#### AN ELOQUENT DISCOURSE.

cussing the Relations Between Capi-ial and Labor—Some Futile Remedies \_Christ Was the Greatest Friend of the Capitalist and the Toiler, Etc

TEXT: "Whatsoever ye would that men should do to you, do you even so to them." Matthew vii., 12.

Taxt: "Whatsoever ye would that men should do to you, do you even so to them." Matthew vii., 12.

The greatest war the world has ever seen is between capital and labor. The strife is not like that which in history is called the Thirty Years' war, for it is a war of centuries, it is a war bemispherie. The middle classes in this country, upon whom the nation has depended for holding the balance of power and for acting as mediators between the two extremes, are diminishing, and if things go on at the same ratio as they are now going it will not be very long before there will be no middle class in this country, but all will be very rich or very poor, princes or paupers, and the country will be given up to paiaces and hovels.

The antagonistic forces are closing in upon each other. The Pennsylvania miners' strikes, the telegraph operators' strikes, the railroad employes' strikes, the movements of the boycotters and the dynamiters are only skirmishers before a general engagement, or, if you prefer it, escapes through the safety valves of an imprisoned force which promises the explosion of society. You may poohpooh it; you may say that this trouble, like an angryehild, will cry itself to sleep; you may behitte it by calling it Fourierism or socialism or St. Simonism or nihilism or communism, but that will not hinder the fact that it is the mightiest, the darkest, the most terrific threat of this century. All attempts at pacification have been dead failtress, and monopoly is more arrogant and the trades unions more bitter. "Give us more wages," cry the employes. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You shall toil more hours," say the others. "Then you shall toil more hours," say the others of toil in a day." "You shall toil more hours, say the others of the cites and all the constabularies of the cites and

stop a disease and restore a patient, and I have to teil you that one drop of my text properly administered will stop all these wes of society and give convalescence and complete health to all classes. "Whatso-ever ye would that men should do to you, do you even so them."

do you even so them."

I shall first show you how this quarrel between monopoly and hard work cannot be supped, and then I will show you how this con roversy will be settled.

Fulle remedies. In the first place, there will come no pacification to this trouble through an outery against rich men merely because they are rich. There is no member of a trades union on earth that would not be rich if he could be. Sometimes through a fortunate invention or through some accibe rich if he could be. Sometimes through a fortunate invention or through some accident of prosperity a man who had nothing comes to a large estate, and we see him arrogant and supercilious and taking people by the throat. There is something very mean about human nature when it comes to the top. But it is no more a sin to be rich than it is a sin to be poor. There are those who have gathered a great estate through fraud, and then there are millionaires who have gathered a great estate through fraud, and then there are millionaires who have gathered their fortunes through foresight in regard to changes in the markets, and through brilliant business faculty, and every dollar of their estate is as honest as the dollar which the plumber gets for mending a pipe or the mason gets for building a wall. There are those who keep is poverty because of their own fault. They might have been well off, but they gave themselves to strong drink, or they smoked themselves to strong drink, or they smoked or chewed up their earnings, or they lived beyond their means, while others on the same wages and on the same salaries went ame wages and on the same salaries went ento competency. I know a man who is all the time complatining of his poverty and crying out against rich men, while he him-self keeps two dogs and chews and smokes and is filled to the chin with whisky and

beer.

Micawher said to David Copperfield:
"Copperfield, my boy, £1 income, twenty shillings and sixpense expences; result, misery. But, Copperfield, my boy, £1 income, expenses nineteen shillings and sixpense; result, happiness." And there are vasi multitudes of people who are kept poor because they are the victims of their own improvidence. It is no sin to be rich, and it is no sin to be poor. I protest against this outery which I hear against those who, through economy and self denial and assiduity, have come to large fortune. This bembardment of commercial success will assert stop this quarrel between capital and ever stop this quarrel between capital and

Neither will the contest be settled by speak of them as though they were only eather of raff horses. There are those who speak of them as though they were only eathe or draft horses. Their nerves are abthing, their domestic comfort is nothing, their has though they were only eather the comfort is nothing.

ed if I were down stairs and it were my work to wash and cook and sweep and it were the duty of the maid in the kitchen to preside in this parior." The maid in the kitchen must say: "If my employer seems to be more prosperous than I, that is no fault of hers. I shall not treat her as an enemy. I will have the same industry and fidelity down stairs as I would expect from my subordinates if I happened to be the wife of a silk importer."

The owner of an fron mill, having taken a dose of my text before leaving home in the morning, will go into his foundry, and, passing into what is called the puddling room, he will see a man there stripped to the waist and besweated and exhausted with the labor and the toil, and he will say to him: "Why, it seems to be very hot in here. You look very much exhausted. I hear your child is sick with scarlet fever. If you want your wages a little earlier this week, so as to pay the nurse and get the medicines, just come into my office any time."

medicines, just come into my office any time."

In this country the torch put to the factories that have discharged hands for good or bad reasons, obstructions on the rail track in front of midnight express trains because the offenders do not like the President of the company, strikes on shipboard the hour they were going to sail or in the printing offices the hour the paper was to go to press, or in mines the day the coal was to be delivered, or on house scaffoldings so the builder fails in keeping his contract—all these are only a hard blow on the head of American labor and cripple its arms and lame its feet and pierce his heart. Traps sprung suddenly upon employers and violence never took one knot out of the knuckle of toil or put one farthing of wages into a callous paim. Barbarism will never cure the wrongs of civilization. Mark that.

Frederick the Great admired some land near his palace at Potsdam, and he resolved.

reaction the treat admired some land near his palace at Potsdam, and he resolved to get it. It was owned by a miller. He offered the miller three times the value of the property. The miller would not take it because it was the old homestead, and he felt about as Naboth felt about his vine-yard when Ahab wanted it. Frederick the Great was a rough and torrible man, and he ordered the miller into his presence, and the king, with a stick in his hand—a stick with which he sometimes struck his officers of state—said to this miller, "Now, I have offered you three times the value of that offered you three times the value of that property, and if you won't sell it I'll take it anyhow." The miller said, "Your majesty you won't." "Yes," said the king, "I will take it." "Then," said the miller, "if your majesty does take it I will sue you in the chancery court." At that threat Frederick the Great yielded his infamous demand. And the most imperious outrage against the working classon will yet cower before the law. Violence and contrary to the law will never accomplish anything, but righteousness and according to law will accom-

After awhile crash goes the money market, and there is no more demand for the articles manufactured in that from mill, and the owner does not know what to do. He says: "Shall I stop the mill, or shall I run it on half time, or shall I cut down the men's wages?" He walks the floor of his counting room all day, hardly knowing what to do. Toward evening he calls all the laborers together. They stand all around, some with arms akimbo, some with folded arms, wondering what the boss is going to do now. The manufacturer says: going to do now. The manufacturer says:
"Men, times are very hard. I don't make
\$20 where I used to make \$100. Somehow. \$20 where I used to make \$100. Somehow, there is no demand now for what we manufacture, or but very little demand. You see, I am at vast expense, and I have called you together this afternoon to see what you would advise. I don't want to shut up the mill because that would force you out of work, and you have always been very faithful, and I like you, and you seem to like me, and the bairns must be looked after, and your wife will after awhile want a new dress. I don't know what to do."

There is a dead halt for a minute or two, and then one of the workmen steps out from the ranks of his fellows and says: "Boss, you have been very good to us, and

from the ranks of his fellows and says:
"Boss, you have been very good to us, and when you prospered we prospered, and now you are in a tight place and I am sorry, and we have got to sympathize with you. I don't know how the others feel, but I propose that we take off twenty per cent, from our wages and that when the times get good you will remember us and raise them again." The workman looks around to his comrades and says: "Boys, what do you say to this? All in favor of my proposition will say aye." will say aye.'

"Aye, aye, aye," shout 200 voices.
But the mill owner, getting in some new
machinery, exposes himself very much and
takes cold, and it settles into pneumonia
and he dies. In the procession to the tomb are all the workmen, tears rolling down their cheeks and off upon the ground, but an hour before the procession gets to the cemetery the wives and the children of those workmen are at the grave, waiting for the arrival of the funeral pageant. The minis-ter of religion may have delivered an elo-quent eulogium before they started from the house, but the most impressive things are said that day by the working classes standing around the tomb.

That night in all the cabins of the working people where they have family prayers the widowhood and the orphanage in the mansion are remembered. No glaring populations look over the iron fence of the cemetery, but, hovering over the scene, the benediction of God and man is coming for the fulfillment of the Christlike injunction, "Whatsoever ye would that men should do to you, do you even so to them."

"Oh," says some man here, "that is all

to you, do you even so to them."
"Oh," says some man here, "that is all Utopian, that is apperyphal, that is impossible." No. I cut out of a paper this: "One of the pleasantest incidents recorded in a long time is reported from Sheffleld, Englong time is reported from Sheffleld, England. The wages of the men in the iron works at Sheffleld are regulated by a board of arbitration, by whose decision both masters and men are bound. For some time past the iron and steel trade has been extremely unprofitable, and the employers cannot, without much loss, pay the wages fixed by the board, which neither employers nor employed have the power to charge

the laboring classes. There are those who spack of them as though they were eather or draft horses. Their nerves cathing, them as though they were cathing, their domestic comfort is noting. They have no zore sympathy for them than a hound has for a hare or a hawk for a hen or a tiger for a calf. When dean Valjean, the greatest here of Victor Hugo's writings, after a life of suffring and brave endurance, goes also incarecration and death, they clap the book shut and say, "Good for him!" They may their feet with indignation and say it the oposite of "Save the working that the oposite of "Save the working with the oposite of "Save the working did the state of the first of the state of the

"Now," said the gentleman to the corporal, "when you have a piece of timber too heavy for the men to lift, and you wan help, you send to your commander-inchief." It was Washington. Now, that is about all the gospel I know—the gospel of giving somebody a lift, a lift out of darkness, a lift out of earth into heaven. That is all the gospel I know—the gospel of helping somebody else to lift.

"Oh," says some wiseacre, "talk as you will, the law of demand and supply will regulate these things until the end of time." No, they will not, unless God dies and the batteries of the judgment day are spiked, and Pluto and Proserpine, king and queen of the infernal regions, take full possession of this world. Do you know who supply and demand are? They have gone into partnership, and they propose to swindle this earth and are swinding it. You are drowning. Supply and demand stand on the shore, one on one side, the other on the otherside of the lifeboat, and they cry out to you, "Now, you pay us what we ask you for getting you to shore

stand on the shore, one on one side, the other on the otherside of the lifeboat, and they cry out to you, "Now, you pay us what we ask you for getting you to shore or go to the bottom!" If you can borrow \$5000 you can keep from failing in business. Supply and demand say, "Now, you pay us exorbitant usury or you go into bankruptey." This robber firm of supply and demand say to you: "The crops are short. We bought up all the wheat and it is in our bin. Now, you pay our price or starve." That is your magnificent law of supply and demand.

Supply and demand own the largest mill on earth, and all the rivers roll over their wheel, and into their hopper they put all the men, women and children they can shovel out of the centuries, and the blood and the bones redden the valley while the mill grinds. That diabolic law of supply and demand will yet have to stand aside, and instead thereof will come the law of love, the law of co-operation, the law of kindness, the iaw of sympathy, the law of Christ. Have you no idea of the centing of such a time? Then you do not believe the Bible. All the Bible is full of promises on this subject, and as the ages roll on the time will come when men of fortune will be giving larger sums to humanitarian and evangelistic purposes, and Peter Coopers evangelistic purposes, and there will be more James Lenoxes and Peter Coopers and William E. Dodges and George Pea-

and William E. Dodges and George Pea-bodys. As that time comes there will be more parks, more picture galleries, more gardens thrown open for the holiday people and the working classes.

The great patriot of France, Victor Hugo, died. The \$19,000 in his will given to the poor of the sity was only a hint of the work he did for all Nations and for all times. I wonder not that they allowed cleven days to pass between his death and his burial, his body meantime kept under triumphal his body meantime kept under triumphal arch, for the world could hardly afford to let go this man who for more than eight decades had by his unparalleled genius blessed it. His name shall be a terror to all despots and an encouragement to the strug-gling. He made the world's burden lighter and its darkness less dense and its chain less galling and its thorns of iniquity less

But Victor Hugo was not the overtower ing friend of mankind. The greatest friend of capitalist and toiler and the one who will yet bring them together in com-plete accord was born one Christmas night while the curtains of heaven swung, stirred by the wings angelic. Owner of all things —all the continents, all the worlds and all the islands of light. Capitalist of immen-sity, crossing over to our condition. Comsity, crossing over to our condition. Coming into our world, not by gate of palace,
but by door of barn. Spending His first
night among the shepherds. Gathering
afterward around Him the fishermen to be
His chief attendants. With adze and
saw and chisel and ax and in a carpenter shop showing Himself brother
with the tradesmen. Owner of all
things, and yet on a hillock back of
Jerusalem one day resigning everything for
others, keeping not so much as a shekel to others, keeping not so much as a shekel to pay for his obsequies, by charity buried in the suburbs of a city that has east him out, the suburbs of a city that has east him out, Before the cross of such a capitalist and such a carpenter all men can afford to shake hands and worship. Here is the every man's Christ. None so high but he was higher. None so poor but he was poorer. At his feet the hostile extremes will yet sprounes their activations. will yet renounce their animosities, and countenances which have glowered with the prejudices and revenge of centuries shall brighten with the smile of heaven as be commands: "Whatsoever ye would that men should do to you, do you even so to

#### LAURIER BACK IN QUEBEC. New Colonial Policy Makes Canada Prac tically Independent.

Sir Wilfrid Laurier and Lady Laurier returned to Quebec, from the Queen's Jubi-lee, on the steamer Labrador. They were met down the river by the Citizens' Committee and landed amid the booming of cannon and the cheers of the multitude gathered at the wharf, while bands played "Home, Sweet Home," "Rule Britannia," and "Vive la Canadienne,"

and 'vivo is Canadienne,
In speaking of his visit to England, Sir
Wilfrid said: "I feel that I cannot undertake to describe to you the impressions of
the Queen's Jubilee. The sight at St. Paul's
Cathedral was one that I never shall forget. The reception which I received from the Queen and the English people was such that I cannot forget it. England on that day exhibited her great force, and we were all impressed with it. The change in the colonial policy is accounted for by the atti-tude which England has taken toward us. The denunciation of the treaties means the fiscal independence of Canada and the Brit-ish colonies in their trade with foreign countries.

"We are practically independent. By the denunciation of treaties Canada opens up definition of treaties Canada opens up for herself a new market. The impression we have made goes all over Europe. Can-ada is now recognized among Nations as she was not before. This is a feeling which we are proud of, and no man can now speak against us."

### THE APPLE CROP.

Yield About Equal to the Average in the United States.

It is estimated by the National Apple Shippers' Association that the yield fortuse crop year of 1897, based on an average of 190 as a full crop, will be as follows: Canada, 40 per cent.; New England States, 20; New York State, 25; Pennsylvania, 50; Maryland, 60; Virginia, 70; West Virginia, 30; Kentucky, 60; Ohlo, 30; Indiana, 65; Michigan, 30; Illinois, 90; Iowa, 75; Missourl, 80; Kansas, 75; Arkansas, 90; Temnessee, 70; Colorado, 100; California, 100; Oregon, 100. The estimate shows a considerable falling off in the East, while the West, particularly Illinois, Iowa, Missourl and Kansas, shows a decided increase, both as to percentage of crop and a largely increased acreage in bearing. The 1897 crop will be considerably below that of last year, but about equal to the average crop of the United States. It is estimated by the National Apple

#### BIBLE FOR JAPAN'S RULER. A Large Folio in English Given by Three Bible Societies.

The American Bible Society announces that a large folio Bible in the English language has been specially prepared as a gift to the Emperor of Japan and sent to Yokohama. It will be formally presented at the first fitting opportunity after the Emperor's return to Tokio in the autumn.

The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Japanese Scriptures.

The preparation of this volume was suggested by the favorable reception which the Downger Empress of China gave in 1894, when a beautiful Chinese New Testament was given to her in the name of 10,000 Protestant Christian women of China.

Georgia's assessment shows a crease of \$1,629,655 on all property.

### CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR SUNDAY, SEPT. 12.

"Bible Directions for Practical Life." Eph. vi. 1-8. (A Memory Meeting Suggested).

DAILY READINGS. 6. Simple clothing, I Tim. 11.

7. Simple food. Num. xl. 1-9. 8. Industry. Prov. x. 4, 5, 15, 16,

Sept. 9. Sound sleep. Eccl. v. 8-20.
Sept. 10. Use of money. Luke xvi. 1-12.
Sept. 11. Talking. Ps. xii. 1-8.
Sept. 12. Bible directions for practical life. Eph. vi. 1-9. (A memory meeting suppested.)
Scripture Verses.—Psa. xix. 1, 8, 11; cxix, 9, 11, 133; Matt. iv. 4; xxii. 29; John v. 39; vi. 63; xvii. 17; Acts xvii. 11; II Tim. iii. 15-17.
LESSON THOUGHTS.
Christianity is no more theory, to be

Christianity is no mere theory to be admired for its sublimity of sentiment, but with no adaptability to our matter-of-fact, every-day life; it is exceedingly practical as well as theoretically beau-tiful. There is no experience in life for which the Bible will not afford

for which the Bible will.

some help.

Our week-day faithful, diligent, practical service is noted by God, and accepted, as truly as is our spiritual service in his holy temple on the Lord's day. We should live always as under the eye of the Lord.

SELECTIONS.

At best our least endeavor Must faint and fall forever, Must faint and fail forever.
Without God's guiding finger to point
the how or where;
Then let us choose his choosing,
All selfish choice refusing.

Nor question which is better, to serve him here or there.

him here or there.

There are three causes of failure in service. 1. Some other message is taught than that which the Holy Spirit gives. Men teach science, philosophy, art, sociology, and history instead of the simple word of God. 2. The Bible—the Spirit-given message, is studied and sought to be comprehended by the natural understanding: i. e., without the Spirit's illumination. 3. The Spirit-given message is given out to others with "enticing words of man's wis-dom," and not "in the demonstration

of the Spirit and of power."

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.

tear of common, unpoetic life.

Obedience is an essential element in Bible study. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He that honestly uses the light that he has shall have more light, and still more. . . He that refuses to do God's will, as he comes to know that will, need not be surprised if in process of time the Bible becomes to him a sealed book, and the light that was in him becomes darkness.

If we would be strong, stalwart men If we would be strong, stalwart men and women for Christ, we must feed upon him and his word. If we feed our bodies as little as some do their souls, how quickly many of us would starve to death.

### Cycling Notes.

Prince Christian of Denmark is an accomplished eyelist, as well as being a splendid questrian.

Waterproof road maps are now to be obtained and if one is caught in a sudden shower they make a good protection for one's head.

Pilgrims to the shrine of Maria Radna, at Temesvar in Hungary, have received per-mission from the Bishop to make the journey on bicycles. A six-hour bleyele race for a gold vase was run at Catford, England, and was won

Walters, who covered 162 miles. Stock who previously held the trophy, covered 161 miles.

The cowboys of Cheyenne River, South Dakota, are speeding their herds on bicycles instead of on the tough little bronchos so characteristic of the West.

The only unmarried daughter of the Prince of Wales is not allowed to ride a bicycle. She has a tricycle, and even that she never uses without an attendant.

When going to the Grand Prix horse races at Paris, President Faure, of France, was accompanied by 120 detectives, mounted on bleyeles, in addition to his regular body

Bicycles are used for smuggling on the frontier of France and Belgium. The cus-toms officers at Tourcoing took to pieces the machine ridden by a man they sus-pected and found that all the hollow tubing was stuffed with pepper.

When the muscles are tired and lame, af-

When the muscles are tired and lame, after a ride on a bicycle, a fine liniment to use is made of five cents' worth of easter oil added to five cents' worth of hartshorn. Shake well and keep tightly corked.

Don't drink cold water or other liquid quickly, is a recent admonition to bleycle riders; gargie the throat and rinse the mouth out when thirsty; it's not your throat or stomach that is dry, only your tongue, palate and the roof of your mouth.

Lucien Lesna, the crack French bicycle rider, defeated Frank Starbuck in a twenty-five-mile match race at Charles River Park, Boston, Mass., in one of the most exciting races ever run off in this country, beating the American twenty-five-mile record made by Jimmy Michael by one minute and twenty-three seconds, and coming within nine seconds of the world's record, Lesna won out by a lap and fifty yards.



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