

## LINCOLN COUNTY LEADER

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TOLEDO.....OREGON

Most heroes outlive their greatness.

It's easy to win a smile from a woman if she has pretty teeth.

He who laughs last laughs best, because he knows what tickles him.

Once in about ten thousand times a girl really does get angry when a young man steals a kiss.

Rhode Island has a commission for the protection of the lobster. Newport society must be saved at any cost.

Mr. Rockefeller is said to be hungry for kindly words. He ought to get a cabinet position and then resign it.

John D. Rockefeller is no longer the richest man in the world. He is just the fellow who has the most money.

A Pennsylvania judge has decided that a woman is boss of the kitchen. Why did he omit the rest of the house?

New York has a bigamist who got married seven times in seven days. Evidently he didn't go much on honeymoons.

Luther Burbank is now talking about getting up some cobless corn, but the really great desideratum is the cornless toe.

By building a Midway clear across the Isthmus the Canal Commission may lure enough men to Panama to dig that little ditch.

A Hamburg physician has discovered a cure for hay fever. Write him if your hay has fever and he will tell you how to cure it.

The discarded lover at the Wilkes-barre wedding who hugged the bride so hard he broke three of her ribs has the manners of a bear.

When patriotic duty and a big increase of salary meet in the ring patriotic duty has to hunt grass. This will occur nine times out of ten.

After burying Ambassador Porter's John Paul Jones, the American people will refuse to recognize any others brought in second under the line.

When a girl begins to persuade a young man that he ought to economize she usually means that he should stop spending money for cigars and save up to buy her a diamond ring.

After looking at the counterfeit presentation of the man who is accused of marrying fifty women, we wonder more than ever what it is that brings some women to Hymen's altar.

Judging from the number of honorary degrees that are being scattered over a smiling land at present, there is some reason for describing the population as 80,000,000, mostly LL. D.'s.

Some appear to be shocked at the thought that the members of the United States Senate, the most august deliberative body in the world, are not above or independent of the criminal law.

Statistics show that 400,000,000 "Havana" cigars were manufactured in the United States last year. Something good—and cheap—must be provided for campaign smoking and election bets.

Since his return home, the King of Spain's subjects call him "Alfonso the Brave," because he didn't faint when that bomb was thrown at him in Paris. If he could only get thrown from his horse now or be tipped out of his automobile Alf's standing as a hero would be all that even he could desire.

Tolerance is a flower that is slowly spreading in the desert of man's prejudices and bigotries. Two recent signs of its flourishing are the conferring of an honorary degree on a Baptist by an American Roman Catholic university, and the news that many who went to the rescue of the Catholic university in Washington in its financial troubles were Protestants.

Dr. Pierre Curie, who, with Madame Curie, was the discoverer of radium, has been elected rather tardily a member of the French Academy of Science. Two years ago the Academy of Stockholm awarded him the Nobel prize, and thus gave him recognition while he was neglected at home. He had twice applied in vain for a professor's chair, but the Academy has at last atoned for its lack of encouragement for this distinguished man of science. It should be remembered that Madame Curie, who worked with her husband and whose labor was as important as his, could share the No-

bel prize, which carried a reward of money. But she is not eligible to the Academy. She laughingly expresses the noble but at present unpopular idea that the wife's highest ambition is to be of use to her husband.

A Venerable American institution, the camp meeting, is on the wane. It is still far from dead, but those who know it best perceive most clearly that its sunset hour has come. As the old preachers of today recount in the past tense the experiences of the circuit rider, that pioneering apostle of Christianity to new communities, so the preachers of to-morrow will tell on occasions of reminiscence of the former glories of the hilarious camp meeting, when people "got religion" and were not afraid to make a noise about it. Fewer and fewer of the strongest preachers attend the camp meetings. The more cultivated church members become the less taste they appear to have for this sort of "old-time religion." Plainly, the camp meeting is on the decline.

Ever since Adam tried to shirk responsibility for an indiscriminating appetite for apples by laying the onus of the wrong on Eve's shoulders man has been tempting the laughter of the gods by attempting the impossible in the same way. He is always trying to saddle blame on "the other fellow." It is a proclivity of the whole race to "save their face" by laying the blame of their failures on somebody else or something else. It does not much matter what it may be. They will lay it on anything from a garden worm up to the Almighty, and do it with an air of insisting that others must believe them and even that they believe it themselves. It crops out in all sorts of places and ways. If you have a friend who is given to strong drink you can never persuade him that he is in any danger, that he cannot "quit any time he wants to," and especially that it is his own fault when he finds himself mistaken in the other two particulars. He will glibly lay the blame on the dram seller, though he knows as well as he knows anything that there would not be any dram sellers if there were no dram buyers. Or he will saddle the blame on somebody who tempted him with diabolical knowledge of the best moment to do so or on somebody who angered him—his wife, very likely. If he be one who comes to grief in all his business ventures he can always furnish a scapegoat other than himself. More than likely he will lay blame on some friend who refused to lend him a few dollars just when good fortune needed only the bribe of those dollars to determine her to jump into his embrace. He will never admit that the refusal was because the friend did not have the dollars, still less that his own deeds had justly convinced the friend that these dollars if loaned would follow the others into the limbo of ghost dollars. Men in masses are like individuals. When those intrusted with public affairs both them hopelessly or, intrusted with public money, graft it into their own pleasures or gains the voters always insist that all the blame should be laid on these weak vessels. They will never admit that the primary fault was their own in not knowing or caring enough about what kind of men they trusted. From the dawn of their schoolboy days, when they were forever trying to get some other boy punished for their misdeeds, they display industry and ingenuity in laying blame on somebody else that, if expended in doing what they know in their hearts is duty, would have brought a fair measure of success. When cornered beyond their ingenuity to escape they may plead guilty if they think they can thereby escape the penitentiary or hanging, but rarely or never otherwise. And yet every one of us ought to know that in the last analysis no mother's son of us can really escape the law universal of cause and effect. In very truth we do know it, as men and women, as business men, as voters and every other wise, and yet we are forever wasting breath in trying to wriggle away from the law. If we could simply translate that knowledge into habitual action better conditions would come of themselves. As a whole this may be beyond our mortal reach, but precisely in proportion as we approximate it will we promote betterment for all.

**A Youthful Aggressor.**  
"And what did my little darling do in school to-day?" a Chicago mother asked of her young son—a "second-grader."  
"We had nature study, and it was my turn to bring a specimen," said Evan.  
"That was nice. What did you do?"  
"I brought a cockroach in a bottle, and I told teacher we had lots more, and if she wanted I could bring one every day."

**Mail of the World.**  
The aggregate annual letter and newspaper mail of the world amounts to 32,500,000,000 pieces, of which 8,500,000,000 go through the United States mails. We have 75,000 post-offices and 500,000 miles of postal routes, with a yearly travel over them amounting to 500,000,000 miles.

# THE POPULAR PULPIT



## THE CHURCH AND LABOR.

By Rev. James MacLagan.  
The high priest then asked Jesus of His disciples, and of His doctrine.—John 18: 19.

The visible head of the Hebrew church asks the Head of the new faith about His followers and His teachings. The inquiry is still a live one; never more so than at the present day. Millions of hard-working men and women in this and other lands would find a new hope, a new joy and a new life if they could get a satisfactory reply to it. The feeling that the church of Christ is not in sympathy with the workers of the world would be forever removed. The church founded by the Carpenter of Nazareth should become pre-eminently the church of the world's workers. A vital question for the church member of today is, "How do Christ's followers interpret His teaching to others?"

Can there be the least doubt in the mind of any, that were the teachings



REV. JAMES MACLAGAN.

of Christ faithfully followed by all professing belief in Him, no argument would be needed to prove that the church is not opposed to labor? Let us examine ourselves and, renouncing sin in our own lives, seek to win those for whom Christ died. We read that when Jesus was here among men "the common people heard Him gladly." May the time speedily come again when all the plain, ordinary, common people, the world's backbone, will hear Him gladly! Many of them now do so in the church of the living Christ. In view of the great responsibility resting on Christ's followers let us draw four leading thoughts from the text.

First—Notice the questioner and his spirit. The attitude of the inquirer is vitally important. Supposed self-interests may blind the mental vision. The high priest sought some damaging admission from Jesus. Are we ever guilty of prejudging others? The awful day fast approaches when instead of it being Jesus before the high priest, it will be Annas and Caiaphas, Herod and Pilate, you and I, before Jesus.

Second—Notice the Questioned One during His trial. What supreme dignity of perfect self-command! And He was undergoing this for the betterment of the world! He who revealed the Fatherhood of God, and the brotherhood of man, had all but reached that central moment in time to which all prophecy had looked forward and to which all history now looks back. Should we fail to worship Him who is the "fairest among thousands, altogether lovely"?

Third—Notice those inquired about. Look at their social station. Need any question arise as to the class of people from which they were mainly drawn? And two of them, mentioned by name in this chapter, may be taken as representative of the church member of to-day—Judas who betrayed Him, from within the circle of the twelve, never possessed Christ's spirit, nor should he, or any of his modern kin, be spoken of as a product of the church of Jesus Christ. The other, Simon Peter, fitly shows us the sinning, suffering, repenting and forgiven class, who are saved by grace, and, knowing their own weakness, have a true and hearty welcome for all who unite with them on the same conditions, and thus become the real church.

Fourth—Notice the doctrine as being Christ's only. Not what others may misinterpret it to be. His doctrine not man's doctrine. Possessing a perfect knowledge of the world's need, "tempted like as we are, yet without sin," He says, "Come unto me, all ye that labor and are heavy laden, and

I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

**SPIRITUAL SELF-MEASUREMENT**  
Rev. C. B. F. Hallock, D. D., Rochester, N. Y.  
"And in the man's hand a measuring reed."—Ezekiel, 40: 5.

In this chapter we have an account of Ezekiel's vision of a temple and a city. The vision seems to have been intended to encourage the captive Jews in Babylon that they should return to their own land, and there build a new temple which God would own and where He would meet them and bless them. It seems also intended to direct them to look further than this and to expect the coming of the Messiah, who should set up a spiritual temple, even the Gospel church, the glory of which should continue to the end of time. The dimensions of this temple and the several parts of it are taken by a man with a line of flax and a measuring reed, or rod. The size of this visionary temple is so great as to plainly intimate that what Ezekiel saw is not to be taken literally, but is to be understood in a spiritual sense.

But it is not our purpose to describe the vision or to try to interpret it. Instead, we wish to apply the thought of the man with the measuring rod in a spiritual way. We wish to have it suggest to us the duty of spiritual self-measurement. God sends to us the man with the measuring reed. The Bible intimates very plainly that our thoughts and words and actions are continually subject to Divine testing, and most of us have a consciousness that we are weighed in the balance and found wanting. But we oftentimes forget our duty of coming up to the Divine standard. We are guilty of discounting our duty, of trying to pass off fifteen ounces to the pound, or thirty-five inches to the yard, in character weight, or character measurement, among our fellow men, forgetting that God sees us all the while and measures us by an absolutely reliable and unvarying standard.

If God measures us then we ought to measure ourselves. We ought to learn so far as we can what is his standard and then measure ourselves by it. It would save us many hours of remorse and self-reproach if we would remember the measuring man and keep our lives up to his ideal. It would save us from many hours of remorse and self-reproach if we would exercise ourselves more constantly in the duty of measuring ourselves.

All around are men working in the sand. With many it is not a summer only, but a whole lifetime written in nothing more substantial than the shifting sand. What kind of work am I doing? How substantial is it? How much of it is going to remain? God wants us to do abiding work, work that will stand the test of time, of tide, of fire—work that shall remain. Christ said to His disciples: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain." What is my work like? Let me welcome again the man with the measuring reed. Let me get about the duty of spiritual self-testing. It will not harm me, but will only make me more careful, make me build better, if I stop to find out what sort of work I have been doing. Am I building narrow or large? Am I building of wood, hay and stubble, that the fire can so easily destroy, or am I building of stone? Is any of my work of the kind that shall remain?

Let us have frequent interviews with the man with the measuring reed, and be willing to have our creed, our character, our thoughts, our words, our works constantly brought to the test of God's standard.

## SERMONETTES

**Rights of the Press**—As a free people we must ever give to the press the privilege of uncovering the crookedness of men in official position. It is a bulwark of safety and has often proved its worth and power in the past history of our country and placed many a man in the penitentiary, where he rightfully belonged.—Rev. G. A. Knerr, Evangelist, Pottsville, Pa.

**Christless Commerce**—In the professional world avarice means the worth of art, the peddler the worth of poetry, the trader the worth of talent and money measures the man and sentiment is scoured from the land. Love and patriotism and honesty have their worth fixed in Wall street when Christless commerce brings in the dominion of the dollar.—Rev. M. E. Harlan, Disciple, Brooklyn, N. Y.



## HOUSEHOLD TALKS

**Kerosene.**  
Don't light the fire with it. Use it on any creaking hinges. It will often put life into balky castors.

For winter heating neither it nor gas is healthful unless ample fresh air is let in.

A few drops on the dusting cloth brightens furniture and prevents the dust from flying.

A few drops added to boiled starch makes ironing easier.

Rubbed on the throat it will relieve soreness.

Any metal wheels, set from dust and disuse, may be loosened up by a few drops.

Use it sparingly; according to an old saying, a drop will travel a mile.

To clean a clothes wringer quickly rub the rollers with a cloth saturated with it.

It is said that to apply a cloth in which there is a liberal amount of kerosene to sinks, basins and bathtubs which have become greasy and discolored will remove the discolorations.

**Buttermilk Bread.**  
Two pounds of flour, brown or white, one teaspoonful of baking powder, one-eighth ounce of bicarbonate of soda, a pinch of salt, a dessert-spoonful of white sugar, if liked. Put the flour into a basin, and mix all the other ingredients on a board, taking care to leave no lumps; add to the flour, and mix in a firm dough with sour buttermilk, knead it a little, make it into loaves, and bake it at once. Sour does not mean rancid buttermilk. If it is sweet, double the baking powder and leave out the soda; but it will not be so good.

**Calf's-Foot Fritters.**  
Procure a set of calf's feet; simmer very gently until the meat will slip from the bones, keeping the liquor well skimmed. Place the meat on a board, flatten it with a knife dipped into boiling water, sprinkle over it a seasoning of pepper, salt, chopped ham, fried mushrooms, parsley and a very finely chopped shallot. Then roll up and press until cold. Cut into neat slices, dredge with flour, dip into a frying batter and cook in boiling fat until a nice golden brown. Drain thoroughly and serve.

**Fish Salad.**  
This is pronounced by many epicures quite equal to that made from chicken. Cold boiled or steamed fish of any description may be used for this, and after removing bones and breaking the meat fine, pour over it a little vinegar, pepper and salt. Let the fish stand at least an hour before adding an equal amount of celery. Arrange in your salad bowl, upon a bed of lettuce leaves and pour over the whole a liberal allowance of mayonnaise dressing.

**Ginger Cakes.**  
Mix and sift together six cups flour, two tablespoons ginger, one tablespoon cinnamon and one tablespoon soda. Heat one-half cup lard or butter, one cup New Orleans molasses and one cup brown sugar until boiling. Take from the fire, add one cup of sour cream and pour gradually into the flour mixture, beating until smooth. Pat and roll out, cut into small cakes and bake in a moderate oven.

**Potato Cakes.**  
To thoroughly mashed potatoes, add salt, butter, a little pepper, and sufficient milk to moisten slightly. Before perfectly cold add a beaten egg, mixing well. Shape into flat, round cakes and put away to cool. When ready to fry, roll in flour and fry in hot butter. Turn carefully with a broad blade and brown the other side. Serve hot at once.

**Fish with Lemon Butter.**  
Cream two tablespoonfuls of butter; add a teaspoonful of lemon juice and half a teaspoonful of finely minced parsley. Set on ice half an hour before using. Dish the fish, lay slices of lemon around the edge of the dish, encircle each slice with parsley, and on each slice of lemon put a bit of savory butter. Serve very cold.

**French Mustard.**  
Rub four tablespoonfuls of dry mustard to a paste with a tablespoonful of salad oil. Add enough vinegar to make a thin paste and season with a teaspoonful each of paprika, sugar and onion juice. Beat until light and smooth.

**Potatoes One Size.**  
Potatoes when cooking should be all of one size, or they cook unequally. In selecting boiling potatoes, a proper sort for the purpose must be secured, as some will not boil well, but turn claylike instead of mealy.