

What co-operation should the retired farmer and business man give the active business and professional man in "Boosting Red Cloud"? The remark is too often heard that the professional and business man don't push enuf, or that the town is "dead" because each one is looking out for himself. While admitting that there may have been some truth in this in the past, why lay all this blame on the business and professional man? Does not the retired farmer, who has plenty of time to compute his interest and the rent from his rich farms, have as much interest to push the city and is it not as much his duty to do so? We think so. Our worthy retired friends have farms and property that will be benefitted just as much as the professional man or the business man, by having Red Cloud a live and progressive city.

It might further be suggested that the accumulations of these desirable citizens were gained when the business and professional men pushed in the past. It might also be suggested that these retired citizens have wealth enuf to buy the goods and wares of several merchants and far excel the meager accumulations of several professional men. In view of all these facts is not the criticism sometimes just that these worthy citizens of leisure some-times look at this matter in the wrong light? The business and professional man should be able to count on these men on every occasion instead of too often having their opposition as is sometimes the case simply because it will increase taxation.

To a lawyer, the editorials of the clergy lack particularity of statement and distinctness of application. But there is one work of a specific character that I desire to commend. I refer to the work of Mr. Cole in relation to the inmates of the prison and the poor in the south part of the city. No lawyer in the city questions the sincerity of Mr. Cole's motives. No lawyer hesitates to approve the work he has begun. As lawyers we have felt the need of such pastoral assistance as Mr. Cole is giving. We have wanted to see a minister demonstrating, by actual practise, the Christian charity and helpfulness of which we are wont to hear too much and see too little. Mr. Cole has brought home to our consciousness in a way that we can not fall to notice what might result from earnest efficient helpfulness and oversight. The poor in Red Cloud have the gospel preached to them by the kindly words and deeds of a minister who seeks them out. We have heard the song of the ninety and nine sung, but we have not seen many shepherds going out into the waste places hunting for the stray sheep. There is an unfortunate notion among ministers that they are paid for their sermons. Perhaps that is the notion of some of the congregation. There was a time when the sermon was worth the compensation given, but there were two reasons for this. The compensation was generally very small, and there was little other source of general education. Books and newspapers were scarce. The pittance paid to the minister was not a very serious burden, and he furnished the only, or almost the only matter for general discussion and intellectual interest.

Today, as a means of entertainment, the sermon must compete with the numerous magazines, the great daily papers, the vast quantity of easily accessible books; and the minister must be a speaker and thinker of exceptional ability to hold his own.

But the pastor who will take upon himself the work that Mr. Cole is actually doing will find little competition. It is as true now as it was in the days of the Saviour, that the harvest is great and the laborers few. I have not been asked to contribute anything towards Mr. Cole's salary, and I have never heard him preach, but I believe I should be willing to pay something rather than see his work about the jail and in the lower part of the town stopped. That work looks good to me.

The Third Woe

Evangelist Kesler's assault on his brother ministers, the physicians and the money makers is of no concern to us, but when he makes his attack upon the lawyers we may be expected to make some reply.

Lawyers differ from the evangelist in one important particular. They are trained to search out the meaning of the written expressions of others, and do not impute a meaning to words which the writer did not intend. Especially is this the case, if the written words are the language of the highest authority known to earth.

The evangelist quotes the words of Jesus, Luke XI, 46-52: "Woe unto you lawyers, also, for ye lade men with burdens grievous to be borne, etc., for ye have taken away the key of knowledge, etc." The evangelist cites these passages as if they referred to modern lawyers. We lade men with burdens, "by hiding the law from them until we have taken away the key of knowledge" "by making the laws, and if a poor fellow undertakes to read the law, we refer him from one chapter to another and from one section to another until his head gets to wool gathering and in despair he gives up and submits his case."

The evangelist deliberately imputes these meanings and expressions to our Lord. A lawyer would strive to find out what Jesus meant. He would know there were no such persons in Judea as the modern lawyer, that the persons called lawyers by the Saviour were men of an entirely different profession and character from the modern lawyer. The modern lawyers is an outgrowth of the free institutions of which he has also been a principal factor. The Jews knew no such a profession as that of attorney at law and barrister, who are now popularly termed lawyers. In England and America their business is to represent fairly both sides of a controversy, in order that a judge and jury may be thoroughly advised of all the considerations that should determine their decision. It is the privilege of any litigant to select his lawyer, who is under obligation to do what he can fairly to win his case. The other litigant does the same thing. In this manner all the possible light is brought to bear on both sides of a question, and the decision is given by an impartial tribunal.

In governments less free there is not the same regard for the impartial presentation of both sides of a quarrel, and the profession of law is of less consequence. In the Jewish governmental system we find no evidences of such a profession. In the trials recorded in the new or old testament there is no hint of the modern lawyer.

Neither could the modern lawyer lade men with burdens, by hiding the law from them until they contract for their fees. The law is published in books as accessible to one man as to another. There is no hiding, no secrecy about the matter. The lawyer buys his books and endeavors, at great expense, to make himself familiar with their contents. He expects

those who wish to buy his knowledge to pay him, but it is open to them to acquire the information for themselves. They have only to buy the books and study them.

Neither does the modern lawyer take away the key of knowledge, by making the laws. A free people make their own laws. They may use lawyers to write them, or may not. The lawyers constitute but a small part of our legislatures, and it is ridiculous to charge the lawyers with referring the inquirer from one section or chapter to another. If one lawyer is discourteous to an inquirer there are hundreds of others, so that a man need not be at a loss for a lawyer. Evidently Jesus had no reference to the modern lawyer, but to the lawyer of His day. The lawyer to whom the Saviour spoke was more nearly like the modern professor of theology or teacher of morals than anything else. The burdens he imposed upon the people were duties not enjoined by the Mosaic law, but additions originating in his own vanity, such as the washings before eating, the particularities observance of the Sabbath, "circumcision, etc., so that a man was always in danger of breaking the moral law the lawyers had constructed for them. A charge of this kind certainly can not be successfully made against the modern lawyer, who has been generally regarded as too indifferent to morals and theology.

The lawyer whom the Saviour condemned took away the key of knowledge by his insistence on tradition against present day thought and inspiration. He killed the prophets of each age, and venerated the prophets of the age before him. This course made him and the people who accepted his teaching a backward-looking, instead of a forward, or present looking people. Thus they were not ready to accept present truth or hear present day prophets.

Inasmuch as there were no published books of the law which the people generally could read, they were compelled to rely on the oral instruction of these lawyers, and if the lawyers failed to tell them the Mosaic law, but told them a lot of traditions, they hid the law from them, and when they added thousands of injunctions and prohibitions to the Mosaic law they laded men with burdens too grievous to be borne. If the evangelist knows anything about the practice of law and the character of modern lawyers, he knows that there is little ground for making a charge of this nature against

them. The Saviour might have classed us with publicans and sinners, but he would never have classed us with Pharisees and hypocrites.

Whats Your Politics Brother?

At a revival at the M. E. church at Inavale in which Rev. Davis of Cowles officiated he tried one evening to place the blame and causes of the liquor traffic. The main cause because that the Democrats and Republicans were bound to vote high license and win. He seems in doubt as to whether a man can vote other than Prohibition and reach heaven. To illustrate he said, "that if the Sunday school Superintendent and the saloon keeper both voted side by side at the polls and voted Republican, and if the superintendent could go to heaven and the saloon keeper went to hades, the saloon keeper would cry out for endless years, 'unjust, unjust, unjust, to God and the Sunday school superintendent. He quotes us as devils for voting thus: and says we are demons, dragging our sons and brothers down to drunkard's graves and lowering the morals of our beautiful daughters and making broken hearted mothers. All we can hear from him and other temperance workers is "close the saloons." Now you Red Cloud people have closed the saloons. Does it help you? It looks nice to come to your town and see your drunks. Where do you get it? Why don't the good people of your town get busy? Here at Inavale we can get any amount at any time by express, or in other words Mr. Hill has turned his depots into saloons and it is carried away by the gallon instead of by the drink. People from the dry state of Kansas come and get it by the cart load.

Why not begin at the Breweries and try to stop the manufacture of it? Remove the cause. Begin at the beginning. What good will it do for one man to fight fire if his opponent is starting more fires. Its easier to start it than to stop it. What good would it do to close every saloon in the state so long as we can freely get it in other ways.

Further more I believe that there are other politicians than Prohibitionists in heaven if they have lived a life which is descent in the sight of God. We vote high license because we think it the best we can do under the prevailing circumstances. Begin right "if man knoweth how" and we will all fight intemperance. We don't like to fight unless there is a chance to gain something and know what we are fighting for.

The temperance workers have been working hard for years and years. But show me what they have gained. Those who want it get it as eter and they drink what they want.

Remember when we undertake to stop the use of liquors we have undertaken something even as great as gaining our independence.

If a tree bears bad fruit we must be-

gin at the roots as it does no good to destroy the fruit each year and our only chance to stop the liquor traffic would be to begin where it ferments and not where the cork is pulled. If we can stop it there we wont need high license and can vote without laying ourselves liable to eternal damnation.

M. E. POWELL.

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OF
Winter Cloaks and Suits

FOR A SHORT TIME YET
Up to and including Saturday, March 8th, we will still allow you 50 Per Cent Discount on our Winter Suits and Cloaks.

HURRY! HURRY! HURRY!

As we have not many left but such as are here are all of this season's manufacture.

We are receiving our spring lines these days and will be pleased to have you call and inspect them.

New and Fashionable Silks
White and Novelty Wash Goods
Wool Suitings and Dress Goods
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Spring Suits and Coats
We have received a partial shipment of these and others will be arriving in a few days.
Scrims - Draperies - Curtains Goods

Linen Suitings and Dress Linens
White Tailored Waists In All The New Materials
Buttons, Trimmings, Laces, Nets, Etc.

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GENERAL MERCHANTS

"A MIGHTY SAFE PLACE TO TRADE"

Comparative Digestibility of Food

Made with different Baking Powders

From a Series of Elaborate Chemical Tests:

An equal quantity of bread (biscuit) was made with each of three different kinds of baking powder—cream of tartar, phosphate, and alum—and submitted separately to the action of the digestive fluid, each for the same length of time.

The relative percentage of the food digested is shown as follows:

Bread made with Royal Cream of Tartar Powder:

100 Per Cent. Digested

Bread made with phosphate powder:

68 1/4 Per Cent. Digested

Bread made with alum powder:

67 3/4 Per Cent. Digested

These tests, which are absolutely reliable and unprejudiced, make plain a fact of great importance to everyone: Food raised with Royal, a cream of tartar Baking Powder, is shown to be entirely digestible, while the alum and phosphate powders are found to largely retard the digestion of the food made from them.

Undigested food is not only wasted food, but it is the source of very many bodily ailments.