THE REV. CHARLES M. SHELDON AND HIS WORLD FAMOUS STORIES.

Career of the Author of "Robert Hardy's Seven Days," "In His Steps" and "The Crucifixion of Philip Strong"—His Attempt to Run a Newspaper as Jesus Would.

Rev. Charles M. Sheldon, whose attempt to run a Topeka newspaper as Christ would, has attracted widespread attention and is a most interesting personality. He might be preaching to great audiences in a rich church, he might be making an immense fortune simply by collecting royalties on books whose editions run into the millions of copies, or he might be on the lecture platform receiving the plaudits of the people of great cities, but he is content to remain pastor of a modest church in Topeka and do his work as he did it before his name became known in many lands.

Here is the story of his career: He was born in Wellsville, N. Y., in 1857. While he was still a very small boy his parents removed to Dakota. His father was a minister who farmed weekdays and preached in a little church on Sunday. The Sheldon farm was just outside of Yankton, and there the man who was to write "Robert Hardy's Seven Days," "In His Steps" and "The Crucifixion of Philip Strong" spent most of his boyhood. It was farm work which built up the broad shoulders and developed the muscular limbs of the man who has become the foremost of religious authors.

As a boy Mr. Sheldon went to school in Yankton. Even at that time he had begun to write stories. They were printed in the local paper, some of them. "And they were just as good," says his father, "as those he writes now."

THE REV. CHARLES M. SHELDON.

As his father was anxious for him to become a minister, the young man went east and entered Phillips academy, Andover, Mass., where thousands of theological students are trained. Later he took a course at Brown university and then returned to the Andover Theological seminary.

After a summer in Europe he entered the ministry and began preaching in Waterbury, Vt. But the spirit of the west was in him, so when he received a call to become the pastor of the newly established Central Congregational church, in Topeka, in 1888, he gladly accepted it as the opening he had been waiting for.

Most men would not have thought the outlook an inviting one. The little congregation of 60 had no church building, but held services in a dingy little hall over a grocery store. But he went to work with a will. As a result of his energetic methods the little hall was soon abandoned and a substantial stone church erected. The congregation was increased to 300. It was not a rich or fashionable congregation, nor is it today, but it is very much alive.

Early in his pastorate Mr. Sheldon began to employ strikingly original methods. He was not satisfied with the kind of work usually done by ministers. He wanted to know what ideas the masses of the people had on the subject of Christianity, and he wanted to find out about their daily lives and occupations.

With this desire in his heart he asked his congregation to excuse him from pastoral work for three months, and his congregation saw little of him except during church services. He was at home scarcely any of the time, but very few people knew what he was doing. It was characteristic of the man. He was "getting acquainted."

Topeka is the headquarters of the Atchison, Topeka and Santa Fe railroad. Hundreds of men are employed in the railroad shops, and hundreds of trainmen make their headquarters there. It was among these that Mr. Sheldon spent much of his time.

He obtained an employee's pass from the railroad company, and, dressed as an employee, he made trips up and down the road in company with the trainmen, learning their ways and drawing out their ideas on every conceivable subject, especially on religion.

After that he spent a week or two with the physicians of Topeka, studying them. He read their books and visited their patients with them. Another week was spent with the lawyers in their offices and in court.

In the hard times of 1893 Mr. Sheldon received many applications for aid from persons who were out of employment. He determined to find out for himself whether or not employment could be secured by a common laborer, and, putting on a suit of clothes, he started out in search of it. Every one who ever employed labor received a call from him, but he was invariably turned away with the information that no laborers were needed. On the following Sunday he related his experiences, and the people of Topeka awoke to the fact that an unusual sort of preacher was among them.

Then he wrote his stories—those which preceded "In His Steps"—and read them from the pulpit, one installment at a time, instead of delivering sermons. He interested his congregation in his plan to regenerate "Tennesseetown," one of the squalid suburbs of Topeka.

Such is the outline of the career which has brought him fame. He is a hard worker and lives modestly. He has a wife and one child, a boy of 2 years. His father also lives near him in Topeka and helps him with his work.

Although Mr. Sheldon has written a dozen books, he is known best as the author of "In His Steps." The work was not copyrighted in England, and 20 publishing houses there are still issuing editions. It has been translated into French, German, Russian, Italian, Armenian, Swedish, Norwegian, Spanish and dialects of western Africa. Mr. Sheldon is by nature a retiring man and almost dreads notoriety. When told that the people who read his books would like to know about the author, he said: "That is mere idle curiosity. I do not wish to be talked about or to have my church work talked about. The message I have for these people among whom I live I give in my sermons. The message I have for the world at large I give in my books. I have nothing more to say."

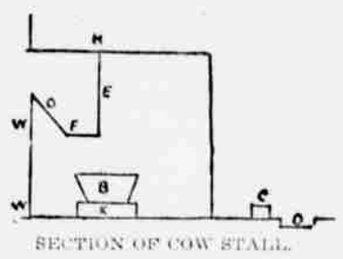
Although he avoids notoriety, he is willing to speak when an opportunity presents itself to further the cause of religion or humanity. He believes in municipal ownership of public utilities and has studied the subject at home and abroad. He affiliates with no political party, but in local campaigns has made speeches in favor of public ownership. He believes that water, heat and light plants, together with street car lines, should be operated by cities.

THE DAIRY

IMPROVED COW STALL.

It Keeps the Animals Clean, Saves Feed and Can Be Built by Any Intelligent Man.

I had found some difficulty in making a cow stall that would give satisfaction in keeping the cow clean and save the feed. I had four kinds and I did not like any of them. I saw a description of the Hoard cow stall. I concluded that I would change all my cow stalls and make them after that plan. At first I made two for trial, but I found they did not give satisfaction. The rack, if made large enough, is too high for putting in feed. The cow would step forward about two feet from her position at the rack to eat out of the feed box, which, in case of one milking at the time,



SECTION OF COW STALL.

would not work well, and it would be difficult to place a scantling so that part of the droppings would not be in the bedding.

I have now made all my stalls by a different model, not altogether unlike the Hoard stall, but which I consider quite an improvement on it, described as follows: First divide the entire space for stalls into spaces of two stalls each. Put up studding for partitions 6 feet long. Partly board up each partition. Across these unfinished partitions place a 2x8 piece (F) not nearer the floor than 21 inches, with edge on stall side 2 feet from feed way, (W). Finish the partitions to a height of about 4 feet 6 inches. Across the top place a 2x4 piece (H), so that the slats (E) nailed to it and the 2x8 piece will be perpendicular. The front side of the rack (O) is hinged up at an angle; making it lower than the other side, so that the bottom can be reached in cleaning out.

Next make a box with partition for two cows; each side should be flared—at the side where feed is put about six inches, the other side two or three inches. Place the box in position under the rack, which is made for two cows; raise four inches from the floor by putting short pieces of two by four (K) underneath. The rack is much better for feeding whole cornfodder if the space for two cows is made in one rack. The two stall pieces may now be divided by short partitions not running through the feed rack. The scantling to prevent the cow from stepping back to lie down, is placed six feet from the rack, or same as in the Hoard stall just in rear of the cow's hind feet as she stands at the rack. In the diagram, A is the rack; B is the feed box, and C is the scantling to prevent the cow from stepping back to lie down. D, ditch; W, feedway.—Wm. F. Overman, in Ohio Farmer.

DEATH IN THE MILK.

Infants by the Score Are Murdered Every Year Through the Use of "Preservatives."

Recent reports on the use of preservatives in foods tell of a case of an infant whose chief food was milk, says the New York Farmer. The infant was sick, and the physicians, after investigating everything else connected with it, turned to its food. At once they discovered that the milk fed to the unfortunate child was "preserved" milk, that is to say, milk in which an unscrupulous dealer had put boracic acid to "keep it sweet." The adulterant made the milk unfermentable, of course, and it also made it absolutely indigestible. The milk could not sour. Neither could it be digested by the unfortunate infant.

This is a typical case of the dangerous effects of "preservatives" in food. That infant was being murdered by degrees. The man who placed the "preservative" in the milk was committing murder, and committing it for the basest of all base motives, the motive of gain. How should the public regard a dealer who would thus endanger the lives of his patrons' children? Could any punishment be too severe for a crime of that kind? It is to be feared that a thorough investigation in the towns and cities would show that very many deaths of infants are directly due to the use of adulterated or "preserved" milk, doctored cream, and other monstrosities.

Changing Breeds and Crops.

The farmer who is continually changing his breeds of stock or his favorite crops is very seldom a money maker. He is apt to find out that he made the change just a little too late. He sees some one making money on beef cattle, and he abandons dairy farming to breed fat cattle, only to learn that he ought to have bred hogs. He tries hogs, and becomes convinced that sheep are more profitable. He gives up a crop he knows how to grow to take up some specialty that his neighbor has found a profitable one, and a few years' experience teaches him how to grow it, but it also teaches him that he could have bought his experience much cheaper. We do not mean that a man should not change his breeds of stock, his crops or his methods of farming, but he will do well to make his changes gradually, and not part with a good thing every time he thinks anyone else has a better thing. —American Cultivator.

CANCER Cannot be Cut Out or Removed with Plasters

Surgical operations and flesh destroying plasters are useless, painful and dangerous, and besides, never cure Cancer.

No matter how often a cancerous sore is removed, another comes at or near the same point, and always in a worse form. Does not this prove conclusively that Cancer is a blood disease, and that it is folly to attempt to cure this deep-seated, dangerous blood trouble by cutting or burning out the sore, which, after all, is only an outward sign of the disease—a place of exit for the poison?

Cancer runs in families through many generations, and those whose ancestors have been afflicted with it are liable at any time to be stricken with the deadly malady.

Only Blood Diseases can be Transmitted from One Generation to Another

—further proof that Cancer is a disease of the blood.

To cure a blood disease like this you must cure the entire blood system—remove every trace of the poison. Nothing cures Cancer effectually and permanently but S. S. S.

S. S. S. enters the circulation, searches out and removes all taint, and stops the formation of cancerous cells. No mere tonic or ordinary blood medicine can do this. S. S. S. goes down to the very roots of the disease, and forces out the deadly poison, allowing the sore to heal naturally and permanently. S. S. S. at the same time purifies the blood and builds up the general health.

A little pimple, a harmless looking wart or mole, a lump in the breast, a cut or bruise that refuses to heal under ordinary treatment, should all be looked upon with suspicion, as this is often the beginning of a bad form of cancer.

Mrs. Sarah M. Keesling, 941 Windsor Ave., Bristol, Tenn., writes: "I am 41 years old, and for three years had suffered with a severe form of Cancer on my jaw, which the doctors in this city said was incurable, and that I could not live more than six months. I accepted their statement as true, and had given up all hope of ever being well again, when my druggist, knowing of my condition, recommended S. S. S. After taking a few bottles the sore began to heal, much to the surprise of the physicians, and in a short time made a complete cure. I have gained in flesh, my appetite is splendid, sleep is refreshing—in fact, am enjoying perfect health."

SSS

Our medical department is in charge of physicians of long experience, who are especially skilled in treating Cancer and other blood diseases. Write for any advice or information wanted, we make no charge whatever for this service. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

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