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A WAITING GAME.

Those critics of the diplomatic situation in the Balkan trouble who declared that England was a back number, have reckoned a little prematurely. The situation as it now stands seems to be a waiting game. Austria is backed by Germany in her stand on the annexation of Bosnia and Herzegovina. Germany is the one power against which England has excluded and separated by the wonderful network of alliances, treaties and ententes which she has made in the last few years. The unlooked for outbreak therefore has developed serious complications.

If for instance it comes to a show down of power between Turkey on the one hand and Austria on the other, it might easily embroil all of Europe and no one knows how the map might be changed. Obviously the thing which Turkey hoped for, and has received, is the backing of Great Britain.

England, then, has come to the fore. In her Egyptian suzerainty she needs the cooperation of the Sultan of Turkey—therefore she is bound to help Turkey even if she had not the fear of German aggrandizement (her perpetual bogey) to fight.

That England has taken the upper hand is evident from the dispatching of the English fleet to the Orient "to quiet the inhabitants of Turkey" and to keep down Cretan uprisings. This simply means that England is keeping Turkey quiet at this time for the purpose of keeping war off until she can extricate the bone of contention from justice by diplomatic means. Or if that is not to be attained to let it

pass over as the Manchurian trouble was in the case of Japan to come up when Turkey is prepared for war with Austria.

Whatever may be the exact outcome, war at this time seems improbable and it will all come right with Turkey, if she sits tight in the saddle. This, Turkey is doing, under the direction of Lord Grey of the English Foreign office.

England, therefore, is the determining figure in the trouble and as it means Egypt and a territorial grabbing by her rival, Germany, she has every interest to guard.

England has the situation in hand now and her influence is too great to admit of much serious damage being done. The longer Turkey waits, the better, and England is making her wait.

THE TENTH INFANTRY.

The Tenth Infantry came and went. But it left behind it an enviable record. The thing which people believe most readily of soldiers and sailors off duty, is that they are ribald rolsters, drunken sots and what not. How this opinion of the forces of land and sea got abroad is perhaps not hard to perceive. Any large gathering of men who are full spirited, has a surplus amount of energy to get rid of. Moreover, if twenty out of a regiment start out for a "little time" the whole regiment gets the blame for it simply because they wear the same uniform. Although the twenty who were concerned in the affair represent only two per cent. of the regiment. Even at that rate it would be hard to pick out a corresponding number of civilians of the same age and condition and find as small a percentage.

But to come back to the Tenth. The boys behaved themselves not only beyond all expectation, but beyond reproach. There was no advantage taken of the circumstance—they had their good times, but they were entirely well behaved.

Of all the crowd in Richmond, if the truth must be told, they behaved themselves in such a manner as to be conspicuous. It was remarked by many a woman that the soldier in the crowd invariably had the politeness to step back and let her pass. What a commentary!

The questions which were most frequently on the lips of the enlisted men were: "How do you fellows like our behavior? Are we behaving to suit you?"

To these questions which seemed to be uppermost in the minds of our guests it is only fair to say:

"You behaved in the best way possible, so much so, that Richmond has always a hearty welcome for anybody in connection with the Tenth Infantry."

Whether officer or enlisted man, the Tenth made warm friends in Richmond and these many friends welcome them back at any time.

NEWS FROM PEARY

Explorer Pushes Way Into Regions of Ice With Weakened Vessel.

ONE OF HIS MEN RETURNS.

New York, Oct. 10.—Henry Johnson, able seaman, of Peary's vessel, the Roosevelt, has arrived in New York from Greenland, bringing the first verbal news from the North Pole seekers who left this city in June. Johnson was forced to leave the expedition at Etah, where he was disabled by an affection of the knee.

A letter from Peary to the Peary Arctic club, which Johnson brought with him, is said to contain a report of the progress of the expedition up to August 18, with photos and data. A condensed diary kept by Johnson states that a hurricane encountered July 29 off the coast of Greenland opened the seams of the Roosevelt at the bow. While the vessel was repaired at Etah before she steamed north Johnson says her bow causes apprehensions among her crew that she may not survive the perilous trip among crushing icebergs.

On June 21 the first iceberg was sighted near Turnvik, along the south coast of Labrador. On August 6, near Etah, walrus were hunted all day, and thirteen were shot.

On August 2, at Cape York, three Eskimo families and seventy Eskimo dogs were taken on board the Roosevelt, the men refusing to join the party unless their wives and children were taken along.

The Erik, which had accompanied the Roosevelt as a provision transport, started southward August 21, three days after Mr. Peary steamed north among the ice floes. Johnson returned on the Erik.

CAR OFF TRACK.

The Richmond division wrecking crew was called to Sheridan street this morning to replace trucks under a freight car. The accident was caused by the beam of the car breaking.

LETTING: Gold Medal Flour makes the whitest bread.

LONDON GAMING DENS

The Manner in Which London Police Descend Upon Them in Raid.

SKILL, CUNNING AND DARING

The police have recently carried out some sensational raids on big gaming clubs, and it may be interesting to learn how these raids are effected. This is how it is done in London: As soon as the detectives' suspicions have been confirmed they apply to the commissioner of police for a warrant to enter. The warrant authorizes certain officers mentioned by name to enter the club in the name of the king. Ordinary policemen are not permitted to carry out a raid, but the detectives can call upon them for assistance at the critical moment.

Absolute secrecy is enforced right up to the moment of entry. There is no excitement at the station on that day, and the men on duty have no suspicion of what is in the wind. Plans of the house are drawn and carefully studied by the raiding officers, for the doorkeeper of the club is prepared at the slightest alarm to send a warning to his customers, and every vestige of gambling apparatus will mysteriously disappear and the raid fail. A carefully planned ruse, therefore, has to be evolved which will disarm suspicion.

During the day a body of "reserve" policemen will receive a communication from the station that they will be required to parade at a certain hour, and they meet with no idea of what is expected of them. They are drawn up in line, and after names have been called over they are dismissed from the station one by one, with the injunction to be in the immediate neighborhood of a certain street in a couple of hours and not to get near the spot before the prearranged moment.

The first officer to appear on the scene is the one in charge of the raid. He is always disguised and usually looks like a well dressed man about town. He passes the club carefully, but it is sufficient for him to learn from a confederate inside that gaming has commenced. A policeman then saunters to the corner of the street and stays there as though he were on "point" duty. Then, not till then, is the information of the precise club to be raided secretly conveyed to the attacking force in his hiding places, while the club, unconscious of its impending fate, pursues its gambling.

The first difficulty to surmount is to get past the doorkeeper. If this is not successfully done the raid will end in failure. Presently the sound of a drunken song is heard in the distance, and two apparently rough looking men come staggering along. As they near the entrance to the club they begin disputing and soon come to blows. The doorkeeper peeps through the wicket and orders the men away. One of the men rushes at the wicket and challenges the doorkeeper to "come outside like a man" and at the same time shouts out something about the character of the house. The combatants continue fighting, and the officer at the corner comes along and orders them away. The men return, however, to "have it out with the doorkeeper." The noise increases, attracting homeward bound gentlemen in evening dress, who gather round and urge the men on.

The doorkeeper by this time becomes alarmed, for the rowdy crowd will frighten away his clients. Perhaps just at this moment a member of the club arrives and seeks admission. The door is opened with the utmost caution to admit him. Before he has time to fasten it the two officers hastily secure the member and rush upstairs. The two combatants were disguised policemen and the onlookers detectives.

As soon as an entrance into the club has been effected the constable at the corner sounds his whistle, and before the sound has died away the whole neighborhood is alive with police. If the house boasts of a trapdoor on the roof, the flash of lanterns will be seen up there, the men having been concealed among the chimney pots since it was dark. The front door is secured, and the police form a guard around the house, so that escape is impossible.

Meantime the scene upstairs is one of the wildest excitement. The gamblers, intent on business, had not noticed the scuffle in the passage, and the first intimation they get of the state of affairs is when the door is thrown open and the officer in charge calls on them to regard themselves as his prisoners. Then they realize their position. The tables are overturned, and card counters and money roll all over the floor as the members endeavor to escape. They make for the street door, but balked in this direction, hurry to all parts of the house to hide.

The crestfallen members of the club are conveyed to the station, each in the custody of two officers. Then the house is searched for the gaming apparatus. Every inch of the place is examined, for gamblers have remarkable contrivances whereby they can hide their apparatus in the event of being raided. Tops of tables are knocked off, flooring taken up and walls searched for secret cupboards. Yards of chalked string are regarded as prizes, and with these and more apparent proofs the case is ready for the magistrate. The evidence is laid before him, and the proprietor and members are charged and the sentence passed or a heavy fine imposed on the prisoners.—London Times.

Christians Getting Together.

To me one of the chief values of Christian Endeavor, among many others rich and great, has been its spiritual fellowship. Its introduction of Christians of various names to each other and to the deeper and gladder appreciation of our common Saviour and Lord has been an inestimable boon. I am sure this gracious boon will go on brightening and blessing in the coming years.—Rev. Wayland Hoyt, D. D., L. L. D.

PALLADIUM WANT ADS PAY.

CHURCH SERVICES.

St. Andrew's Catholic—Fifth and South C streets. Mass at 7:30; High Mass at 9:45; Vespers, sermonette and benediction at 3 o'clock. Rev. Frank A. Roell, rector, Rev. H. J. Gadlage, assistant.

St. Mary's Catholic—Masses every Sunday at 8 and 10 o'clock and High Mass and sermons at 10:30; Vespers and benediction every Sunday at 3 p. m. Rev. J. F. Mattingly, rector, Rev. Thomas A. Hoffman, assistant.

First Church Christ Scientist—Masonic Temple. Sunday services 10:45 a. m. Subject: "Are Sin, Disease, and Death Real?" Wednesday evening meeting 7:45. Reading room No. 10 North Tenth street. All invited.

St. Paul's Episcopal—Corner Eighth and North A streets. 7:30 a. m. Holy communion. Brotherhood corporate service; 9:15 a. m. Sunday school; 10:30 a. m. morning prayer and sermon by the Rev. Dr. Cathell; 7:30 p. m. evening prayer and sermon by the rector. All invited, as the seats are free.

First English Lutheran—Corner of Eleventh and South A streets. E. G. Howard, pastor. Morning worship at 10:30 a. m. At this service there will be a roll call of members and the reading of communications from absentees. This service will conclude with the administration of the Lord's Supper. A brief preparatory service will precede at 10:15 in the lecture room. Evening service at 7:30. An anniversary sermon will be preached by the pastor in commemoration of the 24th anniversary of the establishment of the church. A cordial invitation is extended to the public. Sunday school 9 a. m., Lee B. Nussbaum, superintendent.

Earlham Heights—Public school building. Robert H. Dunaway, minister. Sabbath school at 2; Bible drill at 3. Sabbath teachers and excellent helps for all. Parents come and bring your children. Plan to attend the meetings of Synod to be held in the First and Second Presbyterian churches Monday to Wednesday of next week.

Second Presbyterian—North Nineteenth street. Robert H. Dunaway, pastor. Bible classes for all at 7:15; church sermon 10:30. Subject: "In a Hot Struggle With the World." Christian Endeavor service at 6:30. Popular service at 7:15. Subject: "The Forgiving Husband of a Faithless Wife." The synod of Indiana will convene in the First Presbyterian church Monday evening at 7:30. Several popular meetings have been provided. Lookout for them all. The Tuesday evening meeting will be held in the Second church with Dr. Watson of Cincinnati and Dr. Carlisle of Brooklyn, speakers.

St. Paul's Evangelical Lutheran—C. Huber, pastor. Sunday school at 9; German services at 10 a. m. instead of at 10:30; Young People's meeting at 6:30; English services at 7 o'clock. The Holy communion will be celebrated at both the morning and evening services.

First M. E.—Corner Main and Fourteenth streets. R. J. Wade, pastor. Sunday school at 9:15 a. m., Mrs. S. C. Bevington, superintendent. Morning worship at 10:30 a. m. Old People's day, also Home Department rally. Communion; roll call of deceased members of the year; brief address. Class meeting at 11:45; Junior league at 2:30; Epworth league at 6:30; evening service at 7:30. Topic of pastor: "The Service That Counts." Special music by choir in charge of Prof. Harris. A cordial welcome to strangers, visitors and all.

Grace M. E.—W. M. Nelson, pastor. Rally day will be observed in the Sunday school at 9:00 a. m., Prof. T. A. Mott, superintendent. Preaching by the pastor at 10:30 and 7:30. Morning theme: "The Individual Conscience not the Highest Court." Evening theme: "The Inspired Word Profitable." Class meeting at 11:45 a. m.; Epworth league at 6:30 p. m. A cordial invitation is extended to all.

Third M. E.—Corner Hunt and Charles streets, Fairview. Sunday school 9:30; morning sermon 10:30; Epworth league 6:30; evening service 7:30.

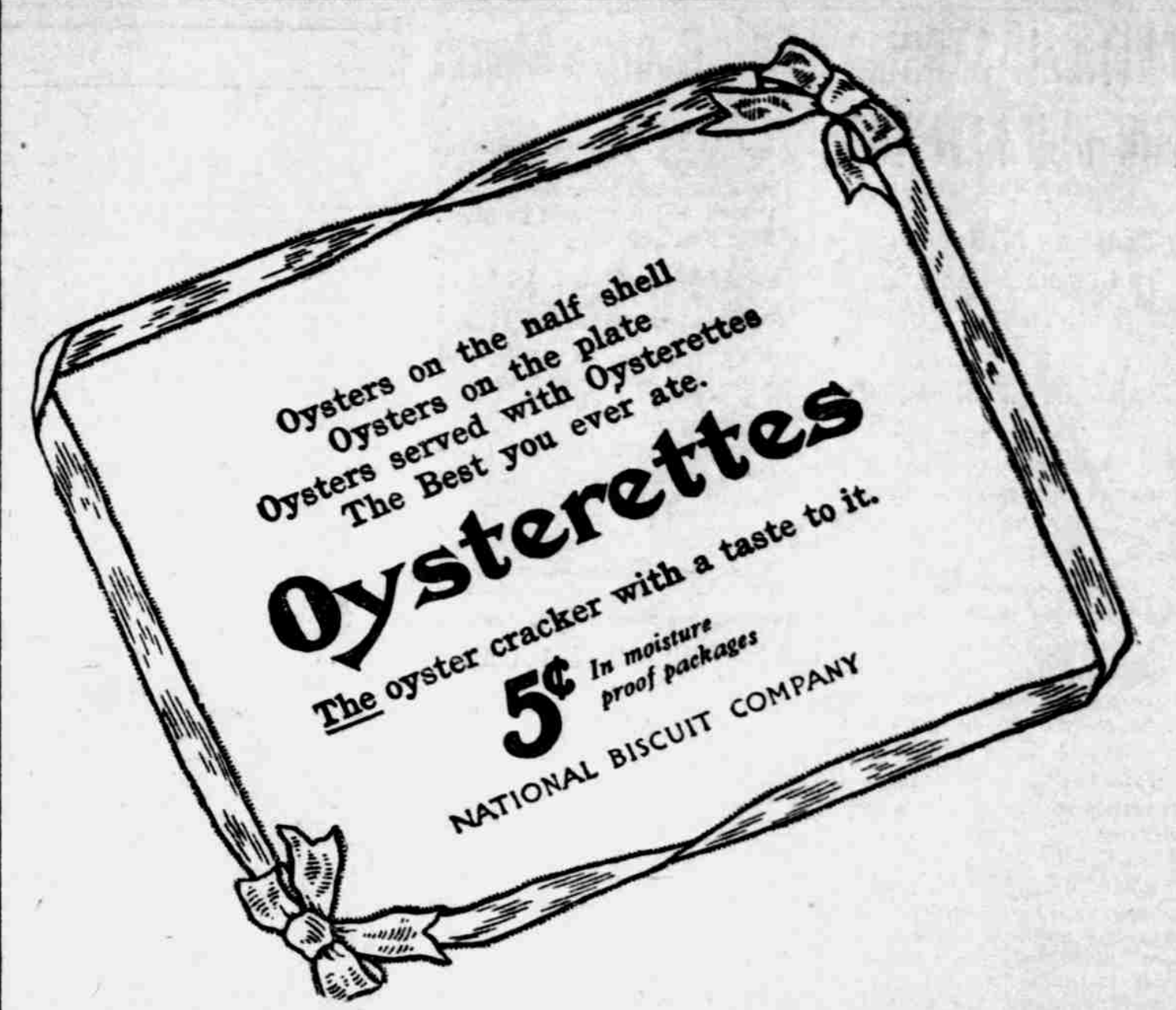
Fifth Street M. E.—J. Cook Graham pastor. Sabbath school 9:15 a. m., J. Foss, superintendent. Love feast and morning worship at 10:30 a. m. Sermon followed by Sacraments of Baptism and Lord's Supper. Evening services at 7:30 p. m. Special music by choir. You are welcome.

First Presbyterian—Thomas J. Graham, pastor. Bible school 9:15 a. m.; Divine worship 10:30 a. m. Reception of members and communion. Evening service 7:30. Subject: "The Third Talk on the Letter of James." Every one is invited to the popular meetings of the Synod of Indiana in this church Monday and Wednesday, 7:30 p. m., Tuesday and Wednesday afternoons and in the Second Presbyterian church Tuesday 7:30 p. m.

Universalist—Rhoda Temple. Rev. Leon P. Jones will preach at 10:30 a. m. and 7:30 p. m.; Sunday school at 9:15 a. m. Everyone welcome.

East Main Street Friends—Bible school 9:10 a. m., Alfred T. Ware, superintendent. Meeting for worship 10:30 a. m.; Christian Endeavor 6:30 p. m. All are cordially invited.

United Brethren—Corner Eleventh and North B streets. M. Hobson pastor. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 9:30 a. m.; Y. P. C. U. at 6:45 p. m. All are cordially invited.



THE SUNDAY SCHOOL COMMENTARY

Sermon October 4, by Rev. D. M. Stearns.

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Our lesson today has for its topic the covenant with David concerning the kingdom, the third unconditional covenant in Scripture. A covenant generally has two parties to it, and if either party fails the matter falls through. But on three different occasions God promised for His own sake to do certain things without binding man to anything on his part, and because of His faithfulness these covenants stand, and Isa. xiv, 24, will apply to each of them, "The Lord of Hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purpose so shall it stand." The first was with Noah concerning the earth, the second with Abraham concerning the land and his seed and this third one with David concerning the throne and the kingdom, to be established forever. That we may look beyond David and Solomon to the everlasting kingdom of which God spoke notice Acts ii, 30, where we learn that David knew that God spoke to him of the Messiah, who, raised from the dead, would sit on his throne.

Although our lessons will continue for a few weeks yet in Samuel, we are asked to turn to Chronicles for this lesson. It matters little, as II Sam. vii and I Chron. xvi are almost word for word identical. The two chapters should be carefully compared.

A sentence at the beginning of the Samuel chapter should be given special attention, "The Lord had given him rest round about from all his enemies." Compare I Chron. xii, 9, 18; xiii, 25; I Kings v, 4; Matt. xi, 28, 29, and other verses on the rest and peace and quietness which the Lord alone can give, but which He loves to give to all who truly come to Him. Ps. xviii should be read carefully, for see its title. Neither prophets nor apostles have always the mind of the Lord, but sometimes speak from themselves but sometimes speak as when the disciples found fault with Mary of Bethany. See also Jer. xiii, 15, 17, 21, 22, etc. Preachers are often tempted to agree with those to whom they are indebted for favors or position. Nathan's "Do all that is in thine heart, for God is with thee," was not of God, for that same night a different message came from God to Nathan for David, and that message is our lesson portion. Both David and Nathan were truly the Lord's servants, but even such need to remember Isa. lv, 8.

The thought of a habitation on earth for God is seen in Ex. xv, 2, and is indorsed by God in Ex. xiv, 8, but He had been content to dwell in a tent among them and had not yet spoken of any more permanent dwelling. The

time for such had not fully come, but later we shall see that He gave to David by His Spirit the plans for the temple and permitted him to provide very largely for it (I Chron. xxviii, 11, 12, 18; xxix, 1-8). In the Lord's service all must be of Him—time, place, circumstances, provision, all. We need to remember in what condition He found us and to what He had raised us and His purpose concerning us in order that we may walk worthy of Him (Eph. ii, 10; see also Ps. xl, 1-3; Eph. ii, 4-10; v, 1, 2; Rom. xii, 1, 2). The words in verse 9 of our lesson concerning the place and the planting point us onward to the one thing that God says He will do with all His heart and soul at the time of the kingdom (Jer. xlii, 41). See also the quietness and assurance that shall be forever when He doeth this (Isa. xxxii, 17, 18).

We have seen at the beginning of our lesson that the seed of David had spoken of was not Solomon, but Jesus Christ raised from the dead, for only an immortal man could reign forever. See Rom. i, 14; Rev. v, 5, 6; xii, 18. The saying in II Sam. vii, 14, "If he commit iniquity," is perplexing as it reads in our version, for we know that Jesus knew no sin and did no sin and there was no sin in Him, but there is good authority for this reading of that sentence, "When iniquity shall be laid upon Him," and that makes all clear, for we know that our iniquities were laid upon Him, and He bore our sins in His own body on the tree. But, while receiving all possible comfort concerning our own individual salvation from the great truths concerning Him and His suffering in our stead, we must never forget that He suffered also as Israel's Messiah and that through Israel as a nation when converted it is the purpose of the Lord to bless all nations. Read Ps. lxxviii at that light and all is clear.

We can take individual comfort from much of Isa. lxi and xli and similar portions, and yet the former will be peculiarly Israel's national confession and the latter their national anthem when the kingdom comes. As David heard of the kingdom and his seed to sit on his throne forever he is impressed with his own nothingness and the greatness of Jehovah, who unconditionally covenanted to do all this (verses 16-22; II Sam. vii, 16-26), and he can only say, "Do as Thou hast said that Thy name may be magnified forever" (verses 23, 24). Seeing the glorious future assured to his people, he finds comfort in the fact that God has promised it notwithstanding all his unworthiness. "Thou knowest thy servant" (verse 19).

Up to Kongo. A thousand miles up the Kongo there is a Christian Endeavor society the members of which were cannibals six years ago. Asked to send a message to the British Endeavorers, they said, "Tell them to send more teachers."

the work of another is not given to us. Committees, be "at it," all at it and always at it," and you will highly commend your society. Much depends upon you. Will you do it?

BIBLE READINGS.
Judg. vii, 1-23; Neh. iv, 1-9; Zech. iv, 1-10; Prov. xxi, 31; Isa. xxi, 1-9; Matt. x, 1-8; John ii, 1-11; ix, 1-4; I Cor. xv, 15-8; Gal. vi, 1-10.

Best Society For Young People.
Christian Endeavor is the best society for young people, says Stanley P. Edwards of London, England, because—

First.—Its weekly meetings, being essentially religious, conduce to the maintaining and raising of the spiritual life of its members.

Second.—Its pledge keeps definitely before its members the essentials of Christian life and conduct.

Third.—Its pledge conduces to preparation for and participation in the weekly meeting on the part of every member, helping Christian confession, expression and impression.

Fourth.—Its consecration meetings ascertain month by month the spiritual level of each of the young people and enable the society to maintain the standing of each member.

Fifth.—Its system of committee work provides the most systematic opportunity of training each of the young people in the church in some definite field of Christian service.

Sixth.—Its system of committee work constantly maintained, places the organized forces of the young people in the church ready at the church's disposal for any special service.

Seventh.—No other society so much emphasizes the fact that the young people's society exists "for Christ and the church."

Eighth.—Its weekly prayer meeting topics are selected by international experts, are published with daily Bible readings in convenient form and are dealt with each week by many religious papers.

Ninth.—The association of kindred societies in a local Christian Endeavor union promotes fellowship, the uniting of members are an inspiration to the members and the schools of methods help to disseminate the best methods for the benefit of the local church.

Tenth.—County, state and national conventions give an immense spiritual and practical impetus to all who attend and to the societies from which they come.

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