

# THE RED CLOUD CHIEF

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C. B. HALE PUBLISHER

THE ONLY DEMOCRATIC PAPER IN WEBSTER COUNTY

We take occasion to express our hearty thanks to Editor Hale for the kindly thought that prompted his offer of the pages of the Chief to the Christian people of Red Cloud for this one issue. We will try not to abuse the opportunity and hope it will be beneficial, after Shakespeare's own language, "It bleaseth him that gives and him that takes." We have never heard of anything but good coming of such liberality. However, we are glad we are not the editor and publisher of the Chief, for then you know "there would be the Devil to pay." We would much rather borrow the paper once in awhile. If we effervesce too much, perhaps it is because we have been bottled up too long. In that case, try us again, Brother Hale, without too long an interval.

Don't be afraid to laugh. Late historians declare that even our Puritan forefathers knew how, only they were ashamed to be caught at it, and tried to confine it to six days in the week.

A colored preacher read to his congregation the chapter containing the words, "The voice of the turtle is heard in the land," referring to the turtle dove, and thus proceeded to expound: "My brethren I have studied over this text a long time. I aint never heard of no turtle haffin a voice, but I've concluded the writer means this: You hab seen turtles lyin on a log in the warm sunshine in spring; den somebody comes along and dey slip into the water ker-flop and ker-splash and dis noise is what de writer mistook for de voice."

It is related of Archbishop Ryan of Philadelphia as follows: A priest of his diocese was catechizing a class for confirmation in the presence of his Eminence and said to a little girl of ten or eleven, "You may define the sacrament of matrimony." She replied, "Matrimony is a state of trial and discipline for the faithful in order that, being purged of their former sins, they may at length enter into everlasting joy and felicity." "No, no!" said the priest, "you have it all mixed up with the definition of Purgatory." "Let her alone," said the Archbishop. "What do you or I know about it? Perhaps the child is right."

The question of the relation of the Church to the political and civic life of our day is no new one and is claiming the attention of thinking men more and more as the days pass. In the past no greater formative influence than that of the church has been felt in the shaping of the answers to the great social, political and moral problems of our nation, and I source need to say that the church of today is face to face with the formative influences which are making the tomorrow. Scholarship, business, amusements, socialism and national aggrandizement are only a few of those agencies which are co-operating to make tomorrow very different from today. To an extent that escapes the superficial observer, the church is itself being affected by these influences; but far more important than this fact is the other that today, as at so many times in the past, the church must face the vital decision as to what part it shall have in producing the new world.

Looking at the transitions in the affairs of city, church and school in our own community in the last ten years,

we can but conjecture what the next decade shall produce.

We would fear no contradiction when we say that as civilization has listened to the philosophy of the Gospel of the Nazarine in all ages since he first taught so they will listen and be influenced today if it be put before them in the garb of a simple truth without cant or fanaticism entering into it. In the first place the essence of the gospel that he taught was love and justice, and in our age of selfishness and thoughtlessness we seem to have forgotten these facts especially the latter.

We need but to look about us to see the most flagrant abuses of the most common laws of nation and state while tolerance of the institutions and individuals who would thwart the ends of justice to a long suffering community proves to be a shield of greater and grosser wrongs which are perpetrated upon society.

Officials upon approach for relief may say and with abundant reason that the backing of a sufficient number of citizens cannot be secured to enforce law and maintain a sufficient moral atmosphere for the best training of men and women for the great responsibilities of life, and men from without in the light of these conditions turn to the church as an organized institution and hurl the challenge for help into our face.

With these facts before us we would not hesitate to say that she would prove a coward if the church did not organize her ranks in solid phalanx and take her place in the face of the army of social wrongs which confront us and place themselves not only upon the side of the official which will take the cause of law, justice and right as his platforms and stand behind him as his support in every time of need, and in every crisis for clean government, law enforcement and the ridding our communities of the influences that tend to debase rather than to uplift.

It is only by this attitude we believe that the church can meet its whole obligation to the community in which it lives and boasts of its usefulness to mankind, for herein lies the practical test of our faith.

If we cannot be of assistance to those in authority in these matters we cannot see wherein the claims of the church can be made with impunity upon the lives and hearts of men at least from the standpoint of practical usefulness, but as she has been successful in meeting the need of every age for 19 centuries we believe her to be still as potent a force as ever in these things and in the future of our city may she rise in her strength and meet the demands of the present hour and thus lay the foundations for still greater usefulness, still greater schools and institutions of social and moral progress. In fact a Red Cloud where men and homes may be able to attain their greatest usefulness and power.

### Congregational Church.

Subject of the sermon Sunday morning, "The Divine Magician." Sunday School at 10. Vesper service at 5:30. This service will be Patriotic in character. The subject of the address will be, "Washington and Lincoln as examples for the men of today." Mid-week meeting on Wednesday at 7:30. Read the First Chapter of Second Peter. JOHN J. BAYNE, pastor.

### Baptist Church Notices.

There will be the regular services next Lord's Day. Sunday school at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. The subject for the morning sermon will be "Get Busy." For the evening "The cost of vice."

In our mid week service we are again taking up the journey of Paul. Come and bring your Bible and let us take a trip with that great missionary. The prayer meeting is the pulse of the church. Come let us have a good strong pulse.

Afternoon service as usual at the home of A. E. Sutton's at 3 o'clock.

## Woe! Woe!

### Woe! Woe!

First Woe: "Woe to the worthless shepherd that leaveth the flock" (Zech. 11:17) to go off on a summer vacation, or "When he seeth the wolf coming, and leaveth the sheep and fleeth; because he is an hireling and careth not for the sheep." (Jno. 10: 12, 13. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains." (Jer. 50: 6) to eloquent lectures on great men and learned dissertations on the old sages of the past, instead of leading them to fountains of "living water" (Jno. 4: 14) and feeding them on the "sincere milk of the word" (Heb. 5: 12) that they may grow thereby.

"Son of man prophesy against the shepherds, and say unto them, Thus saith the Lord God, woe be to the shepherds that do feed themselves; should not the shepherds feed the flocks? Ye eat the fat (salaries) and ye clothe you with the wool, (fleece) but ye feed not the flock (on the bread of heaven.) The diseased have ye not strengthened, (with the "exceeding great and precious promises.") Neither have ye healed that which was sick, (did not visit them) neither have ye bound up that which was broken, (with grief and sorrow,) neither have ye brought again that which was driven away, (by cold and lifeless lectures instead of the gospel delivered "in power and demonstration of the Spirit and of power.") neither have ye sought that which was lost, (the backslider) but with force and with cruelty have ye ruled them. And they were scattered, because there was no shepherd, and they become meat to all the beasts of the field, (theaters, picture shows, cards, dancing, etc.) when they were scattered. My sheep wondered through all the mountains (of sin and folly) and upon every high hill, (of wrong and evil.) Yea, my flock was scattered upon all the face of the earth, and none search or seek after them.

Therefore, O ye shepherds, hear the word of the Lord: "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall they feed themselves any more." Ezek. 34: 2, 10.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come, and take any person from among them; he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezek. 33: 6.

"For necessity is laid upon me; Yea, woe is unto me, if I preach not the gospel." 1 Cor. 9: 16. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. "The first woe is past and behold the second one cometh."

Second Woe: "Woe unto you also, ye lawyers, for ye bade men with burdens grievous to be borne, (by hiding the law from them until you have a contract for a fee) and ye yourselves touch not the burdens with one of your fingers."

"Woe unto you, lawyers, for ye have taken away the key of knowledge, (you make the laws and if a poor fellow undertakes to read the law, you 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. (Lu. 9: 16, 52.

The second woe is past, and "Behold there come two woes more." Rev. 9: 12.

Third Woe: "Is there no balm in Gilead? Is there no physician there? (Sur.e) Why then is not the health of the daughter of my people recovered." Jer. 8: 22. (Because there is not a dollar in sight to pay the bill)

"Jesus said, they that are whole need not a physician but they that are sick." Matt. 9: 12 (but some times they are too poor to pay the bill and can't get him.)

"Ye are all physicians of no value." Job. 13: 4 (to the poor and destitute.) "A certain woman had suffered many things, from many physicians, (who probably knew they could do her no good, but just went on experimenting) and had spent all she had, (they had doctored up all the money she had, poor woman,) and was nothing bettered, but rather grew worse." Mar. 5: 26, (but they kept on doctoring until her money was all gone and then informed her of the hopelessness of her case.)

The third Woe is past and the fourth is like unto it.

Fourth Woe: "Woe unto them that join house to house, that lay field to field, till there be no place that they may be alone in the midst of the earth." Isa. 5: 8, (because of the great wealth much of which was perhaps, ill gotten gains.)

"Behold, the hire of the laborer who have reaped down your fields, (or sold your goods, or kept your books, or wrote your letters, or worked your mines, or built your railroads, or run your factories or your shops,) which is of you kept back by fraud, (or dockage or exorbitant commissary prices) crieth, and the cries of them which have reaped (labored) are entered into the ears of the Lord of Sabaoth." Jas. 5: 4.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and thy house of Jacob their sins." Isa. 58: 7. Evangelist KESLER.

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