

NEWS FROM ALL OVER IMPERIAL MISSOURI

Interesting Happenings Which Have Taken Place in the Greatest State in the Union.
The Product of the Scissors, the Pen and a Little Actual Labor

The number of marriages licenses issued in Worth county during the year 1915 were 63.

Stockholders in the Bank of Dearborn were recently made glad by a dividend of 20 per cent for the year 1915.

The Maysville Pilot has discovered that a road drag set at another angle makes an excellent snow plow.

The channel of the Missouri river at Wellington is so narrow just now that one could toss a stone across the stream.

Of course, the Lebanon ordinance fixing the fine of from \$1 to \$25 and costs for throwing ashes on streets or sidewalks should not be enforced in sleety weather.

Left a legacy of \$5 in his father's will distributing a \$300,000 estate, a Scott county man has announced his intention of trying to break the will.

A Metz man who wandered about Kansas City for a couple of days without meeting anyone who wanted to pitch horseshoes or trade mules, decided the big town was too slow for him and went back home.

A string of beads worn for five thousand years by an Egyptian mummy is the unique gift a Mound City man has just received from his daughter who is abroad. The beads are as good as new.

J. C. Nelson, one of Vernon county's prominent and wealthy farmers, arose from a sick bed to talk to his banker over a telephone. In the midst of the conversation he fell to the floor dead.

A ball of fire big as a gunny sack was what Scott Cawthorn of Sweet Springs reported he saw fall from the heavens one night recently. A friend was along to substantiate the story of the meteor which was visible about thirty seconds.

Though he lost both arms in a saw-mill accident recently, Charles Wells, a Howell county farmer, is far from being discouraged and declares he will resume the management of his farm and stock raising business as soon as the doctors will let him get on his feet.

When her husband struck her on the head with a churn dasher, an Adair county woman thought he had gone far enough, so when he later swatted her with an iron skillet, she indignantly sought relief in the courts.

It took five hours of coaxing over a telephone for a Gallatin girl 16 years old to win the consent of her mother to be married. The young couple had tried in vain to get a license and finally had to beg mamma by long distance from a nearby town. Finally she gave in and the wedding was performed.

Married happily for fifty years to a man whose chin she never has seen is the distinction of a Monroe county housewife. They were married just fifty years ago and the husband has worn a beard since he was a boy.

Last week was rabbit week in Henry county. One firm at Clinton bought 30,000 cotton tails in a week. An eight inch snow made the rabbit helpless and hunters picked them up by the sacks full.

A 5-horned rabbit, caught alive by a Liberty man, inspires a story in the truthful Tribune which accounts for the freak with the theory that rabbits are developing a means of defense against the attacks of their numerous enemies.

Of the twenty-one indictments returned by the last Clinton county grand jury, the Plattsburg Democrat has been told nineteen have been dismissed because of insufficiency of indictments or of evidence to sustain them.

Prof. Byers, of the Bates county "Greasy" school, has had to close his school three times this winter. First a tree fell on him as he was driving along the road, breaking his arm; then came an epidemic of diphtheria; and now Prof. Byers has pneumonia.

A Mayview minister kept wondering whose bugie it was that someone had left standing in his barnyard and when he went out to investigate he learned it was his own. A card tied to the vehicle conveyed with the gift the best wishes of his congregation.

Governor Major this week announced the appointment of W. G. Warner, editor of a newspaper at Lamar, to be a member of the state board of pardons and paroles at a salary of \$2,500 per year, to succeed H. J. Blanton, who recently resigned.

A Lafayette county man thought his lot was hard enough, when recovering from an attack of sciatitis, he was compelled to remain indoors and all bundled up. Then a hunter with a small caliber rifle missed a rabbit and the spent bullet smashed through the window, pinning the sick man, who now knows luck can change.

A Kansas City doctor put in a bill \$16,000 for professional services against the estate of J. L. Hudspeth and wife of near Independence, at the rate of \$250 a visit to the Hudspeth home during the illness of Mr. and Mrs. Hudspeth, both of whom died. Other doctors giving testimony in the suit, were of the opinion that \$50 a visit was strong enough.

A dog story from Monroe county is that of a collie that has all the habits of a bird dog. According to the owner—and he bears a good reputation for truth and veracity—the collie "sets" and flushes the coveys like a trained hunter and just seemed to pick up the art by himself.

How Harry Hoover of Merce county came near being a bale of hay is a story told by the Princeton Post. Mr. Hoover was demonstrating the workings of a hay baler and fell into the hopper. Fortunately he was able to kick the trip and stop the machine before being baled.

Three Creighton boys going home on the train loaded down with game told an inquisitive stranger all about their hunting and let it out that they had no licenses. They even told him their names and where they lived. The stranger happened to be a deputy game warden and had them arrested. Talking too much cost them exactly \$37.60 each.

A prisoner in the Worth county jail has developed such prowess as a "handcuff king" that the officers are never sure he's in jail unless they are looking at him. After he had attempted to break jail he was put in irons which disconcerted him only slightly, for as soon as the guards were gone he took them off.

Years ago, Arthur Lytle, a fisherman living near Rulo, Neb., located his hut on a small sand bar lying near the Missouri shore. Dirt washed onto the bar, and now it is the size of two sections. Lytle turned farmer and has made a small fortune. Neither Missouri nor Nebraska demand taxes of him, but he cannot vote, as his holdings are regarded as under the jurisdiction of the national government. He has resided on the land twenty-two years.

Cobwebs caused a Jackson county man to go to the penitentiary. Al Bovard, a farm hand, who fatally stabbed his employer, Andrew Creswell, claimed on trial that Creswell had threatened him with one of two guns that stood in the corner of the room. It was testified that cobwebs on both guns showed they had not been disturbed for weeks, and the jury sent Bovard to the pen.

When successful chicken raisers are under discussion, some attention must be paid to the Bates county woman who in 1915 started with 195 fowls and during the year sold \$80 worth of chickens and \$256 worth of eggs, in addition to having two hundred chickens left on hand for this year.

Mrs. Nancy Turner, widow of the late Jefferson Turner, died last Friday at her home in Old Clayville, where she had lived more than fifty years. Mrs. Turner was probably the oldest woman in the county, and was about 92 years of age. Her husband died about fifty years ago. Burial was in Salem cemetery, Saturday afternoon, after funeral services conducted by Rev. F. E. Mosley of Lawson—Liberty Advance.

The double funeral of Solomon Cravens, 81 years old, and his daughter, Mrs. Wallis Biscoe, 45 years old, took place at Camden Point, Friday, both having died of pneumonia. They lived on a farm between Camden Point and Dearborn, and had been in their nice new house only about three weeks. Mrs. Biscoe died Tuesday and funeral arrangements were made for Thursday; in the meantime Mr. Cravens died, so both were buried at the same hour Friday.

When a man near Peculiar, whom the neighbors had been talking about, returned from Kansas City, he gave his wife a package for Christmas. Opening it, she found two smaller packages. One of these contained a half dozen pair of pretty stockings her size and she was overjoyed. The other contained a dozen prettier pairs of a different size which the salesman shouldn't have packed with wife's present. Result, tears, protestations and more neighborhood talk than ever.

While hunting west of town last Friday afternoon Bart Briscoe came upon tracks leading to a hollow log. On peeping into the end of the log the bright eyes of a skunk gleamed. Bart killed the varmint, and then another ventured out. He rapped that one over the head, and then another came out, and so on until No. 15 had been disposed of. Bart made good aim on all the odoriferous animals except the last one, which proved to be the biggest of the bunch. He aimed at the animal's head, but missed that part of its anatomy, rapping it over the back. In an instant the air in the immediate vicinity of Bart's face was perfumed as it had not been for some time, and Bart got to a nearby branch in time to wash his face and thereby save his dinner, which was on the verge of leaving him. It was the largest bunch of varmints in one log we ever heard of and the hides will bring about \$35.—Ralls County Record.

OHRENSTEIN ADDRESSES APPRECIATIVE AUDIENCE

(Continued From Page One)

all. They had pictured their deliverer as a representative of a god of wrath, who would lead them to destroy the nations which had conquered them. He came as the representative of God who is love, to lead them to victory over themselves, over the sins of mistaken beliefs which alone were destroying them. Impregnated as they were with self-righteous beliefs, beliefs of ambition, pride, arrogance, retaliation, and the belief in the wisdom and rightfulness of these, it is no wonder that they could not recognize the meek and lowly peasant-carpenter as their king or master, the ideal of their seers and prophets, the "Prince of Peace," the "Light," and the legitimate ruler of the world.

Jesus' Mission
What Jesus came to do, what he taught, did, and lived, may well be taken as his mission, as the ideal of the prophets—the ideal Judaism—and as absolute Christianity. What was this mission?
An ancient custom, still followed among the Jews, is that of honoring distinguished visitors by calling upon them to read from the scriptures at services in the synagogue. This honor was conferred on Jesus, when at the beginning of his ministry he visited his home in Nazareth. In responding to it, he turned to the book of Esaias and read: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel (good news) to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord . . . This day is this scripture fulfilled in your ears." At another time he announced that he came to fulfill the law and the prophets; and again that he came "to bear witness unto the truth." He also said, "I have come that they might have life, and that they might have it more abundantly"; and defining life he said, "And this is life eternal, that they might know thee the only true God." This may be said to be a summary of Jesus' mission, given in his own words. The statement is again, simple, direct, and definite. There is not a word in it that could in any way mislead, be misunderstood or twisted to mean anything else.

Jesus came to preach the gospel or good news to the poor. Did this mean that they should remain poor? He came to heal, to liberate, to destroy the operations of evil of every kind in human experience, to confer abundant life as a result of the knowledge of God which he taught, and to usher in an era acceptable to God, in which God should be accorded all power and reign over all absolutely and completely. Did he fulfill this mission?

Jesus preached very little, but did a great deal. The gospels show this. From boyhood he was about his father's business, but he preached only one sermon of which a record has come down to us. This business consisted of teaching by example as well as by precept what God is, what God does, and how God does what he does. In providing the wine at the marriage feast in Cana, the tax money, in the draft of fishes, and in feeding the multitudes he showed that God provides for the most simple and common needs. In healing a few sick people in Nazareth, the nobleman's son of fever, and the case of dropsy recorded in Luke, he showed that spiritual means should be sought and applied

not only in extreme cases but in minor ailments. In restoring sight to the blind, speech to the dumb, hearing to the deaf, in healing leprosy, epilepsy, the withered hand, paralysis, and dementia of various kinds, he showed that God "healeth all thy diseases," and that none are incurable to him. In loosing the woman from the evil which had bound her many years, he showed the emancipating power of God. In disappearing in the midst of multitudes, entering through closed doors, stilling the storm, and walking upon the water, he showed the unreality of matter and of material forces; in raising the ruler's daughter, the widow's son, and Lazarus from the grave, he showed that God does give life, and that he gives it abundantly.

No Miracles

Here again the good Christian may exclaim that Jesus indeed did these things, but that they were the miracles of our Lord, and to look for such things now would be sacrilege; and the great multitude of the unchurches may again content itself with saying, "Legends, myths." While the word miracle originally had the meaning marvel or sign, in common usage it has come to mean an act setting aside or breaking a law of nature. With this view of Jesus' works, it is not to be wondered at that good Christians look with horror on any attempt to essay such works, and that others, looking upon such acts as never having been performed, consider them impossible.

Jesus gave signs or evidences of his Messianic mission, and these signs were and are marvelous to the human sense of things. He came, however, to fulfill law, and he was not a law-breaker. His acts were contrary to what was and still is looked upon as law, but they were veritable illustrations of law, the law of nature's God; and far from looking upon the repetition of his works as sacrilege, the command he gave to all his followers to repeat them was imperative.

Jesus' Work the Result of His Christian Science
It has been shown that the ancient prophets had given evidences of some knowledge of God, that a complete demonstration of such knowledge was looked for by them, and that Jesus fulfilled this expectation.

Science is defined as the "knowledge of principles and causes." Now if Jesus did the works which have been cited—and that he did them is attested by those who have been looked upon as the best and most honest men, men who witnessed them—did he do them through ignorance or mere belief in something, or did he do them because of a specific, accurate, and demonstrable knowledge of their underlying principle or cause? No rational being would for a moment claim that they were done through anything but such knowledge; and if they were thus wrought through the exact knowledge or science, applied by Jesus Christ, then were they not wrought through Christian Science?

That Jesus Christ looked upon his works as the result of this science is indicated by that immortal utterance: "He that believeth on me, the works that I do shall he do also."—a definite demand upon his followers for like proofs that they understand and practice his teachings, and his immediate followers, and their followers for three hundred years after them, did as he commanded. The proof of this is historical.

Jesus commanded his first twelve students, or followers, to preach the gospel and to heal the sick. When he sent out the seventy he repeated the command, and at the end of his own ministry he commanded his followers to teach all nations to do whatsoever he had commanded them. These were the first ordination articles of the first Christian ministers; and although the second of these articles, the command to heal, has ceased to be observed by the older denominations, it still remains a part of the ordination articles of the bishops of some of the orthodox churches, an admission that it is still binding.

It has been indicated that Jesus did his marvelous works because of his knowledge of their underlying principle or cause. It will be admitted that this knowledge was the knowledge of God, the knowledge of the reign or the kingdom of God, the knowledge of man and of man's relationship to God, which he came to teach mankind. The question that occurs very naturally at this point is, What is God?

Prevalent Idea of God

All of us when visiting curio shops or museums have seen grotesque images that probably at some time served as objects of heathen worship. All of us, too, have probably viewed these idols with a mingling of curiosity, pity for those who prayed to such things, and incredulity that people who had the skill to carve such images should be so blinded and superstitious as to worship them. But have we differed from them very much, after all?

While visiting the art museum in New York some years ago, my attention was attracted to a picture, ap-

parently by an old master. It was the figure of a venerable man with flowing white beard; he was clad in a robe and seated above the clouds. This picture portrayed not only the artist's but the popular idea of God in heaven. Heaven was above the clouds and God was an old man. This in the main is the picture which the older religious teachings have painted, not only on canvas but also the thoughts of their adherents. The picture was but a reproduction of a world-wide misconception of God; and the Christian world, which scorns the heathen's idols, accepts and worships a misconception of God which exists only as a figment of the imagination, implores it for life and health and all things and then wonders why those prayers do not avail. Is not the reason plain? Recognizing this, do we not again have to ask, "What is God?"

True Idea of God

In the tongues in which the bible was originally written, two terms and their variants are mainly used to designate God. One means "strength" or power, and the other "the existing one," or plainly, the one and only existence. Other terms are used, but chiefly to avoid the use of the name of God in vain.

It is generally admitted that God is supremely good. Applying this sense of God to the bible designations, it becomes clear that God is the one and only power, that this power is supremely good, that he is the one and only existence or presence that is likewise good. It is this God that made all that was made, and all that he made he made like himself, good, "very good." When it is remembered that all that is called intelligence could not have formed the idea indicated by the least primary object, it will be appreciated that the "great First Cause" called God, must be supreme, infinite intelligence or mind. The bible further speaks of God as "the life," and as the "rock," meaning basic reality or truth, and in the inspired words of the master's beloved student, as "love"—"God is love."

Taking these bible definitions of God, and they are identical with those of Christian Science, is there any one who does not believe in God, or who would not trust him? If so, there is some one who does not believe in and would not trust intelligence, life, truth and love. But surely, there is no such man, for all not only believe, but by the very fact that they are alive, know that this God is: that he is the supreme and infinite good—not above the clouds for some one to bring down, but "very nigh unto thee"—and that each and every one is constantly in touch with and completely dependent upon him. As an illustration of this important fact, permit me to say that there is no one here or anywhere who could have one right idea without mind enabling him to have it; that there is no one who could draw a single breath without life animating him, or have one moment of true peace or happiness without truth and love being expressed to him or by him, without truth and love governing him.

With this Christian and scientific idea of God, the universe is seen to be a state in which the infinite and beneficent mind, life, truth and love—"spirit" as designated by Jesus, "Principle of being" as taught by Mrs. Eddy (Science and Health, p. 25)—reigns supreme. In such a state, recognized, admitted, realized, entirely a state of mind in which all are the ideas of mind, it must be self-evident that no sin could be, no misery, strife, want, woe, degradation, sickness, death. In such a state, that only could be which such a God would cause; that only could be which would express his bounty and beneficence, that only which is like himself, good, "very good."

The Kingdom of Heaven

Religion, rightly viewed, has a two-fold purpose, teaching men to know God and saving them from ills of all kinds. Probably nothing could show this more clearly than the fact that those who were commissioned by Jesus to preach were also commanded by him to heal. Not only did Jesus command the disciples to preach and heal, but he told them what to preach; and in the light of the Christian Science which he taught, it was plain to them, as it is quite plain to Christian Scientists today, that what he commanded them to preach was intended to and did heal the sick and redeem the sinful.

It is recorded that when the disciples returned from their mission they reported that the very devils were subject unto them. What was it that Jesus told them to preach? Nothing worldly-wise, erudite; on the contrary, something very simple—"And as ye go, preach, saying, The kingdom of heaven is at hand. Did this simple statement have the potency to reform and regenerate men, to purify and heal them? What is the kingdom of heaven? All thinking people would probably agree that by the kingdom of heaven is meant a happy and harmonious state in which God reigns.

If we remind ourselves of the idea of God which Christian Science teaches, and which has just been indicated, and of the universe governed by this the only true God, we shall very plainly see that the kingdom of heaven which Jesus commanded his disciples to preach, is indeed at hand, and that we are entitled to the full enjoyment of this kingdom as the bible teaches, for "in him we live, and move, and have our being." Recognizing this, that the place wherein we are is "holy ground," as holy as God, how many of us would behave

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FINALLY SAVED PETS

THIS YOUNG CALIFORNIA MOUNTAINEER A REAL HERO.

Only Those Who Have Had Experience in Snow-Bound Countries Will Appreciate Magnitude of Work He Had to Do.

In the autumn of 1913, William Rutherford, a young California mountaineer, engaged to remain alone as a caretaker at Fallen Leaf lodge, in the Lake Tahoe region of the high Sierras, during the winter. Rutherford was a guide during the summer months, and he kept his animals, a saddle horse and pack mule, named Babe and Mike, at the lodge, intending to use them to haul firewood for the next summer season.

On December 22, two men came by the lodge from the lake on their way to the Sacramento valley. They were anxious to reach their homes in time for Christmas, and they begged that they might take Babe and Mike to carry their heavy packs.

Rutherford demurred, for he feared storms; but the men persisted, saying that unless they reached home before the 25th, their children would have neither presents nor Christmas dinners. That plea was more than the tender-hearted young man could withstand, and he let them take the animals, exacting a promise that they would return them as soon as the sled road opened.

The travelers started at daylight, taking the trail over the summit. That night a terrific snowstorm swept the mountains. Rutherford was worried, but tried to believe that the day's start had enabled the men to fight their way to the lower country. On January 3, he snowshoed over to Tahoe post office, where he found a crumpled post card from one of the men, informing him that they had been caught in the storm and had to abandon the animals to save their own lives.

The next day Rutherford started out to find Babe and Mike. He traveled in the sticky snow across the summit to Bryson's camp, and the next day two or three miles farther. He had hardly expected to find Babe or Mike alive, but as he came round a bluff he was delighted to see the two animals standing disconsolately side by side. He yelled at them and Babe whinnied back, although he was almost too dejected and weak to move.

The animals had trampled a place about ten feet square under a tamarack tree, and had never moved out of it. They had gnawed at the saddle blankets and the hair rope, and had even nibbled each other's tails and manes. The snow was five and a half feet deep all around them.

Rutherford shoveled a trail to the river, in doing which he fell through the ice three times. He had to undress and wring out his clothes in the bitter cold. Then he watered the horses, and immediately set out for Bryson's camp. The animals were too weak to follow. At the camp he got a half bale of hay and carried it down on his back, traveling on skis.

The next day he went to shoveling again, and worked at it all day long. At daylight he got up, carried more hay down to the horses, and put in 12 hours more of shoveling. It was terribly heavy work, for there were six inches of soft snow, then four inches of frozen crust, and below that a mass of wet snow. When he got back to Bryson's he was so weary he could hardly crawl up the steps.

Wednesday it snowed hard and filled up his laboriously made path, and Rutherford changed his tactics. He determined to make snowshoes for the horses; but he could find nothing at all of which to make them. Then he thought of putting down board in three sections, two boards wide, moving the horses upon the first ones and then taking up the rear ones. Loaded with hay and planks, he fought his way into the blizzard. It took him four hours to get down to the horses.

The next day he carried down more planks and tried to put his plan into execution. It was a failure—the boards simply shot out from under the horses in every direction across the crust! Just then two other men whom he knew appeared, coming up from Strawberry camp farther down the mountain. They told him it was no use, and advised him to shoot the animals. But Rutherford would not, and that night he thought of the way out of his difficulty. There were some cowhides and sheepskins hanging in Bryson's camp. These he carried down to the tamarack tree where Babe and Mike still stood, and where his two friends of the day before joined him. They quartered the cowhides, put the sheepskins inside for filling, and bound the clumsy bundles round the feet of the animals—one to each foot.

About three o'clock they were ready for the new experiment. Rutherford says he actually cried when he found it was going to work! Babe and Mike wobbled down to the end of the ditch, climbed out on top of the snow, and made pretty good progress, sinking in only a few inches. They reached Strawberry camp before dark. From there it was not very hard to get the animals down into the Sacramento valley.—Youth's Companion.

Peach Seeds of Value.
One California company found itself with 1,900 tons of peach seeds on its hands last year. They were cracked up and the meats sent to Germany, where they were made into prussic acid. The shells were sold for fuel.

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