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THURSDAY, MARCH 13, 1918

AUNT ROXY'S DIVORCE

Finally Discovered That She Had No Cause.

By LAWRENCE ALFRED CLAY

When Adam Perkins, farmer's hired man, came courting Roxy Smith, farmer's hired girl they told her that he was a good-natured, lazy young man. That was about the best that could be said of him. He got less wages than any other hired man in Medina county, but he didn't kick about that. He realized that he didn't earn any more than he was paid.

Miss Roxy was a hard-working young woman and she detested a lazy man. She married Adam because she believed she could reform him. She was told that such a reform had never been worked in this world, but she was a woman of self-confidence. When the marriage came off they retired to a little farm of their own.

For three years the wife had hoped she would be able to reform him. She pleaded and she argued and she tried that way, and now then Adam would take a sport and work like a horse for half a day at a time. Then his ambition would be gone. He readily acknowledged his laziness, but he just couldn't help it. If he was found in a shady fence corner while the corn needed hoeing his argument was:

"The Lord made corn to grow wild, and it was never intended that man should get the backache chopping out the weeds. Nothing can, but if we leave things as the Lord made 'em."

There came a day when the wife, after carrying a sober, thoughtful face for a week, said to the husband:

"Adam, you put in about five days' work in the past month."

"As much as that, Roxy?" he asked in surprise.

"About that."

"Well, the Lord never intended that man should work. If he had he would have given Adam something to do except loaf around."

"Our crops won't be half a yield this fall."

"Well, there will be other folks just as bad off."

"We have made a poor showing for three years."

"We've got along, and no one's back has been broke. What you fussing about, Roxy?"

"I've been thinking, Adam, and I have come to a conclusion. I have hoped to make you a hustling man, but it's no use thinking of success. I am going to leave you."

"Shoo!"

"Yes, going to get a divorce."

"But what have I done?"

"It's laziness. I'll get a divorce and work out again."

Tears came to Adam's eyes and he made promises. It hadn't been the square thing for him to loaf around the way he had, and he would do better. He would begin that very minute, and he went out and fed the hogs and shut the hen-house door to prove that a great change had suddenly come over him. Next morning he built the breakfast fire for the first time in two years, and for half a day he wielded the hoe with great vigor. Then his wife came down to the cor-

red and found him asleep. It had been discovered, however, that any talk of divorce ceased. Adam, and the wife planned to use the weapon. About one month for the matter came up. Now it would be that her sister advised her—again it would be what the tin peddler said—then what she had concluded. Those talks were always good to push Adam along for a week, but as the years went on and the "talks" went on they lost their force and got to be an old story. And, too, the wife made a mistake by not consulting them to laziness alone. It got so at last that when she wanted a new pair of shoes, for instance, she would threaten a divorce to get them. The weapon wore out at last, as she might have anticipated. At breakfast one morning the wife quietly asked:

"Adam, what about my teeth?"

"Got 'em, hain't you?" he replied.

"I've got to have a false plate."

"Gow, git along mighty well with only one set."

"I shud go to the village tomorrow and get that the plate or a divorce!"

"Want a divorce, do you?"

"I do."

"Then you kin have it!"

The rope had broken at last, and the wife was so astonished that minutes fled away before she could ask:

"Adam, don't you care about my teeth?"

"Gaul darn 'em!" was the vigorous answer.

"Very well, it shall be divorce!"

Aunt Roxy, as the wife was now old enough to be called, had made her bluff and her hand had been called. She must either back down a minute to decide. Shoving back from the table, she said:

"Well, as I am to be divorced I will leave the dishes for you to wash."

"All right."

The girl dressed to go down to her sister's. She was away, and as she was departing she said to her husband:

"Adam, I set emplings last night and you'd better take a look at them pretty soon. They ain't sour on you."

He sat on the doorstep and watched her go down the road, and when she could no longer be seen he went into the house and went to bed and slept the day through till sundown.

"What's the matter?" asked Aunt Roxy's sister when the house was reached.

"Divorce!" was the brief reply.

"For what?"

"Adam's broke away at last."

"Shoo! You don't say!"

"I said I'd have the teeth or a divorce, and he said gaul darn the teeth!"

"Well, if it's come, then it's come. Did you leave him with clean sheets and pillow-cases?"

"I was going to change 'em today. Better go back the first thing in the morning. I knowed a woman who failed to win a divorce because she left the house with the bed all tumbled up."

After a rest Aunt Roxy went on to the next farmhouse to tell the news.

"Going to get a divorce, eh?" exclaimed the woman.

"Yes, I'm going to it."

"What driv' ye to it?"

"Adam gaul darned my teeth!"

"Stars and garters! Well, I've felt for the last four weeks as if something was going to happen. Did you notice what time it was when he gaul darned you?"

"Not exactly."

"Then you may lose your case. A woman has got to swear to the very minute when she's been sworn at. You ought to have got up and stopped the clock."

Aunt Roxy passed on to the next house, which was occupied by a farmer, who was also a blacksmith. When the wife was told that a divorce was to be applied for, she asked:

"Did you offer to kiss Adam when you came away?"

"No."

"Then you'll git beat. The Family Almanac says that the wife must show a readiness to make up."

WORDS OF TRUTH

WASHINGTON TEMPLE

THE SEVENTH DAY OR EPOCH

BY THE ALMIGHTY

IN this presentation of Creation, we are following a line of thought which seems to be growing in acceptance among Bible students. We are now living in the Seventh Creative Epoch or Day—that began where the Sixth one closed, just after God had created Adam in His own image and likeness.

God there reared from His work—from creating. He foreknew the permission of sin and its effects upon humanity. He foreknew the steps He would take in providing ultimately a Redeemer for the race, and that the Redeemer eventually would select a little company of believers, figuratively styled the Bride of Christ. To this Redeemer and control of Earth. God purposed that Messiah, Kingdom of Righteousness should eventually uplift all the obedient of mankind from sin and death.

God created from His work of creating in the sense that He obtained from blessing humanity out of existence because of sin, and in the sense that He did not actively employ His Divine Power to overthrow sin and uplift mankind. God rested the entire matter in the hands of the Redeemer, Jesus, to be accomplished through His sacrifice for sin and His glorious reign for the release of mankind.

Messiah in His thousand-year reign soon to begin will complete the work of Creation. Not only will the race be brought to human perfection, but incidentally man will have obtained the desired experience in respect to good and evil. Meantime, also, the Earth will be gradually coming to a state of perfection. Both human perfection and the perfection of the Earth were fittingly represented in Eden.

PASTOR RUSSELL

"But the husband ought to, too."

Walt was probably too overcome. He called Henry in.

The farmer-blacksmith came in and heard the news, and, after looking wise for a time, he asked Aunt Roxy:

"Did Adam gaul darn your eyes?"

"No, my teeth."

"The false teeth you were to get?"

"Yes."

"Then you're no case. Under the law you've got to gaul darn a live object, and false teeth are not alive. Better give it up."

It was candle light when Aunt Roxy opened the gate and walked up the path. Adam sat in the doorway, hungry and lonely and wondering. She sat down beside him and his arm stole around her.

"I don't want a divorce," she said.

"And gaul darn my bones. I'm going to work in earnest in the morrow!"

NEWS OF THE CHURCHES.

Continued from first page

thoroughly awakened their spiritual feeling and make the religious impressions more deep and lasting.

The service on Good Friday beginning at 10 o'clock is distinguished by a special service. It is the memorial day of the Savior's death and has always been regarded as a day of sacred sorrow and silence. The celebration of the Lord's supper will follow this service.

Next Wednesday the last mid-week service in the Lenten season will be held. This service will emphasize the commemoration of the Lord's suffering and meditation on our own spiritual condition and preparation for Easter Sunday.

The Maenner-Verein has its meeting on Tuesday, March 18, at 8:00 o'clock p. m.

REV. EUGENE WILKINS, Pastor.

METHODIST.

9:30 a. m. Sunday school. Subject for study, "The offering of Isaac."

"Palm Sunday" will be recognized in a special service. It will be the offering of Isaac by the primary department. Miss Freeman will be the superintendent. The contest is up to the "red" were in the lead last Sunday.

There were several new signers to the temperance pledge. The number now enrolled as pledge signers is 140.

10:40 a. m. subject of discourse on Sunday morning will be "The Story of a Child," by the Rev. Dr. David Livingston, the African Explorer and Missionary. The pastor much desires that parents should urge their children to be at this service.

6:30 p. m. Epworth League devotion service led by Rev. Eugene Wilkins.

There will be no general meeting on account of the Sunday School exercises in Zion church.

Prayer and praise service Wednesday evening at 7:30 o'clock.

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AMBITION TALKS
BY HARLAN READ

WE HATE PEOPLE AND THINGS WE CANNOT UNDERSTAND.

Ignorance and hate come and go together. What we are not informed upon we rarely believe in, and we accept nothing until we have become familiar with it, except through superstition and idolatry; and we hang men for killing others only when we do not understand them. When we understand them we classify the act as insanity or self-defense, and pity both the victim and the slayer. When "we don't understand why he could do such a thing," we call it murder.

We despise men as violent and brutish only when they do us beneath the understanding of honest and pure minds.

We ridicule sentiments that are either too low or too high for our own intellects. Mute or art that seems simple and impossible, seems so because we do not understand it.

Samuel Johnson said: "I hate that man, because I do not know him; if I knew him, I would love him."

There is hardly to be found a criminal so low that all men hate him. Those who know him and understand his state of mind may pity, but do not hate.

It follows that knowledge is the enemy of hatred, and education the enemy both of superstition and love.

To educate men's self is to become superior to the ignorance that causes hate.

One does not hate men—and even with a perfect hatred; for He understands men. When we understand, we love.