



# SUNDAY READING

## SERMON.

Labor: Its Dignities and Problems.

By Rev. W. J. HOCKING.

One of the Series of Sermons on Popular Questions. Preached in All Saints' Church, Tufnell Park, N. London, Eng.

"Six days shalt thou labour, and do all thy work."

—EXODUS XX. 9.

How often has this Fourth Commandment in the Decalogue been misunderstood and misinterpreted as dealing only with the question of rest, as inculcating the sanctity of worship and the beauty of Sabbath peace! Does it not also lay down the universal law of labor? Does it not set forth the sanctity of toil and the beauty of holy activity? How often is it read as enforcing only the Divine purpose of a seventh day of inactivity? How often is the central principle of it thought to be this: "In it thou shalt do no manner of work?" Whereas the central idea of it is the universal necessity of labour; and it is clearly set forth the Divine purpose of six days of activity as of a seventh day of rest. Herein is one of the mischievous tendencies of the misinterpretation of the religion of the Bible—the tendency is to give the Divine sanction and to express the Divine approval in regard only to matters religious: the tendency to sever God from the common and ordinary things of life, and to associate him with the immaterial, the spiritual, the devotional, and the psychical. Believe me, God is as much interested in this world of work as in this world of worship, and he is as near to men when they toil as when they pray. The instruments of Divine Service are to be found as much in the plough as in the altar, in the factory as in the temple, in the forum as in the pulpit. He is the God of human life in its manifoldness; taking in the rougher and coarser elements, as well as the refined and the beautiful. The ploughman is as dear to Him as the priest, and the life of the toiler in rough places may be as much divine as the life of the minister at the altar.

First, let us think of the great fact of the universal necessity of labor. "Six days shalt thou labour and do all thy work:" that is the one supreme, inexorable law for all the sons of men. "In the sweat of thy brow thou shalt eat bread," said God to Adam, and He has been saying it ever since to all the generations of men. There lies upon us all the law of labor. Many-sided and complex are the phases of work, various are the meanings of the word labor, but the law is one and the same for all the sons of men. The economy of life is based upon this inviolable principle—"If a man will not work, neither shall he eat." There is no method by which life can be sustained, developed, ennobled, beautified, except by the method of toil—either by hand, or foot, or brain. There is no endowment of Nature which ever brings anything to fruitfulness in human life without labor. Nature works; but when she works for man she only works with man. She will only minister to him when he, through constant toil, seeks to minister to himself. The general good of humanity—as well as the meeting of the wants of humanity—is effected by the labor of each individual.

This necessitates at once not only divisions of labor, but degrees and diversities of labor. There is first of all, the labor which is termed bodily labor, which tends to provide, and then to distribute the resources of the world we live in. This is performed by those designated by that unfortunate term—unfortunate alike for those included and those excluded—"working men." But we must add to this another sort of work—the work of the mind—ingenuity, thought, mental exertion, invention, before the organization and progress of society can be effected. Rightly has it been said that "there is no work which produces any lasting good to the community which, over and above the labor of the body, is not the result of an intense and higher labor of the mind. And it is not too much to say that the so-called "working classes" of the community are absolutely dependent upon the mental powers and activities of men for the plans, the designs, the schemes which they effect by their physical toil carry into effect. There is no ordinary invention or ordinary appliance which we see or use in our daily life which was not originally fashioned and created by mental effort, by the labor of the mind. There is the draughtsman, the architect, the designer, the engineer, the banker, the lawyer, the physician, the statesman, the scientist, the literary man—all these are laborers with heart and mind, and are as much part of the working classes of the world as the navy or the bricklayer. And a very little knowledge of the strain of brain-work will tell you how intense that labor is. Under the head of brain-work lies directly the practical labor required for collecting and ascertaining, and then interpreting for men the grand glories and resources of the world we inhabit. To ascertain and interpret the great vital and spiritual forces which this world half discloses, and half conceals, is the work of the mental powers of men. How these have contributed to the common good, and to the upward march of humanity we can but faintly and feebly tell. It has been by the united toils and struggles of the common laborers of men that our vast and complex system of civilization has been built up. The world of today, as we see it, and enjoy it, and use it, is the fruit of the labors of those who have lived in it in the past; and its beauties, its utilities, its wonderful ministrations to man's varied and increasing wants will only be maintained by the labors of those who live in it now, and who shall succeed us, when we pass out of it, and are no more.

I would speak now of the dignity of labor. And I have the term "dignity of labor" upon the fact that all labor is of divine appointment. Not only has God laid upon us the necessity of labor, but

He has so constructed and organized us that without labor we fail to find any satisfaction in life. Like the strings of the harp and the lute, our capacity and powers only make music when they vibrate. Idleness is not only a negation of the divine plan and purpose, but it is the damning up of all the faculties and functions of life that tend to happiness. Sloth and laziness may be consistent with mere animal enjoyment, but it is inconsistent with true manliness and all the high qualities that distinguish man from the brute. The active man is not only the useful man, but if he is working on right lines and by right methods, he is the happy man.

We hear a great deal, in low-class newspapers and from uncultured and low-minded shouters of vulgarities in our parks and public places of concourse, about the degradation of toil and the hard lot of the working-man. No toil of itself is degrading; no work ought to be the producer of hardships. Nothing is low; nothing is mean if it be useful. Talk of degrading toil—there is no such thing. If there is one man more degraded than another it is the man who does nothing for the world but stare at it and suck the sweetness out of it. The low-minded, idle, gossiping loungers in our clubs and theatres, who do nothing either to earn his own living or to create a supply for the wants of his fellows is a much more degraded being than the navy who constructs our railways, or the scavenger who keeps our streets clear. He may be surrounded with refinements; he may have been born with the fabled silver spoon in his mouth; his attire may be very fashionable and costly, and his adornments very rich and becoming, but yet because he is a producer of nothing, a contributor of nothing, to the common law of life; because he is idle—he is a degraded man, a blot on our civilization, an ulcer on the fair face of our busy life.

There are many men, too, who probably without knowing it, and certainly without meaning it, are thus negating of the divine purpose. I mean men who, in the prime of life, and with all their faculties in full power, go into what they are pleased to call retirement. By some stroke of fortune, or by success in trade, they become possessed of a sufficient sum of money to live, and to obtain the luxuries of life, without working. They take a house in town or country, and spend their days in absolute idleness. I do not envy them. They are more to be pitied than envied. They fulfil no plan, they carry out no divine behest, they produce nothing that tends to the general good, they eat the honey which other toilers gather for them. I do not say that a man either ought to be, or need be, a hard toiler all his life. I do not say that he ought to work as hard at sixty as he did at thirty; but so long as he is a man he ought to do something for the common weal—he ought to be occupied in something that shall tend to the general well-being of his race. It is along the line of activity, too, that he will gain the purest rest; it is by conventional work that he will secure happiness.

There is a common impression abroad that a gentleman is a man who has sufficient means to live without working. I tell you, I believe that some of the most low-minded, vulgar, worthless animals in the world are to be found in that class of individuals. A gentleman! A gentleman is the man who does his duty in that sphere into which natural fitness has led him, or circumstances drawn him, honestly, purely, devotedly, and in the fear of God. You may have a gentleman cobbler as well as a gentleman statesman, and the noble-minded coachman may be more of a gentleman than the rich, idle, bloated Nabob, whose high-mettled steeds he drives—to the Divorce Court.

It is a case of character, not of possession, of attainment, not of inheritance; of qualities of soul, not of a luxurious environment. A rich man may be a gentleman, he ought to be a gentleman, his education, his surroundings, ought to make it easy for him to be a gentleman—and I thank God that so many of our rich brothers have nobility of character as well as noble titles in the commonwealth; but gentility is no monopoly of the rich. Character is the crown of life. Deeds are the pulse of time. The sweat of honest toil is a jewelled crown on the brow of the toiler.

I pass now to consider, in the light of what I have been stating, some of the problems connected with the lower phases of labor in our modern life. I say lower phases of labor because, fortunately, the higher phases tend more and more to settle their own problems. In the law, in medicine, in art, in the great world of science, labor is not harassed and vexed, circumscribed and hindered, by the thousand and one questions that are keeping the laboring classes in the lower phases of labor in perpetual turmoil. You never hear of strikes among barristers, or of doctors holding mass meetings to demand shorter hours of labor. Literature and science are never up in arms, shouting from the tops of wagons execrations at their lords and masters—the British public. These are the sole privileges of the collier, the sailor, the omnibus driver and the match-maker.

There are several problems affecting the labor market at the present moment, on which I will endeavour to throw some light. There is first the great problem of how to keep the labor market full at the bottom. The great system of elementary education which has been at work in England for about a quarter of a century has had the effect of sending the children of the laboring classes out of the rural districts, where they should find labor in the pursuits which occupied their forefathers, into the towns and cities to seek occupation as clerks. The moment a boy knows the multiplication table, the rule of three, and something about fractions, he feels too good to be, what he calls, a clothpound, or a shoemaker, or a tailor, or a carpenter, or a smith. He must rush off to the nearest town, and go into some office and be a clerk; as though it were better to be a clerk at thirty pounds a year, than a farm-laborer at fifteen shillings a week, or a

blacksmith at thirty shillings a week. As though a long, bony-fingered quill-driver were a more respectable person than a ploughman, or a wheelwright; or as though a forty shilling suit of tweeds were a more gentlemanly attire than the smock-frock worked by village hands. Yet those are the ideas that are thinning the country and the labor market in the towns, and are over-populating the towns, and crowding the labor-market with hundreds and thousands of pale-faced, narrow-chested, sickly-looking men who call themselves clerks. Every man has a right to choose the calling in which he thinks he can best minister to his own and other's good; but the false notions as to the qualifications of elementary education, and the imaginary stigma that is attached to rough labor are ruinous alike to the towns which they are filling, and to the country which they are emptying. There is no stigma attached to honest and useful labor; there is necessarily no disqualification for society, or for enjoyment in any occupation that is a source of benefit to the world. An honest, enlightened, educated farmer is equal to a man of the same qualities in any of the professions. The only stigma that a man need fear is the stigma attaching to character. A horny hand may be a sign of toil, but it need not be a sign of vulgarity or coarseness; Jesus, the Savior of men, was content to be a Mechanic. His workshop at Nazareth is a standing witness to the world that all labor is divine; His life of toil is proof of the fact that the highest qualities of character are consistent with common duties and lowly occupations.

In these days of free education we shall have more and more to teach the rising generation these truths—that education does not unfit men for the humbler duties of life; that whatever is necessary, or useful, or beautiful is worthy of being undertaken by an educated man; that character, not clothes, makes men gentlemen; that an honest man's the noblest work of God, whether he be a ploughman or an archbishop.

There is one other problem which I will mention—the subject of slavery; the badge of servitude. There is a strong feeling possessing certain classes of the community that humble labor ought not to be stamped with the regalia of its character: that a domestic servant, *e. g.*, ought not to be compelled to dress in a manner which proclaims her a domestic servant. You know that a short time ago a vigorous and voluminous correspondence was carried on in the Press about this question. What does it mean? Just this. Not that servants object to the character of the dress, but that they object to it because it causes them to be recognized as what they are. If it is a disgrace to be a servant no honest man or decent woman ought to engage themselves as such. If it is right, if it is decent, if it is honest, if it is consistent with one's freedom and all those things that pertain to manhood and womanhood, who object to be known as what you are—a servant? If domestic service means slavery, downright, then a girl had better work in the fields, or collect rags and bones; but if it means, as I believe it does mean, honorable and most useful employment, then any woman may glory in the fact that she is not ashamed of it. An American novelist tells of a traveller who once arrived at the dwelling of a judge in the far west. Before the front door of the residence he observed someone in his shirt-sleeves engaged in painting the fence. "I suppose you are the judge's servant?" said the traveller. "I guess not stranger," was the reply. "But I reckon I am stopping with the judge a spell." That is the spirit that is growing and developing to-day in the servant class. The man was not above receiving his master's money, and living in his master's house; but he was above acknowledging the badge and title of servitude. There is nothing more degrading in a servant's cap than in a judge's wig. A respectable servant is as worthy of respect as her mistress. Service is no disgrace. The humblest maid-of-all-work may rejoice in the fact that she is the follower of Him who was the Servant of all—Jesus the Christ. That fact alone will be as a crown of glory, and an aureole of splendor upon her life. "Six days shalt thou labor." "Not with eye-service as men-pleasers, but in singleness of heart, fearing God."

A servant with this clause  
Makes drudgery Divine:  
Who sweeps a room as for Thy laws,  
Makes that and th' action fine.

The Height of Adam and Eve.  
I have often wondered where M. Henrion, the French savant, got his data for the curious speculations he gives as to the height and other proportions of Adam and Eve. In his remarkable work, "The Degeneration of the Human Race," published in 1718, the learned academician gravely informs his readers that Adam was 123 feet and 9 inches in height, while his disobedient consort was but a paltry 118 feet from the sole of the foot to the crown of the head. Of course all who have read very extensively of Talmudic literature, or even Baring-Gould's "Legends of the Patriarch Prophets," remember the wonderful stories told of how Adam was made; of his gigantic size, and how, after the fall, his stature was reduced by several miles by the offended God himself. The Talmud has this to say of Adam's height: "It was so tall that he stood with feet on earth and head in heaven until after God pressed him down at the time of the fall." Rabbi Jhuda says that when he lay on the earth "his body completely covered it." Another Talmudic story says: "To judge how long he was, understand that his body stretched from one end of the earth to the other, and it takes a man 500 years to walk that distance. \* \* \* The angels were awed with wonder when they saw that gigantic human being, and bowed before him crying: 'Holy, holy, holy.' Then God reduced his size by cutting off great chunks of flesh. These are all absurd legendary stories, of course; but where did Henrion get his figures for the 123 foot calculation mentioned in the opening?"

Philos. Press.

Movements of the Stars.  
For a long time it has been known that certain stars have this proper motion, and the list of such stars has been a constantly growing one. Relative to the whole number of stars, the number concerning which this discovery has been made is very small. Every planet describes an ellipse about the sun, this orb occupying one focus of each such ellipse. What is the movement of the stars in the stellar space? What is the center of that movement? If a line be supposed to be continually drawn from the sun to any given planet, this line will sweep over equal areas in equal times. Is there any similar law for the stars and some as yet undiscovered stellar center? Have the stars periodic times and what is the relation of their periodic times to their mean distance from the center which is suspected to exist? The project is to widen the astronomical horizon once more.

Preaching a Dream Sermon.  
Mr. Spurgeon had passed through a week of exhaustive toil, and had vainly tried till a late hour on Saturday night to open the text upon which his heart was set. Thus unsuccessful he retired to rest. During the night, and while fast asleep, he announced a text, and went through a sermon in a most methodical way. Rising betimes, he mentioned to Mrs. Spurgeon how utterly he had failed to make anything of the text which he felt he must take. "What text was it, Charles?" she asked, and when told, replied, "Oh, I heard you preach a sermon on that text during the night, and I think I could tell you the substance of it." She did so. Mr. Spurgeon acting as amanuensis, and the sermon was delivered that morning in the Tabernacle with special effect.

## Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young. For constipation, dyspepsia, biliousness, sick headache, and the common derangements of the *Stomach, Liver, and Bowels*; also to check colds and fevers, Ayer's Pills.

## Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to *strengthen* the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a *family medicine*, being in greater demand now than ever before. They are put up both in vials and boxes, and whether for home use or travel, Ayer's Pills are preferable to any other. Have you ever tried them?

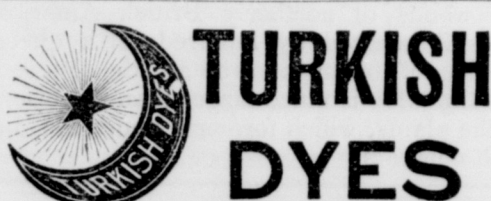
## Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Every Dose Effective



Lady Charlotte  
GELATINE  
IS THE BEST.



TURKISH  
DYES

EASY TO USE.

They are Fast.  
They are Beautiful.  
They are Brilliant.

SOAP WON'T FADE THEM.

Have YOU used them; if not, try and be convinced.

One Package equal to two of any other make.

Canada Branch: 42 St. Paul Street, Montreal.  
Send post for Sample Card and Book of Instructions.  
Sold in St. John by S. McDIARMID, and E. J. MAHONEY, Indian Town.

## HUMPHREYS'

This PRECIOUS OINTMENT is the triumph of Scientific Medicine.

Nothing has ever been produced to equal or compare with it as a CURATIVE and HEALING APPLICATION. It has been used over 40 years, and always affords relief and always gives satisfaction.

For Piles—External or Internal, Blind or Bleeding; Fistula in Ano; Itching or Bleeding of the Rectum. The relief is immediate—the cure certain.

## WITCH HAZEL OIL

For Burns, Scalds and Ulceration and Contraction from Burns. The relief is instant—the healing wonderful and unequalled. For Boils, Hot Tumors, Ulcers, Fistulas, Old Sores, Itching Eruptions, Chafing or Scald Head. It is Infallible.

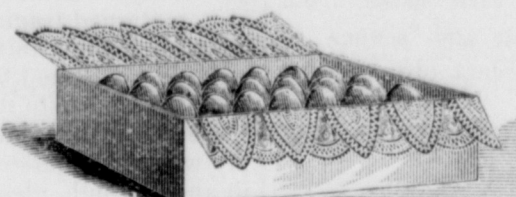
For Inflamed or Caked Breasts and Sore Nipples. It is invaluable.

Price, 50 Cents. Trial size, 25 Cents.

Sold by Druggists, or sent post-paid on receipt of price. HUMPHREYS' MED. CO., 115 & 117 William St., NEW YORK.

## CURES PILES.

# CHOCOLATES



G.B. CHOCOLATES AND FINE CREAMS.

You will see this mark **G. B.** on the bottom of the best chocolates only.

Look for **G. B.** on each chocolate; then you'll know you are eating the best—the finest in the land."

GANONG BROS.—(Ltd.),  
ST. STEPHEN, N. B.

## OVER COATINGS, WORSTED TROUSERINGS, TWEED SUITS,

Very Low, at

127 and 129 Segee's Block, Mill Street.

W. H. McINNIS, Tailor.

## COLLEGIATE SCHOOL,



Windsor, N. S. Founded A.D. 1878.  
HEAD MASTER: REV. ARNOLDUS MILLER, M.A.,—Classics and Science. Toronto and Victoria Universities, Ont.  
RESIDENT ASSISTANT MASTER: MR. JAMES C. SIMPSON,—Mathematics, German, Provincial Certificate, Province of Ont. Late of the Engineering Staff, Canadian Pacific R.R.  
RESIDENT ASSISTANT MASTER: MR. ROBERT SIMPSON,—English and Classics. University of Toronto.  
FRENCH: CHARLES G. ABBOTT, Esq., B.A., Kings College. Writing, Drawing and Book-keeping: MR. S. G. SNELL.  
DRILL AND GYMNASIUM INSTRUCTOR: SERGEANT A. CUNNINGHAM,—Late Instructor in Military Gymnasium, Halifax.  
TEACHERS IN PIANO AND VIOLIN MUSIC: PROF. W. H. WATTS, Miss GOURLAY, Miss KING, Violin—J. W. S. BOULT, Esq.  
Circulars giving full information, will be sent on application to THE HEAD MASTER.

## An Established Fact.

THE Blue Store has become an established fact and though only a year old has become one of the leading Clothing Houses in the City.

Please call and examine our Stock of Men and Boy's Spring and Summer Clothing, and be convinced that our stock is one of the largest and best in the trade.

## BLUE STORE,

COR. MILL AND MAIN STS. (North End.)

## City Market Clothing Hall, 51 Charlotte St.

Head quarters for fine Ready-Made and Custom Clothing. Special agent for Melissa Rain Proof Coats.

T. YOUNGCLAUS, Proprietor.

## Haying Tools

IN GREAT VARIETY AND AT LOW PRICES.

## J. HORNCastle & CO., - INDIANTOWN.

To the Young Couple starting House-keeping—you can save at least 10% on

## FURNITURE

PURCHASED FROM

## Everett & Miller,

If you have the Cash. Remember the place,  
13 Waterloo St., St. John.

ALWAYS INSURE your property in the **PHENIX** Insurance Company of HARTFORD, CONN.

WHY?

Because of its STRENGTH, LOSS-PAYING POWER, and record FOR FAIR AND HONORABLE DEALING.

Statement January 1st. 1891.

Capital.....\$2,000,000 00

Reserve for Unadjusted Losses.....280,881 37

Reserve for Re-Insurance.....1,813,903 88

NET SURPLUS.....1,617,079 68

TOTAL ASSETS.....\$5,624,814 73

D. W. C. SKILTON, President.

J. H. MITCHELL, Vice-President.

GEO. H. BURDICK, Secretary.

CHAS. E. GALACAR, 2nd Vice-President.

CANADIAN BRANCH HEAD OFFICE, MONTREAL.

GERALD E. HART, General Manager.

Full Deposit with the Dominion Government.

KNOWLTON & GILCHRIST, Agents, 132 Prince William Street, St. John, N. B.