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General "Joe" Wheeler, who has just returned from Europe, says the French army is "so far behind the times that it is criminal to have it in such condition." That is about the way the Germans found it in 1870.

The Bryan-Johnson combination is now known to the country—what combination of men have the reorganizers that can equal it? The weakness of the combination is that it cannot find a strong man to rally about.

The Cleveand Leader says the reason that Tom L. Johnson's three-cent franchise was overruled by the Supreme Court of Ohio was that the franchise was granted over one route while the three-cent company bid for an entirely different route.

If President Mitchell is opposed to compulsory arbitration, as appears from a recent address in Philadelphia, there does not seem to be anything that the Pennsylvania Legislature could do to end the strike in favor of the strikers. In fact, it does not appear that there can be any remedy in law.

It is said that as a result of his investigations in Paris Attorney General Knox has discovered defects in the Panama Canal Company's title which render the conclusion of the deal doubtful. If this is true we shall be all at sea again on the canal question.

The longer the disturbances in Haiti continue the greater the danger that they may involve the United States in trouble with some European power. If the situation becomes a little more acute this government will be justified in intervening to restore order and preserve the peace.

A New York paper mentions the two sons of John S. Wise among the active young Republicans of one of the city districts. Time brings its changes. Their grandfather, Henry A. Wise, was an ultra proslavery politician of ante-bellum times, and as Governor of Virginia signed John Brown's death warrant.

It is expected that Representative Ray, who has just been appointed United States District Judge, will be succeeded in the Twenty-sixth New York district by Colonel Dunn, present chairman of the Republican State committee. He is said to be an able man, and is a warm friend of President Roosevelt and Senator Platt.

The bankers of Wisconsin, at their recent meeting, declared unanimously against asset currency and branch banks. The Wisconsin bankers also declared that the present banking system is satisfactory. It is very certain that the proposition in favor of branch banks is not favored by any considerable number of bankers in the West.

It is reported that Mr. Cable, of the Democratic congressional committee, succeeded in getting a lot of money in Wall street for campaign purposes from magnates who are not pleased with President Roosevelt's addresses affecting trusts. If a Democratic House could be elected those magnates believe it would so injure him that his party would not give him solid support. Fortunately for Mr. Cable, he got his money before the Maine election.

A Chicago correspondent asserts that Mr. Taggart was desirous that Mr. Bryan should make a speech or two in Indiana to prove to the Bryanites here that Mr. Bryan holds no resentment against the Democratic leaders in this State. The correspondent seems not to have seen the castigation which Mr. Bryan administered to the present leaders generally and to Mr. Taggart in particular in his newspaper soon after the State convention.

To-morrow (Tuesday) Senators Aldrich of Rhode Island, Hanna of Ohio, Lodge of Massachusetts, Allison of Iowa, Spooner of Wisconsin and Platt of Connecticut will be guests of President Roosevelt, by invitation, at Oyster Bay. As the President will soon start on a trip through portions of the West it is surmised that the object of the conference is to compare views with reference to tariff revision. On his New England trip he had a good deal to say about trusts, and it is probable that during his trip West he will discuss Cuban reciprocity and tariff revision.

It is announced that for the current calendar year the Postoffice Department will almost pay its way. In 1897 the defict was $11,000,000, last year it fell to $3,500,000, while this year there is a bright prospect that the deficiency will be kept down to $1,000,000 in spite of the costly extension of the rural free delivery service. This gratifying result has been brought about by the order of ex-Postmaster General Smith restricting the use of the second-class rate intended for newspapers and periodicals to legitimate publications. This ruling caused great indignation among the influential persons who are violating the law, and in a few cases temporary injunctions are protecting violators of the law. Eventually, they hope to have the order set aside or to induce Congress to interfere. The saving by the order relative to the abuse of the second-class rate is sufficient to pay for the free rural delivery and to cut the deficit down to a figure that is of no consequence.

NEW YORK AND PRESIDENT ROOSEVELT.

The announcement that the Republican leaders of New York have decided that the State convention will indorse President Roosevelt for renomination in 1904 is somewhat of a surprise. New York politicians of both parties are proverbially cautious and slow in showing their hands. As a rule they like to wait till the returns are all in and act in the light of the fullest information. This course has obvious advantages, and New York politicians generally know how to improve them.

In the present case the action of the Republican leaders has doubtless been influenced by the fact that several Western State conventions have already indorsed Mr. Roosevelt for 1904. It is unusual for State conventions to do this in regard to any candidate so long in advance. New York has never done it. The States which have done so would have complied with the usual custom by simply giving a cordial indorsement to the present administration without referring to 1904, but as they chose to go further it was "up to" New York Republicans to decide whether they would not go as far as those of other States had gone in indorsing a New York man. It seems they have decided to do so, with the understanding, however, that the indorsement by the coming convention will not be binding on the one that will meet in the spring of 1904. An indorsement of the President made at this time would, of course, carry much weight, but it could not be made in such terms as to bind a convention meeting in 1904. It is said that some of the Republican leaders were opposed to the indorsement at this time as a violation of precedent, but that their objection was overcome by the insistence of the President's friends and by the argument that as several Western State conventions had already declared in favor of his renomination it would look like an unfriendly discrimination if his own State failed to do so. It is understood that the coming convention will indorse the President's administration and declare that he deserves renomination. That declaration would apply to the present situation and would be the expression of the convention of 1902 without attempting to bind that of 1904, which will be free to express its own views. One of the leaders is quoted as saying just before the conference on Saturday:

It would be contrary to all precedent in this State to put up Roosevelt as our candidate for President at this time, but it would not look well merely to indorse his administration when several Western States have come out squarely for him as the candidate in 1904. We can get around the difficulty by declaring that he deserves the nomination. That will express the present feeling of the party and will not commit future conventions. I think it will satisfy the President and everybody else. He knows that the State convention this year cannot pledge delegates to be elected two years hence, and he does not expect anything of the kind.

It is not known that the President desired anything more of the New York convention than an indorsement of his administration, and it is not likely that he expected it. Senator Platt said a few days ago: "I had a long talk with the President recently and he never once mentioned the subject." The decision of the Republican leaders to indorse his administration and declare that he deserves to be the candidate of the party in 1904 shows that the President is very strong with his party at present in New York. The decision which the leaders have made is at least an encouraging sign of Republican harmony in the Empire State.

MR. ROOSEVELT'S FIRST YEAR.

Theodore Roosevelt has been President of the United States one year. At the outset he promised the country to continue the policy which his lamented predecesor had marked out. That he has done so there can be no doubt. He retained the McKinley Cabinet, and if some of the members have retired it is not because of differences with the President. He has continued the policy of his predecessor in the Philippines. He has not changed an official, but has placed the utmost confidence in the commission selected by President McKinley. The policy which Mr. Roosevelt would have carried out with reference to Cuba is precisely the same which Mr. McKinley would have urged had he lived. He has made few changes in public offices, and those were necessary.

Not a party leader in the sense that his predecessor was one of the greatest his party ever had, President Roosevelt has disappointed the opposition by being able to have a large majority of his party in Congress with him, and more securely with him when Congress adjourned than during the earlier months of the session. Instead of being headstrong, as some predicted, he has taken counsel with party leaders in Congress. In regard to appointments, it is rather to his credit that he has been denounced more freely by a class of independents than by real party men. At any rate, nearly every nomination he has made has received the official sanction of the Senate. That every Republican State convention thus far has approved and even commended his administration in the most emphatic language proves that he has won with his party over the country. That he is greeted with unbounded enthusiasm wherever he appears among the people shows that he has won the confidence and regard of the country. He has displayed a courage which counts with the American people, and even his opponents admit the integrity of his purpose.

It is safe to say that he has successfully passed through the most critical year of his term. He has come to a full understanding with the leaders of his party in Congress where it was predicted that he would fail. He has been on the right side on every question, as the expressed sentiment regarding Cuban reciprocity since the adjournment of Congress shows. Such being the case, one need not set up as a prophet in order to express the opinion that the success he has already achieved will continue. He will, probably, make some little mistakes and do things which will cause him to be criticised, but the fair-minded people of the country have faith in his integrity, patriotism and ability.

OHIO RIVER IMPROVEMENT.

Pittsburg and other papers on the Ohio river are urging the appropriation of sufficient money by Congress to make that river navigable nearly the year round from Pittsburg to its mouth. Now that Congress is fully committed to the improvement of great watercourses, no good reason can be urged why the most important of them should not be made navigable by congressional aid. The Ohio is one of the great waterways of the country, and it can be made one that will carry an immense commerce to the great advantage of millions of people. The Pittsburg Dispatch, which is advocating the improvement with persistence, has been criticised for inconsistency in that it assailed the last river and harbor appropration bill as the result of extensive "log-rolling." That is probably true to some extent, but even those who always object to such appropriations declared in the House that there was less waste of money upon unimportant rivers and harbors than in any other bill ever enacted. It should not be necessary to obtain votes to carry a river and harbor bill by appropriating money to make rivers of streams never heard of and harbors of dry land. The improvement of a great waterway like the Ohio should secure an appropriation upon its merits if put before Congress as a single proposition. True, the Ohio river is not very near Indianapolis or the larger part of Indiana, but practical people should be able to see that the improvement of that river so that five times as much freight can be carried up and down it as can be at the present time is certain to be beneficial to the entire Ohio and Mississippi valleys by cheapening the transportation of coal, coke, iron, lumber, stone and agricultural products. Such an improvement of the Ohio river as is urged will prove an immense advantage to southern Indiana.

Dr. Lawrence Wilson, president of the Twelfth Army Corps Association, has issued a circular urging veterans who belonged to it to report to the Twelfth Corps headquarters tent at Camp Roosevelt, in Washington, on Monday, Oct. 6, and register. The reunion will be held on Oct. 7 at 2 p. m. The Twelfth Corps was one of the famous organizations of the war, even if it did lose its name by being made a part of the Twentieth Corps, when it came West. It took part in the heaviest fighting while it was in the Eastern army. General Mansfield, its first commander, was killed at Antietam. He was succeeded by General Slocum, under whose command the corps did some desperate work at Gettysburg. To this corps the Twenty-seventh Indiana belonged, which had the distinction of participating in all the heavy battles in the East until after Gettysburg, when it came West in season to take part in all of the battles of Thomas's army after September, 1863.

The last overcapitalized trust to fall into the hands of a receiver was the American Alkali Company. The company issued $30,000,000 of stock, of which all but $6,000,000 was common, which is said to have been paid in full. The assets consist of the machinery in a factory in Canada and some patents of some money value. If any considerable portion of the common stock was really paid in the purchasers have lost their money. Alkali is an article in constant demand, but what should have been a small enterprise with a small capital was so overcapitalized that the investment became worthless. A law compelling publicity would have shown investors that this stock had no value. So the alkali trust follows the bicycle and the asphalt trusts. Another trust which is on the road to a receiver is the ice trust. It was capitalized for $36,379,500, the actual value of which was $7,379,943 on the prices for which the stock was quoted last week.

Governor Stone, of Pennsylvania, has not won any laurels during the anthracite coal strike. He has accomplished nothing towards bringing it to an end, and his recent movements in that direction appear very superficial. Meanwhile, he has neglected his real duties as chief executive of the State by failing to furnish anything like adequate protection to miners who were willing and anxious to work if protected. For four months he has stood by and seen the laws of the State made a farce by those who have rendered it impossible for persons to work for a living without fear of assassination or having their homes and families blown up with dynamite. The Governor of Pennsylvania is a failure.

It was only a few years ago that Mr. Cleveland came very near taking the half of the Central Pacific Railway Company's debt due the United States as a settlement for the whole, so discouraging were the prospects of the corporation. When Mr. McKinley became President conditions rapidly improved and the whole obligation was paid. Now the same company is reported to be preparing to construct a tunnel seven miles through a mountain to save a considerable distance and heavy grades at a cost of $14,000,000.

It is told that at one of Mayor Tom L. Johnson's tent meetings some girls in his audience annoyed him by giggling. Becoming impatient, he turned to them and said: "Put a can on your giggle." One not versed in the latest slang can only guess what Mayor Johnson meant, but there have been Democratic aspirants for the presidency who would not have made such a remark, even to giggling girls.

Boston papers announce the death of Father Scully, a Catholic priest of Cambridge, famous for good works. A Protestant clergyman said of him after his death: "He was second to no man in Cambridge as a power for good, and there were respects in which he was our chief citizen." This remark shows how the walls between Protestant and Catholic clergymen are being leveled in cities where all unite to promote the public wefare. Father Scully was a chaplain in the Irish brigade, which contained an Irish regiment from Boston. He took part in all the battles and was once wounded. He was, however, the old-fashioned priest with "the boys." Among other things, he tried to suppress gambling. One night he rushed into an officer's tent, where several were playing poker. His appearance caused a panic, but the chaplain took the money on the table and left. On pay day the officers used to make up a purse of $100 and take it to Father Scully. The pay day following the raid on the gamblers, one of them went to the chaplain's tent with the money. He counted it over, and it being short, he remarked: "Where is the rest of it?" "It was our jackpot your reverence took the other night," was the reply.

THE HUMORISTS.

Practice, but Not Preach.

Brooklyn Life.

He—I think that in order to make a good husband a man should practice self-denial."

She—Yes. But not preach it.

A Bright Suggestion.

Baltimore American.

Great Inventor—I have been experimenting with this new compound for a week, and I cannot decide what it is.

Wise Friend—Say, old man, you've struck a great idea for a health food.

In Explanation.

Los Angeles Herald.

Pyzun—I tell you, the Rev. Longwynde is one of nature's own preachers. He is one of the sort that sees "sermons in stones."

Wyzun—Ah, then, that accounts for the large proportion of rocky sermons he delivers.

Lovely Party.

Life.

Nodd—I'm going to give a children's party. Will you come?

Todd—On one condition.

"And that?"

"That I can play with the children, and don't have to talk with the grown-ups."

Never Investigated.

How doth the little busy bee
Improve each shining hour?
I really do not know, for I've
No hankering to search the hive,
E'en though I had the power.

—San Francisco Bulletin.

In Trade.

Philadelphia Press.

Ascum—I notice Mr. Kloseman has become a regular attendant at church. When did he get religion?

Browne—He didn't. It's just business with him. He loaned Rev. Mr. Gassaway a hundred dollars some time ago and he's had to take it out in pew rent.

An Expressive Language.

Chicago Tribune.

"No," admitted the girl with the auburn hair; "I don't know what ails him. He hasn't called for two weeks."

"Were you doing that pyrographic landscape on the big piece of sheepskin when he called last?"

"Yes."

"Well, that's where you burnt out your fuse."

ABOUT PEOPLE AND THINGS.

Prince Henry of Prussia is insured against assassination. The policy is for $900,000, which sum is not payable in case of death from any other cause than that stipulated.

Prince Henry of Prussia, like his brother, the Kaiser, is an earnest student of music. He has arranged with a Leipsic firm to publish a gavotte which he has composed during his leisure hours spent upon his flagship.

The Kaiser has sent to Lord Kitchener a pressing invitation to visit Germany before he goes to Russia. This letter states that the entire German army would esteem it a privilege to be allowed to welcome so distinguished a soldier.

Since his return from South Africa Lord Kitchener has been bothered by autograph hunters and snapshotters. To a young man who had served in South Africa, and who asked him for his signature, the general said: "Young man, make your own autograph worth something; mine's worth nothing."

A story is going the round of an attempt to "draw" Lord Kitchener on the eve of the peace with the Boers. A certain bishop in Cape Town telegraphed to the general that in his next Sunday's service he would like to give out the hymn in praise of peace beginning, "Now thank we all our God, with heart and hands and voices," and begging his lordship's opinion. Lord Kitchener replied that he thought this a very fine hymn, but that he considered "Onward, Christian Soldiers," an equally fine one.

Princess Victoria, the ten-year-old daughter of the German Emperor, is said to be a most haughty little lady, with a very exalted idea of her position as a royal princess. She is much beloved by her father, to whom her imperious manner is the source of much amusement. Speaking of her to a friend recently the Kaiser said: "Sometimes when talking to me she quite forgets that I am Emperor, but I am confident that she never for one moment forgets that she is the Emperor's daughter."

Sir Liang Chang, the new Chinese envoy to this country, is a many-sided man. He is thirty-nine years old and was one of the 120 students sent by China, beginning in 1872, to learn American ways. He entered Amherst College, but was unable to graduate because of recall by his government. He was an expert catcher and pitcher on the baseball nines at Phillips and Amherst. He is fond of society and is an entertaining conversationalist. It remains to be seen whether he can approach the retiring minister Wu as an after-dinner speaker. Sir Liang is a widower.

A friend, says the New York Tribune, recently put this question to District Attorney Jerome, whose father, Lawrence Jerome, was a celebrated wit of his day, and who was generally spoken of among familiars as "Larry:" "How many of these stories that are attributed to your father really emanate from him, and how many are fictitious?" "Well," replied the district attorney, "I am not prepared to say; some of them are undoubtedly manufactured, but of the origin of one I am convinced, as I was one of the principal actors. On a certain occasion a good many years ago, when I was a little chap, I was riding on my father's knee in a Fifth-avenue stage, every other seat being taken. At a corner a lady entered, and my father said to me in severe tones: 'Why, Travers, my boy, I am ashamed of you! Why don't you get up and give this lady your seat?'"

Alexander R. Shepherd.

Washington Post.

Alex. R. Shepherd was one of those men who are created by great emergencies. Washington needed such a factor in the equation of her redemption, and Shepherd appeared in response to that imperative demand. Just as U. S. Grant emerged from obscurety in 1862 to neutralize the blunders and futilities of his predecessors and to rescue the Union armies from the slough of despond, so did Shephard, ten years later, infuse his formidable personality into the hitherto blighting imbecilities of the situation. Opposed, and stubbornly, by almost every recognized force in the community; antagonized by nearly all the money and the social influence the city could assemble, he stepped into the arena of Washington's development—a slim but fearless David confronting the Goliath of stagnation and stolidity—and won the greatest victory in the annals of this capital. To his courage, his address, his indomitable purpose, and his brilliant faculty of organization, we owe the city's redemption from a killing sloth. He set in motion the fine ferment of civic pride which has made this the most beautiful and gracious capital in all the world. No stain of selfishness or sordid purpose attaches to his memory. He was as much the martyr as he was the hero of the splendid reformation he inaugurated. He made others rich—especially his opponents and detractors; himself he improverished and exiled. He built the most magnificent monument of modern times, and his private fortunes were devoted to its cornerstone. One of the plain people; the legitimate product of our American institutions, he became in his time, and will ever remain in our history, a potent and impressive figure.

His contemporaries never did him justice. His successors understood and recognized his worth. Posterity will honor and applaud him. The name of Alexander Shepherd will stand second to none in the chronicles of Washington's growth and glory.

May Break the Circus Monopoly.

Washington Star.

The circus business of the United States has been organized into a trust. Possibly the Democratic tent show in Ohio will break the monopoly.

ON THE LORD'S PRAYER

THE REV. T. J. VILLERS BEGINS A SERIES OF SERMONS.

The Pattern Prayer Analyzed by the Minister Who Shows the Meaning of Each Part.

At the First Baptist Church yesterday morning Rev. Thomas J. Villers began a series of sermons on "The Lord's Prayer." He said in part:

"On the mount our Intercessor and High Priest was teaching His disciples how to pray. He had been condemning theatrical and pagan prayer. Hypocrites loved to pray, standing in the synagogues, like the Pharisee who struck an attitude in the temple, or to assume a prayerful position at the corner of broad streets, where they might be visible from four directions. By way of contrast Jesus urges secrecy and sincerity in our devotions. He does not forbid public prayer, but teaches that prayer in the social meetings of the church will be real only when offered by people who know the meaning of the inner chamber and the shut door.

"Nor are we to use vain repetitions, like the heathen who think that they are heard for their much speaking. There is a difference between much speaking and much praying. We may speak much and pray little. From morning till noon the priests of Baal cried, 'O Baal, hear us.' That was vain repetition. In India to-day Hindus repeat the name of their god, Ram or Krishna, hour after hour. They think that so much merit accrues for so many thousand prayers, and so they go on saying 'Ram,' 'Ram,' 'Ram,' counting their repetitions by means of beads. There are 108 beads on a string, and it is not an uncommon thing for these devotees to pray through that string one thousand times a night. When Romanists repeat their Ave Maria or Pater Noster, counting each repetition by slipping a bead of their rosary, what do they more than the heathen? Such vain repetitions must not be confounded with prolonged prayer. Our Lord himself continued all night in prayer. Nor is His condemnation of vain repetitions a condemnation of that man who, under the stress of deep emotion, finds the same words leaping spontaneously from his soul to his lips; for this teacher came from God, when in Gethsemane he offered supplications with strong crying and tears, prayed a third time, saying the same words.

"Unlike hypocrite and heathen, 'after this manner pray ye.' This is not the Lord's prayer. That may be found in the seventeenth of John. This is a pattern prayer for disciples. It is a model, not a mold. It reveals the true spirit of prayer—reverent and filial confidence. It teaches the proper order in prayer—God's name and kingdom and will first, our bread and pardon and deliverance last.

"We are taught to approach the throne of grace with this tender and beautiful and majestic address: 'Our Father who art in heaven.' Fatherhood implies kinship. God has communicated to us His life. He has made us partakers of the divine nature. It is the knowledge of this relationship that makes us want to pray. Scientists tell us that back of all natural phenomena they find intelligence and force. But a cold, gleaming intelligence kindles no prayerful emotions. Infinite power may awaken terror, but no prayer. We shall not pray, if compelled to cry: 'Oh, infinite mind, comfort me! Oh, infinite force, pity me!' The only begotten Son came from the bosom of the Father. He uncovered the heart of God and showed it to be a father's heart. We pillow our tired heads not on mind or power, but on God's bosom, and confidently say, 'Our Father.'

"Fatherhood means love; it pledges providence, and it also involves authority. Modern sentimentalism has partly robbed God of the old-fashioned notion of authority. It is not so much the fatherhood of God now as the papahood of God. Our Father enacts laws for His household and He has a right to expect obedience. He imposes discipline and He expects submission.

"These wonderful words teach sonship. Only children can say, 'Our Father.' Men are not sons of God by virtue of creation. He has made many things that are not children. Vegetables are not children. Not even all created intelligences are children. To which of the angels said He at any time, 'Thou art my son?' To men in His own generation Jesus said: 'Ye are of your father, the devil.' We are sons of God through faith in Christ Jesus. (Gal. iii, 26.)

"Sonship is evidenced by three unmistakable signs—faith in Christ as the Messiah, love to God and man as the motive power of life and right conduct as the fruitage of the divine nature which God imparts at the new birth. Whosoever believeth that Jesus is the Christ is born of God (I John v, 1). Every one that loveth is born of God (I John iv, 7). Every one that doeth righteousness is born of God (I John ii, 29). In this the children of God are manifest, and the children of the devil—whosoever doeth not righteousness is not of God, neither he that loveth not his brother (I John iii, 10).

"If children, then heirs—heirs of God and joint heirs with Christ. Jacob Strawn and William Reynolds were standing in the dome of the Statehouse at Springfield. Looking out over thousands of acres of waving grain, the former proudly said: 'I own them all.' Pointing heavenward, Reynolds asked: 'How much do you own up there?' Strawn was not an heir of God. He was a millionaire here, and a pauper there. If we are children we are joint heirs with Christ, rich without a limit to our wealth, blessed without a boundary to our bliss.

"When we say 'Our Father' that means Christian brotherhood. We cannot be egotists or monopolists in prayer. The brotherhood of man has been the dream of philosophers and reformers. It has haunted them like the memory of some lost paradise. They have tried to make men brothers by philosophy and legislation. They have taught that difference of wealth and birth is an accident, but the accident remains. Governments have declared equal rights and privileges, but men have never yet been legislated into equality or unity. Agitators are still trying to have brotherhood without a Father. They affirm that since the welfare of all is the welfare of each, self-interest is the key to brotherhood. The mad rush of competition negatives the doctrine.

"The possession of a common life in God is the only effective and universal bond. It is the death of un-Christian sectarianism, leading us to recognize as our brother every man who is born of God, no matter what the color of his skin or the angle of his face. It insures reciprocity of sympathy and love and helpfulness. Whoso has this world's goods will not shut up his compassion when he beholds his brother in need. Believing it a sin to die rich, he will think it a sin to live rich. Being a brother of his employes, the wage earner will not demand six days' pay for five days' service. In proportion as Christ's ideal of brotherhood is realized, the kingdom of God will come. Enlarging the brotherhood, getting God's life into men, will end strikes and furl all battleflags in the parliament of man, the federation of the world.

"Our Father is in heaven. That is His dwelling place, and, therefore, ours. Earth is our lodge and heaven our home. By the immortality and accountability of sonship we are linked to that world of light. We must read life in the light of heaven. We must fashion our conduct by the laws of the fatherland. Cultivate heavenly-mindedness. Set your affection on things above. Be merciful. In his last illness Spurgeon received from Gladstone an affectionate, fraternal message of sympathy. Writing in reply he said: 'Yours is a word of love such as those only write who have been into the King's country and have seen much of His face.' As we go about doing good, cheering the faint and raising the fallen, let us show by our words of love that in thought we often visit the King's country, whence, seeing much of His face, we return to earth to prove by the beauty and tenderness and benevolence of our spirit that we are the children of our Father who is in heaven."

BACK IN HIS PULPIT.

The Rev. Owen Davies Odell at the Second Presbyterian.

The Rev. Owen Davies Odell, of the Second Presbyterian Church, returned to his pulpit yesterday morning after a vacation of two months. During the summer the interior of the church had been redecorated and the lighting made electric. Returning to his work with renewed enthusiasm, Mr. Odell said, he wondered what were the possibilities of the church, and then he preached a sermon on the power of the usual person. It often had been pointed out that this was an era not illuminated by living brilliant minds, he said, and all the geniuses of recent time either had disappeared or were in their last several years. He did not lament the world's geniusless condition, but directed attention to the victory of mediocrity.

No one remembered, Mr. Odell said, the name of Pharaoh's daughter, who saved the great Moses. No one knew the name of Paul's father or of the man that cast the one vote that elected Cromwell to the House of Commons. He praised the faithful work of the mediocre host and defended its mentality against the brilliance of skepticism. Knowledge of the unseen, he said, was greater than that of things seen—"the higher knowledge in the lowest degree is better than the lower knowledge in the highest degree." Between brilliant speculation and patient endeavor he chose the latter. "Be good and let who may be clever," he said.

"Some people seem to think that the most work is being done where the most noise is made," said Mr. Odell. Then he said that Christ went about the first work of Christian evangelization with so little theatricism and advertisemnt that history hardly noticed him. "The man who waits to do a great thing is doing the smallest thing possible," he declared.

THE CHURCH REDECORATED.

Repairs to the Central Christian Auditorium—Rev. Philputt's Sermon.

Rev. Allan B. Philputt, pastor of Central Christian Church, preached yesterday morning in the new auditorium, which was remodeled and repainted during the summer months. There was a large attendance at the morning service. In his prayer the pastor referred to the death of President McKinley and to the fact that yesterday was the anniversary of the President's death. Mr. Philputt took his text from Psalms lxxiii, 16-17: "Then thought I to understand this, but it was too hard for me, until I went into the sanctuary of God; then I understood."

In the course of his remarks the pastor said: "The particular thing that troubled Asaph, the author of this psalm, was the prosperity of the wicked. He noticed, as we notice, that the man that goes after a thing hard enough generally gets it, and that much of the wealth of the world is obtained by unscrupulous methods. Those who get riches seem to enjoy them even when they are ill-gotten. Then there is no particular discrimination in favor of the righteous in the common providences of life. He has no immunity from conflagration or pestilence or famine. To a crude thinker this fact does present a difficulty and may even put his faith to the strain.

"Now, I do not know how many of you lie awake nights worrying over the prosperity of the wicked, but I do know that we all have difficulties of some kind that stand in our way. There are riddles we would like to have explained, things too hard for us, which we cannot solve and which no one we meet can solve for us. Yet we do believe in God and desire to believe in Him more and more, for whatever perplexities belong to faith, the whole life of man is confusion and anarchy without faith. I want to commend the example of the author of this psalm: Come into the sanctuary. Bring your life before God if you would make it intelligible. Life does clear up somewhat when we bring it before God.

"What help, do you ask, will come from the sanctuary? Take the particular problem of the unequal distribution of wealth, and, for that matter, the seemingly capricious distribution of all earthly blessings. Are these things the end of life? Has God no other nor higher rewards for right living than these toys which perish with the using? In the solemn hush of worship we become aware of the greatness and the beauty of God. When we stand before Him all things are altered. We become aware of the comparative worthlessness of the lower things, and we leave them to the souls they satisfy. In the sanctuary a man feels the glory of truth, the nobility of character. He gets the nobler estimates of life. He sees the ages filled with the glory of those who have lived not for self, but have sacrificed and suffered being tried, as gold is tried, in the fire. He stands before One, the greatest of all, who had not where to lay his head. Think of the Man of Nazareth envying men their houses and lands and doubtful pleasures. In the sanctuary he hears God's call to the higher life and calm steals over the tumult of his soul. Light breaks upon his pathway. It is good to bring one's life before God in the sanctuary, for a long time ago it was said, 'In Thy light shall we see light.' It is ever true. In the worship of God there is that which satisfies the hungry soul.

"I think all men ought to come to the sanctuary whether they believe or not. Come before the altar of the Most High with your unbelief and in the desire for light, light will break forth. All are urged to come. In the church there should be no difference. God is no respecter of persons. Let the rich and the poor come together, the Lord is the maker of them all. Churches are open and all are welcome. Come and worship God.

"The sanctuary is for no class of people, but for all the people. The charge, for instance, that workingmen are not welcome I believe to be untrue. The discussion about why the workingman does not attend church is not, in my opinion, calculated to accomplish the desired result as at present conducted. The fundamental fallacy in the matter is the assumption that the workingman has any different reason from others or any special reason at all for not attending church. The reasons put into his mouth are formulated for him by those who love sensation. He is doubtless surprised and perhaps pleased to find such plausible excuses formed ready to hand by those of an academic turn of mind. Not one workingman in a hundred ever stopped to think why he didn't go to church. His reason is the same with the banker, the lawyer, the merchant who doesn't go, simply preoccupation, sordid care and indifference to the higher needs of the soul. Religion has simply gone by default with him and that is all there is about it. If he doesn't go it is his own fault and the blame must rest with him. He will be welcome just as any other man would be. The reason why people do not go to church is the fact that the religious life is not awakened in them. All other excuses are trifling and insincere. But more people go to church to-day than ever before and more men are found in churches to-day than ever before because we are finding out the wisdom of this old psalm-writer that the sanctuary does throw light upon life's problems."

DISCUSSES SOCIAL PURITY.

The Rev. Lewis Brown Condemns Some Modern Customs.

The Rev. Lewis Brown discussed "Social Purity" last night, and, although preaching conseratively, condemned unstintedly many modern customs that are condoned if not absolutely embraced. Dr. Brown was severe upon marriages for money or position, upon unclean newspapers, upon costumes extremely decollette, upon obscene advertisements and upon novels that gild vice. He said:

"No subject discussed by the Christian pulpit is of more grave import than that of social purity. The confessional is said to reveal more infractions of the seventh commandment than of any other. Man at his base is an animal. Upon that we build his intellectual, moral and spiritual nature. Culture, however, is not necessarily a barrier against social purity. St. Paul's epistle to the Romans represents what an apostle had to say about the most corrupt age the world has ever known.

"We are all of us compounded of the angel and the devil. It requires the grace of God to bring out the one and purge away the other. As in an Italian city, where a palace is side by side with a hovel, so humanity couples mire with gold.

"Marriage needs to rest upon the highest plane in order to escape infringing the commandment. Conventional marriage, where money is the great consideration, is a clear breaking of the seventh commandment. Polygamy and divorce represent forms of iniquitous association. Only by insisting upon the highest law being rigidly recognized can we avert the penalty of the violation of the law. Symbolically we are oppressed by violations on all sides. A theater debasing the stage with plays of doubtful morality is a cesspool of iniquity. Public opinion should be too strong to allow such unhallowed avenues to exist. Advertisements and posters of a certain kind appealing to the lowest tastes should be relegated to the background. We cannot be too careful about keeping the eyes from scenes pandering to the lowest appetites. Many of our novels deal with the subject in a way to invest it with a kind of halo. There are books upon the shelves of many libraries that are like pitch in the hands of the young. Our newspapers are not altogether without complicity when we have served up to us sensationalism of a particularly unpleasant kind and events that smack of the brothel. Such papers are pestilential in the extreme.

"There is time to say a word or two about dress. Is there not a style of dress too prevalent in our time that hints strongly of the courtesan? What the world needs is purity in every direction. There is room for a crusade against vicious propensities on all sides. We cannot make the avenue to God too broad. A new Sir Galahad whose heart shall be pure is the right champion for our times.

"When Mr. Stead made his crusade against Parliament he exposed wretched conditions in high legislative halls. It is a curious fact that in national and state capitals social vice seems to thrive best. Let us believe that it is possible to put all this to one side and that the lilies of crystalline manhood and womanhood can lift up their blessed petals toward God."

Visiting Preacher Heard.

The Rev. Walter Scott Priest, of Atchison, Kan., occupied the Third Christian Church pulpit yesterday morning and evening. Since the resignation of the Rev. C. C. Rowlison the congregation has been looking for a new pastor, and the Rev. Priest was asked to preach. Last night he preached to a large audience on "Christian Living." He said he was always disappointed when no one came to the altar after services. He said with baptism a new spiritual life should be taken on, and all the old self should be surrendered. He said the trouble with the church to-day is that men do not surrender themselves when they become members.

PEOPLE'S CHURCH OPENS

FIRST FALL SERVICE IN THE GRAND OPERA HOUSE.

Rev. Edward A. Cantrell, the Pastor, Discusses "The Bible and Modern Life."

Edward A. Cantrell, pastor of the People's Church, resumed services in the Grand Opera House last night, the audience being large. His subject was "The Bible and Modern Life." He said:

"I have read somewhere of late a sort of challenge that comes from the ranks of conservative orthodoxy. If the Bible is simply the expression of Hebrew life, and if evolution be true and we have a higher life to-day than in the olden days, why, it asks, is there not an expression of this life in a higher literature? The question is pertinent, but would hardly be asked by any one well acquainted with modern letters. I think we have a higher literature. Beginning with the Genetic records I will ask, who goes to the book of Genesis to-day for a knowledge of cosmogony? What institution of learning is teaching it to their students? Practically, you see, the question is already answered. To whom, then, do we go for such knowledge? To the moderns—to Copernicus, La Place, Darwin, Spencer, Fiske, Le Conte, Drummond and others of our scientific writers. Why do we turn to them instead of going to the authors of the Hexateuch? Because they are truer to nature, truer to life. They express deeper thought. They give us a higher literature. Again I ask, why does the church use modern hymns? Why does it not use the ancient Hebrew Psalter? Why is it recreant to that part of their word of God? Are modern hymns generally of a higher order than the Psalms? I think they are. There are fewer imprecations in them. You see again, practically the question is settled and settled by those who throw out the challenge.

HEBREW LITERATURE.

"In poetry little can be claimed for Hebrew literature, either in extent or quality. The book of Job is the highest product of the Hebrew mind, and yet in every respect, in literary workmanship, in profundity of thought, in the tremendous sweep of moral vision, Tennyson's 'In Memorium' is the greater achievement. Take Shakspeare's tragedies or Goethe's 'Faust,' or Browning's 'Saul,' or Whitman's 'Song of the Open Road,' and you have poetry that the semitic mind has never equaled. The essays of Bacon and Emerson will compare favorably with the so-called 'wisdom literature,' while for prophets, those great moral leaders of men, what literary critic will not think at once of Carlyle, Ruskin, Hugo, Mazzini, Pushkin and Tolstoy, and, judging their works by every literary standard, give them a place with any prophet, minor or major, among the ancient teachers? This leaves out of consideration altogether the great master-minds, Spinoza, Kant, Hegel and others, who stood out on the promontories and forged systems of thought that will