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The Chestertown Transcript.

$1.00 PER ANNUM IN—ADVANCE. CHESTERTOWN, MARYLAND, THURSDAY, JULY 26, 1894. VOL. XXXIII—NO. 11.

ADVERTISE YOUR BUSINESS —in the— Transcript.

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County business solicited. Special attention to collections in the city. s28-y.

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Office with M. deK. Smith on Court Street.

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Loans on Good Farms Equity Business a Specialty. j22-tf.

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MAIN STREET, OPPOSITE THE OLD STAND.
OFFICE HOURS:—8.30 to 12 A.M.; 1 to 4 P.M.
Having enlarged my office and added many new conveniences, I am able to offer my patients much greater comfort while under treatment than in the past Nov. 29-tf.

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Special attention paid to crown and bridge work also filling teeth with gold and other materials.
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320 Light Street, Baltimore, Md.
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Sept. 15, 1892—y.

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Grain, Fruit and Produce
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The Great Clearing Sale for 30 Days Only.
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ALL GOODS WILL BE SOLD REGARDLESS OF COST FOR 30 DAYS AFTER MONDAY, JULY 23.
For Bargains, Good Goods & Startling Prices
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Always in Season.
WE ARE PREPARED TO FURNISH
BELTING & LACE LEATHER
IN ANY QUANTITIES.
Machinery Oil,
Lard Oil, Cylender Oil, Oil of all kinds, at Lowest possible prices.
OLIVER CHILLED PLOWS,
BEST ON EARTH; in use everywhere. OLIVER PLOW REPAIRS; also, Repairs for South Bend, Advance, Syracuse and Ohio Plows.
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of most approved kinds, to reduce your soil to a complete seed bed.
BUFFALO PITT'S LAND ROLLERS,
Complete Implements. FALLOW HARROWS. A Complete Line of FARM IMPLEMENTS.

To those wanting the best Fence, we offer them the Strongest and Most Beautiful Fence on the market.

The Jones' Lock-Wire Fence.
This Fence is positively stock-proof, a thing of beauty, adapted to Farm, Lawn or Yard.
CUSTOM AND READY-MADE HARNESS.
All kinds of REPAIR WORK done in the neatest manner.
SPLENDID STOCK OF LAP DUSTERS, FLY NETS, HORSE GOODS.
SMITH & CLEMENTS,
July 5, 1894. CHESTERTOWN MARYLAND.

No. 212 Main St.
IS THE PLACE TO GET
Groceries, Fruits, Confectioneries,
TOBACCO, CIGARS,
and many other articles AT BARGAIN PRICES.
Now is the time we are running our
NOTED SOFT DRINKS.
Once a customer always a customer, because our prices are moderate, and we never misrepresent our goods.
WM. S. McDONNELL,
June 14, 1894. Chestertown, Md.

FOR SALE.
Forty Colonies of Pure-Bred ITALIAN BEES,
in latest improved Dovetailed Simplicity Hives: Also all FIXTURES necessary to run a first-class APIARY. Have paid for themselves every year. Price, $150.00; Terms, twelve months, with ap proved security.
W. R. McKNETT,
BREEDER OF THE THREE BEST
General-Purpose Fowls Known,
KENNEDYVILLE, MD.

BERGEN'S
just received a full line of
Summer Dress Goods
—IN—
Lawns, Challies, Percales, Jaconets, Dimities Dotted Swiss and India Linens, Laces and Edgings to match. I have made a
Great Reduction
IN PRICES IN
WORSTED DRESS GOODS.
A HANDSOME LINE OF
Ladies' Shirt Waists
for 25, 50 and 75 cents, of the latest styles.
GREAT REDUCTION IN PRICES IN
Our Millinery Department,
to reduce stock. Come and see us.
R. BERGEN.

Canning House
MACHINERY
Furnished or Fitted Up and Repaired.
Having had extensive experience in all of the branches of canning house machinery, I will be glad to have an opportunity to bid on the canning house outfits which are to be put in in the different sections of the county. REPAIRS done on all kinds of Agricultural Implements, Engines, Threshers, Pipe Fitting, etc. Farmers should overhaul their farming implements and have them Repaired ready for spring work.
C. W. BAUMGARDNER.

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Life Assurance Society
OF THE UNITED STATES.
Largest Surplus!
Strongest Financially!
Most Economically Managed!
It Stands at the Head!
No other Company can show such favorable results to policy-holders on policies now maturing.
Business People almost as universally now assure their lives as they do their houses. The beneficial results of Life Insurance are not questioned.
When contemplating insurance, be sure that the company selected will supply the best guarantee.
C. G. WOODALL,
March 8, 1894—y. SPECIAL AGENT

IF YOU WOULD
HAVE THE
BEST BREAD
You must use the
Best Flour,
Which is
LEA'S!

THE GEM
Jewelry Store,
D. T. WILLIAMSON, Manager,
CROSS STREET - CHESTERTOWN, MD

Special attention given to
Fine Watch Repairing
My skill in accurately Repairing Fine and Complicated Watches, Chronographs, etc., is well-known. All Work Warranted.
Our Optical Department is complete
Eyes examined and Spectacles fitted on Scientific Principles. Satisfaction guaranteed.
Respectfully,
D. T. WILLIAMSON,
April 5, 1894. MANAGER.

A WORD ON PLOWING.
I AM SELLING THE
BISSELL CHILLED
PLOWS
the best on the market. 25 per cent. from list price for cash. I also have a full stock of
Castings
for the OLIVER CHILLED AND SYRACUSE CHILLED PLOWS.
Look out for the advertisement of
Champion Binders and Mowers
the Old, Strong and Reliable.
I am better prepared to do all kinds of REPAIR WORK than ever before.
JOS. C. WATERS.

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HIGH NOON.

Time's finger on the dial of my life
Points to high noon. And yet the half-spent day
Leaves less than half remaining! For the dark
Bleak shadows of the grave engulf the end.

To those who burn the candle to the stick,
The sputtering socket yields but little light.
Long life is sauder than an early death.
We cannot count on ravelled threads of age
Whereof to weave a fabric; we must use
The warp and woof the ready present yields,
And toil while daylight lasts. When I bethink
How brief the past, the future still more brief
Calls on to action, action! Not for me
Is time for retrospection or for dreams;
Not time for self-laudation or remorse.
Have I done nobly? Then I must not let
Dead yesterday unborn to-morrow shame.
Have I done wrong? Well, let the bitter taste
Of fruit that turned to ashes on my lip
Be my reminder in temptation's hour,
And keep me silent when I would condemn.
Sometimes it takes the acid of a sin
To cleanse the clouded windows of our souls
So pity may shine through them. Looking back
My faults and errors seem like stepping-stones
That led the way to knowledge of the truth
And made me value virtue! Sorrows shine
In rainbow colors o'er the gulf of years
Where lie forgotten pleasures. Looking forth
Out to the western sky, still bright with noon,
I feel well spurred and booted for the strife
That ends not till Nirvana is attained.

Battling with fate, with men, and with myself,
Up the steep summit of my life's forenoon,
Three things I learned—three things of precious worth,
To guide and help me down the western slope.
I have learned how to pray, and toil, and save;
To pray for courage to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus
And only thus, can good come unto me;
To save, by giving whatsoe'er I have
To those who have not—this alone is gain.

ELLA WHEELER WILCOX, *in the Arena.*

CAPITAL AND LABOR.

The Eloquent Sermon Delivered by Dr. S. R. Murray at Christ M. P. Church, on Sunday, July 15, 1894.

Gen. 31: LABAN AND JACOB.

The case presented in this chapter is clear, and needs little if any explanation. Jacob builds up immensely the fortune of his Uncle Laban, and when satisfied that his labor ought to end at a certain period, departs, taking with him his family, his household goods and other worldly possessions. Laban, who, doubtless, thought that he owned Jacob quite as much as he owned his flocks and pastures, or at least was entitled to the life-time toil of his nephew, since he gave Jacob a start in life, determined not to let him go, pursues after him, and takes an armed force to make sure of his capture. On his way, while his heart is hot with revenge, God meets him, and in a dream speaks to him, saying: "Take heed that thou speak not to Jacob either good or bad." That is, "Enter into no altercation, do not dispute his journey onward." For God knew that if a controversy arose between them, warfare and bloodshed would be the result; or if Laban insisted upon Jacob's return, Jacob would resist to the death. Laban, therefore, alters his intended address, though he abandons no wish of his heart. He meant to smite and brutally take back all that had deserted him. But being deterred from that, he tells a pretty story of sending his nephew forth with songs and harp, and claiming that he has been ill-repaid in the reprisals that have been made upon his household. At this point the scene changes, and in the picture that follows we find the uncle claiming everything as his own which his nephew possesses, while the latter proceeds to the boldest and severest charges of outrageous cunning and fraud upon the part of the former.

I use this little panorama of the past to draw an analogy between this case of master and servant, and the relations of capital and labor to-day. Labor is Jacob demanding his own. Capital is Laban contending that *all* is his. Labor is Jacob breaking asunder from the powerful control of his uncle, but working some incidental injury by surreptitiously going, leaving it somewhat unprotected and embarrassed, and taking away possessions not its own. Laban is Capital arming itself with instruments of war, hot with vengeance, determined to make good its demands with sword and slaughter and pillage. Each has been injured and each seeks redress. Labor breaks away with all its acquired advantages. Capital retaliates with the strong arm of force. What would have resulted had the two clashed let the history of the past week, and a thousand similar instances, ancient and modern, testify. There was fighting-stock in the Chaldean and the Hebrew. Hot blood rushed in the veins of each, but Law came in to temper their complaint, and adjust their differences. God was Law; and Law said to Laban, Divine Justice said to Capital, "Beware of your demands and your right. Other interests are at stake beside your own, and must and will be guarded." Law averted strife, but it did not shut out debate. Nor did it care to do this. A full and fair review of the case was the best means of settling it, and accordingly it was discussed.

The contention of Capital was: "I own all you see and enjoy. I made you and all you possess. But for me you had been a vagabond and starveling."

But Labor replies: "I earned all I have. You *gave* me naught. Through insults, and domineering, and injustice, and even grinding cruelty I went on my way. Day and night, summer and winter, through perils of robbers and beasts I protected your property and got but scant reward. You denied me even the most ordinary rights of property. You even took advantage of me. I was poor. I could not pay for a wife. I could not maintain my family. So for the love of wife and child I became as a slave and served you seven years. Then you defrauded me of the dearest rights of my life. You robbed me of the only possession I had. So I served another seven years, and the fourteen years of toil bear witness to your infamy of conduct. But you still wished my labor, and I, out of sheer poverty, accepted your hard and detestable bargain. I served you six years for wages, and because you had it in your power to grind me between the upper and nether millstone, you changed my wages ten times. And even now, but that God had intimidated you, but that Law, which even your monstrous greed is bound to respect had prevented, you had sent me away empty. Not only impoverished me, but broken up my household, swept away my family by violence and bloodshed."

* * * * *

It is an old story this, of Capital and Labor. Nothing but the setting is new in any age of the world. The principle and the contention are always the same. Each has rights; rights, too, which God seems to admit. But God does not admit violence as one of the rights of either side. When Labor is headed-off, pursued, captured, with strife and blood, God says: "Take heed. 'Tis a fatal snare thou dost set for thine own feet." God, however, permits discussion; and sober discussion brings about settlement.

On this occasion God seems to have been wholly on Jacob's side. Labor had a good cause, and Capital a bad one. Oppression, everywhere condemned, and specifically denounced in later ages in the "Book of the Law," was characteristic of Capital here, and divine justice would not tolerate it. But even oppression could *speak* for itself, no matter how hideous its actions. It could paint its case in the most attractive colors. But no doubt the liberty allowed it was to give suffering a chance to reply, that the victim of systematic robbery might shame the tyranny of greed into silence if not into decency of future conduct; that the bloated insolence of wealth unrighteously gained, might be crushed before the virtue of toil and uncomplaining distress. For another reason also was oppression allowed tongue—that by discussion Labor and Capital might see their interests as practically one; that they might form a compact of life for each, and that Law in its highest and noblest forms might preside over their operations. When Jacob and Laban had set forth their differences, they entered into an agreement that each could honor and live by, and they called upon God to witness their integrity in the matter. Then building a watch-tower of stones, they used the solemn oath that reminded each that the cause was one of divine adjustment and oversight, and not one of mere human forbearance and prudence, "The Lord watch between me and thee when we are absent one from another."

The case of Laban and Jacob suggests three thoughts that are worthy of mention for the present moment: 1st, That Labor imposes upon itself conditions. 2d. That Capital assures advantages to Labor. 3d. That Law guards the rights of each.

We have here in the first place a penniless wanderer seeking employment of a rich and powerful herdsman. He is a refugee from home, and must find employment or starve. It is therefore a grateful relief to his mind, and a blessed security to his person and life, that he is given employment. No matter is it that this opulent lord needs laborers—there are always "hands" to be had. Nor is it a defense of the workman's case that he is a skilled laborer and conscientious in his tasks. What we have to look at is, that he could *not* have done without work, while the lord *could* have done without him. Their cases are vastly different. The workman has no alternative. He is poor and suffering, and must die if he does not get a place. But the man of wealth can live upon his present possessions, and has no real need of this hireling's services. There is, therefore, in the workman's case a measure of obligation, and there ought to be some sense of gratitude that his position in life and in the world has been bettered by his new relations. He is dependent, and a position of dependence, if it be honorable, ought always to elicit some feeling of thankfulness. It is not something that is owed him, for demerit of conduct or incompetency may snap the bond. It is not something necessarily permanent, for he may himself abandon it when he sees chances of greater profit elsewhere. It is a place to which distress has driven him, where comfort has come to him, and where the outlook upon his life has changed his whole being. This should not be forgotten though he may render an equivalent for it in muscle-stretching and bone-aching toil. For it remains true in the midst of all his doings that wealth once held his life and his happiness in its hands, and that it made him what he is, and opened to him his present prospect and enjoyment. For these twin blessings thus derived—defense from the gaunt wolf of poverty, and betterment of personal estate—he owes first a protection to the industry in which he is engaged, and second an increase to its operations according to his time and ability. Less than this is injustice to his position, for honor as well as gratitude must enter into every relation of work and pay. And besides one's personal intentions, employment proceeds upon just such conditions—conditions which need no explanation—that the employe will exert himself in the line of his employer's schemes and not frustrate them by sloth or other misconduct. Of course, wealth does not mean to be idle and stagnant. Its one purpose is development. It gives to its outlet and growth a life-time of thought. It takes risks. It endures hardships. It suffers long in certain directions to insure its ends by and by. And it demands in accordance with those laws of reason and common morality and obligation which everywhere prevail, that all who live by its benefits should share in its just endeavors. No one will deny that it has this right, or that its demand in consequence is excessive. Common sense and common honesty enforce its claim and exalt it.

But if labor imposes upon itself these conditions in asking and obtaining relief for its necessities, capital does not become its *permanent* savior, demanding its eternal thanksgiving and praise. At the point where labor safeguards wealth and makes opportunities for its enlargement, there wealth must concede advantage. It cannot grow of itself. It needs a multitude of hands to do its minor offices that it may plan. And the laborious and faithful performance of duties without which none of its ventures could be possible, compels its acknowledgement of the fact and its reward of the debt. If labor simply lived upon capital, contributing nothing to its progress, never enhancing the profit of its leisure, never permitting it to range into unexplored fields and to reap in new and higher delights; if it were but a suppliant at the door of wealth, always taking, never returning measure for measure, it would be an eternal debtor. But this is not true of it. The vast wealth of our land, the splendid homes of luxury, the palaces by the sea, the European tours, the gilded careenr of the "400" in every metropolis in our land, utterly repudiate and denounce such an idea. Labor has given impulse to every industry, and flung wealth and comfort on every hand for millions of our people to enjoy. It has given brain and brawn and even life itself for the furtherance of the enjoyment of capital. What but this would lay the foundations for such stupendous tasks as the Brooklyn bridge, endure the fear of exploding firedamps, or ply the brakes from the roof of freight trains in the deadly winters of the West! If there be heroism, if there be magnanimity, if there be fidelity and foresight and skill, if there be pride in the show of prosperity and the increase of material happiness of those whose interests he serves, pass not by the workmen of America for most illustrious examples of these virtues. I know not where on earth would be found more intelligent, capable, sympathetic, zealous, heroic workers than these be. And but that they combine in themselves so many of the qualities of advanced industrial enterpise, America could not and would not lead the world as she does in her gigantic material advancement. This is a matter that cannot be overthrown or belittled, and it ought to weigh in the scales of life, and become a factor in wages and happy homes.

To offset this argument—the increment of blessing from the strong hand of toil, wealth like Laban of old, claims everything. No matter what has resulted, it was first, and it made possible the changed aspect of things. Without it nothing could have gone forward. But possibility and fact are as wide asunder as the poles. Wealth was simply the soil in which toil ploughed and sowed and gathered the harvest. There must needs have been soil and there must needs have been laborers. But every clod broken and every seed scattered in that soil made it richer and richer until thousands of men counted their half-millions or millions, and some even possessed hundreds of millions. To acknowledge this fact as well as to urge the dormant potentiality of wealth is not a matter of grace, but of simple honesty and truth. Wealth, however, is but slow to do it. In the statements of last week's journals occurred such paragraphs as show the Laban spirit of old—the attributing of a large settlement with its industries, homes and comforts to the creation of money alone, whereas it was money *and muscle*, drudgery and dollars that gave birth to it.

This view of wealth no doubt brings round to constant review the matter of wages. Laban had it in his power to change the wages of Jacob, and he did it ruthlessly ten times in six years. And from that day to this wages have had the same precarious existence. And they will continue to be in the same condition until the complaint of Jacob has force in the world, a complaint which has both right, and God, back of it. Jacob contends—and God compels Laban to respect this view—that his sleepless vigilance and his wonderful reduplication of his uncle's prosperity were never justly rewarded, but were savagely discounted by reprisals upon his income. If he had had his due he would have been able long before to set up a home and pasture his flocks upon his own lands, instead of being a retainer on his uncle's domain. He does not threaten injury or seek to secure his deserts, but he flings the perfidy in his uncle's teeth, and holds up the desperate meanness of such a fellow to the contempt of all his company.

The divine providence and intervention here between wealth and toil suggests something more than a mere livelihood to the toiler as the fruits of his work. There is an intimation of reciprocal duties. Let prosperity pay well for itself. Let the wealth-maker share bountifully with the wealth-holder. Let there be something beside the market-price of wages! Let not mere demand and supply govern the case, but the whole matter of increase and development enter into it. Laborers are not animals simply to be fed and housed. They have careers in the world as well as the aristocracy. They have ambition and intelligence, they have a thirst for knowledge, they have immortal longings like others of more favored position. And why should they be denied the development of their being, while by their toil they gratify all the sensibilities, the tastes and glorious passions of those just above them? It is divine to acknowledge their aspirations, and to admit them as participants in our advantage. It is but honoring our own indebtedness to the past to share generously with them their contribution to our greatness.

Law is intended to guard and defend the interests of each of these parties. And if God were law in every case, as here with Jacob and Laban, these disputes between riches and poverty would soon end. Unfortunately law has too often kept an eye open to the rich but another eye shut to the poor. It has been bribed to keep silence, to make false decisions, to wreak vengeance on the defenceless. Every sort of outrage upon helplessness has been perpetrated under its name. Nevertheless in the end and *in the main* it has been the counsellor and defense of the poor. It is the friend of the oppressed and baffled, and though it may not secure them justice, and certainly cannot make for them generosity, it at least grants them protection. It is their final appeal, and it is not too much to say that, as things are constituted, it renders them splendid service.

This law is a common sentiment with this great nation, and that sentiment wealth *has* to respect. Take our best journals, our best pulpits, our best political assemblies, and the heart of this great land finds no uncertain utterance there in sympathy with the sacred cause of labor. None of these agencies can wring the neck of corporate wealth, and plunder it for the poor, nor would they wish to do so. They cannot dislodge it from its eminence. But every decade shows that the combined influences of the press and the pulpit are potent in restraining it, often in making it grandly beneficent, and in forcing it to make more tolerable the conditions of its dependents.

Law permits the settlement of controversies by peaceful conferences and arguments. It looks to arbitration as the way out of difficulties. Let men state their differences. Let the oppressor present his claims and the oppressed his counter-claims, and then let the happy adjustment come and end the strife.

But law will not permit combat. It looks aghast upon blood-shed. No more futile and devilish way of ending troubles can be devised than by fighting "money" against "men." No more senseless contest can be undertaken than by pitting poverty against the power of entrenched wealth. When capital and labor resort to rifles, and in the awful throes of the struggle life is yielded up, it is the saddest comment upon riches and the most humiliating reflection upon honest toil, that can possibly be made. No man in his senses can justify this, and least of all those whose lives and cause are sacrificed at the same time. And it so happens that in nearly all these cases life and the *cause* of labor go down in the same struggle. If wealth arm itself for murderous fray, the power wealth dares not oppose—the condemnation of the land—compels its disarmament. But if labor meets it with military weapons, and in the deluge of blood seeks to sweep away its force, it drowns itself in the swirl of furious carnage. The heart of the land stops beating with it, the shout of common sympathy and encouragement becomes ominously hushed.

Law is mightier than the screams of anger and the whistle of bullets; and to law the appeal at last comes and always comes. The appeal may be delayed, and the barbarous crash of cannon and the flash of fire may intervene. But wounds and death make men sober, and when they have taken second thought, and widows and desolate homes make the interval between that and their first intention, they feel the grandeur of law and the pitifulness of murder; and to law they submit their case. What, then, is gained by this red-handed process of resistance? What future wages will atone for these brave lives sacrificed, these orphans and widows left helpless and heart-broken? Far better were it to endure affliction, than to fall at last upon law, but with damaged cause, and with empty firesides. Jacob's scale of wages slid ten times downward. Fraud and dishonor and treachery met him at every turn of his opportunity. But law righted his case at last. And so will it deal with you and me and all who submit to its decrees.

* * * * *

There is no need for me to review the case which has led to this discourse, of which the press of the past week has brought you such full accounts. But two or three things need to be said.

1. Capital and labor both have rights, and among these rights is that of self-protection. If the laborer may guard his home so also may the capitalist guard his property. Neither has any right to molest the other. Were the principle of interference allowed, no home would be safe, nor would any industry be secure. Law guards each, and guards each equally.

2. But veritably it should be LAW that is engaged to defend the workshop even more, if possible than the home. A measure of independent action is allowed the household that cannot be trusted to the impersonal defender of the factory. The individual is personally responsible upon his premises, but the corporation may not be so held upon its domains. The corporation in defense of its property may hire men to shoot and do murder, but the individual who presumes to do so will endanger his life in the courts. And therefore as the temptation to armed resistance is all the greater, the danger of prosecution all the less, the likelihood is that corporate wealth will go to extremes not dreamed of by private persons. It is for this reason that wealth, which has such tremendous advantages, should always link them with law, and not array them in defiance of it. Capital has its magnificent hours of opportunity at such times as these. *Protected* industries, by which poor men may amass millions can afford to be magnanimous. Wealth has no such advantages anywhere as it has in this land of ours, and it does not need to stand in everlasting jealous guard over them. It "may suffer" and "render good for evil" in ways that would mean poverty and destruction to labor if labor attempted to live by the employment of the same principle. And where destruction of industry to thousands is involved and not bloodshed and murder, it may (for so runneth the divine requirement) delay or avert the strife and sorrow by the exercise of mercy, that mercy which is "thrice blessed."

I speak here neither to defend labor nor to condemn capital, but to preach righteous dealing, charity and mercy which the word of God commends to us. And I say that if these had been employed; if wealth in glorious recognition of its power had thrust some large sweets of indulgence upon the palate of need, an anguish and heart-ache which no human service can now avert, would be unknown. Christianity is abroad, and it teaches a higher and diviner duty than mere *fair dealing*. To love mercy, to exercise pity, to pour out charity is as much commanded as to repent of sins and to walk humbly before God. We may not live to see the day when either private or corporate riches will exalt the divine law above its selfishness, but the law stands and is eternal. Men may violate it, and Christians may disown it, but "Thou shalt love thy neighbor as thyself," and do unto others as they should do unto you, will last while Jesus reigns and His kingdom endures. It is because this law has needless, repeated and detestable violation, that the pulpit is called upon to speak. The President may appoint his "Labor Commission"—and from what the land knows of him they know he will be guided by the highest integrity and wisdom—and they may reach better decision, and apply a more wholesome rule to the vexing question of work and wages than society has yet known. But until men respect the rule of divine right, regard one another as brothers, and in this regard do as under similar situations they would be done by, there will be occasion to preach God's law on the subject. It is false to say the gospel is not equal to all these troubles, for every adjustment of them is in the line of its spirit. Man may be governed by certain necessities which "know no law," so to speak, nevertheless those necessities must not transgress the principles of right, which are at last each man's welfare equally.

It is to this that every distinct advancement in civilization leads, and to-day more so than ever because to-day it is the individual who makes himself heard. The highest advancement is "do justly, to love mercy, and to walk humbly before God." When the gospel has implanted these three virtues—justice the first, but lowest of all; mercy, the vast improvement upon the inflexibility of justice; and humility before God, or the spirit of bringing all actions before his approval, then will the earth realize in full measure the long-delayed prophecy of the Messiah's advent—"peace on earth and good-will among men."

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