



Pastor Russell spoke in Lancaster, Pa. The text for the occasion was: "It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21.

There is a wide difference between foolish preaching and "the foolishness of preaching" that our text declares is of Divine arrangement. The many topics of interest and profit to humanity all have their time and place. But the preaching of the gospel has an exclusive right of way in the church of Christ. If some claim that the people will no longer attend divine service to hear gospel preaching, we reply that there are three reasons for this.

(1) The church lost the real gospel during the dark ages, and few Christian people have yet recovered it. The word gospel, as all agree, signifies good tidings, a message of joy; but the message handed down to humanity from the dark ages has been the reverse of this—bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds? Man-kind have trials and difficulties enough in the present life, and need encouragement to hope for better things in the life to come.

(2) Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but "the very elect." Nearly all ministers, graduated within the last 20 years, lost all their faith in the Bible as the inspired word of God, in the theological seminaries, where they were taught unbelief, under the name of higher criticism; where they also were taught to consider it honorable to stultify their manhood by accepting tradition and authority for serving a denomination whose published creed they disavow and despise. In the same seminaries they acquired the thought that it is right and honorable to receive title, honor and salary from the church, ostensibly as a Christian minister and Bible exponent, and then to use the opportunity to undermine the faith of the church and to destroy confidence in the Bible as the inspired word of God.

Under these conditions, what shall these ministers preach? Instead of the gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things they ought to preach? Not many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?

(3) Not content with undermining the faith of the people who trust and honor and obey them, these ministers mix their higher critical views and evolutionary views with diluted morality, and serve this as instead of the gospel of Christ. He who thinks that such a message will convert a mind from sin to righteousness, from unbelief to faith in God, deceives himself. He who thinks that such messages will have a sanctifying power in the hearts of God's people, equally deceives himself.

#### No Gospel Without Redemption.

The essence of the gospel of Christ is that He died for sinners, the just for the unjust, that He might bring mankind back to God. But the false gospels deny that man ever fell from the likeness of God, and equally deny therefore that he needed a Redeemer, and that he has a Redeemer. Such spurious gospels, which leave out the

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through your hair, taking one small strand at a time. The effect is immediate and amazing—your hair will be light, fluffy and wavy and have an appearance of abundance; an incomparable lustre, softness and luxuriance, the beauty and shimmer of true hair health.

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In order that they may be counted worthy of the glory, honor and immortality, which God has for those who love Him.

#### By and By It Will Be Different.

The divine plan outlined in the Bible is different. The procedure of the Lord is different. He is dealing with the world will be exactly what the world will concede to be a wise program. In that time all darkness, ignorance and superstition will speedily pass away under the advancing light of the sun of righteousness. The way of righteousness will no longer be narrow, secluded and rugged, as at present. God describes it through the Prophet, saying, "A highway shall be there, and a way, and it shall be called the way of holiness; and the redeemed of the Lord shall walk there; no ravenous beast shall go up thereon."—Isaiah xxxv, 8.

Faithfulness will bring the divine reward of freedom from weakness, and of increase of strength—mental, moral and physical. Day by day the well-doer, walking on the highway of holiness, will be coming nearer to human perfection. Thus will be fulfilled, through Christ, the gracious promise that "God shall wipe away all tears from all faces" and "there shall be no more curse, neither sorrow, nor sighing, nor crying; for the former things shall have passed away."

#### Many Stripes and Few Stripes.

The Bible clearly indicates that the Adamic condemnation against our race will be fully offset by the merit of Christ's sacrifice. But on the other hand, it tells us that every transgression which is not purely of inherited weakness is charged to the account of the transgressor and must be met by him. Jesus emphasizes this when, saying, "He that knows his master's will and did it not, shall be beaten with many stripes; but he that knew it not and yet did things worthy of stripes, shall be beaten with few stripes." Some of these stripes, or punishments, may, indeed, come to the transgressor in the present life; and if so, he does well to profit by them.

But whether in the present life or in the future life, every willful transgression will receive "a just recompense of reward." The difficulty with our theories of the dark ages in this subject has not been that they taught a punishment for sin; but that they taught an unjust penalty, dishonoring to the Creator and stultifying to the believer.

#### The Records of Wilful Sin.

It is a mistake to say that increasing sins would increase the pangs of conscience and that thus each would be punished. We know to the contrary; that many, as they become steeped in sin, lose all sensibility. St. Paul corroborates this thought, saying of some that their conscience become "seared"—calloused.

God provided that each individual shall keep a record in himself of his own moral obligations. Each violation of character weakened, degraded, can be reconstructed only with proportionately great difficulty. Thus, during the period of Messiah's kingdom, will be struggling against weaknesses which they brought upon themselves aside from those of Adamic heredity. The assistance from the Royal Priesthood will be proportionate to the Adamic weakness, contrary to the human will. Outside temptations will be gone. Full knowledge will be there; but character will be the thing of paramount importance as determining who will attain everlasting life.

Our Redeemer gave a suggestion along this line when He said to the Pharisees, "How can ye escape the condemnation of Gehenna?" (Matthew xxiii, 33. The Valley of Hinnom (Gehenna) outside Jerusalem, where the altar was finally destroyed, symbolically represented the second death, as explained in Revelation xx, 14. Jesus did not condemn the Pharisees to the second death. His mission to the world was not to condemn men; for

they were condemned already—under the Adamic condemnation. The son of Man came "not to condemn the world; but that the world through Him might be saved." (John iii, 17.) At the time He spoke these words respecting the Pharisees, He was laying down His life on behalf of all the children of Adam. They could not forfeit their share in His resurrection work until that work had been completed and they had enjoyed their share of the Redeemer's favor.

The import of the Redeemer's words, therefore, was that He perceived in them so much of dishonesty and hardness of heart that He prophesied that they would have a hard time to reform character, even under the favorable conditions of the millennium. They had seen the Master, heard His teachings, witnessed His miracles, and must have been reasonably convinced that it was a holy power which operated in Him. When, therefore, in bitterness of spirit they declared that His miracles and teachings were inspirations of Satan, they were well-nigh without excuse.

It could hardly be supposed that such perversity of spirit was the result either of ignorance or of Adamic weakness. Evidently there was great willfulness associated with it. Hence the Master declared that persons who could thus attribute to Satan things which they recognized as good, pure and holy, must have greatly perverted their consciences. They will be obliged to suffer stripes accordingly, and will have proportionately great difficulty in bringing themselves into harmony with the requirements of the Messianic kingdom.

#### "Preach the Word."

All of God's people are preachers. The begetting influence of the holy spirit is the only ordination necessary, and without it no one has divine authority to preach. Preaching, in its broad sense, means to declare, to make known. God's book makes no division of His people into clergy and laity. "He that hath my word, let him speak my word faithfully." (John 17:14.) Let us declare God's message in its purity and simplicity, whoever hears and whoever refuses to hear. Let us not be disappointed that the worldly-wise will think it foolish, as in St. Paul's day; and let us not be surprised if the preaching of this message shall bring odium, as it did upon the Master and the apostles. "The world knoweth us not, even as it knew Him not."

God's message, for all that, will accomplish its purpose. He will find the "peculiar people" whom He seeks; not one member of the foreordained number will be lacking. They will all be blessed and holy. As Messiah's associates in the kingdom, they will then "declare the decree." (Psalm ii, 7.) The law will go forth, and chastisements will follow to enforce the law, until all shall be brought to a knowledge of the truth, the inner light destroyed and every knee shall bow and every tongue confess, to the glory of God.



Immanuel Baptist church, Pine and Woody streets. Preaching both morning and evening by Rev. C. B. Allen, Jr., D. D., pastor. Bible school, 12:15; 6:30 p. m. Young People's meeting; evening service, 7:30 o'clock; Ladies' Aid society meets Thursday afternoon with Mrs. Robert Fugleby, 661 Daly avenue.

First Methodist Episcopal church, South, corner South Sixth and Hazel streets; G. T. Bond, pastor; residence, 307 South Sixth street west; Bell phone 802.—Preaching at 11 a. m. and 7:30 p. m.; morning theme: "Revelation of Character;" evening subject,

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"The Power of the Spirit;" Sunday school at 12:15 p. m. Junior Epworth League, 2:30 p. m.; Young People's League, 6:30 p. m.; prayer meeting on Wednesday evening at 7:45 o'clock. Choir rehearsal Thursday at 8 p. m. You are cordially invited to all these services.

#### Christian Science.

Christian Science church, corner of Pine and Patton streets, services Sunday 12 m. Subject of lesson sermon, "Sacriment;" Sunday school at 12 m.; testimonial meeting Wednesday 8 p. m. Reading room open every day except Sundays and holidays from 2 until 4 p. m. Public cordially invited to attend the services and visit reading room.

#### Episcopal.

East Cedar street, corner of Adams Morning service and sermon, 10:45 o'clock; Sunday school, 12:15 p. m.; evening service and sermon, 7:30 o'clock.

#### First Methodist.

Corner Main and Washington streets; J. W. Bennett, pastor; Bell phone, 20; Ind. phone, 799.—Class meeting at 10:15 a. m., Mrs. Emily Haskin, leader; morning service at 10:45 o'clock, topic, "The Little Children;" Sabbath school at 12:20 p. m., Thomas Layfield, superintendent; Epworth League at 2:30 p. m.; evening sermon at 7:30 o'clock, subject, "The Strength of Joy;" prayer meeting Wednesday night at 8 o'clock. A cordial invitation is extended to all these services.

#### Second Methodist.

Daly addition—Sabbath school at 3 o'clock; George Blackler, superintendent; evening service at 8 o'clock, in charge of S. W. Williams.

#### Swedish Congregational.

West Spruce street; C. R. A. Blomberg, pastor; residence, 529 West Spruce street; Independent church, 1786—Sunday school at 10 a. m.; morning service at 11 a. m.; Young People's meeting at 6 p. m.; evening service at 7:30 o'clock; preaching at Bonner at 3 p. m.; prayer meeting Wednesday evening; the Ladies' Aid society will meet at the home of Mrs. Carlson, 510 Alder street, on Thursday at 2:30 p. m. Our Scandinavian people are most cordially invited to any and all of these services.

#### German Lutheran.

Corner of Hazel and South Sixth streets; Gustav Metz, pastor; residence, 284 Edith street; Bell phone, 1078; Ind. 1384.—Morning worship at 10 o'clock in the German language, and at 11 o'clock in the English language; because of these two morning services there will be no evening worship; Sunday school at 12:10 p. m.; the Young People's society will meet Wednesday evening at 8 o'clock in the school building.

#### Christian.

Calvary Christian church; Harold H. Griffith, pastor; office in rear of church; Bell phone 1094; Independent church 574.—Sunday services: Preaching by the pastor in the morning at 10:45 and in the evening at 7:30; subject of morning sermon, "The Limitations of Religious Thought;" subject of evening sermon, "The New Testament in a Nutshell." Bible school at 12:15. Men's Bible class will meet during the Bible school session at the close of the morning worship; subject of discussion, "Characteristics of the New Testament Writing;" Christian Endeavor meeting at 6:15, topic, "Why Not Become a Christian?" leader, A. A. Leese. The officers of the church will hold their monthly meeting on Tuesday evening at 8 o'clock in the pastor's study. Meeting for prayer and Bible study on Wednesday evening at 8 o'clock; subject of devotion, "Jesus' Parable of the Drunk Man." The Ladies' Aid society will meet Thursday afternoon in the parlors of the church; hostesses, Mesdames Boggs and Hackman.

#### Presbyterian.

First Presbyterian church, corner of Pine and Stevens streets; Rev. J. N. Maclean, D. D., minister; residence, 320 Stevens street.—Public worship at 10:45 a. m. and 7:30 p. m. Sunday school at 12:15 noon. Y. P. S. C. E. at 6:30 p. m. The Westminster guild will meet at the mansion on Tuesday evening at 8 o'clock. Prayer meeting at 8 o'clock. Evening at 8 o'clock. The Ladies' Aid society will meet on Thursday afternoon at 3 o'clock at the home of Mrs. Frank L. Darbee at 410 West Fourth street, south.

#### Swedish Lutheran.

Alder street—There will be no services today except Sunday school at 12 o'clock. The pastor, Rev. W. C. Ekberg, is attending a district church meeting in Helena. The Young People's society holds its annual meeting on Thursday.

#### Congregational.

Corner South Fifth and Chestnut streets; Rev. Elmer E. Burnier, pastor—Morning worship at 10:45; sermon subject, "The World Needs Love;" special music, duet, "They Shall Hunger No More" from "The Holy City" (Gaul); Sunday school, 12:10 p. m., R. T. Cruikshank, superintendent; Christian Endeavor meeting at 6:30 p. m., E. E. Burnier, leader; topic, "Become a Christian—Why Not?" lesson, Matt. 4:17-25; evening service at 7:30; sermon subject, "How to Attract Righteousness;" special music, solo by Mrs. W. F. Wayne; mid-week meeting for prayer and Bible study Wednesday at 8 p. m.; the church council will meet Tuesday evening at 8 o'clock at the home of Mr. and Mrs. R. T. Cruikshank. All members are urged to be present. Anyone will receive a warm welcome at these services.

#### SNOW IN CALIFORNIA.

Los Angeles, Jan. 10.—More snow fell today in the mountain ranges of southern California. Forecasts of a heavy frost in the morning caused citrus growers who had not suffered a total loss in the recent cold wave, to resume smudging to save the remainder of their crops. As the temperature was fairly high tonight it was not believed any great damage would be done. A sleet storm was reported from Phoenix, Ariz., tonight.

## The Doctor's Answers on Health and Beauty Questions

By DR. LEWIS BAKER.

The questions answered below are general in character; the symptoms or cases are given and the answers will apply to any case of similar nature. Those wishing further advice, free, may address Dr. Lewis Baker, College Bldg., College-Building Bldg., Dayton, Ohio, enclosing self-addressed, stamped envelope for reply. Full name and address must be given but only initials or fictitious name will be used in my answers. The prescriptions can be filled at any well-stocked drug store. Any druggist can order of wholesaler.



lets as a specific and prescribe them to all who are anemic, thin, wasting, nervous and debilitated. I recommend that you begin their use at once and continue regularly until your system is able to assimilate the fatty elements of your food; then you will grow plump and have plenty of red blood, with color in your complexion and bright sparkling eyes of health.

"Slick M. G." writes: "I have been affected for some months with rheumatism and have taken much medicine in vain. Please give prescription that will cure." Answer: The most efficient prescription I have ever given for rheumatism is: Juice of potassium 2 drams, sodium bicarbonate, 4 drams; wine of colchicum, one-half ounce; comp. essence cardiol, 1 oz.; comp. fluid balsam of capivi, 1 oz.; and sarsaparilla comp. 1 oz. Mix and take a teaspoonful at meal time and at bedtime.

"Farmville" writes: "You once recommended a home-made cough syrup. I tried it and found it the best cough and cold syrup that I ever heard of. It was so prompt in relieving the severest cough and cold and a pint bottle made at home lasted so long that I have forgotten the ingredients. Kindly publish again." Answer: The splendid laxative, home made cough syrup is made by mixing a 2 1/2 oz. bottle of concentrated essence mentho-laxene with a home-made sugar syrup. Directions on the bottle tell how to make and use. It is a fine, cheap remedy.

"Johnston" writes: "I am bothered greatly with indigestion. Things I like to eat nearly always cause a heavy ill-at-ease feeling in my stomach, and my breath is foul. I am nervous, irritable and frequently cannot sleep." Answer: A very excellent treatment which is widely prescribed for its gradual curative action, as well as its instant relief it affords, is tablets tripeptine, packed in sealed cartons. Take a pink tablet after each meal and after supper. Continue and the curative agencies will soon restore natural digestion.

"Mrs. M. C." writes: "I am recovering from a long illness, but am very weak, nervous, sleepless and have little appetite. Can you give me a good tonic restorative?" Answer: Have the following prescription filled and take a teaspoonful before meals: Syrup of myophosphates comp. 5 ozs.; lacture of calcium comp. 1 oz.; (not carlammon). Mix and shake well before using. This is a fine nerve tonic and system tonic for old and young.

John R. Mc asks: "Don't you think it is wise to take medicine to reduce my weight? I weigh about 55 pounds too much." Answer: I do think so; and a very convenient and effective diet reducer is sold in sealed tubes with full directions for home use. It is called 5-grain arbutone tablets, and any well-stocked pharmacy can supply them. They are safe.

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President, Mrs. H. C. Myers, Bell phone 182 red.

First Vice President, Mrs. J. C. Anderson, Bell phone 931.

Second Vice President, Miss Alice Woody, Bell phone 90.

Secretary-Treasurer, Mrs. H. A. Wheeldon, Bell phone 8562 red.

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Hon. John R. Garrett, Mayor, Girard, Ala.