

LINGOLN COUNTY LEADER

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TOLEDO.....OREGON

When the millennium arrives every crop will thrive like the dandelion crop.

As to what considerable part of that vanished navy, what is Russia's loss is Japan's gain.

General Leonard Wood finds there is a strong resemblance between a good Moro and a good Indian.

The record of fatalities from automobile accidents is longer than the lynching record and scarcely less creditable.

A New York doctor says people of cities are dying off faster than ever before. But, doctor, those who are dying never died before.

But what does the uncommissioned hero get out of it? Who remembers the names of the men who helped Hobson sink the Merrimac?

Brooklyn is making a bid for Roosevelt's favor. A twenty-story house is to be built there and only families with children will be accepted as tenants.

A Berlin surgeon says American surgeons use the knife too often, to which an American colleague retorts that that is why they are too busy to use the hammer.

Some people refuse to believe that the man who rocks the boat is any more of a fool than the one who wants to run an automobile a mile a minute on the public highways.

Dr. S. Welr Mitchell, the great nerve specialist, says cats make people have bad dreams. It frequently happens that they make it impossible for people to have dreams of any kind.

The Spanish Senate has hinted to King Alfonso that he get married. The King took the suggestion good naturedly instead of referring the Senate to the case of Johann Hoch.

It isn't every man that can acquire fame as easily as John D. Rockefeller, Jr., has done. Young Rockefeller is the son of his father and conducts a Bible class. If he has done anything else the fact is not of record.

According to the Pittsburg Gazette a young man of West Virginia, aged 119, is going West to grow up with the country. We dislike being finical, but it is incorrect to speak of him as a young man. He must be in his third childhood.

Ever since the wretched little armor-encased Czarovitch was born we have felt a lively sympathy for the poor little chap, but never so much as on reading of his escape from being boiled alive. The Czarina, it appears, caught a nurse in the act of putting the imperial mite into a bath of boiling water! Any one that has ever turned on the hot water by mistake for the cold in a bath will quiver with sympathetic fright on reading of the youngster's escape.

The happiest man in the world is the common, every-day chap who makes his own living, pays his bills and has a little money as he goes along, but who doesn't strive to get a corner on the local output and is neither a slave to ambition nor society. He loves his God and fellow men, thinks "there is no place like home," the haven of rest; prefers the company of his wife and children to that of any one else, never has to sit up at night to pontificate his conscience, believes in the doctrine of live and let live and when he encounters one of the needy he doesn't stutter over his pocketbook. The plain man is happy because he is satisfied and doesn't spend the best part of life yearning for something four sizes too large for him.

There are some folks who base their ideas of the prosperity of the country on the fact that there is more money—millions and millions more—in the saving banks. That is prosperity all right, and frugality and care for the future, and the old age that surely comes, that is fine to witness. But there is another kind of prosperity. The average American is better to his family and himself than ever before. He has put some money into the bank, and he is probably planning for a home of his own instead of remaining a renter. And he has purchased more comforts and good things to eat than ever before. He has put some of his surplus into good clothing, not only for himself, but for the wife and children. In fourteen years the population has increased 81 per cent. The increase in imports of tropical and subtropical products, which are used by manufacturers or go to supply the people with food and drink, show a much greater increase than the population increase. More silk is worn in America than ever before. In 1880 the consumption of cor-

fee was eight pounds per head. Now it is twelve pounds. There is a large per capita increase in the consumption of sugar, teas and spices. The life of the average American by birth or adoption is happier; contains more comfort and privileges, than that of any other nationality. The result of better feeding and clothing and housing must show in the development of the race.

Neither a poor man nor a rich man is or can be "a gentleman" in America, in the sense of the term as used in a monarchical country or under an aristocratic system of society. The word "gentleman" is unknown to our law. In the sense of expressing moral qualities, the only sense in which it can be used here, the term "gentleman" applies, of course, to every man entitled intrinsically to receive it as a designation of courtesy; but even in that usage it is a term so vague and indefinite that it is not worth talking about. It may be said, however, never to apply properly to any American who boasts of being a "gentleman" because of any accident of his mere material circumstances, or to any American who is troubled in mind lest, on account of them, he should not receive the title. If anybody in America is not a gentleman it is his own fault.

The decrease in the visible supply of farm labor is worth more than passing notice now that Eastern States have added their complaint to the advertisement of Kansas and Louisiana for men who are willing to work with their hands. The one consideration not touched upon is most necessary, that of remuneration. Therein lies the solution, in part at least, of the problem. When the farmer in Kansas or any other State can afford to employ a laborer throughout the year at wages that will meet the competition of the city there will be no reason for him to complain of a scarcity of men. The country affords many advantages even to the city-bred man, but he cannot afford to live without some assurance of steady employment. While he may have the necessaries of life he has been accustomed to something more and the country must provide them. Perhaps it would be better for the farmer to keep his son at home rather than allow him to seek the city, where he often finds employment no better than he had on his father's farm. It has been demonstrated that the farm is a good place for the boy, and equally good for the man, while the constant extension of the comforts and luxuries to the farm home greatly increases the opportunities for advancement over those of even a few years ago. A thorough education on this subject, combined with a knowledge of what the city has to offer the young man of today, might have a healthy influence in solving the labor question so far as the general needs of the ordinary farmer are concerned.

TALKS ON ADVERTISING

Advertising really pays if you go about it right.

There are a few essential points that are important in deciding upon how to go about it right.

First: Never advertise an article the people don't want.

Second: Never advertise an article that hasn't the merit to give satisfaction and to command the friendship and enthusiasm of every purchaser.

Third: Find out just what class of people will buy your goods. Don't try to sell agricultural implements to bank clerks, adding machines to ditch diggers or books on theology to race-track devotees.

Fourth: Try to approximate the total sales possible in your line, and then adjust your advertising to get the full benefit.

Fifth: Carefully select your media to reach as many as possible of the very people you expect to buy your goods.

Sixth: Carefully prepare your ads so as to attract and interest the class you aim to appeal to.

Seventh: Carefully arrange your campaign so as to secure the maximum of publicity and effectiveness, with the minimum of expense. There's no use in buying half pages that won't pay when you could make a hit with a series of 10-inch ads.

Eighth: Adjust your business to secure and retain the results of the advertising.

Ninth: Make your advertising a continuous performance. A flash in the pan may do for a political campaign, but it doesn't work in selling goods year after year.

No one has any title to claim to know all about a business that depends so entirely on human nature in all its phases, but we think no one familiar with successful advertising will dispute these nine articles of faith of the modern advertiser.—One of E. H. Pettingall's advertising talks.

THE POPULAR PULPIT



NEW LIGHT AND OLD TRUTH.

Text: "The old things are passed away; behold they are become new." II. Cor. 5:17.

If apostles broadened their views in such a manner as St. Paul seems to have done, we may be quite sure that the church of our own day is not really doing its duty if it be content not to develop further but only to repeat the old teaching; yet it is a serious question whether it is an unfair criticism of much teaching which is given in churches and schools to say that though to the mind of the educated layman Apocalyptic phraseology has undoubtedly become old and unedifying, our authorized teachers will not allow it to pass away but try to ignore, or still worse to accept the limitations which it imposes, and shut their eyes and ears to developments of thought which are neither irrational nor irreligious, and which their congregations have long ago accepted.

The treatment of Apocalyptic ideas is only an instance of the great responsibility which the almost sudden development of thought has laid upon the teachers of our generation. In many ways the position singularly parallels that of St. Paul in the period between the first and second epistles to the Corinthians. During that period St. Paul was brought face to face with certain unmistakable indications of the method of God's working in history, which he never previously had considered. He had, to judge from his earlier epistles, evidently thought that God would work out his purpose in the world by the speedy return of our Lord to judge mankind; but the more he thought of the greatness of the mission to which he had been called, the clearer became his perception of the fact that this work was intended to be carried out to the end, the deeper became his insight into the purposes of God, and the more certainly did the Apocalyptic ideas of his earlier epistles yield to the more spiritual ones of his later years. By revelation had he been called to do a great work, and the doing of the work gave him a further revelation of the mind of God. Is not that just what we have in our generation? Have not we also come to see a greater purpose running through life and a vaster prospect opening before us than were ever contemplated in the religious ideas of our forefathers?

Revelation is now part of our knowledge of God's working; the educated world has tried it, and though men may dispute about its details, the main issue, as opposed to older ideas, will never again be seriously called in question. To a very real extent it supplies the less perfect statements of former revelations just as the conceptions of eternal life in St. Paul's later writings supplant the conceptions of his earlier epistles.

In many cases the wrecked faith of boys and young men is the result of that mistaken form of teaching which is content either to pass over difficulties in silence, or to attempt to solve them by an interpretation of the Bible which cannot possibly convince anyone, and by statements of the problem which are a travesty of the fact. That is an easy form of teaching; but teachers who adopt it and parents who tolerate it are guilty of an intellectual indolence which is causing Christ's little ones to stumble.

THE FORGIVENESS OF SIN.

By Rev. Hugh C. Wallace.

We feel the need of a moral theology. A system that is not moral cannot for ever retain its hold upon the mind of the Church. Written large across the pages of God's Book we read that: "Whatsoever a man soweth that shall he also reap," and I believe that it is most harmful and perilous to seek to erase that plain statement concerning sin and its dire consequences. Any man who preaches a cheap and easy pardon does God ill service. God is something more than a god of infinite good nature. For instance, we are not justified by "faith alone." Any teaching that takes away responsibility from the individual also takes away, as a direct result, morality. It is true that we are "justified by faith," but it is equally true that faith without works is dead. The idea of the forgiveness of sins fills a large place in the New Testament. We find it in the prayer Christ taught His disciples, and even more prominently in the letters of the Apostle Paul. It is pre-eminently the "good news," and every preacher should be able to speak out of his own experi-

ence and say with real meaning, "I believe in the forgiveness of sins."

No one needs to travel far along life's high-road before he becomes conscious of something wrong. He cannot stand up before high heaven and say that he is without guilt. Turning to the Bible he reads that: "If we say that we have no sin, we deceive ourselves;" that coming short of the glory of God is sin; that "the thought of foolishness is sin," and that "whatsoever is not of faith is sin." Then almost despairing he turns his eyes inward and sees written large across the parchment of the inner life, "The soul that sinneth it shall die." Going a step further we discover that the sinful acts are the outcome of unwholesome dispositions. The wrong acts are but the flowers springing naturally from such roots as Pride, Selfishness and Tyranny.

If a man walks in his sleep and stumbles over a precipice he is dashed to pieces. If a little child seizes hold of a live electric wire she receives the fatal shock. We pity them both, but cannot cancel the effect. Is it not true in the spiritual world in the same way, that the act of sin sets in motion certain forces? Every sin carries its own punishment.

What happens to the selfish man who persists in his selfishness? He becomes hard, and cannot be generous when he would. What happens to the man who surrenders himself to passion and appetite? He becomes weak, and cannot stiffen his will when he tries. This stern Gospel is taught in the kindest parable that Jesus ever spoke, the parable of the prodigal son. Do you remember what the father said to his elder son? "Son, all that is mine is thine." He could not have said it to the younger. It is true that the younger had the affection of his father but that affection could not suspend the law of retribution. He was bound to reap according to the sowing. The money had been spent and could never be brought back. The constitution had been undermined and could never be built up to its fullness and strength. The past could not be recalled by the wave of any magic wand. The prodigal came back, but every time he looked at the furrows on his father's face he cursed himself. He felt he was nearer heaven and further off at one and the same time.

I cannot see any way of pardon except through Jesus Christ's doctrine of the Divine Fatherhood. That is to me the one hope and stay in all my thought on this subject. Only when you believe in the Divine Fatherhood is there room for pardon. It should not be difficult for God to forgive. At any rate, don't let us give God worse than we give ourselves. Love is the restoring force always at work in the world. Just as the law of gravity is always bringing back to earth the stones that the boys throw into the air, so there is this great force at the center of God's universe seeking to bind the erring hearts of the children to the eternal heart of God. Jesus comes and takes us by the hand and leads us back to God. Jesus saves us because He never doubts that we can be saved. He saves us because of the invincibility of His faith in us. Salvation is finding the right road; it is into that road that Christ leads us.

SHORT METER SERMONS.

Patience is not paralysis.

Works are the best words.

Faith is turning the face toward God.

He who makes friends makes fortune.

The best biographies are those on two feet.

Little courtesies are the wayside flowers of life.

There's more religion in a whistle than in a whine.

Virtue becomes a vice as soon as you are vain of it.

Education is more than a preparation for life; it is a life.

The torch of truth wanes dim when the winds of opposition die.

The cloth may make the clergy, but the man makes the minister.

Some men are born fools, but it takes a lot of labor to make a dude.

The failure at practicing is often construed as a call to go preaching.

One man's salvation can never depend on another man's shibboleth.

Sanctification is more than sorrow that others are not as good as you are.

Make home a heaven, and the children will take your word for it as to the heavenly home.

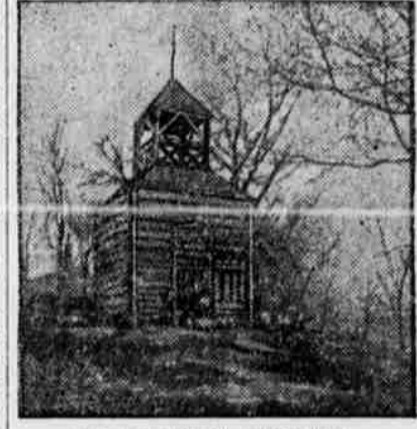
You cannot tell whether a man is humble in heart until you see him with his inferiors in station.

Many men are sure they would get to heaven if only they might die in their Sunday suits.

HISTORIC OLD BELFRY.

Where the Bell Hung that Rang the First Alarm to Arms in 1775.

At Lexington, Mass., there is historic ground. It is there that the first blood in the American revolution was shed, April 19, 1775. It was the scene of the first armed encounter between the British and the Americans in the revolutionary struggle. On the night of April 18, 1775, Paul Revere, of Boston, eluding the British sentinels, escaped into the country across the Charles River from Boston, and spread information of the intended march of a detachment of British troops 800 strong, commanded by Lieutenant Colonel Smith, to seize the provincial stores and cannon located at Concord, Mass. About midnight he reached the house of the Rev. Jonas Clark, the minister of Lexington, where Hancock and Adams lodged. The town at that time contained about 700 inhabitants, and nearly all the able-bodied males had been trained to the use of arms, and were enrolled as minute men. The alarm was given by ringing the bell in the old belfry, a photograph of which is reproduced herewith. By 2 o'clock in the morning about 130 militiamen had assembled under arms



OLD BELFRY AT LEXINGTON.

on the common, commanded by Captain John Parker, who ordered them to load with powder and ball, but not to be the first to fire. Messengers were then sent toward Boston to look for the British, but they returned, reporting that there were no signs of their approach. A watch was set, and the militia dismissed, with orders to assemble again at beat of drum. Just at day-break, the advance guard of the enemy, commanded by Major Pitcairn, was discovered approaching the village. The alarm from the old belfry rang out and between sixty and seventy of the militia assembled and were paraded in two ranks on the common, a few rods north of the meeting house. The British halted to load, and to allow the rest of the detachment to come up. They then advanced almost on a run. Pitcairn rode in front, and when within five or six rods of the Americans ordered them to lay down their arms and disperse. They kept their ranks until he discharged his pistol against them and ordered his men to fire. That was the start of the great war of the revolution.

ALFONSO XIII., KING OF SPAIN.

Alfonso XIII., King of Spain, at whom a bomb was thrown during his recent visit to Paris, is just past 19 years of age. He was born at the palace in Madrid, May 17, 1886. All through childhood he was delicate almost to feebleness, but has grown rugged and strong as he approached manhood, and the quiet manner of an



KING ALFONSO.

effeminate youth has given place to a positive and forceful habit. He has developed a will of his own, and a brain power strong enough to win his way with the courtiers and councilors about the palace. He has looked forward with the greatest eagerness to this Parisian visit, his first excursion into the world "away from home." His betrothal to the little Archduchess Gabrielle of Austria, two years younger than himself, was rumored last March, and is regarded as assured.

Took It as Personal.

Daisy—Why was Maude Oldgirl so angry about her photographs? Didn't they flatter her?

Maisie—Oh, they were as pretty as the artist could make them, but on the back of each one it said, "The original of this picture is carefully preserved."—Cleveland Plain Dealer.

Living in 800 Degrees of Heat.

In the bakeries of La Rochefoucauld in France it is said that women enter the ovens when they are 301 degrees.