not men, and not be

cause the prime faculty of an arbitraton is lack of discernment. But there is another misapprehension to remove. The word "tolerance" de notes a state of mind very insufficient here. Tolerance is exercised toward th failings of our neighbors, out of kindness of heart, or it sometimes consist in enduring quite against our will, what cannot change. In any case, there is an implication of our superiority to om we tolerate. But this is not the sentiment of a religious man to ward other religious men; he treats their religion with respect and equity, not looking upon it as an evil, or an that he must endure dispasnfirmity sionately, but as a good thing and worthy of his reverence. Tolerance is not enough; the case demands justice This principle stated, we will attemp to show that no one is better equipped than the disciple of Jesus to join to powerful faith the most complete liber-ality. Let us begin by probing the evil which we are asking him to remedy. Whence come intolerance and religi ous animosities and disputes? comes fanaticism? They all belong to a false conception of the essence and the object of religion. What, then, is religion? What end should it serve? To the first question it is falsely an

swered: Religion is a conception of the world, set forth in a collection of dogmas, rites and ceremonies, which get their authority from divine revelation and religious institutions are for the purpose of conserving and perpetuating them; truth is one and indivisible, therefore there can be but one true rewhole ligion. The duty of its faithful fo ers it to preserve it as it is, and to reyouth—this is the law of a church. To forget herself is her duty, and, if she rightfully comprehends it, her joy and her salvation. To reach this point of self-abnegation, the Christian churches have but to contemplate Christ. From the moment when they identify their destiny with His, He will comm

cate to them the secret of immortality. It is only the position taken by Christ which can be maintained with real tol-Lutherans and Calvinists fight one erance and justice. We have come to the threshold of His Kingdom of peace; let us seek to

enter it by the road of the heart. To do this, the Gospel tells us, but one thing is needful, namely, to realize two facts, that man, with all his wretchmartyrs of the faith have their resurrection; there are smiling harvests for all fields sown in blood. Persecution edness and sin, is yet ever loved of God; and that, first loved of God, man will ever love God and his fellow-men. The Gospel comes from the stars, on from without is the furance in which faith is tried and purified. But our fathers of the Reformation persecuted one another, and this was their nemhe wings of faith and hope, into the midst of human wretchedness, bring-ing charity, and making a thousand efforts to revive the expiring confidence of men. Oh, that it might be heard, be nderstood, reach men's hearts! in the depth of night, through the paths of a forest, a voice calls a lost more apt to imitate their perverseness child, so the Gospel calls man. The countless voices of life drowns its aptheir work. When these later ages deeal, but it is ever being made, some mand the new birth of the soul of sotimes with the caressing tenderness of ciety, and the rekindling of the sacred fires, the task is found to be beyond rs soothing their little ones, or, when time requires it, bursting forth n splendid denunciations. It speaks the stature of the workmen. We have the language of memory, of regret, of lost effort, it is remorse, it is repenbeen victims of the error which/confuses religion with a system; for it is tance, it chastises, it uplifts. Some-times it seems to come from the imthe intolerance arising from this confusion which keeps alive the religions of authority and kills those whose

mensities of space, to be the salvation awaited by all things that have breath, the answer to our cries, to that perpe-There is another source of intolerance-the false conception of the pur-pose of religion. Religion has a raison tual why? wherefore? which broods over us and our lives: sometimes it d'etre, it has a use. It is not simply an seems to rise out of the depths of idea, it is practical; it performs a work in the world, which is its glory own being, mysterious and yet famillar, like some old forgotten song his childhood, suddenly awakened the heart of an old man. Human According to its founder, the missio of the Christian Church is to seek and

every fibre, and in that very fact di-vine, the Gospel has never, from the to save that which was lost. Its work eginning, identified itself with any The supreme temptation of a man comes from his individual egoism; the particular form. There is within it a prodigal richness of variation upon one temptation of an institution theme. To succeed in saying the same thing to so many people, diverse in needs, in origin, in education, in race, nes from its collective egoism. When he individual forgets that he lives neither for himself nor through him-self, but through and for his neighbor, all things to all men. How surely does Paul, under its influence he becomes an obstacle in the way of good. Everything that he ought to aid thoroughly a Jew in heart and thought me a Gentile with the Gentiles In this new environment he forgets the compromises instead. His egoism synagogue and the forms and ceremonovershadows all interests but his per als through which it was accessible ional ones, and he becomes a source

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to the Gospel message. He goes deep-er, to a common sense of humanity, calls to his aid a truth which God has In so far as an institution surpasse an individual in the number of intermade known to all nations. He goes ests it is charged to protect, just so outside the Bible to base his conten-tion on the poets of the people listenmuch greater is the evil it can do than that within the capacity of an in-dividual. When a religion, instead of ing to him, and in an inscription, dis incessantly recalling its purpose, is covered seemingly by chance do a re-inspired chiefly with the sentiment of glected altar, finds the hidden path to the breaches of the citadel. Like a self-preservation, it forgets that it is the servant of men, and looks upon general who reconnoitres with a sure eye, and then hurls his troops into ac men as its servants. Thereafter the tion, he penetrates to the heart of the needs, the aspirations and sufferings ancient world by the way of the Unof its followers become matters of in-difference; it is the religion itself, with known God. And always and everywhere, where it has found fervent men its dogmas and its conceptions of the world, whose life is of importance, and to bear its tidings, the Gospel has pro-duced this same effect. by pouring if a good many men go under in its out the Holy Spirit upon them, it struggle for existence, that is not un-reasonable; let souls perish, if only makes a thousand souls to be as one. We find it wearing all guises, embracthe Church endure! There is no more hateful spectacle than this in the combat of life. An institution whose office is to heal, comfort and men perpetuates itself by

**DIED LAST NIGHT** 

Serious Illness in 1904



SEMI-WEEKLY SUN, ST. JOHN, N. B., JULY 21, 1906

Other Information Declares He Holds to His Former Stand — His Mother Urges Him to Give In to His Lawyers, Who Say He is Grazy, and His Wife Takes the Other View—Mother and Wife Leave Tombs Together,

www.



NEW YORK, July 18 .- A dramatic | Judge Olcott that the young man is scene was witnessed in the Tombs this insane. In contradiction of this statement by afternoon between Harry Thaw and his mother. For the second time toing all systems, adapting itself to every day she visited him, and with tears in the choatic conditions surrounding the degree of civilization. It is profound, her eyes pleaded with her son, point- preparations of a defense for Harry K learned, fluent, brilliant; but it is also artless, simple, humble. It travels all ing out that if he persisted in his de-ford White, were accentuated today and wounding them, oppressing them and putting them to death, using in self-defense any means that offers, as do Tt is vain for perrow-mindedness to sire to base his defense on the unwrit- apparently the breach between

CASTORIA The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of and has been made under his per-Chart Hillichurg sonal supervision since its infancy. Ailow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of

Infants and Children-Experience against Experiment. What is CASTORIA

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from it. All religions are at this standpoint-those of India, Persia and Egypt, ancient Judaism, Mahometan and, alas! the churches called We have so much to con-Christian. sider in our immediate case, that we will leave aside Confucius, Budda and Mahomet, and confine ourselves to hristianity. The history of the Christian church

from its very earliest days down to the present time, has shown the effects of the erroneous conceptions we have just mentioned. They have been rare men, in any age, who have not confused the religion of Christ which some body of doctrines. He who is not able to bring his mind into accord with certain for-mulas is regarded as an alien and an enemy. The moment Jesus is no longe there to restrain them the Apostles be gin to oppose and exclude one another. Questions of secondary importance, like the observance of the Mosaic laws, like the observance of the Mosaic laws, become capital, and Christian charity must yield to outworn tradition. In time, it is no longer custom which puts barriers in the way of peace, but sys-tem, and Judaic difficulty is super-seded by the Greek. From Christ's life on earth, His works and His teachings,

a metaphysical quintessence is ab stracted; and a world of subtleties, incarnate in Athanasius, is next triumph ant. Woe to him who cannot reconcil the contradictions of its compli mechanism! he is henceforth excluded from the communion of Him who came to seek and to save that which was lost. Later on, the Western Church becomes divided upon the question of the freedom of man's will. Pelagius and Saint Augustine divide Christians into two opposing camps, and the story of gods of all the nations within its vast victors and vanquished in the church is

repeated. The history of the Christian church is a long martyrology of heretics, men who, often Christians in heart and life, have used the sacred right of consci-ence to arrive at a personal faith. In certain epochs, to question the tem-poral power of the pope, to demand the communion in both kinds, to eat meat at forbidden seasons, were, according to the case, sufficient to make a man forfeit his possessions, to imprison him, excommuniate him or burn him at the stake. The church, so noble, so admir-able, when she is herself persecuted, has too often herself become a perso-cutor, denying her origin. She has in ruins repeated. has too often herself become a perse-cutor, denying her origin. She has trine which separates them from the cutor, denying her origin. She has true which separates them from the furnished us with odious examples of cruelty; she has coerced and oppressed the heathen in the name of Jesus; the apostles of the Crucified have become they must be intolerant. apostles of the Crucined have become they must be intolerant. But it is important that the exis-tence be preserved? Is it in the inter-ests of humanity, is it the will of God? The Reformation comes, and, in the

The Reformation course, and usurpation suns in space, and conscience in the soft the past, proclaims Christian liberty. soul of man? Was it for this that proface of the oppression and halfpatch, of the past, proclaims Christian liberty. But scarcely is the child born, when its parents become alarmed at its rapid growth, and mistrust its future power; so they give to this young liberty the old inclorance for guardian. The first effect is the enfecting of that prophetic gift which was the precursor of the second is the splitting up of the Re-formation itself into rival factions; Out of liberty subjected to intolerance formation itself into rival factions; Out of liberty subjected to intolerance rises the sectarian spirit, which is when it is the more powerful, and by withdrawal from among them when it is the weaker. of the past. pr

the beasts, that are moved by nothing but the instinct of self-preservation! The champions of such a church, from and the ignorance of the crowd, in an effort to reduce this splendid harmony the simple fact of their being inspired to a monotonous chant; vain to try to imprison the spirit within that letter; by its spirit, have not hesitated to lie, slander, commit the utmost indelicaslander, commit the utmost indelica-cles and the greatest crimes, mean-while defending their actions by a plea of superior necessity. And so a church, that should be a school of

morality, charity and equity, becomes a school of corruption, of hatred, of "Ye shall know them by their fruits,"

Jesus said. We might say to the churches: "TeM me what men you make, and I will tell you what you are." And as intolerance, which pro-ceeds from this double error as to the ssence and the purpose of religion, rings about results that might make even faith itself odious, fiee it as you Had Never Quite Recovered From Her vould the pest!

But here an extraordinary difficulty arises. The further we penetrate the conditions of existence of the divers regions the more convinced we becom that—one only excepted—intolerance is the safeguard of them all. They all seem condemned to intolerance by an inexorable law, yet at the same time bindered from realising the LONDON, July 18.-Lady Curzon. wife of the former Viceroy of India, who has been ill for some days, died at hindered from realizing the purposes of religion by its very fulfilment. They 7.40 this evening. She never quite

could not, indeed, display a spirit of tolerant breadth without compassing their own destruction. Let Judaism abandon a jot of the law, and it is no abandon a jot of the law, and h is no longer Judaism; let the Mahometan admit simply the possibility of an in-fidel pleasing Allah, and there is no more Mahometanism; had ancient Rome erected a temple to the ancient pire, its religions would have fallen

recovered from her serious illness at Walmer Castle, Kent, in 1904, and the recent hot weather brought on a pronounced attack of general debility. She



LADY CURZON.

was formerly Miss Mary Leiter, daugh-

It is vain for narrow-mindedness to ally itself with the power of the great Following quickly upon a con house or the death chair. A

of two hours with Thaw in the Tombs For some time Thaw raged and after the mother had twice during the swore he would stand trial on his own day endeavered to gain the

by the volume of the mother prevailed and the scene insanity. Clifford W. Hartridge, Thaw's personal counsel, obtained from Justice Blanchard, in special term of the supreme court today an order directing Judge Olcott's firm to show cause and daughter-in-law left the prison arm and arm, passing Clifford W. Hartridge and the supreme court today an order directing Judge Olcott's firm to show cause next Friday why they should not turn over to Hartridge all the papers in young Thaw's case. Mr. Hartridge da power of attorney and handed it of a power of attorney and handed it of a power of attorney and handed it of the work was placed on record to his mother, authorizing her to act by Thaw, which was placed on record for him. His defense has again been in connection with the proceedings. placed in the hands of Judge Olcott, who told Mrs. Thaw today without being a contradiction of reports which

mincing words that her son's only hope was a plea of insanity. Both doctors, Hamilton and Dana, expert alienists, who are a plea of insanity in the day to the effect that Thaw had consented to his mother's plan of acwho examined Thaw, have reported to tion.

PRESENTED TICKET a complaint against the man. She, however, left the hotel and went to another. The woman is said to have be longed to a theatrical company which **ISSUED IN 1875** visited here last week. Glasgow Lady Who Postponed Visit 30

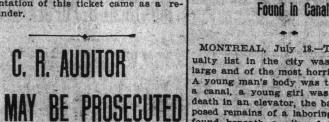
arrest, as the woman failed to lodge

in an Elevator.

Pile of Boards—Another Body

## CASUALTY LIST Years Will Come to Canada **Via Alian Line** IN MONTREAL

MONTREAL, July 18 .- A ticket is sued by the Montreal Ocean Steamship Company on May 22, 1875, for the pas sage of a lady from Glasgow to Que-bec, was presented to H. & A. Allan this morning by Rev. Mr. McKilliean. Young Girl Crushed to Death The lady is about to make the visit which was postponed over thirty years since,and George Hannah, general passenger agent of the line, had no hesitation in issuing a new ticket in favor of the friend of Mr. McKillican. That the Allan line, founded by Capt. Allan, Decomposed Body of a Man Found Under grandfather of H. and A. Allan, was originally known as the Montreal Ocean Steamship Company, is a fact almost forgotten, of which the pre-sentation of this ticket came as a reminder.



MONTREAL, July 18 .- Today's casualty list in the city was dreadfully large and of the most horrible variety. A young man's body was taken out of A young man's body was taken out of a canal, a young girl was crushed to death in an elevator, the badly decom-posed remains of a laboring man were found beneath a pile of planks just outside one of the city parks, and there were other minor casualities. The man were other minor casualties. The man

SYDNEY, July 18. — It is expected taken out of the canal is unidentified, but in his possession was found a card was here last week is to be prosecuted marked "Thomas Atherton," and he that one of the I. C. R. auditors who was here last week is to be prosecuted by a woman whose room he is alleged to have entered in the Windsor hotel last week. Quite a commotion was caused in the hotel when the affair oc-curred. The woman rushed to the street when the man entered and should for help. A policeman arrived wn the scene very quickly, but made no the city. THE THIN LADY OF DIAM. (From the Washington Star.) "Do you enjoy delivering speeches to your constituents?" "Oh, yes," answered the statesman: "only it hurts me to have some of them say that speeches are the only thind of goods' I can be relied upon to deliver." on the scene very quickly, but made no the city.

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N	lea	bl	exce	in.
of the geolo	y 18.—The adm gical branches transferred fro	and the Coul	wreck, will be th, Hon. Rodolp lter, deputy p y left tonight	h Lemieux, and . ostmaster gener

Mr. Oliver, minister of the interior, to Barwick was a law partner of Mr. Hon. Mr. Templeman, minister of in- Aylesworth. A disputed point in the location of the Grand Trunk Pacific has been setland revenue, and the cabinet representative of the great mining province sentative of the great mining province of British Columbia. The transfer has been made by order in council. It was understood, when Mr. Templeman was given a portfolio, last year, that British Columbia's importance would be further recognized by the creation of a department of mines of which the creation built to their term and to have geological branch would form the basis the line built to their town and to have and of which Mr. Templeman would the crossing made there. Dr. McIn-be made the head. A government bill tyre, M. P. for Saskatchewan, today

be made the head. A government bill for the creation of the department of mines will be introduced at the next session, an act of parliament being required for the purpose. In the mean-time it has been thought well to give Mr. Templeman the administration of the existing geological and mines branches that he may become familiar with the existing machinery and he in with the existing machinery and be in a better position to organize the min-four years from July 1, the contract

a better position to organize the min-ing department as soon as the neces-sary legislation has been secured. Among those who will attend the funeral of Walter Barwick, one of the Canadian victims of the Salisbury rail-

ALL HE COULD DELIVER. THE THIN LADY OF LYNN.

deliver."

brick, steel and ce being of a light colo sides and rear of ce beams and brac he government of the ground floo purposes. The work had proceeded as far girders for which we then the acciden ock this afternoo en 35 and 40 me ng. Two or th or cracks tion and then l and about half ed and crashe ently very e in the building injury. Although to the sce alls and the shaky had not been carried of the mass of the se who gathered about approaching the few minutes had ela partment was on the

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deep. The construct

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ork of rescue was In a short time als pany D of the N M. arrived and t firemen in getting out jured ones as were no of ruins and i all so that the work carried on with gr Nearly every physi ge as well as in onded to the hurr GAR

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