

AN ABLE SERMON.

The following sermon was delivered by Rev. L. F. Jackson, of the Methodist Mission church of Shreveport, on Friday evening, October 7th ult., and has been preserved by The Progress for special occasion and we think the present issue a good opportunity to present it to our readers.

A careful perusal will, we think, be both edifying and enlightening: THE BIBLE THE WORKINGMAN'S FRIEND.

What Carlyle said of the book of Job, may with equal truth be said of "The Book" of which it forms a part: "It is a noble book. All men's books. There is nothing like it in all literature."

It is majestic in the simplicity with which it deals with world-facts and universal laws. It is marvelous in the accuracy with which it pictures the rise and progress of nations and the minutiae of the heart and mind working of the most insignificant of God's intelligent creatures. Within a breathing space it tells of the rise and ruin of a dynasty, or furnishes a code of laws which forms the basis of all future legislation. It paints word pictures which no artist will ever be able to put on canvass. In less time than man could begin, or find a beginning of, the story of the sorrow of a single heart, it tells the cause of all human woe and as speedily the cure.

No other (original) book pretends to handle the questions of man's origin, relation to God and each other, and his destiny. If it be true, then without it, it would be useless to attempt to answer, even if it be conceded that human minds could conceive or ask them.

"But what," say you, "has this to do with workingmen?" Much. All men are workingmen.

The Bible goes back to the beginning of the race and states the conditions in which it was created, its fall, and the results, and lays down the law of spiritual, mental, social and physical development, and that law is action—work. It makes no class distinctions as the basis of the enjoyment of benefits to be derived from obedience to this law, but placing itself alongside every man, seeks to raise him to its own standard of perfection. But it lays on all equally the necessity of obedience to this law as a condition precedent to the enjoyment which development brings.

All men are under the law of labor and the curse of sin. When God said to Adam and Eve, "In the sweat of thy face shalt thou eat bread till thou return unto the ground," He spoke to the race and all forms of toil—spiritual, mental and physical—were alike encumbered and degraded by sin.

Labor was not the curse of sin, for God also directed Adam "to dress and keep the garden." The curse was sorrow in the labor. In sorrow shalt thou eat bread.

What is the difference between the various forms of labor as regards their necessity? None. On the same principle, that as governments are now constituted neither legislators nor executives can be dispensed with. What is the difference between the various forms of physical labor, so far as results are concerned? None. All must be done or the whole is never done. I have watched the formation of the various parts of a locomotive in great engine works and wondered that so much was done with so little thought. Especially I noticed one machine which plowed small shavings off of a heavy steel bar and turning to the attendant I said, "And what do you do?" "Oil and watch it," he replied. Nor was the answer much of an exaggeration. Five movements practically covered his part of the work. He put in a steel bar probably once in 10 to 12 hours, turned it once in 3 to 6 hours, raised it by a thumb screw so that the point could get but a farrowe depth, oiled it, and when completed, removed it. Any ordinarily intelligent boy, 10 years of age, could have done all save, possibly, the lifting. But without it there would be no piston-rod—no locomotive—no rapid transit.

So it is with labor. There is no distinction in the great aggregate of the world's work, as to the class of labor—all is necessary and equally so. It is simply a question of taste and talent. All men must labor.

In the constitution of our being, idleness and vice go hand in hand. You cannot be intimate with idleness without breathing the polluting breath of vice. You cannot be idle, without being vicious. Idleness, whether resulting from laziness directly or laziness superinduced by wealth, breeds crime, and hence voluntary idleness is crime.

The man who views labor (of course, I mean honest labor) as a badge of class distinction and disgrace is beneath the contempt of honest men. A little lower in the scale is the man who, compelled by necessity to labor, apologizes for so doing.

Having considered briefly the question of labor, per se, let us come directly to the consideration of the relation of God's Word to laboring men, in which we shall prove "the Bible" to be "the workingman's

friend." If time permitted we might prove three propositions:

1st. The precepts of the Bible, if properly observed, would make all men happy.

2nd. That all the happiness in the world is due to them, imperfectly observed as they are.

3rd. No other system of truth attempting to produce such results, is offered to the world.

For the purposes of the occasion, let us consider the Bible as it has effected workingmen—all classes, but especially at this time those engaged in the trades and common forms of toil.

First, in their legal and social rights and conditions. We combine the two because practically laws are but instruments for preserving the social conditions and happiness of men. In these the effects have been universal—that is affect all men. But the fact that they are universal, will as we proceed, render more apparent the superiority of a system that includes in its provisions and benefits "all men," and has established the principle of the "brotherhood of men."

Slavery. In this nineteenth century it is difficult to conceive the condition of what has been called the laboring classes in past ages, and, on the simple statement, the vast difference existing between their condition before and until some time after the coming of Christ, and now. To define it as slavery seems to freemen too preposterous to be justified, but that is the only way in which it can be stated. The ancients regarded the classification of mankind as master and slave, bond and free, man and chattel, (a thing), as most natural, and due as they vaguely phrased it, to the fact that they were formed of "different kinds of clay," (an expression which has—with various modifications in meaning—come down to modern times)

It must be remembered that this condition existed in nations in which portions of the same race were enslaved by the rest, or ancestors; and that it continued from before and after the great world empires of Greece and Rome, to comparatively modern times. The slavery of antiquity had its counterpart among the Teutons, Celts, Saxons, Angles and Britons, from whom the bulk of the English speaking world is descended, we among them.

As to the conditions of this slavery, even since Christ's coming, it need only be said, that they embraced all those features repugnant to freemen and inimical to virtue. There was the absolute control of person and life of the slave; they might be tortured or sold in secret, or entered in gladiatorial combats, or to fight wild beasts for the amusement of their owners and the public. Prisoners of war or insolvent debtors were regarded as the natural spoils of their captors and creditors. Children were sold by their parents, and even as late as the Eleventh Century the Britons engaged in the more horrible practice of slave-breeding. They had no rights to property—these ancestors of ours—they were property themselves; no privileges save such as were granted by their masters. Even after freed from some of the most inhuman, degrading and brutal features of bondage, and granted some rights, they were still regarded as fixtures—belonging to the ground, and the fruits of their labor belonged to him who held the land in fee.

Christianity first furnished a remedy, and the followers of the lowly Nazarene were the first to declare as sin, holding another human being in bondage. True, Christ did not leave direct teaching on this subject, but neither did he on any specific lines, save marriage and divorce, and, possibly, the right of government in His famous statement, "Render unto Caesar the things that are Caesar's." But He gave to the world principles which strike at the root of all forms of slavery, and oppression, as all other evils.

Here we have a text for this part of our talk: God, "hath made of one blood, all nations of the earth;" and again, "God created man in His own image, in the image of God created He him." The influence of this doctrine of the origin and relationship of all men, is clearly seen in the forms adopted by Christianized masters in liberating their slaves. Count Valois, a brother of Philip of France, said in freeing his surfs, "as the human creature who has been formed in the image of our Lord, ought to be free by natural right; \* \* \* let these men and women go free." Again it took this form, "no man should be in bondage to another, since all are children of God," and "joint-heirs with Jesus Christ." So the spirit of this great truth gradually permeated society, spreading wider even than the acceptance of the Christ who proclaimed it, raising the idea of the value of man, because of his relationship to God and his immortality, recognizing the infinite value of the human soul since Christ became man, and rebelling against his enslavement, "since Christ died to make all free."

The process by which this result was achieved, may be easily followed in secular history, first by the modification of the master's right to take the life of the slave, so far protect-

ing the slave, then prohibiting it altogether, then granting the slave freedom under certain conditions, then holidays, and so on until we find in Northern and Central Europe, about the middle ages a high order of slavery known as serfdom, (which means still a low order of freedom), gradually the changes came until a high order of serfdom was reached.

When, as late as 1776 the American Constitution announced to the world just emerging from the darkness of servitude, "all men are created free and equal," it was still so new a doctrine as to be considered worthy of statement as the basis of Revolution. The magna charta of England, as late as the eleventh century expressly regarded rustics and villians as part of the soil, and transformable with it as cattle, etc. To-day the English—all monarchical—not only stands as a relic of the times when part of the same race was in bondage to the other.

After serfdom came the era of freedom to all classes, when our laboring people became their own masters, what may be called the wage-earning period, in which we live, and in which the laborer has a right to compensation for his labor; he is one of the two that are required to make a bargain, in which his work is involved. We hear no more of a distinction between men as to their rights before the law. The employes in the spirit of the law have the same right to protection in their property and in the pursuit of happiness as their employers.

Whence this principle? Paul said, "render unto every man his due," and also we are "baptized into one body, whether we be Jew or Gentile, bond or free."

But this remains still a distinction, suggested by the names, employer and employes, as to the disposition of the profits of labor. This distinction must be removed before every man has "his due," in the sense of a just share of the profits arising from his labor. Christianity has in individual instances corrected this difference, and it must, in some way, be entirely obliterated before the full benefit of the Master's teaching is felt in this world: "In honor (and not in "profit") preferring one another." Just now the most plausible plan seems to be some form of co-operation under Christian arbitration; and when individuals cannot agree among themselves, Federal arbitration. When that time comes, and it may not be far off, the man who toils will receive, not wages, but his share of the net proceeds, or of the fruit, of his toil.

2. Elimination of War. The next benefit conferred by the Bible on workingmen, is the gradual elimination of war as the best mode of making peace. This affects them particularly, because war touches life, home and property. They form the larger portion of the population, hence, of the soldiery; hence, all more homes are touched by the sorrow and want which are the results of war; he not only loses the little property he may have acquired, directly by confiscation and otherwise, but he pays all the taxes created by a war debt. The influence of Christianity by raising the value of human life, lessened the recklessness which had characterized the shedding of blood, and finally it checked (directly and indirectly, feudal wars in which the serfs of every baron constituted a standing army, compelled to fight their lord's battles on whatever flimsy pretext or trivial cause, until now we see arbitration successfully applied in the adjustment of differences which one hundred years ago would have precipitated wars costing billions of bullion and millions of men. Public wars can have no more justification than private (feudal) wars and family feuds. And so far as the morals of war are concerned, a government draft for public war is as much an evidence of slavery, as is the demand on men to expose their lives and the happiness and prosperity of their families on account of feudal wars.

Napoleon said to Palissy (who was endeavoring to dissuade him from making the Russian campaign, on the plea that it would cost 250,000 lives) What care I for 250,000 lives? Palissy said "let me open the window, that all Europe may hear you." Napoleon held, probably as surely as any military leader, the sincere love of his soldiers, but so lightly did he regard human life. Christianity would have seen in the cost of that campaign 250,000 immortal souls, the loss of each of which must be laid at some one's door. But vast progress has been made, and a Code of International Laws, with Courts of Arbitration, which will at once preserve the rights of nations, and without bloodshed, seems to be very probable. Workingmen, who have been the principal sufferers from war's ravages, will be the principal beneficiaries of guaranteed peace.

Arbitration, the modern peaceable and just settlement of disputes between men, individually or collectively, is the fruit of Christ's teaching, it is found in no other system of morals, and is copied directly from the practice of the apostles.

3. Family Relations. Of course, under slavery, there could be no such thing as the sanctity of home. Even after Christianity had somewhat ameliorated the condition of the slave, it was said that "immodesty, a crime to a freeman, was a necessity of a slave, and a duty of a freeman." Under such a regime, it may be imagined what was the condition of woman. Still later, centuries after man kind had come to regard slavery wrong, wives and children were slaves or chattels to their husbands and fathers. Indeed, it was not until modern times that wives were granted rights as against their husbands, nor can it be said that even now, they have all the rights guaranteed them by the teachings of Christ, and voiced by Paul when he said, "there is neither Jew nor Greek, bond nor free, male or female, for ye are all one in Christ Jesus." The respect compelled by virtue, the higher plane on which woman occupies to-day, is due to the influence of Christianity. No nation has ever been great, in the true sense, which has not exalted womanhood, and thrown round her the protectorate of courage when brute force ruled the world, or of law in these more peaceable times. From the slave and chattel she has become the human emblem and standard of purity. The advanced position of woman is shown by the atmosphere of the home circle—an atmosphere made possible by woman's purity and man's respect for her; by the strengthening of the marriage bond, creating heightened conceptions of life—of woman, wife, mother. Henceforth, she is the equal of the husband; a helpmeet, not a slave. Has not the workingman, as well as the workingwoman, been in this a beneficiary of the teaching of the Bible? Much might be said of the influence exerted by the purified home, on the civilization of the world, but it must suffice to say that as the birth-place of good government is the home, so the birth-place of the home and the source of its power is the Bible.

4. Sabbath. The last benefit which the Bible has conferred on workingmen, to be considered now in this connection, is the Sabbath—or Rest-day. The old Hebrews had kept up resting on the seventh day, but under slavery this natural God-given right was not recognized. What right had slaves to rest? To anything, when it conflicted with the desires and interests of their owners? None. Christianity stepped into the contest, and showed itself the friend of labor—slave-labor, as well, it is true (there was little other) and the slave. It accepted the approbrium which such association gave it under that old society; but it was not long in affecting legislation in their interests, and forced the granting of a Rest-day even to slaves. A victory over the heartless system, grown stronger to this day.

Is it not strange that men should prostitute a right secured to them by Christianity, to the very opposite purpose for which it was secured, and turn a day of rest into a day of reveling? Is it not worse, that men enjoying the advantages which Christianity gave them should vilify the very principles which made those advantages possible? Shame! upon the workingman who protests that as the Sabbath is a day of rest, he will riot in pleasure, rather than pay just homage and worship to Him who gave him all his rights, and still protects him in his enjoyment!

III. Spiritual conditions. As to this spiritual nature and condition the Bible is the only system of morals which appeals to them when it appeals to all men. Classified at the coming of Christ as regarded wealth and social position, under His teachings no distinctions were permitted; under the former the slave—the serf—the plebeian—did not deserve instruction in regard to his soul's welfare, because he was a slave—a chattel—and probably had no soul, and even among those who regarded the soul immortal he was excluded from the benefits of religious teachings, but by Christ's teaching they were men, and He came to all men.

The burden of Christian teaching was: all men are immortal; all men have sinned and lost Heaven; all men may be saved by faith in Christ. So far from making the mode or condition in life a reproach, Christ wittily taunted (if we may so say) with being "the son of a workingman." He taught the dignity of labor (as did His disciples) by being a laborer.

Christianity appealed to the slave offering peace to his soul in social interest; freedom from sin, a worse than physical bondage; and a rising life a ter death. It still appeals to all who labor—"come into me, all ye that labor and I will give you rest." Still the watchword that rings out through the world to its thirsty ones is, "Ho every one that thirsteth! Come ye to the waters! Come ye, buy wine and milk without money and without price"—of priceless value. Still the voice that spake as never man spake, offers the Holy Spirit to them that mourn that "they may be comforted."

IV. Let us draw some practical conclusions justified by what we have said. If we can scarcely conceive of the changes in the condition of workingmen during the past 1800 years, is it not certain that facts and principles have been set in motion, to account for these changes? The answer must be in the affirmative. In attributing this to christianity we do nothing more than admit the force of the arguments herein adduced. But further let us notice certain facts:

1. Christianity has no self-interest to create friction or abbreviate workingmen's rights or any others. The very heart of Christianity is unselfishness.

2. Not only unselfish in its teachings, it seeks only the highest good of men—their eternal as well as highest temporal interests. It proposes to do for him what he cannot do for himself; make him pure and true, and hence happy; preserve his rights as a human being and his soul as an immortal being.

3. It declares the equality of all men, and reveals the fact that all are created in "in the image of God" (a standard high enough for the best and possible to the worst), and that all men will be judged at the same bar and impartially.

4. With its teachings observed, there would be no contest between capital and labor, because each would deal justly with the other, and neither should ask for more.

5. Demanding justice between all men, the Bible would force justice for all men.

6. Christianity is the only Universal Brotherhood. It gives the only universal basis for such a Brotherhood. To it all men have a common origin, and a common end, and the last can be attained by common means. Men have unions, associations, etc. for the purpose of affording mutual aid, under

urguing the assistance of the greatest Catholic king of his time, was that if there were undiscovered lands, they must be inhabited; if inhabited they should be taught the religion of Christ.

Another argument for the sympathy of christianity (and the Bible), with education is found in the fact that the priests of the early church, were (almost the only) teachers of text-books, as well as the teachers of Bible doctrines. The only cessation was during the middle ages, but not for long. And to-day the churches are doing more for the education of both men and women than any other cause, or all others combined. Indeed there is hardly an institution of learning in America, that was not organized, and has not been sustained by christian churches—denominations directly or indirectly, if we except the State universities, not a half dozen in this country. These we are bound to except because they are the natural outgrowth of what constitutes the last evidence we shall submit as to the influence of christianity on the intellectual development of the people, viz:

The public school system. This system has its foundation on that christian principle stated in our National constitution; all men (and hence all children) are created free and equal, and each has a right to equal chances for success and a happiness in life. On this basis schools offering equal advantages to all have been opened. The advantage and the wonderful advance thus made, over the conditions of the world at the coming of Christ can only be properly appreciated by again reverting to the fact that the rich were then masters—the laborers, slaves.

III. Spiritual conditions. As to this spiritual nature and condition the Bible is the only system of morals which appeals to them when it appeals to all men. Classified at the coming of Christ as regarded wealth and social position, under His teachings no distinctions were permitted; under the former the slave—the serf—the plebeian—did not deserve instruction in regard to his soul's welfare, because he was a slave—a chattel—and probably had no soul, and even among those who regarded the soul immortal he was excluded from the benefits of religious teachings, but by Christ's teaching they were men, and He came to all men.

The burden of Christian teaching was: all men are immortal; all men have sinned and lost Heaven; all men may be saved by faith in Christ. So far from making the mode or condition in life a reproach, Christ wittily taunted (if we may so say) with being "the son of a workingman." He taught the dignity of labor (as did His disciples) by being a laborer.

Christianity appealed to the slave offering peace to his soul in social interest; freedom from sin, a worse than physical bondage; and a rising life a ter death. It still appeals to all who labor—"come into me, all ye that labor and I will give you rest." Still the watchword that rings out through the world to its thirsty ones is, "Ho every one that thirsteth! Come ye to the waters! Come ye, buy wine and milk without money and without price"—of priceless value. Still the voice that spake as never man spake, offers the Holy Spirit to them that mourn that "they may be comforted."

IV. Let us draw some practical conclusions justified by what we have said. If we can scarcely conceive of the changes in the condition of workingmen during the past 1800 years, is it not certain that facts and principles have been set in motion, to account for these changes? The answer must be in the affirmative. In attributing this to christianity we do nothing more than admit the force of the arguments herein adduced. But further let us notice certain facts:

1. Christianity has no self-interest to create friction or abbreviate workingmen's rights or any others. The very heart of Christianity is unselfishness.

2. Not only unselfish in its teachings, it seeks only the highest good of men—their eternal as well as highest temporal interests. It proposes to do for him what he cannot do for himself; make him pure and true, and hence happy; preserve his rights as a human being and his soul as an immortal being.

3. It declares the equality of all men, and reveals the fact that all are created in "in the image of God" (a standard high enough for the best and possible to the worst), and that all men will be judged at the same bar and impartially.

4. With its teachings observed, there would be no contest between capital and labor, because each would deal justly with the other, and neither should ask for more.

5. Demanding justice between all men, the Bible would force justice for all men.

6. Christianity is the only Universal Brotherhood. It gives the only universal basis for such a Brotherhood. To it all men have a common origin, and a common end, and the last can be attained by common means. Men have unions, associations, etc. for the purpose of affording mutual aid, under

given circumstances. The Bible offers a Brotherhood whose principles teach doing good at all times and under all circumstances. Human associations usually disband, and only affect temporal relations. The universal Brotherhood in Christ, while offering infinitely greater aid here, will begin its highest affliction when the gates of death which look so dark on this side, swing open to admit him and the greatest light and liberty possible for the enjoyment of man.

7. Liberty—Freedom! Out what dynamic power is wrapped up in those two words. How they echo through the heart, and what music they make there. We begin with the laboring man a slave; we close with him a free man, and the offer of freedom of soul as well as mind and body.

Individual and National freedom are the direct outgrowth of Christian ideals, and they will continue to develop as man's capacity for self-government increases; for self-government in the democratic-republican sense, is only possible when based on government of self; and this government of self is only possible when self is subject to Christ. Let me quote in proof of this principle a sentence from Ernst Renan, the French skeptic and historian who died, only a few days since, who said, "the Gospels are the Democratic book par excellence."

Having considered thus briefly some of the benefits the Bible has conferred upon workingmen, what, in their light, should be his relation to it? Can he do less than make it his Guide? Can he without damning ingratitude, refuse the Christ that it offers? He can only escape its benefits, by death—dying by refusing its light. The record is made that all might believe on Christ—who gave it, and believing they might have life.

DR. C. RATZBURG, DENTIST, No. 318 Texas Street, Over Bodenheimer's.

Cheap Real Estate.

If sold within the next 25 days, I will offer the following sacrifices in Shreveport property, for cash only:

- 3 1/2 Lots on Jordan street, near Fairfield avenue. Front 140 feet on Jordan street and run back 150 feet on an alley; a beautiful building site. Price, \$2,000.
6 beautiful Lots corner Sprague and Lawrence streets. Five on them three small tenements which bring a rental of \$20 per month. The fourth is only two lots, leaving four lots unoccupied. Price, \$1,500.
2 Lots on Donovan street, on Bell line. 1 lot has two small tenements which rent for \$6 per month. Price, \$550.
11 Lots in rear of Judge A. W. O. Hicks' residence. Price, \$800.
2 Lots on Davis street. On 1 lot is a small tenement which rents for \$1 per month. Price, \$175.
2 Lots on Murphy street, near Texas avenue. On 1 lot is a tenement which rents for \$7 per month. Price, \$650.
1 Small Lot and tenement in rear of Gannon's old store, on Sprague street. Rents for \$5 per month. Price, \$125.
That beautiful plot of ground opposite Izard's store, fronting 185 feet on Texas avenue by a depth of 208 feet on Murphy street. Price, \$3000.

This is dirt cheap, and a fancy bargain for the buyer in every offer that I have made.

C. D. HICKS, No. 25 MILAN STREET.

J. D. LEE, The Grocer, Quick Sales, Small Profits, Prompt Delivery. Nos. 728 and 730 Texas Street.

A. GOETSCHEL, PRACTICAL

Watchmaker :: and :: Jeweler,

All Work Guaranteed. Repairing at Reasonable Rates. HIGHEST PRICES PAID FOR --- OLD GOLD AND SILVER. Will repair Clocks at private residences and call for work when notified, and deliver same.

514 MARKET STREET, SHREVEPORT, LA.

DO YOU NEED A CARPET AT YOUR HOUSE?

HERMAN ZODIAC

Has the Largest, Best and Cheapest Department in the State.