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and Sun-Telegram

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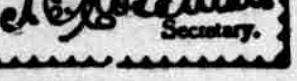
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The Association of American Advertisers (New York City) has examined and certified to the circulation of this publication. The figures of circulation contained in its report are guaranteed by the Association.**No. 100** **THE TARIFF.**

Speaking editorially of the tariff tangent, the Philadelphia North American says that the Payne tariff bill, so far as it has progressed, has been productive only of distrust among business men and disgust among the majority of the republicans. Every hour has disclosed new "jokers," new false pretense. Protection no longer is an issue, but the tariff is an issue. Party lines are broken and there is more clamor for a return in New England than in the West. Says the North American:

The whole truth is that the tariff is a business matter, and the ways and means committee of the house and the finance committee of the senate are incompetent to handle it in a business way. Let us quote the notification, said upon the excellent authority of the New York Tribune, to have been served upon President Taft after he had expressed approval of the plan for a permanent commission of experts:

Messrs. Aldrich and Cannon told the president-elect that there was not the slightest use in urging the tariff commission idea on congress; that congress would have none of it. They said they were convinced that a commission would serve no good purpose; that the finance and ways and means committees of congress were composed of tariff experts, who were amply competent to readjust the schedules, and that the members of both houses would be most unwilling to delegate their prerogatives to commission or to accept its recommendations, were such a commission created.

And now let us examine the theories and accomplishments of these congressional "tariff experts," after an investigation extending over many months. The maximum and minimum clause—the most important in the bill—was admitted to be a criminal blunder as soon as the North American dissected it, and its authors are now trying hard to patch it into at least a plausible deception.

There was prompt demand to know what tax would be imposed upon coffee from Brazil. This was Chairman Payne's reply:

"The export duty on coffee? I don't know just what it is, but it's a matter of no consequence. Brazil will remove the export duty as soon as our law goes into effect."

Discussing pig iron and the cut made in the Dingley protection for this product, he was asked against what countries the maximum rates would be enforced. He answered impatiently:

"Oh, I don't know about that. We paid no attention to that matter. It is immaterial."

Representative Hill, informed of the dearth of accurate information at the Department of Commerce and Labor, said:

"We considered all this immaterial. We decided that the United States should take a position and let other nations come to it or not as they please."

The lumber schedule had been left entirely to Lumberman-Congressman Fordney. But when questioned concerning the exact results of the bill upon the shipping of Canadian lumber, and the workings of the lumber trust in the South, he answered by professing ignorance and resorting to profanity on the floor of the house.

Yet these are the "tariff experts" who undertake to frame a bill which is to settle business conditions, relieve the commercial man and the manufacturer and the importer of all his doubts and anxieties, and permit the resumption of business upon a substantial basis.

These are the men who would impose a disguised tax on coffee that would provide no revenue for at least two years, but would enrich by many millions the group of Wall street men who have backed the Brazilian valorization scheme.

These are the men who have imposed a tax on glasses apparently for the sole benefit of Littauer, the loyal Cannon republican of Gioverville, in Chairman Payne's state.

These are the men who wrote the oil schedule as the Rockefellers would have it written and lifted the proposed additional tax on beer because Murphy and McCarran whipped a group of democrats into support of Cannonism.

The inheritance tax they put in simply as a sop to the president. It died in the senate is assured.

And these are our "experts":

Let the farce be finished as soon as possible and hasty work of some sort be brought from the senate. And then let us hope that when peace comes,

even though inequitable conditions, a hint will be taken from foreign countries as wise as that already followed by President Taft in regulating department estimates. For sentiment is growing stronger and stronger that President Taft was absolutely right when he said:

My own idea have been that there ought to be a permanent commission of tariff experts to keep themselves advised by all the means possible of the cost of producing the articles named in the schedules, in foreign countries and in this country. I think what we lack is evidence, and some such means might very well be used for the purpose of securing it. I should be the last to advocate a commission with any power to fix rates—if that were constitutional, as it would not be—or with any function other than that of furnishing the evidence to congress upon which, from time to time, it might act.

TWINKLES**Objection.**

Stella—Do you like the idea of a women's car?

Bella—No; there wouldn't be any men in it to give you a seat.—New York Sun.

Had a Sure Thing.

The amateur forecaster had been hitting off the weather remarkably well.

"It's very simple," he explained. "I get the official predictions and reverse 'em."—Philadelphia Ledger.

Seasonable.

Whene'er you see a verse like this, With line that ends in "wishin," You may be sure the topic is Somebody going fishin'."

Detroit Free Press.**The Muse of Commerce.****The People's Auctioneer.**

To whom it may concern: I work for what I earn; Please take my advice, Receive a good price For bids I'll do the urg' If you employ Spurgeon.

C. W. Spurgeon.

Charlestow, Ind. R. R. No. 3. Tel. 128 C. —Charlestow (Ind.) Citizen.

An Arkansas Poet.

The denizen of the Ozarks has often poetry in his soul. A Wabash box car on the "house track," at Morrilton bore this effusion, inscribed with chalk. It shows the true poetic fire in the soul of the man who was "Stuck" on the contract to unload it: "I was hit for a battle ship, but I couldn't carry my guns; so they leased me to the wobash rode tu carry sixty tons, an then sum dammit jaxxvill ark

—St. Louis Globe-Democrat.**Items Gathered in From Far and Near****His Usual Way of Resting.**

Houston Post.—The dispatches state that Mr. Harriman is resting in California, but we infer from what the California papers are saying that he is engaged in the same old task of wrestling.

Not an Onerous Task.

The Commoner.—The superintendent of the census has not, you will note, asked for extra help in enumerating the busted trusts under the Roosevelt administration.

Mighty Poor Fun for Charlie.

Boston Globe.—Vice President Sherman plays golf with President Taft. It would have been fun to see Mr. Fairbanks play tennis with Mr. Roosevelt.

Healthier Than the Roosevelt Brand.

Boston Herald.—Mr. Harriman seems to be enjoying the mud baths of California more than those otherwise administered aforetime.

The Professor Had Better Subscribe.

Springfield Republican.—When Mr. Roosevelt returns he may demonstrate his unimpaired vigor after a year in tropical Africa, by eating Prof. Starr alive.

Can't Get Over the Habit.

Baltimore News.—Mr. Roosevelt having left the country, the members of congress have begun to fight among themselves.

Humane Society May be Responsible.

Birmingham Age-Herald.—The president seems to prefer an afternoon spin in his touring car to a jolting on horseback.

Evidently Teddy Hasn't.

Milwaukee Sentinel.—Noticed any indications that Taft is going to be a "proxy president?"

Sunday Services

First Church of Christ Scientist—Masonic Temple. Sunday services at 10:45 a. m. Subject "Unreality." Wednesday evening experience meeting 7:45. The public invited. Reading room, 10 North Tenth street, open 2 to 5 p. m.

First English Lutheran—9 a. m. Sunday school; 10:30 a. m. Morning worship with sermon, "With Christ in the Triumph of Humanity." 4 p. m. Vespers service with sermon, "With Christ in Tears." 7:30 p. m. Examination of Catechumens, (private). Monday 7:30 "With Christ in His Cleansing of the Temple." Tuesday 7:30 "With Christ in His Retirement,"—a period of preparation (preparatory service). Thursday 7:30 "With Christ in the Holy Supper." Good Friday, 7:30, "With Christ in His Sacrifice for Others."

Universalist—Rev. Martha Jones

The Sunday School Commentary

SERMON, APRIL 4, BY REV. D. M. STEARNS.

[Copyright, 1909, by American Press Association.] This lesson really covers chapters x and xi, 1-18, for the whole of that portion is devoted to the record of Peter and Cornelius. It is the story of the first gentle household into this new company called the church, and Peter is the human instrument in connection with angelic ministry, a vision and a special message from the Spirit. As in the case of Philip and the eunuch, we see the special interest of heaven in a truly seeking soul. The last we heard of Philip was at Caesarea, for that was his home seemingly (chapter viii, 40; xxi, 8), and we cannot but wonder why he was not used to help Cornelius, but it was neither he nor Paul, the special apostle to the gentiles, but Peter, whom the Lord chose for this service. As Peter was used to gather the first company of Jews, so he is used to gather the first gentile, for to him were given by our Lord the keys of the kingdom of heaven (Matt. xvi, 19). We know that the church is not the kingdom, but the present age is the "mystery of the kingdom," and the church must be gathered and this age close before the kingdom can come.

Cornelius, the centurion, makes us think of the one who had such great faith and also the one who said at the crucifixion, "Truly this was the Son of God" (Matt. viii, 5-10; xxvii, 54). If any man could be saved by character, as we hear on all sides today, surely this man could, for consider what is said of him in verses 2, 7, 22, 30, 31, and yet Peter had to come and tell him words whereby he and his household could be saved (xi, 14). He had to tell him of the death and resurrection of Jesus of Nazareth and of the forgiveness of sins through Him. If a man's own doings can save him, then there was no necessity for the sufferings of Jesus Christ as the sinner's substitute, but without the shedding of blood there is no remission of sins, and there is no sacrifice but His by which sinners can be saved (Heb. ix, 22; Lev. xvii, 11; Heb. i, 3; Acts iv, 12).

Cornelius was truly a devout man and lived up to the light he had, and to such God has respect and will some how send them more light, even though he needs employ angelic ministry.

One afternoon as he was fasting and praying a visitor unannounced stood before him clad in heavenly clothing and assured him that his prayer was heard and his aims remembered before God and that a man in Joppa for whom he should send would tell him what he needed to know (verses 3 to 6 and 30 to 33). Immediately he sent

one of our greatest curses today. Young people especially should read in private Solomon's fearful pictures of his results and be warned against it.

The book of Proverbs was written by Solomon, the son of King David. Solomon wrote three books of the Scriptures—the Song of Solomon, probably when he was young; Proverbs, and Ecclesiastes when he had reached old age.

A proverb is a short, pithy saying setting forth a moral or spiritual truth. It was peculiarly suited to Hebrew poetry, which is largely composed of comparisons and contrasts.

Oriental sages were fond of using the proverb or parable, which is really a proverb enlarged. Solomon chose the proverb in which to express his philosophy of life. The Psalms and the Proverbs bear an important relation to each other and express the different characteristics of the authors, although they were father and son. The Psalms of David are largely devotional, while the proverbs are practical. David lived closer to God than Solomon and was therefore better qualified than Solomon to be the psalmist of Israel.

Solomon, on the other hand, was more a man of the world and better understood the practical affairs of men than his father and was therefore the better equipped to be the poet of practical admonition. In these facts we may learn a useful life lesson. Devotion, close living to God in the inward life, comes first in our lives, but it should be followed by the practical application of inward feelings and principles to the outward life. As the Proverbs follow the Psalms, the practical should follow the devotional.

The book of Proverbs has been divided into three divisions:

First.—Addresses to the young, chapters x-xii.

Second.—Addresses, more varied, to all classes and ages, chapters xii-xv.

Third.—Collections of extant records, made by scribes under the orders of King Hezekiah, chapters xxv-xxvii.

"These are also proverbs of Solomon which the men of Hezekiah, king of Judah, copied out" (Prov. xxv, 1).

To sum up all the life lessons of the book of Proverbs is impossible, but some of the prominent evils against which Solomon warns us in various parts of the book are as follows:

1. Filial impiety. The duty of children to parents is emphatically urged, occupying space in no less than nine passages. This duty needs to be emphasized.

2. Evil company. Nothing is more harmful in life than evil companions, and Solomon lays great stress in his warnings against it.

3. Impurity. The sin of impurity, even to the extent of licentiousness, is

one of our greatest curses today. Young people especially should read in private Solomon's fearful pictures of his results and be warned against it.

One of the most remarkable and a soldier to find Peter. Notice in this connection that the Lord in heaven knows where we sojourn, who owns the house, the owner's occupation and all other details of our life, for all things are naked and open to the eyes of Him with whom we have to do. The servants being on the road, Peter needed to be prepared to receive them and return with them, for he still considered it unlawful to come unto or keep company with one of another nation (verse 28). See, then, how God prepared him. He was very hungry and would have eaten if anything had been ready, but while they made ready for him he fell into a trance. Many a housewife would be glad oftentimes if some of the hungry, complaining household would do likewise. Note carefully the vision in verses 11-16 and see, if you have anointed eyes, the church gathered from Jews and gentiles.

We are all unclean, but the church must be gathered from such (1 Cor. vi, 9-11). As the sheet was let down from heaven, all must be born from above. The sheet was held in heaven. We are kept by the power of God and in due time shall be as a church caught up to heaven. The fine lines suggested by the sheet speaks always of righteousness—His, not ours, but ours in Him. In the seven passages where we read of "heaven opened" it is always to reveal something concerning Christ and His redeemed. While Peter considered the meaning of the vision the men from Caesarea were at the door inquiring for him, and the Spirit having said, "Behold, three men seek thee; arise, therefore, and get them down and go with them, doubting nothing, for I have sent them" (verses 19, 20), all was clear and plain for Peter.

Having lodged the strangers overnight, on the morrow Peter and six of the brethren (xi, 12), a party of ten, started for Caesarea. Cornelius had called together his kinsmen and near friends and awaited the arrival of Peter. Having received him all too reverently and told him all, he added,

"Now, therefore, we are all here present before God to hear all things that are commanded thee of God" (verse 33). What a perfect attitude for a congregation to be in, and how the Lord would work if it was always so! Peter began to tell of Jesus of Nazareth, His life and death and resurrection, and of peace through His blood by the forgiveness of sins, and that all the prophets had borne witness to Him, and while he was speaking the Holy Ghost fell on all who heard, and they spoke with tongues and magnified God. Then Peter baptized them and received them into the visible church.

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