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I have High Grade NIGGER HEAD and Baldwin Goming for delivery before the price advances. All lump Coal handled with a fork.

I KEEP THE SLACK.
WALTER F. SWIGGETT

Perils of the Interview

A Topeka man was recently interviewed by telephone. He answered two questions. The next day he was quoted in the newspaper for a column. Now he advises people not to be interviewed by phone. But the late Bill Fisher of Holton went him one better by advising people not to be interviewed at all. Bill went down to Topeka one evening and talked rather glibly about a political fight he was engaged in that day and from which he came out victor. On the strength of that interview the other side filed a contest and won at the convention. A few days later the reporter who wrote the interview went to Holton. Bill was talking with a crowd of men out on the sidewalk in front of the bank. He saw the reporter coming and recognized him as the culprit who had gotten him into trouble.

"Hello, Bill," said the reporter. "How are you?" growled Bill. "Now make a column out of that, d—n you."—Kansas Notes in Kansas City Journal.

How Do They Figure It

You all know how postmasters are accused of being coerced in politics. You have all heard of this no doubt. Every postmaster in Kansas is under "suspicion" because he happens to be a postmaster. If he expresses an opinion on any subject he is immediately lined up as a part of a machine. Why is a postmaster any different than an oil inspector, a regent of the state institutions, or any one of the thousand and one appointive officers in Kansas under the Stubbs administration is as strong for the Stubbs faction of the party as any postmaster is for Taft. Is there any difference? Both classes of fellows are human but it makes us tired to see this postmaster deal continually overplayed. We know one postmaster who never had one single line requesting him to support the Taft administration or any other administration. We feel just as free to support Wilson for president as we do Taft or Roosevelt so far as the postoffice is concerned. It is silly for anyone to presume that the president of the United States has to dip into and sift the political leanings of every fellow who is appointed postmaster. He is appointed on the recommendation of his congressman and the dope about postmasters being more active than any other office holder, either appointive or elective, is hog wash. When a man becomes postmaster he does not lose his right of suffrage, neither does he lose the right of taking part in the affairs of government or voicing his sentiment in regard to these things. A postmaster is a citizen the same as any other white man and his hands are tied no more than the fellow who is appointed to a two dollar a day job by the mayor of any village. Take it from us, four-fifths of the postmaster dope you read about is purely political hog wash behind which some fellow is hiding the fact that he is taking remuneration for his political services.—Oakley Graphic.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Toledo, O.

Sympathetic Burglar

"I woke up suddenly the other night and thought I heard a burglar in the room. I sat up in bed and that awake my wife."

"What did she do?"
"She accused me as usual of having a burglar bug. Said I'd never hear a burglar if I lived 1,000 years. I said I bet I would. She said she'd bet I wouldn't. And just then a shadowy form rose from behind the dresser and a coarse voice exclaimed: 'He wins, madam.'"

"Did you catch him?"
"Catch him? I didn't try I just laid there and laughed and heard him slam the door and run down the street. And say, my wife was so mad she didn't speak to me for a whole day. But I'll bet one thing."

"What is It?"

"I'll bet that burglar was a married man."—Cleveland Plain Dealer.

What We Never Forget

According to science, are the things associated with our early home life, such as Bucklen's Arnica Salve, that mother or grandmother used to cure our burns, boils, scalds, sores, skin eruptions, cuts, sprains or bruises. Forty years of cures prove its merit. Unrivalled for piles, corns or cold sores. Only 25c at Gibson's.

DICTAGRAMS

Can your peaches while you can can them, lest the hoodlumi can them when you wist not and thus fill you with a vigorous though vain desire to "can" the vanished vandals.

Uncle Heck says that the person who accumulates a little property by hard work is likely to have considerable respect for the property rights of other people. Likewise the boy who cultivated a melon patch, or grows a peach or cherry tree to the bearing stage by his own patient industry, is not so likely to have a nocturnal appetite for fruit that belongs to his neighbors. Let him plant and cultivate something for his very own.

When two aged and infirm people retire from the more active work of everyday life and prepare to enjoy the meager accumulation of years of toil, it is a shame that their choicest and rarest fruit should be ruthlessly taken by the thoughtless boys of (perhaps) thoughtless parents. The destruction of unripe fruit can give little pleasure to anyone, and the thought that "boys will be boys" affords very little satisfaction for the people whose trees have been pillaged.

An honorable man will create respect for his calling but his business will also leave its mark on the man. The pumpkins is an honorable and useful vegetable but if you never grow anything but pumpkins you may expect to become more or less punky yourself.—Uncle Heck.

They do say that Old Si is sparking Aunt Simpy with a view to matrimony. Old Sour says it is a mere matter of money, being a waste of house room to keep them apart. By the way, Aunt Simpy was Old Sour's "flame" in his goshling days but threw him over for a book agent and lost out all around. Now she is having a "collapse" of the tender passion and Old Si is it.

The philosophy of contentment is a great thing for poor folks. When Uncle Heck gets out in the cool of the evening to push the lawn mower about his narrow premises, he sees his more fortunate neighbors rolling by, up and down the dusty streets in their autos with never a twinge of envy. He puts Satan behind him with the following soliloquy: "The handle bar and push beam of this machine, beats the steering wheel of the best car on earth. I can run this machine all by myself and the expense and annoyance of that superior being which folks call a 'shofer.' All it takes is a little elbow grease and a reasonable amount of push. I never have a blowout except it be a little shortness of wind and in that case I can sit down on my own door step and pump up again without blowing in any cash. I never have any tire trouble except that which comes from healthy exercise, and that is good for me. The spark plug on this machine never fails to work and I can prove it, when in doubt, by running it over an old tin can or a piece of barb wire in a dark fence corner, and it always goes without any lubrication except the aforesaid elbow grease, if necessary. I don't have to get down on my knees to this machine nor crawl on my belly to look up to it. I'm boss; on top every minute in the day, and making a noise like getting there and back again, which is more than some of the auto folks can do. I wouldn't have the best car on earth."

DICK TAGRAPH.

Money! Money!! Money!!! on your farms. When you want a loan on your farm call at the Wa-Keeney State Bank.

DEAD AWAIT SECOND COMING OF THE LORD

"No Man Has Ascended Up to Heaven but Son of Man."

Pastor Russell Shows From Scripture That the Thief on the Cross Did Not Reach Paradise at Death, as Many Erroneously Believe—Pastor on Atlantic on Way to Conventions in Britain.



PASTOR RUSSELL

July 21.—Pastor Russell is on his way to attend General Conventions of Bible Students to be held in Europe. He will be absent from America about two months, speaking twice a day in many of the principal cities. His text for today was: "I go and prepare a place for you. I will come again and receive you unto Myself, that where I am there ye may be also."—John xiv, 16.

The error of supposing that men are alive when they are dead lies close to the foundation of every theological error the world over. We have all erred in taking the guess of Plato instead of the Word of God, and we can get rid of our difficulties and theological entanglements only by retracing our steps.

The Bible alone, of all religious books, teaches that a dead man is dead, and knows nothing, and that his only hope is in the Divine arrangement through Christ, by a resurrection of the dead—"both of the just and of the unjust."—Acts xxiv, 15.

"No Man Hath Ascended to Heaven."

Here note our text. In it the Master says not a word about our going to Him at death, but quite to the contrary—that He would come again and receive us unto Himself. And are we not told that this will be an instantaneous change? Is it not styled an awakening from the sleep of death?

But, says one, does not the second coming of Christ take place whenever His holy ones die? Does He not immediately come to receive them unto Himself?

Surely only a very lame theory could seek to bolster itself up by such a perversion of the Scriptures. If Christ were to come every time one of His saints dies, would it not mean many comings instead of merely a second coming? And even if His faithful were very few indeed, would it not seem that this would keep the Redeemer busy coming, and departing every few minutes?

Hearken again to Jesus' words, "No man hath ascended up to heaven." (John iii, 13.) Only the Son of Man had ever been in heaven. He has ascended up where He was before, with additional glory and honor.

The Case of the Dying Thief.

But, says one, did not the dying thief go with Jesus to Paradise the very day in which they both died? No, we have made a stupid blunder and misinterpretation of our Redeemer's dying words to the thief. The wrong thought being in our minds we misinterpreted in harmony therewith. And our interpretation has done an immense amount of harm. Thousands of people have been encouraged to continue a life of sin, trusting that with their dying breath they may have the opportunity of saying, "God be merciful to me," and then be immediately ushered into glory, honor and immortality.

Let us see what Jesus really said. Note the circumstances. Jesus hung between two thieves; one of better heart than the other honestly admitted his own guilt and that of his comrade. We paraphrase His words, "Lord, I have defended you against an unjust attack. Remember this poor thief if you ever have an opportunity to do a kindness to me in return. I heard you before Pilate say that you have a Kingdom, but not of this Age; some heavenly Kingdom I therefore presume. My request is, 'Remember me when Thou comest into Thy Kingdom.'"

To this Jesus replied, "Verily, verily (or, so be it, so be it, as you have asked)—Verily I say unto thee this day"—this dark day, in which it would appear that I have not a friend in Heaven or on earth—this dark day in which I am crucified as a malefactor, a falsifier and a blasphemer—"I say unto thee this day, Thou shalt be with Me in Paradise."

Paradise has not yet come. Messiah's Kingdom has not yet been established; and it must come first before Paradise Lost can be restored and the whole earth be made God's glorious footstool, as He has promised. But when the time shall come, when the Kingdom shall be established, when Paradise conditions shall be introduced, the resurrection of that thief will be in order, "for all that are in their graves shall hear the voice of the Son of Man and come forth."—John v, 28, 29, R. V.

But Jesus arose from *sheol*, from *hadēs*, from the tomb, from the state of death, on the third day. He had not been to Paradise, for Paradise was not yet in existence. He had not been to heaven, for He had been dead. Let us hear His own words to Mary on the morning of His resurrection: "I have not yet ascended * * * to My Father, and your Father, to My God, and your God." (John xx, 17.) Could anything be plainer, simpler, more harmonious?

REST OF THE DEAD LIVED NOT AGAIN

The General Resurrection and the First Resurrection.

Pastor Russell's Address at the International Bible Students Convention in Scotland—Several Thousand Hear Explained Much-Misunderstood Text.



PASTOR RUSSELL

Glasgow, Scotland, July 28.—Bible students of this vicinity numbering hundreds have had a three days' Convention. Another General Convention of Bible Students will be held in London August 2-5. Today's session, attended by several thousand, was addressed by Pastor Russell. We report one of his addresses, based on Revelation xx, 4-6. It was announced that next Sunday he would address a similar Convention in London.

Christianity Versus Platonism.
Many Christians whose faith cannot accept the Divine promise have turned instead to the theory advanced long before Jesus' day by the Grecian philosophers, headed by Plato. Their teachings respecting death, although less logical than the Bible theory, require less faith. Thus we have it today that Christian faith respecting the future life is supported, not by the Bible, but by the teachings of the heathen from Plato down.

Plato and all the heathen claim without evidence that dying was not the penalty for sin, that, on the contrary, it is another step of an evolution process, a passage-way to a new life, under new conditions, of which they know nothing. There is merely a guess, a philosophy, and, of course, has no use for a resurrection of the dead, because the fact of death is denied and the dead are said to be more alive than when they were alive.

The Bible declares that from the very beginning God purposed the resurrection of the dead and that, therefore, all believers were privileged to speak of the deceased, not as dead in an absolute sense, like the brute, but as being asleep—waiting for the glorious morning of Messiah's Kingdom and the resurrection. Thus the Prophet declares, "Weeping may endure for the night, but joy cometh in the morning." Thus the Bible tells us that "Abraham slept with his fathers," etc., etc.

St. Paul says, "If there be no resurrection of the dead, * * * then those who are fallen asleep in Christ are perished." (I Corinthians xv, 13-18.) How could this be true if they have been alive in heaven for centuries?

First or Chief Resurrection.

Not all of the dead will have the same resurrection. Some will be raised to the likeness of the first Adam, while others, members of the Body of Christ, will be granted a superior resurrection—to glory, honor, immortality and the divine nature. Of the latter St. Paul explains, "sown in weakness, raised in power; sown in dishonor, raised in glory; sown an animal body, raised a spirit body." (I Corinthians xv, 43, 44.) Of the same class our text declares, "Blessed and holy are all they that have part in the First Resurrection; * * * they shall be Priests unto God, and unto Christ, and shall reign with Him a thousand years." (Revelation xx, 6, v. 10.)

"But the Rest of the Dead."

As! This part of our text is sadly misunderstood and has thrown many Bible students off the track of truth. They have understood the passage to mean that Christ and His glorified Bride class will reign for a thousand years over such of humanity as will be alive at the time of the setting up of the Messianic Kingdom. They think that this passage teaches that all the millions of the world who have died during the past six thousand years will have no share in the blessings of Messiah's Kingdom.

The proper thought is this: Adam had life and the right to continue it unceasingly so long as he was in harmony with God. When he sinned he came under the sentence, "Dying, thou shalt die." Our race, his children, shared his sentence by heredity. Hence we are all dying. From the Divine standpoint none have life. Those who become disciples of Jesus are said to pass from death unto life, although their new life will not be completed until the First Resurrection. But speaking from this standpoint Jesus said, Let the dead bury their dead, but go thou (believer) and preach the Gospel.—Luke ix, 60.

From this Divine standpoint the world in general today is dead, has no right to life and can obtain eternal life only through accepting Jesus: "He that hath the Son hath life; He that hath not the Son hath not life."—I John v, 12. Thus seen the world, whether in the grave or out of the grave, are all from the Divine standpoint dead. During the thousand years of Messiah's reign these will be helped up, up, up, out of sin and death, back to perfect life and all that Adam lost. The uprising of the world during that thousand years is the general resurrection. This is the meaning of the word *anastasis*—it does not refer to mere awakening from the tomb. Hence, although the world will be gradually rising out of sin and death conditions, they will not live again in the sense of attaining perfection of life until the thousand years are finished.



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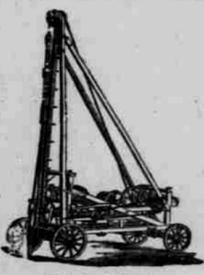
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