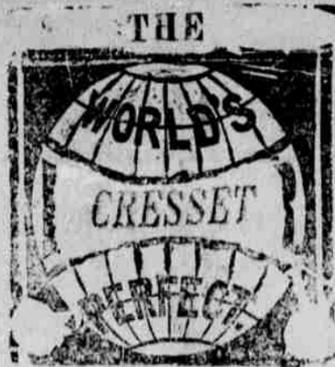


WORLD'S



Jno. Bowers CRESSET.

"Ponder the Path of thy Feet and let all thy Ways be Established." Prov. 4-26.

VOL 2.

JAH-VILLE FOWLER. MO, OCT. 29, 1903

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WORLD'S CRESSET

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REV. L. S. GARRETT, EDITOR

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Invariable in Advance.

Lesson For JAH-Ville Union Sunday School For Nov. 1st, 1903

Mark 2nd, chapter.

By Mary Shelley.

Subject Word, (Purity)

Selected By

Emma Linticum.

What will the People do.

The rights and liberties of the people has been tampered with in the Legislative Halls, by hoodlers. And it has been laid open to the people.

Now the question is, will the people stand by the man who exposed this great robbery? Or will they commit themselves as slaves and surfs to their ringsters, who have sold them and their children, and now would fain buy them back with the same pot, at less value?

Can You Wonder at Crime.

Can you wonder at crime, can you wonder,

To see the Police on his beat; Arresting the poor little boot-black For earning his bread on the street, And the hoodler in the Hall stand grinning, In the broad open light of the day; Your pockets he would pick for a shilling, And the law cannot touch him they say.

THE REMEDY.

Let all Ministers be as the Disciples Who Jesus so earnestly prayed. To, Be ye one, as I and the Father And the world should be converted by you.

PATENTS

promptly procured, OR NOTED. Send model, sketch or photo for free report on patentability. Best of U.S. and Foreign Patents and Trade-Marks. FEE. Patent terms ever extended to inventors. PATENT LAWYERS OF 26 YEARS' PRACTICE. 20,000 PATENTS PROCURED THROUGH THEM. All business confidential. Sound advice. Faithful service. Moderate charges. Write to C. A. SNOW & CO. PATENT LAWYERS, Opp. U. S. Patent Office, WASHINGTON, D. C.

LIST OF PATENTS.

Patent Attorneys, Washington, D. C. Granted to Missouri inventors this week, reported by C. A. Snow & Co. J. N. Baskett, Mexico, Electric signaling system for railways; H. L. Kueberaus, St. Louis, Means for excluding dampness from vaults; N. F. Neiderlander, St. Louis, Automatic pipe coupling; R. M. Selbok, Kansas City, Tip for shoeetings; B. F. Stuart, Rushville, Sickle bar; A. D. Swegle, Fayette, Chain for conveyers, elevators, &c; J. S. Thurman, St. Louis, Renovating apparatus; J. W. Waldorf, St. Louis, nut setting and bolt trimming machine.

For copy of any of above patent send ten cents in postage stamp with late date of this paper to C. A. Snow and Co. Washington, D. C.

SYMPATHY.

Education is truly advanced when there exists a true and natural sympathy—sympathy between the teacher and the one who is taught,

Intellectual and moral culture are greatly held in check by a want of fellow-feeling between teacher and pupils. True sympathy, and honest fellow-feeling must not be confounded with pity, a sentimental attribute of compassion or a deep tenderness for the inevitable misfortunes of others. Sympathy, requires a certain degree of equality in social recognition and circumstances. While hatred looks upon its object, not only as suffering but as weak and inferior.

Sympathy encourages to a nobler effort—Cruelty leads its object to a miserable condition; no matter whether it be physical, intellectual, or moral—Sympathy lifts its victim up by its encouraging acts—While cruelty enfeebles by repressing ambition and its dampening and offensive acts. Sympathy encourages self-help; But cruelty fosters the idea of dooming everything it comes in contact with. Sympathy reaches out its blessed figures into the turmoils of this life soothes the heart and pacifies the weary souls with the kindness of everlasting day. Its motto is to do unto others as we would wish them to do unto us.

A PRISON SERMON.

By REV. L. S. GARRETT,

—AT—

JAH VILLE, FOWLER, MO.

—ON THE—

25th. of Oct, 1903. At 4 O'clock, In the AFTERNOON, To a large and attentive Audience—After reading the request of the "State Board of Charities and Corrections."

(THE FOLLOWING IS CO-OPERATING.)

SAID—Friends, Brothers and Sisters, after reading to you the request of the State Board and learning therefrom, that the request does not stop with the few Ministers of the Grand Old State of Missouri—But reaches every one; which includes me, with the rest, for I am a Minister of Christ, and as it has been my desire for some time to preach a Sermon on a Prison Life. And as a law abiding citizen, I shall try to make plain to my Hearers—the way of a Prison-Life. There has been many a good man imprisoned—Joseph was sold by his brethren into the land of Egypt; and was imprisoned—Jeremiah was imprisoned, let down into a horrible pit and miry clay—Paul was imprisoned with Silas, and while their feet was fast in stocks, at the hour of midnight they sang out in their sells and the doors of the prison was opened—and the Jailor was about to kill himself, when Paul stepped him and said, "We are all here do thyself no harm"—The Word says; "Stand fast in the liberty, where-with Christ has made you free," for that, that is made free in Christ is free indeed—It is not the crimes that we are a going to speak on, altogether, but a Prison-Life also—But first of all,

THE CAUSE OF SIN.

"The love of money is the root of all evil." Says the Word. This cause has brought sin into the highest circles of life. We need only to cite you to the hoodling of our own State—which is only a proof of other States, and more also Kingdoms.

But many times sin is increased by the neglect of the Mother or Father, and sometimes both—There is so many young girls and boys seeks employment in the large cities—where there is all manner of beastly characters that Jude spoke of, Ready at all times to sap the very life's blood from noble's youth; virgin's purity. It is but the few times, in comparison to the many, that the young maiden's virtue is prayed upon by young men—It is by the older, who

have their vesture dipped with the years of crime, and their hands already stained with the condemnation of the thief of time.

WHY DO THOSE YOUNG LADIES seek employment in the City? Because there is no labor in their own neighborhood—And probably not in the County.

What then is the remedy, Bro. Garrett? In the first place let the Ministry become blameless, the husband of one wife. That is destroy divisions, selfishness and craftiness. And unite their labors together, as one man, and church in Christ Jesus. And become followers of the meek and lowly Lamb of God, and feed the flock with the meat, and drink of heaven—And not themselves on the flesh pots of bigotry, pride and selfishness. And be the true followers of Paul, as Paul was of Christ, working with their own hands to support others—And giving unto them that bread that comes from heaven "that a man may eat thereof and not die" be the leaders in building up in every county sufficient work shops, factories to sustain the wants and needs of its Citizens, as your unworthy servant is trying to do here in this neighborhood, with the word of God as the law, and Zion as the law-giver. In this then the prophesy will be fulfilled where it says "the law shall go forth of Zion and the word of the Lord from Jerusalem."

"And every man shall sit under his own vine and under his own fig tree, and no man dare molest or make afraid." No prison houses then, or jails, Oh? Fathers and Mothers, lay hold, and put your shoulders to the wheel, and let us have something in our own immediate neighborhood to give employment at, least to our own neighborhood boys and girls.

Girls and boys need the watch-care of Mothers and Fathers, and where the home is not lit up with the sun shine of Love and happiness.

There is discontentment of mind. And discontentment once stamped upon the mind of the young, it is hard to remove it, therefrom, until many times it is to late. Girls and boys stay at home, though it be ever so homely, your dress may not be silk and satin or broad cloth, but under the loving voice of a kind Mother or an affectionate Father you are shielded from the allurements and dark vices of a wicked one, who is going about as a roaring lion seeking whom he may devour.

Fathers and Mothers of this neighborhood, come join in with us, in building up something for a livelihood for the young of both sexes, and give them the moral pleasure of this life with the watchful eye of good christian Mothers and Fathers, and we soon will eradicate crime from our midst—And let us behold this scripture in the fullness of its grandure:

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah 42-7.)

Also:

"To proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61-1.)

God through Christ intended that prisons to be banished. Of course, we can not do with out prisons now, for the increase of crime in our land. But if the ministers will take the advice of becoming one in Christ, in the manner Paul speaks of, that they all speak the same thing, believe the same thing, be of the same mind, of the same judgement, as the Father and Christ are one—and all Fathers and Mothers do the same—The Daughter will soon believe the home to be a paradise, and the young man will think it a heaven on earth, for they will have the moral associates, their moral playgrounds, their religious societies, and their workshops a Grand Pleasure.

Come, young men, Come young ladies, join in the Grand Move for reform, of solid pleasure, and comfort in this life, and at last reach that blissful shores of never ending pleasure, in the realms of endless day.

The above, is in part the sermon preached on the day above named.

QUESTION NO. 53.

Read the following:

"And the multitude of them that believed, were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Acts 4-32.)

1st. Was the above declaration true, in the Apostolic day?

2nd. If so, why is it not practiced now by the Church or Churches?

3rd. If this unity was only intended for the Apostles; show me the scripture that relieves the church of it?

Editor of the CRESSET; This is asked for other ministers to answer first, and—if any of them do or does not—after, I want your answer.

I want to know the truth.

—Beulah Oliver.