

PEOPLE'S

PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

The Glorious Liberty of the Children of God.

"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans viii, 21)

Brooklyn, July 3.—Pastor Russell of the Brooklyn Tabernacle preached today in Brooklyn's largest Auditorium, the Academy of Music, from the above text, to a crowded and attentive audience. He said:

Tomorrow will be celebrated as "Liberty Day" by Americans in all parts of the world. To some, of course, it means a holiday, a time of recreation, but to others of us it speaks eloquently of "Liberty enlightening the World!" Even the enemies of the Republic must concede that an influence has gone forth from these shores to the uttermost bounds of earth—an influence against tyranny, and in a broad, general way in line with the Golden Rule, which respects the liberties of others as it desires its own to be respected. It is difficult to estimate the weight of influence attaching to the numerous letters going from these shores to every country under heaven, to every hamlet and village and city. It is difficult to estimate the influence of the newspapers and magazines which go forth from this land breeding the love of liberty. And yet, dear friends, every day and every year, as our ideas mature, we come to see more and more distinctly what constitutes true "liberty," and to distinguish this from "license," which sometimes steals the livery of liberty, to grossly misrepresent it.

It is not surprising that many who come to our shores from lands where personal liberty is almost unknown are inclined to expect more liberty than we can safely accord them. They are obliged to learn gradually the lesson that social liberty signifies, not personal license, but the permission to do only those things which will not interfere with the rights and liberties of others. Indeed, this is the lesson which all must learn in order to be good, useful citizens of this Republic; a lesson therefore to be learned by all who would enjoy true liberty. It is the lesson of self-control; the lesson of minding one's own business; the lesson of speaking evil of no man; the lesson of doing good unto all men as we have opportunity; the lesson of intruding on the proper rights and privileges of no one else. But alas, how few of the world have come to rightly view the liberty of which we boast!

In the School of Christ. It is in the School of Christ that the pupils or disciples of the Lord Jesus may learn of him, the Great Teacher, the important lesson of self-control and the proper exercise of our own liberty, without encroaching upon the rights and liberty of others. Alas, dear friends, we must concede that remarkably few of the Lord's people have learned this lesson and are qualified to graduate along this line! Many followers of Christ continually practice injustice in the little things of life, neglecting to regard the liberties and rights of others. In the Church, in the home, in business, the rights of others are all too frequently ignored or only partially recognized. It is more important that we learn to recognize the rights and liberties of others than to insist upon our own rights. The former course tends to make us Godlike; the latter cultivates selfishness and frequently gets us into difficulty unnecessarily. The Apostle's instruction is that so far as possible, we should live peaceably with all men, which often necessitates the yielding of our own rights for the sake of peace.

This matter of insisting upon rights and liberties is moving the world more and more toward contention and strife, and hastening it toward the great time of trouble which shall engulf the whole social structure. Doubtless the great majority will be claiming their individual rights while almost totally disregarding the rights of others. We urge, therefore, that kind of love of liberty which is willing to sacrifice as respects its own privileges, that it may be helpful to others in maintaining their proper liberties. Nor does this signify that the people of God should ignore their own liberty and fight for the liberty of others. Rather we should stand for the principles of righteousness, and both by word and precept refrain from stirring up violence, or jeopardizing the interests of others. Liberty of conscience we should maintain in ourselves and should encourage in others.

"Liberty of Children of God." St. Paul speaks in our text of the "liberty of the children of God." This, primarily, signifies our desertion from our taskmaster, Sin, and the surrender of our wills to God and righteousness. It means a repudiation of liberty to do wrong and the grasping, through Christ, of liberty from bondage to Sin. But, as the Apostle elsewhere explains, we find it impossible to conquer fully the fallen flesh. We will find it impossible as "New Creatures" to attain the full liberty of Sonship under present conditions, because, as St. Paul declares, "The flesh lusteth against the Spirit, and the two are contrary the one to the other" (Galatians v, 17). We have a constant fight to resist the enslaving influences of Sin—to maintain our liberty as sons of God. The victory will not be fully attained until our resurrection, when "This corruptible must put on incorruption." Then our new minds will receive new, perfect spirit bodies, through which they can operate perfectly, and exercise, to the full, true liberty, true freedom.

The full liberty of the Children of God, therefore, is not attained in this present life, but will be attained in the resurrection, when we shall be perfected in the Master's likeness. And in this connection it is well to note that this is the liberty of the angels also—liberty of freedom from Sin, from the power and domination of error and superstition and weaknesses through heredity. All the angels were thus created, and father Adam and mother Eve also were thus created, in the full likeness of the children of God. Some lost their liberty by disobedience; they became slaves to Sin and Death, and have been more or less bound by these conditions from then until now. So, then, "the liberty of the children of God" is absolute perfection—the ideal condition for which the Church is striving.

The Groaning Creation. The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groaneth and travaileth in pain together until now" (Romans viii, 22). In the nineteenth verse he tells us what they are waiting for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time for setting them free from this bondage. God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of his Messianic Kingdom. Then the groaning creation will be set free from the bondage of Sin and Death, under which it now groans and travails.

Made Subject to Vanity. The Apostle reminds us that the slavery of mankind to Sin and Death came upon the world through vanity, or frailty, unwillingly. Our frailties are the result of sin and of the Divine sentence. Father Adam was disobedient and our Creator, in sentencing him to death, made the dying condition such that all of his children would be involved with him, as sinners, through heredity, and thus sharers in his dying condition. But God did not subject our race to this dying condition, this slavery to Sin and Death, with the intention of blasting the hope of humanity to all eternity, much less with the expectation of sending Adam and his race to eternal torture. Rather, we are to understand that when God pronounced the death sentence upon our race, intermingled with it was the hope, the desire, on the part of the Creator, that the result of that death sentence should not be man's absolute and eternal destruction, after the manner of the brute beast. In the Divine purpose there mingles a hope—a desire and intention that all of Adam's race who will learn the lesson of righteousness may ultimately be delivered from the bondage of Sin and Death, into the true liberty of children of God. It was to secure, in God's due time, for Adam and his race, liberty from Sin and Death, that Christ died for our sins.

The Creation to Be Delivered. Our minds now turn to the liberty which, by God's grace, came to this nation in 1776; and, similarly, some of our nation look to the liberty that was accorded them by the "Emancipation Proclamation." But these emancipations are nothing in comparison with the great Emancipation which God purposes shall come to all the world of mankind through Christ. Enslaved to Sin, through Father Adam's disobedience, "Sold under sin," the purchase of the race by the precious blood of Christ is to be announced by the Great Judge who pronounced the sentence. This is a glorious hope, a glorious prospect, but as yet it is merely a prospect. Only the true Church has as yet been set free; and she waits for perfect freedom through the "First Resurrection." The whole world lieth in the Wicked One, and still are slaves to Sin and Death conditions in every way.

The arrangement of Divine Providence for this great liberation of the captives of Sin and Death is wonderful! God's Kingdom is to be established and to exercise his reign or rule of righteousness amongst men for a thousand years! Satan is to be bound during that period, that he may deceive and entrap humanity no more. The knowledge of God and the assistance of Divine power are to be extended to every creature, bond and free, rich and poor, of every tongue and nation. Not only will the living nations enjoy this privilege of release from slavery to Sin and Death, through the great Redeemer, but, additionally, all who are in their graves will have the glorious opportunity of being awakened and of being brought to a knowledge of the Truth, that they may be saved by laying hold thereon—by conforming heart and life to the rules of the Kingdom of God's dear Son, and thus attaining eternal life.

Truly, that will be a glorious epoch, when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be grand, indeed, to witness during the thousand years of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in

fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary interim! They will be advised of the fact—that the Redemption price has been paid by Jesus and that, therefore, he is fully qualified and empowered to set them free in every sense of the word—not only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

True, the Scriptures intimate that all will not appreciate the privilege of emancipation from the dominion of Sin and Death. It is not for us to speculate as to the number who will ultimately be set free. It is sufficient for us to know that all will be brought to a full opportunity of attaining or rejecting the emancipation privileges. All will be free in the sense that none will die the Second Death, except by his own willful, deliberate sympathy with sin and rejection of the righteous and liberal terms of the Great Liberator.

Not Only They but Ourselves. Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creation, the world, but ourselves also (the spirit-begotten Church of this age, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance of our Body)—"the Body of Christ, which is the Church" (Verse 23; 1 Corinthians xii, 27).

The Apostle is here pointing out that while the world is groaning under its share of the Adamic condemnation, believers in Christ also groan—though in a different manner. The world groans and travails, waiting for the Church's manifestation—"the manifestation of the Sons of God." The Church groans, not outwardly, but inwardly, while waiting for something different. The world is waiting for the manifestation of the Sons of God, because "Now are we the Sons of God" (1 John iii, 2). Our salvation will come, therefore, before this manifestation of the Sons of God, which will bring release to the world. The elect Church is waiting for the adoption, the deliverance of the Body in the First Resurrection. Our Heavenly Father has already granted us the spirit of adoption whereby we can cry, "Abba, Father," but our adoption is not yet accomplished, completed. We are already set free in our minds from the Law of Sin and Death, but will not be entirely free until our resurrection change. The adoption of the Church by the Father will be her full entrance into the liberty of the Sons of God, her full entrance into perfection, "changed in a moment, in the twinkling of an eye" (1 Cor. xv, 52).

The Apostle continues the same thought, pointing out that the salvation of the Church at the present time is not her actual or complete salvation, but a hope-salvation or a faith-salvation. He points out that what we hope for is to be brought unto us at the revelation of our Lord and Savior Jesus Christ, at his second advent. He points out that, in the meantime, if we have this hope as an anchor to our souls, it will lead us to be patient in waiting for the glorious things of the Divine arrangement. It will lead us to wait patiently for the Lord's time for our own blessing and further opportunity for service in bestowing God's blessings upon the world. We are to wait for our deliverance, with patience, and in this we shall be exercising and developing one of the graces of the holy Spirit necessary for our perfecting. It is not sufficient that we learn to love liberty; we must learn full submission to the Divine will and to receive our liberty, in kind and in time, according to the good pleasure of the Father.

The expression, "The redemption of our Body," does not refer to the Lord's people, individually, for each of us will have a separate body in the resurrection. The Apostle's thought is that of the Scriptures in general, namely, that there is one Body, which is the Church; and that, so far as our complete adoption by the Father is concerned, this must be done in unison; he will not receive the Church separately, member by member, but altogether, at the close of this age. Then so many as shall have fought the good fight of faith and finished their course, so many as shall be found worthy a place with our Lord in his throne will be "changed" in the "First Resurrection." These will be presented together as one glorious Body, or "Church of the living God, whose names are written in heaven."

So far, then, as the world is concerned, let us think less of assisting them to individual and personal liberty than to freedom from the yoke of Sin. Let us rejoice in the privilege and opportunity which, if faithful, we will have by and with the Master, of delivering or setting at liberty from sin and death the entire groaning creation. Let us remember that to attain this we must become members of the glorified Kingdom, which will extend this blessing to all the families of earth.

The Drawback. "Can't you live just as cheap in the suburbs as in town?" "Yes, but everybody knows it out there."—Life.

Distance is a great promoter of admiration.—Diderot.

Roundabout Bribery. At one old time British election candidate won by means of an umbrella. Sheer absence of mind caused him to leave the camp behind at every house at which he called to canvass, and of course when it was returned by the voter a sovereign was only a suitable reward for honesty.

Falls on Sharp Scythe. Victor Boden, 6-year-old son of Mrs. Della Boden, received a 5-inch cut on his right hand as the result of falling over a scythe left lying on the Methodist church lawn yesterday afternoon. The physician attending him took seven stitches in the wound, which is considered a bad one, being cut quite deep. Victor, who was attending the Methodist church picnic which was being held on the church lawn, was running with other companions when he fell over the scythe. He threw out his right hand to guard himself, but the little hand came in contact with the sharp edge of the big blade. He was carried to the Klesau drug store by A. J. Dignan.

Trinity Church Officers. The Rt. Rev. Arthur L. Williams, bishop of Nebraska, has appointed the following officers of Trinity church, Norfolk, for the coming year: Wardens—S. W. Hayes and John B. Maynard; treasurer, F. C. Asmus; clerk, Alexander Morrison; vestry—W. N. Huse, L. C. Mittelstadt, C. H. Reynolds and George H. Spear.

Great Rain is General. A great rain, amounting in Norfolk to .71 of an inch, fell all over Nebraska, southern South Dakota and northern Wyoming early Saturday morning. A two hours' soaker drenched the whole territory, as far west as Casper, Wyo., according to reports received at the office of General Superintendent S. M. Braden of the Northwestern Norfolk.

The rain began in Norfolk at 2 o'clock and was accompanied by considerable electricity.

SAY CONCRETE IS SUCCESS.

Norfolk Property Owners Assured by Other Towns, That It's O. K.

The property owners who have filed with the Norfolk city council their wish to have district No. 1 paved with concrete are not going into the proposition without being determined that the concrete paving is a success. Many of them have received telegrams, and some cities which have had concrete paving for many years say they are putting in more concrete. At the office of Ransom & Anderson yesterday afternoon, a conference was held between a number of the property owners and City Engineer K. C. Gaylor of Sioux City and C. F. Lytle, a prominent contractor of Sioux City, who, although in no way interested in the Norfolk paving proposition, are giving the property owners all the information they have about concrete paving. Mr. Lytle, who has many contracts for the concrete paving, when asked by a property owner if he would bid on the Norfolk paving replied that he would not do so, owing to the fact that he was at the present time unable to consider any contracts, but assured the Norfolk men that they were not making a mistake in choosing the concrete.

No New Bond Election Will Be Called. The work of the paving, it is believed, will not experience any serious delay and will be started almost as soon as the brick paving could be commenced.

The Homesteading Game.

Dustin, Neb., July 7.—Editor News: A poor man with a family, who moves onto a homestead, expecting to dig his living out of the soil, will be confronted with one everpresent problem. For the first two or three years, his main occupation will be feeding mouths, and hustling from meal to meal to get something to stay the pangs of hungry stomachs. The more mouths to feed, the more his occupation. But if he has the hustle and the self-denial, in a few years, he will have something to feed besides children's mouths. He will have a bunch of cattle providing milk, cheese, butter and cream. A flock of hens that pay the grocery bill. A piece of fertilized land that yields vegetables of greater size and variety than in the older states. At the end of five years, he no longer has to consider how to feed mouths. He is independent—because he had the good sense to leave a cheap, white-collar job, deny himself fleeting luxuries, take up the cross, and follow—the plow.

Some think it takes a high order of courage to enable a woman to live on a homestead. No more than it takes to teach school in the country, trudging through the rain and snow, subject to every violence of wind and weather. In fact, many a young woman has held down a homestead and improved it, while she has been teaching school, and was none the worse for the wear. It all depends on whether one has the trait of mind that sees the essential, the substantial things, that count for future success, no matter what the present inconveniences may be. A country teacher earns on an average of \$400 per year. In five years she earns \$2,000. A lady homesteader has not much ready cash by the year, but when she proves up, she has a competence, if well invested, for the rest of her life. The country teacher, the average girl, has spent the bigger part of her \$2,000 for millinery, kid gloves, tailor suits, hosiery and shoes, which are worn out, or out of style. On the homestead, the woman who manages, will not spend as much for clothes in five years, as the average teacher does in a year.

When the hen is given a "hen's rights," and the breeding of poultry not relegated to women's "sphere," the farmer will find he has a branch business equal in profits to cattle and sheep raising.

A man on a river in Holt county would rather smoke than work. He bought three cows and a herd of young calves and turned them out on the hay and young shrubs to forage

for themselves. He stocked up the place with hens and for a year his hardest labor was milking the cows and driving the hens to and from the shelter on rainy evenings. The year around he averaged an income of \$10 per week from the eggs sold at the nearest market. The second year he cleared \$10 more per week from the sale of butter and cream. He worked mornings and evenings in a truck patch during the summer. "Work and me never did agree," he says. "I have fixed it so the hay feeds the calves, the cows feed the family and the hogs, and the hens do the work while I smoke." Nebraska is the land of milk and honey for the lazy man.

Four years ago, a man, his wife and four children, took up a Kinkaid homestead in a section tabooed as nothing but sandhills. Men shook their heads and said the land was not even fit for a pasture. The man must be insane, or some poor refugee, seeking a home and hiding in the desert. The man had less than \$50 in cash, but he had a capital of hope and energy worth more to him than silver wheels, bearing the stamp of Uncle Sam. He built a sod house himself and plastered it with native mud. He had two old racks of bones in the shape of horses, and a wagon that squeaked and cracked on its axles. He put up some posts propped from the river and made a stable of hay. The first spring he plowed a dozen acres around the house, set out several thousand shrubs pulled from the bank of the river, and got a garden patch plowed up and seeded. He planted a few acres of oats and corn. His mass, fed on hay and green grass, could only work a part of each day. Every one laughed at his first crop of oats, scanty as the beard on a youth's chin. The next year he plowed more around and cut more hay. The third year he had as fine a crop of hay, oats, corn and barley as any farmer for miles around. He was not afraid of work, and day's work in the winter, too. And his wife had the good sense and industry to make a nice home of their little "soddie," and help him in every way she could. Next year, when he proves up, he will have 640 acres of Nebraska land, all fenced, pasture land, feeding a bunch of cattle, 200 acres under the plow, a half dozen horses, and no preventing misfortune, a new frame house.

Rosa Hudspeath.

Enlarge Gregory Water Works. Gregory, S. D., July 11.—The Gregory waterworks system is being enlarged by the installation of a new large pump of twice the capacity of the present pump. This, together with the installation of meters all over the city to all water users and the beginning, July 1, of the charging of water rent by meter rates and the enlargement of the present \$300,000 barrel reservoir on top of the Gregory butte, constitute in the main the improvements planned in enlarging the system and putting it on a more substantial and business-like basis. The growth of the city has rendered this necessary. The city now has three large 18-foot wells dipping into an inexhaustible supply of pure soft water at from thirty to fifty feet.

Gregory to Be Well Lighted. Gregory, S. D., July 11.—Special to The News: The big crude oil tank for the Gregory Electric Light and Power company was received a few days ago and is being placed in position on concrete supports outside the power house. The big tank came loaded on two flat cars and was placed on the Gregory Roller Mills switch and swung to the ground and rolled into position from that point. The big dynamo and the engine are nearly ready for operation.

10,000 at Howard Funeral. Newark, O., July 11.—Two thousand persons attended the funeral of William Howard, whose death Friday resulted in the lynching of Carl Etherington, the anti-saloon league raider, who shot him. There was no demonstration at the funeral, and the clergymen did not refer to the incidents surrounding his death.

Ten Philadelphians Die in Heat. Philadelphia, July 11.—Ten deaths and many prostrations occurred here as a result of the excessive heat. The humidity was 85 during the morning hours and the general temperature of the day was 84. The maximum was 93. Late in the afternoon a cool breeze from the west brought relief and at 6 p. m. the mercury had fallen to 77.

Neligh to Cut Out Carnivals. Neligh, Neb., July 11.—Special to The News: A meeting of the business men of this place is called for this evening at the city hall to determine whether or not Neligh shall be represented as one of the towns on the racing circuit this year. Owing to the chautauqua having dates the week before the races are scheduled to take place here, is being discussed now as to what the chances may be of a successful meet. It is a settled fact that this city will not tolerate the old time, worn-out street fairs and carnivals that have heretofore existed in conjunction with the races. The report is given out that in all probability the races and baseball games for three days will take place again this year at Riverside park.

Neligh Ward Caucuses. Neligh, Neb., July 11.—Special to The News: The republican city ward caucuses were held here Saturday evening and elected the following delegates to attend the county convention, that is called for next Saturday afternoon at the court house: First ward, J. F. Boyd, F. E. Gieseker, E. T. Best, J. W. Spirk, W. T. Wattles and J. C. Jenkins; second ward, William

LINCOLN MURDER MYSTERY. A Recently Arrived Russian Had Been Stabbed Seventeen Times. Lincoln, July 11.—An unused shack in the Union Pacific railroad yards was the scene of a murder yesterday which mystifies the police. Feodery

A Storekeeper Says:

"A lady came into my store lately and said: "I have been using a New Perfection Oil Cook-Stove all winter in my apartment. I want one now for my summer home. I think these oil stoves are wonderful. If only women knew what a comfort they are, they would all have one. I spoke about my stove to a lot of my friends, and they were astonished. They thought that there was smell and smoke from an oil stove, and that it heated a room just like any other stove. I told them of my experience, and one after another they got one, and now, not one of them would give hers up for five times its cost."

The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows. Do you really appreciate what a New Perfection Oil Cook-Stove means to you? No more coal to carry, no more coming to the stove, table so tired out that you can't eat. Just light a Perfection Stove and immediately the heat from an intense blue flame shoots up to the bottom of pot, kettle or oven. But the room isn't heated. There is no smoke, no smell, no outside heat, no drudgery in the kitchen where one of these stoves is used.



New Perfection Oil Cook-stove

It has a Cabinet Top with a shelf for keeping plates and food hot. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Standard Oil Company (Incorporated)

Kurelnick, a recently arrived Russian, was the victim. He had been stabbed seventeen times with a stiletto, the body dragged from the slanty and covered with hay and weeds.

A Minister Killed. Philadelphia, July 11.—While attempting to board a fast moving inbound passenger train at the Tioago station of the Reading railway company today, Rev. Dr. Jacob Sallade, acting pastor of Grace Baptist temple, was whirled under the wheels and crushed to death. Dr. Sallade was secretary of the American Home Mission society and formerly served as pastor of the Temple Baptist church.

ELKS CROWD DETROIT. Detroit, July 11.—The forty-sixth annual reunion of Elks, which was officially started here last night, was formally begun today. The city's hotels are already more than filled, downtown rooming houses crowded to the utmost and tents are being occupied throughout the city.

Hotels Packed and Tents Are Being Used for Lodging.

To Pinch Auto Speeders. West Point, Neb., July 11.—Special to The News: The city council have decided to enforce vigorously the state laws in the matter of regulating the speed of automobiles in the city limits. Two or three accidents have happened of late in the city and vicinity which has caused this action.

Anti-Vatican Meetings Continue. Madrid, July 11.—Anti-clerical meetings continue to be held in Madrid, Saragossa, Tarragona and Toledo. At Barcelona a petition signed by 2,000 women was presented to the governor of that city endorsing the government's religious policy. At Grenada, a gathering of Catholics was attacked by the anti-clericals.

Roosevelt's Right Hand Man is at Beverly to Meet President. Beverly, Mass., July 11.—Beverly was about to tuck itself away to sleep last night after a dull and sultry Sunday, when William Joeb, jr., right hand man of Theodore Roosevelt, motored into town. There had been no warning of his coming and his arrival caused a flutter of excitement only second to that on the day that Mr. Loeb's former chief in the white house visited President Taft at Burgess Point.

FRITZI SCHEFF BOUGHT A FARM. A Motor Trip to Kentucky With Her Husband, John Fox, to Inspect It. New York, July 11.—A tract of 150 acres, adjoining the James B. Haggin estate near Lexington, Ky., has been purchased by Fritzi Scheff, it was learned yesterday. After the close of "The Mikado" in the Casino theater, the singer who plays the part of Yum-Yum in the revival will start on a motor trip to Kentucky to inspect her new property, on which she will build a permanent American home. John Fox, jr., Mrs. Scheff's husband, and a Kentuckian by birth, will accompany her on the trip. In the autumn Mrs. Scheff will appear as an individual star in a Shubert production.

Fire in Chicago Stock Yards. Chicago, July 11.—Two fires, one in the center and the other on the outskirts of the Union stock yards here, resulted in the perhaps serious injury of two men and a property loss of more than \$100,000.

Aeronaut Soars 6,000 Feet. Atlantic City, N. J., July 11.—Walter Brookins, driving a Wright biplane, reached an altitude calculated at 6,000 feet over the ocean and broke all existing world's records for airplane altitude.

Catch Preacher and Girl. Seventh Day Adventist Minister With 14-Year-Old Girl. Kansas City, Mo., July 11.—The Rev. Clinton Dewitt Sharpe, 53 years old, a minister of the Seventh Day Adventists church, and Eunice Graham Whittaker, 14 years old, both of Schenectady, N. Y., were arrested here at the request of the Schenectady police. Sharpe has a wife in Schenectady. He and the girl disappeared from that city June 5.

Fight Films Barred in Manila. Manila, July 11.—In fear of the effect which they might have on the Filipinos, the municipal board of Manila has resolved to prohibit the exhibition of the Johnson-Jeffries fight pictures.

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