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Loyalty the Most Admirable of All Traits

Addresses by Elders B. S. Hinckley and Richard W. Young. Delivered in the Tabernacle, Salt Lake City, Sunday, February 21, 1909.

(Reported by F. W. Otterstrom.)

TEDER B. S. HINCKLEY. of the Liberty Stake Presidency.

shall read part of the thirteenth pter of Arts. Paul, the apostic, sking at Antiloch, uses these words, ing the history of the children

afterwards they desired a king. nd afterwards they dediced a king, God gave unto them Saul, they of Cis, a man of the tribe of iamin, for the space of forty years, ad when He had removed him. He dup unto them David, to be their to whom alsu He gave the testi-y, saying. I have round David, the of Jesse, a man after mine own t, which shall fulful all my will, his seed hath God, according to promise, raised unto Israel a or, Jesse. Jesus

hall read once more the twenty-

ad verse: nd verse: nd when He had removed him, alsed up unto them David to be king, to whom also He give testi-y and suid. I have found David, son of Jesse, a man after mine heart, which shall fulfilt all toy

et come tomorrow and thum all toy et come tomorrow and the good ple of this hand will pay a well rived bribute to George Washing-The nation has sounded its sincers patriolic praises in honor of ther great American who was born February day. When we look over past we discover that some men e risen head and shoulders above masses, and we naturally ask our-es the question. What virtues did a men possess that have enabled a to leave their impress upon the ? By what power do they com-id the homage of independent king men? In a word, what vir-reads the life of David, he natural, also himself this question: What there running through the career, life made up of remance and life made up of romance and lify, of war and poetry and reli-what was there in this man'a that entitled him to this high nony?

THE LORD LOOKETH UPON THE HEART.

read here in the first book of a where the account is given a selection of David to be king. nucl, where the account is given, the selection of David to be king, the lord sent the prophet Samuel on to the house of Jesse to select accessor to Saul. The patriarch is, brought out his sons and pre-ted them one after the other—all sprincely looking men, and as each was presented to the prophet, act-hoon his own judgement he sup-ed that the would-be king stood ore him, but listening to the still all voice, neither of these hand-pe looking men was chosen. Then prophet makes inquiry, and Jesse a him he still has another son, a who is out tending the flocks. He sent for, and when the sunburnt id comes in, the prophet is direct-to anoint him king of Israel. Then had that men look upon the out-rid appearances, but that He looks appearances, but that He looks he hearts of men. So when the Master who searches all our who understands the motives rts, who understands the motives t actuate us, takes occursion to say at he said to David, one would like know what there was in this man r God's own heart." Who would done the mistakes he made? Who id seek to cover up some of the asgressions that stain his record?" one All men make mistakes. t articate us, takes occusion to any at he sail to David, one would like know what there was in this man t entitled him to be called "a man or God's own heart." Who would done the mistakes he made? Who ald seek to cover up some of the bagressions that stain his record? one. All men make mistakes e, perhaps, more glaring than oth-and al, no doubt, will have to wer for them in the light of their erstanding and their surroundings. Sk, again, what was there in the of David that thus distinguished ? If the Lord told him througn the othet that he was a man after to han. In my humble judgment as David's loyalty that entitled him David's lovalty that entitled him after God's own heart," David a monument of that grand comad of human virtues which we call lty. He was loyal to the last deand loyally, measured by all hu-and divine standards, is after all, crowning virtue. It does not make difference how great and gifted an may be, what brilliant and en-ng victories he may be able to at-plich. If he is disloyal, ho will dio out friends. It cannot be othering variationes he may be able to ac-plish. If he is disloyal, ho will dia-nont friends. It cannot be other-to if there is anything that will be for the absence of other afts graces, it is loyalty. This virtu-most clearly manifest in the life be great character to whom more a 80,000,000 of people will pay re-it and homage tomorrow. George shington was loyal. He stoad as embodiment of loyalty. In the st of a mighty offsis, when, if we to accept the verifiet of the best orians, he had within his easy grac-dictatorship of this good land, he sed it in the face of the induse-its of thinking friends, and, after the just for power is the last m-ity of a great soul. There were a in his cabinet who were greater usal constructionists than he There a men who were more astute poll-tis. The world has known men of ther intellects. Whilling, the silication of the inster while the state poll-tics. The world has known men of is. The world has known men of er intellects. Cromwall was or in intellect; William the Silent greater in intellect; but in char-Washington was greater than all. Perhaps the best historical pick we have of the fact that brilwill not atome for the absence alty is shown in the life of Bene Arnold. Every schoolboy who has even the outlines of the Am ri-Revolution, knows that upon the devolution, knows that upon the lefteld, the American cause never a more brilliant and dushing con-der than Benedlet Arnold. At the le of Saratoga, and this was the dive bairle of the war, this must in the forefront and, by his sal-behavior, saved the day. He did de service for his country, but weak quite sound. There was a weak in his nature. He could not do-the "dones and outrace" of Con-The during the number has country, hut way have to have trends that is the during the number have have to have the source to have the have the source to have the have the source have the source have the ha

life animates this body I will not tame-by submit to these representes. Evident-ly, be begun to express a willingness to accept the challenge to go out and fight a check and accept the train of the a duel and decide the issues of the day. His brothers who were trained soldiers, intimated that he had better so and care for the mild eyed sheep and

leave the fighting to seasoned warriors. Finaally, he was taken before the king, who said to him: "Thou art not able to fight against this Phillstine, for thou art The source of him. They are not gain to fight against this Phillishe, for their art but a youth, and he a man of war." Then David told him, in a modest way, that when he watched his flockes, bear and a lion came, and he slew them with his own hand, and he said. This ginn is not greater than they. The king, no doubt, admiring the splendid courage af the youth, told him to put on the royal armor. He put it on, but found it too heavy. He said he had not tried it, and he took it off. Then he went forth to battle with the giant. Mr. Beverage said if he were a julifier, there are two or three pictures in the Old Trestement he would like to paint. This is not one of them, however, but to my mind it is a very dramatic and beautiful picture.

of them, however, but to my mind it is a very dramatic and issociifal picture. Here are hosts of Israel on one side of the matrix valley, and the hosts of the warlike Philistines on the other side, and this youth goes forth with the destines of his people in his untried hands, to do battle against a mailed glant. It seems unpardonable to muti-late it, by attempting to tell it—one ought to read the account. The defiant slath, said, in substance, to the fair-

ought to read the account. The defiant, glant said, in substance, to the fair-faced David: "I will give your carcuss to the fewls of the air and the beasts of the field. Am I a dog that you come to me with staves?" and so forth. In that jofty, fearless and reverential spirit, so characteristic of a truly brave man. David said he came to battle against him in the name of the God of against him in the name of the God of Israel, whom he had reproached, and who would give him into his hands, who would give turn into his tartes, Then taking a stone from his wallet, placing it in the sling, he harded it with that unerring accuracy so common among his people. The stone was plant-

among his people. The stone was plant-ed in the giant's forehead and he fell prone upon the earth. Then David mounted his prostrate form, drew the giant's eword, and cut off his head. The Philistines field in dismay. And is-rated then was victorious. The people sang David's praises by saying. "Saul hath killed his thousands, but David his tens of thousands." Then, you will remember, he was taken into the royal palace. You know the story. I need not rehearse it. The king because jeal-ous, and, filled with maignant hate, he made repeated attempts to take David's life, until David fiel from the palace. He was obliged to make his way among free booters, thiswes, and outlaws. We He was obliged to make his way among free booters, thieves, and outlaws. We get a glimpse of his character here. No matter where he went, he was master of the situation, he was a natural lead-er of men. In these hills he had not less than 600 followers, a rare aggrega-tion of rough men. Saul was still nurs-ing in his heart a fealous and malig-nant hate, he and his guard of 2,000 men sought David in the hills. Here we have that splendid exhibition of leyalty to God and to His anointed. I do not know that this is the chronological order in which these events come; I have not road the ac-

enternities and overtheous govern ments. I said in the beginning that any man who is devoid of this virtue will die without friends. I believe it.

thing that all men cherish is a con-stant, practical, thorough-gaing deco-lion to the thing they think is the inghest and the best. Do Rover relates as a good example of loyalty, a case which transmired. I think, in the year 1641 in the house of commons, Chavles the first sent a herald to the moase asking for the arrest of certain mem-bers who had refused to pay service obsellence to his rayal edicts. They refused to arrest these men, so Charles summoned his body guard and went to the house. He walked up to the speaker of the house and sold: "Do you cany these men." Then the speaker reversally knelt before the king, it is said, and replied: "I have neither earr to bear, eyes to see, nor tongues to speak anything that the bouse does not direct me. I have of my own choice accepted the speaker of the house, and I must be in-

my own choice accepted the speaker-ship of this heuse, and I must be its ioyal servant." He was respectful to the king, offered no insult, but was true to his position as speaker of the house. When a man stands at his post on a sinking ship, he gives evidence of loyal-ty, and when he stands to his guns in the face of a forform charge he gives evidence of loyalty: but every man can give evidence of loyalty. Any man who engages to do a day's work, is not who engages to do a day s work also only does a half day's work, is not loyal. Any man who engages to per-form a task, and refuses to do it thor-oughly and well, is not loyal. Any man who engages in a rightcous cause man who engages in a rightcous cause Any and then turns back, becomes in hard plain English a traiter; he cannot be

Tomorrow we pay our respects to George Washington. Every man loves to think of him and to recount the great service which he rendered. We soberly helieve that the words so often applied to bim are not idle, but that he is indeed the "father of his coun-ity." We use grateful to the God of battle who caused victory to perch upon his banner. We are grateful to the heroic men and women who be-queathed to us the prond legacy of American citizenship. Let us show our gratitude by making our lives con-form to those plain rugged virtues our gratitude by making our lives con-form to those plain rugged virtuos that build up commonwealths and sustain every republic that endures. No man car afford to deviate from right, in politics, religion, or in base-ness. I believe it. I believe the secret of Abraham Lincoln's success was his pronounced honesty and simplicity. There were no complications in his fromoticed honesty and simplicity, Chere were no complications in his ife; he acted and spoke the truth. The Latter-day Saints are a religious becale, but they believe that civic in his

people, but they believe that civic righteousness is as necessary to their walvation as religious fidelity. May God bless the Latter-day Saints, and may He bless the good people of the world. I offer again the prayer so elo-quently offered this afternoon, that the Lord will bless the executive and law-making hody of this event search the Lord will bless the executive and law-making body of this great repub-lic, that they may be inspired to con-stantly dispense righteousness and may we who are the beneficiaries of the heroic sacrifices which established this splendid republic, show that in times of peace men can be as patriolic as in times of war. May God bless us to this end is my prayer, in the name of Jesus Amen Jesus, Amen.

ELDER RICHARD W. YOUNG. President of Ensign Stake.

In rising to respond to the call which has been made upon me since I came has been made upon me since I came into this hall this afternoon, to address this congregation. I do so with a very sincere desire and prayer in my heart that during the few minutes that I may occupy I may be able to say some-thing the few menutes that i thing that shall be worthy of this great audience, and responsive to the pur-pose for which we have here gathered. SECRET OF MORMON LOYALTY. We have listened to an impressive and cloquent tribute by Prof. Hinok-ley to the great virtue of loyalty. He has told us-and his opinion found a response of affirmation in our own judgment-that there is no virtue greater than the virue of loyalty. Dur-ing his discourse he touched briefly upon the loyalty of the Latter-day Salints, and I was led to think that a frequent charge agalanst this people, duting way back to the commence-ment of the Charch, and reiterated unceasingly from that time to this, has been the accusation that this people, and ignorant, and are under the control of a tyrannous priesthood; and I thought that much might be said in refutation of this unfounded charge. The secret, in my humble judgment of the unity and loyalty of the Mormon people, as we are called, is to be found, not in their unthinking allegiance to a few men, who, by superior cratt have succeeded in rising to a dominant position among us, but in our loyalty to principle and conviction. LATTER-DAY SAINTS NOT SECRET OF MORMON LOYALTY.

at least, there is and for many years , a war is to be fought for the preserhas been free and ample university education. We know that hundreds of the mem-

any man who is devoid of this virtue, will die without friends. I believe it, if a man is untrue to principles h cannot be trusted. The story is told of a man in the history of this people, who was not the mbodiment of all of the Christian wirtues, who did many things that hut when the Prophet Joseph in the blood, this same of heirstog for his blood, this same rough man proved his loyalty to the prophet in such convincting manner that the prophet is blood, this same rough man proved blood, this same rough man proved his loyalty to the prophet in such convincting manner that the prophet is blood, this same rough man proved blood, this same rough man proved his loyalty to the prophet in such convincting manner that the prophet is blood, this same rough man proved blood this sum and the prophet in such convincting manner that the prophet is to the kenner that the prophet in such a man than he would of one who might possess all the graces of an an-ket but who is devoid of this trite. The Latter-day Saints ars a loyalt found with a all even do this trite. The Latter-day Saints ars a loyalt hey are sincercy and devoid. The one thing that all men cherish is a com-stant, practical, thorough-going devoid the strite for to the vortid and the vortid the argument and the traing positive and eloquent evidence that they are sincercy and devoid. The one thing that all men there the the the the positive and eloquent evidence that they are sincercy and devoid. The one thing that all men cherish is a com-stant, practical, thorough-going devoid the strite the the tailer-day Saints have been contended and the prophet in a con-stant, practical, thorough-going devoid the strite the dat all men cherish is a com-stant, practical, thorough-going devoid the strite the dat all men cherish is the the and the tail of the print is the the data all men cherish is the the print the strite the there the the the tail the print the the tail the tail of the the tail the there the the tailing the the tail the tail the tail the trans the tore

these mountains, within the valleys of these mountains, within the community of Latter-day Sainta-the varial ex-periences of all countries and of all munkind. This region has been a wreat usukind. This region has been a great forsing within which there has been an exchange of opinion, and where, necstong upon this subject number, there are many reasons why the Latter-day Saints can chaim, without arrogating to themselves pretensions of being unus-ually intelligent, that they do not fail below the average intelligence of the itizens of this great republic.

WHY MORMONS ARE UNITED.

So, is their unity to be ascribed to their lack of intelligence or education? Is it due to the fact that they are the unthinking dupes of priestraft, of drsigning men, who have superimpose their views and their rule upon a pe-ple who do not think? This conce who have superimpose on of affairs is entirely unsubstan and is incapable of bein Latter-day Saints are large of men and women who have shown tent of their native communities entimes of the most immediate dearest members of their swn fund dealest members of their own families -and notwithstanding the fast that the religion that they had accepted was derided as foolish: notwithstanding that it was so generally denourced as blasphenous, as was early Christianity Paul tells us that the Greeks regarded Christianity as foolishness, and that blashermous, as was early Christianity. Paul tells us that the Greeks regarded Christianity as foolishness, and that the Jews regarded it as blashermous. Such has been the attitude of the Christian world toward the religion of the Latter-day Saints But, notwith-standing this attitude, notwithstanding the derividon which the gospiel has en-countered from the world, the com-munity of the Latter-day Saints has been recruited, so far as it has made conversions, from those who have had the individual strength of judgment and the independence of thought, mind, and oharacter, to rise above all these prejudices, to rise above all these prejudices, to rise above all these prejudices, to rise above all these interview, their business, their fu-ture in a commercial and financial way, and to identify themselves with a despised community. We have in these facts, it seems to me, a suf-ficient reflutation of the suggestion that the Latter-day Saints are 'un-thinking and absolutely characterioss in their conceptions and views. The Latter-day Saints are Latter-day Saints because they have had the for-titude to stand unmoved in the face of a world that has been bitterily opposed to their conception of religion. Such a people are not the material out of which unthinking dupes are manufac-tured. unthinking dupes are manufac-

tured.
No, my brothren and sisters and friends, there is a natural and true explanation of the attitude of the Latter-day Saints. It is because we desire traday saints toward their church, and toward their lenders. It is the attitude of levalty: not loyalty to men, out toyalty to principle, loyalty, as they conceive, to God on high. It is in this principle you find the explanation of the antity of the Mormon people, if.
Better-day Saints. It is because we desire traday saints to be accurately, whose conceive, to God on high. It is in this principle you find the explanation of the antity of the Mormon people, if.
Better-day Saints. It is because we are observed by them. It has sometimes been urged against the Latter-day Saints that we are very undemocratic in the fast, as it is alloged. that we have little to do with the solution of our officers. There is nothing done in the Mormon Church discipline, and the organization of the Church, are those who speak, and are entitled to speak, the voice of the Church, the voice even of God. It is because we desire to be loyal to the Church, the solutior as good solders in the case, for instance, of the appoint of the appoint of the appoint of the award: The presidency of the Church is making against the hostile elements of the world.
LOYALTY IN EVERY WALK IN

begins in the exercise of the scored and of the source of the second ling to that Judgments take sides according to that Judgment and move her and there or refuse to move as the may severally see fit, what would be the possibility that the homes of the people would be protected or that the country would be avoid? What would be the mechanistic in a remultic bills bills. be the probability, in a republic ul ours, that the principles for which was calabilitied would be friguration or that is and order should prevail every map and order should prevail every map and woman within the co-fines of the country should exercise at demand, the privilege of exercisi-his own swiet will? How would he in an army? What was the consthat the armies of Jupan triumphed over those of Russia". Superior organ watten, a greater willingness to a here and there, to move this way an that, and a greater discipline and roads in came success, through their union-rhrough their intelligent and loval out ty. Wars could not be fought suc-cessfully if men insisted upon follow-ing out the bent of their own inclinatorum within which there has been an oxchange of opinions and views and conceptions that are false non-meritici-lous, and temporary have been emritici-tions and temporary have been emritici-ties must necessarily be so wherever there is a free interchange or views. Where people come together and com-pare opinions only that which is true will survive. And so I say, without di-initing upon this subject further, there are no many reasons why the Latter-duy contrasting the interview of accomplication of a superior communder, whe had been placed there by these having the interview of and which is true will survive. And so I say, without di-not many reasons why the Latter-duy contrast of accompliabing the objects and purposes for which the way was fought. supposes for which the war was fought hey were willing, for the time being to submerge their individuality in order to submerge their individuality in order that these principles and these objects might be triumphant. So it is with respect to all of the relations of life How is it with reference to any act passed by the Congress of the Ubited States? Are these who voted against-possibly hearly one-half in number-are they as ilborty, simply because it did not appeal to their judgment, to ge out into the country and seek to destroy the effect of a law that has been duly passed by Congress? How is it with reference to the supreme court of the United States, when the fact is that most important decisions court of the United States, when the fact is that most important decisions that have been made within the past forty or fifty years of the history of that court. Have been made by a di-vided court. Five have frequently and emphatically said that so and so is the law, and four have said, with equal emphasis, such is not the law. But the mere fact that there may have been a majority of one in ren-dering the decision, has determined for all of the people of the United States, irrespective at what their personal conan or the people of the United States, irrespective of what their personal con-coplions of the law may have been, what the hav actually was. Thus on the great legal tender question, on the question of the income tax, on the question of the relation of our cols-tion mentions that have some up for question of the relation of our colo-nies-questions that have come up for adjudication within the last ten years -decisions have been made by a court almost evenly divided. But it has been the majority that has spoken, and that has determined what the law is, and what the policy of the govern-ment shall be, so far as the law can control it. And so, I say, my breth-ren and sisters, that in all these af-fairs, in our domestic affairs, in our ren and sisters, that in all these af-fairs, in our demestic affairs, in our temporal affairs. In our commercial and business affairs, in our govern-mental affairs-we are all willing, for the sake of principle, and to accom-plish those objects that are dear to our hearts, after the hour of discus-sion has passed, to submerge ourselves, as far as may be necessary, and march shoulder to aboulder with those who are striving for the name objects and purposes that we are assign. There-in you have the explanation of the uni-ty and the loyalty to principle of the ty and the loyalty to principle of the Latter-day Saints. It is because we believe aliks: it is because we desire the same objects, and seek the same

vation of home and country and the people in the exercise of their own in-

with the president of the organization | us, in furthering the great objects that to which we below, and all for one pur-pose, that we may be loyal to the prin-tipus which are dear to our hearts, that we may serve, even though it may be in is meanner that does not allogether conform to our own judgment, accord-ing to the strength that God has given

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You Are Invited to Visit This Place.



This is a view of the laboratory in Lynn, Mass., in which Lydia E. Pinkham's Vegetable Compound is made.

There is a sign 5 feet long and 24 feet wide attached, permanently, to the front of the main building which reads as follows :

Public inspection invited - from 8 A.M. to 4 P.M. Lydia E. Pinkham Medicine Co.

What does this sign mean?

It means that public inspection of the laboratory and methods of doing business is honestly desired. It means that there is nothing about the Pinkham business which is not " open and above-board."

It means that a permanent invitation is extended to anyone to come and verify the statements made in the advertisements of Lydia E. Pinkham's Vegetable Compound.

Is Lydia E. Pinkham's Vegetable Compound made exclusively from roots and herbs?

Come and See for Yourself.

Do the women of America continually use as much of it as we are told ?

Come and See for Yourself.

Was there ever such a person as Lydia E. Pinkham, and is there any Mrs. Pinkham now to whom sick women are asked to write?

Come and See for Yourself.

Is the vast private correspondence with sick women conducted by women only, and are the letters kept strictly confidential ?

Come and See for Yourself.

Have they really got letters from more than a million women ? Come and See for Yourself.

Have they proof that Lydia E. Pinkham's Vegetable Compound has cured thousands of these women?

Come and See for Yourself.

This advertisement is only for doubters. The great army of women who know from their own personal experience that no medicine in the world equals Lydia E. Pinkham's Vegetable Compound for female ills will still go on using and being benefited by it ; -but the poor doubting, suffering woman must, for her own sake, be taught confidence, for she also might just as well regain her health.

Let's Advertise Salt Lake With Electricity

There is nothing which appeals more favorably to visitors to our city than well lighted business streets, particularly where some form of electrically lighted, decorative street lamp post is used. It gives the city a reputation for civic pride, progressiveness and

prosperity. Such a system is installed now on Main street. Let the mor-chants see to it that every post is lighted. We are prepared to do our part by making a very low rate for the current and iamp renewals

our commercial department for particulars.



"Electricity for Everything"

Ind. 777

other circumstance when David and his lisutenant threaded their way through the steeping hosts of Saul, and reach-ing the bed of the king, they took his spear. His cruise of water from his bolster: then from the too of a distant hill he cried to Abner, "Art thou a va-liant men?" Again his servant pleaded with David to take Saul's life, and David said, "Who shall touch the Lord's, anointed and he guiltless?" From any point of view. David would have been justified in taking the life have been justified in taking the life of Saul who was seeking, without cause, David's destruction, but out of principle. David scould not do so. You cause. David's destruction, but out of principle. David avoid not do so. You remember, finally, when a dust-covered and exhausted messenger comes to Da-vid's camp with what he surposed would be shad thinger, that he had slain the king. David listens carefully to his story, and then he asks his room to size this willion and he said in sub-stance: Who would dark to law pro-fane hands upon the Lord's anointed. It seems almost cruel, unless you would it carefully. David was not only loyal to the king but loyal to his own friends and his family. You remember that Absalom con-spired to take his father's place, and that by his winsome ways and his fair speeches stole the hearts of the beente and worked up a rebellon, and faally he attempted to take his father's king-dom. When the waelks Josh went out to battle, David told him to be care-ful of the boy Absalom, and you will presches who he stord at the cast

ther circumstance when David and hi

to battle, David told him to be care-ful of the boy Absalom, and you will remember when he stood at the gates and saw the messenger coming, knew that something had happened, and when the messenger neared him, he asked what the news might be. Never was unpleasant news told in a more artful and acceptable fashion than it was told by this messenger. He said, in response to the king's most carnest inquiry, "I would that all of the king's enamies were as his son Absalom." Then we are told that David wept be-fore all Israel and said, "Absalom, fore all Israel and said, "Absulom, Absulom, would to God I had died for thee:" and David refused to be com-forted. One never reads that acthe: ' and David retured to be con-forted. One naver rends that ac-count without thinking that if the fair-haired Abasion's heart could have been nulvicened for just one instant until he-heard the foregoing words of his great father, how sharper than the arrow that took his life would have been the present time of the great aire

LATTER-DAY SAINTS NOT IGNORANT.

IGNORANT. I believe that it is quite susceptible of demonstration that this community while not arrogating to themselves pre-culturence in intelligence, are yet free from the imputation of being an ignor-ant class of people. We find that the statistics which, are gathered from time to time in the census show beyond question (and they are figures that do not lie) that the illiteracy of the com-monwealthe within which the Latter-day Saints dwell is among the low-set in percentage of all the states of the Union. We who are familiar with the history of the Latter-day Smith, much stress has been lated by our leaders upon the necessity of admention. We know what anorthose were made in the early days of the bis-tory of the Church, and have contin-

LOYALTY IN EVERY WALK IN

LIFE

And this attitude of loyalty is not. by any means anything new or pe-cullar. What would become of the home if there did not axist loyalty of



and partition CHARLE MARKET

Bell Ex. 23



In the season of 1903). Manufacturers of combined harvesters and traction engines for plowing. The barvesters come in sizes from 8 to 26 feet swath. Why puy \$1.25 per acre when you can cut and thresh your crop for for per acre and plow your ground for 50c per acre? Write or call at our office and let us show you. Sold on trial and guaranteed.

The Best Manufacturing Co.

