SERMONS AND SERVICES AT THE CHURCHES.

Doctor Fullerton on the Lord's Prayer—Mr. Sheldon on Evolution of the Soul—The Christian's Inheritance, by Reverend George E. Stokes—Addresses by the Reverend E. Osborne of Boston—A Young Man's Religion, by the Reverend Jeremiah Cromer—Doctor Winchester on Intemperance—Doctor Boyd on Poverty and Its Relief.

Mr. Walter L. Sheldon's fourth lecture of his series at Memorial Hall was on the subject of "Evolution of the Soul." He believed it proved deeper than the soul has evolved, just as the body has evolved. While refusing to think that God is ever in inanimate matter, he insisted that it appears in lower animals and indeed, but for origin below man. In crimes of violence and hatred, it is not the man, but the beast in man, that sins. The final stage in the evolution of the human soul is the appearance of will and self-conscious personality.

Doctor Fullerton, at Lucas Avenue Cumberland Presbyterian Church, took for his theme: "Lead Us Not Into Temptation, but Deliver Us From the Evil One." He said that temptation in its largest sense means trial. The prayer, therefore, is an appeal not to be put to the severe tests which Christ endured and, in a lesser degree, to the many Christian martyrs from Paul to Luther.

Doctor Winchester's sermon, at Ascension Church, was on "Intemperance as the Cause of Evil." He referred to the wording of the amendment as a sign of opposition to intoxication and argued for a revival of the custom. He alluded to certain instances of shame and misfortune due to drunkenness, and said that the Spanish fleet at Manila and Santiago would not have been so humiliated but for the previous dissipation.

The Reverend George E. Stokes, pastor of Trinity M. E. Church, preached in the evening on "The Christian's Inheritance." He said that all that God bestows on the Christian is an inheritance, earned not by himself, but by the Savior's blood. He like other inheritances, often wrung from other persons, it never comes, for it is in heaven.

The Reverend E. Osborne of Boston, a missionary of the Episcopal Society of St. John the Evangelist, is conducting a twelve-day mission at Trinity church. Yesterday he made an address for women on "Influence of Young Women on Men," and another for men on "Personal Religion."

The Reverend Jeremiah Cromer, pastor of Fountain Park Congregational Church, preached the third sermon in his series on "A Young Man's Religion." He pointed out how Isaiah, having become discouraged, recovered his faith and made a victorious struggle for his truth. He urged young men thus to renew their faith.

Doctor Boyd continued his "Social Studies," taking for his subject last evening "Poverty and Its Relief." The causes of poverty, he said, have been found to be: first, sickness or death in the family; second, lack of work; third, drink. Misfortune accounts for three-fourths of the cases. Poverty is the cause, rather than the effect, of intemperance. He discussed Henry George's scheme, pointing out objections to it. Doctor Boyd then stated his own views as to the best method of alleviating distress due to poverty.

POVERTY AND ITS RELIEF, BY DOCTOR W. W. BOYD.

At Second Baptist Church in the evening, the Reverend Doctor W. W. Boyd continued his "Social Studies," taking for his theme "Poverty and Its Relief." He said:

"The total number of paupers in the United States is estimated at [illegible], or about 3 per cent of the population. To these must be added the large number in the grip of poverty, more or less aided by private benevolence.

"One is appalled at the stubborn persistence of poverty in the presence of the amazing and unprecedented increase of wealth which the wonderful appliances and opportunities of this century have accumulated. The wealth of the United States is given by uniform statisticians as from [illegible] to [illegible]. But this enormous wealth is very unevenly distributed. A little less than half the families in America have no property, seven-eighths of the families own but one-tenth of the national wealth, while the top 1 per cent of the families hold more than all the remaining 99 per cent.

"Side by side with the increasing splendor of the mansions of the rich stand, in ever increasing squalor, the hovels of the poor. The minimum line has not financially coincided in the inevitable tramp. Poverty overtops persons at the feet of wealth. Lazarus shivers at Dives's gate. Why does poverty exist in the presence of this world's unparalleled prosperity? That is the question that harrows the sympathetic hearts of all good and observant men, and compels them to study the causes of poverty.

"As to these causes there are many views. Professor J. J. Warner, editor of the American Statistics, has collected and tabulated the findings of a large number of investigators of the causes of actual cases of poverty in four United States, England and Germany. He includes in his table prolegomena all the insanity, as to actual causes of poverty, thus far made in a scientific way by trained investigators. He also includes the results reported by the workers of organized charities in the principal cities of this country, by the studies of Charles Booth in London, and the statistics of indigence by seventy-seven witnesses. Here, then, we have the result of drawing conclusions from a large and representative and careful student.

"This table makes plain that the chief single cause of poverty is sickness or death in the families of the poor. Lack of work stands second, though if the attempts at no lack of work, insufficient work and poor, ill paid work, be added together, they form the composite cause of poverty. Drink stands third, though it only itself as great a cause as unemployment. This conclusion may surprise you, since we have been led to believe that three-fourths of all poverty was due to intemperance, but Charles Booth arrives at the same conclusion as Professor Warner. He says: 'Of drink, in all its combinations, leading to every trouble, undermining every effort after good, destroying the home and scattering the young lives of the children, the evil is enormous. It does not stand in apparent chief cause in as many cases as sickness and old age.'

"In the Warner table, 1 per cent of the cases are not classified, but of the 99 per cent that are, we have this general result: Causes indicating intemperance, lack of thrift, crime, and all other misconduct average only 312 per cent, while causes indicating misfortune average 1[illegible] per cent, or over three times as much, and the 1 per cent of cases unclassed belong to causes indicating misfortune much more than misconduct.

"We are apt to think, when appealed to for the relief of the poor, that we are assisting those whose poverty is their own fault; but those figures should teach us better. Are all our judgments, Nearly three-fourths of all poverty is the result of misfortune. This is a fact worthy of thoughtful, practical investigation. Indeed, it is fair to say that poverty is the cause of intemperance rather than intemperance is the cause of poverty.

"This careful analysis of the causes of poverty, by investigation of actual cases, has not been the method employed in the past in dealing with this grave question, for will it surprise you to be readily accepted by various schools of thought that have dealt with this subject heretofore? These are apt to find the particular evil they attack the main cause of poverty. Thus prohibitionists maintain that intemperance is the chief cause, and marshal figures and opinions to prove it, but they take no trouble to ask, what was the cause of the intemperance in the case cited? In the vast majority of such cases, poverty drove men to drink. It was to forget for a moment the burden of life that they put an enemy in the mouth to steal away their brains.

"The followers of Malthus tell us that overpopulation is the main cause. War and crime are necessary checks to the growth of population; nature's method of preventing absolute overcrowding of the earth. Socialists generally believe that poverty is due to the present system of competition under which the capitalist class gets the lion's share of what the working people produce. Individualists, on the other hand, assert that poverty comes from the inefficiency of the workers, from shiftlessness, lack of thrift, unwillingness to save their earnings, intemperance, and similar causes. Theologians cut the Gordian knot by declaring that all poverty comes primarily from sin, apparently forgetting that in many cases in modern life the richest men are the biggest sinners. Professor F. H. Giddings of Columbia College advances the theory that the poor are poor to-day because society does not heed them and they contribute little or nothing to society in the way of production.

"Within our own generation, the ablest of writers and leaders in social problems, a man of irreproachable character and of superior mental attainments, having a clear, analytic mind, well stored by patient thought and wide reading upon the subject of political economy, and evidently moved by profound and sincere human sympathy—the late Henry George—honestly believed that he had discovered the great essential cause of poverty, as well as a sovereign cure for it, and with a courage that challenged admiration, and an ability that was everywhere conceded, he strove to popularize and apply his remedy. He has drawn to his theories an imposing public sentiment, which has organized under various names, to incorporate them into law.

"Mr. George reasoned thus: God has not ordained this bitter inequality of human condition. The Creator has provided bountifully for all his earthly children, and the world is intended to yield enough to supply the wants of all. The cause of poverty, then, must be sought in the principles of the social organism. There Mr. George seeks it, and, after a long search, believes he finds it in the principle of land monopoly by the individual. All wealth, he says, must be produced by the conjoint agency of labor and capital, which are harmonious, not antagonistic elements; all wealth must be divided into three shares, that go first to rent, which is the portion due to the owner of the land used in production; secondly, to interest, which is the portion due to capital for its use and risk; and thirdly, to wages, which are the portion due to labor.

"He finds, as a matter of fact, that this threefold distribution of production is not equitable under the present industrial system. As business concentrates and advances, land rises in value in disproportion to the other factors of production, and better rents, better profits, and better investment, while interest and wages tend correspondingly to decrease. Infallibly, therefore, the land-holder is enriched at the expense of both the land-holding capital and labor. Hence poverty persists in the spite of accompishment of progress, and, unless the present principles of distribution are changed, it must persist forever.

"Now his remedy for this inequality in distribution is to take the rent of anything belonging to the people, and, in the words of Jefferson, John Stuart Mill and Herbert Spencer, he adopts from the time of these the axiom that land belongs in mortmort to the living. To all the living it is as far as they choose to own it, for upon it all the living depend for subsistence. Private ownership of land, therefore, is theft, or it is a usurpation as a violation of the law of national partnership. Land should be absolutely and fully made common property. Present owners should lose their titles to it, and hold it hereafter with all other occupiers of the soil on groundrent, which should be confiscated to society for the support of the state. Land would then become free to all, and the public revenue derived from it would release all other property from taxation. Property would be simply secure in its right and in their improvements, and no varieties of tariffs would be necessary.

"The effect of this plan, says Mr. George, would be the removal of a great weight from a powerful spring. All land is held for speculative purposes. Would it not be released for use, labor would be alleviated to it from overcrowded employments, wages would be increased, and the productive power of society and rent would be diverted from private pockets to the public treasury. A new equilibrium of distribution would at once be established, in which all that rent lost, capital and labor would find and divide. In place of rent, interest and wages. And the final result of all would be such vastly increased labor and capital that the workingmen would have better houses, better pay, and ample opportunity for mental, moral and social enjoyment.

"Such, briefly stated, is Mr. George's plan of social reform. It is not within my province to attempt to discuss it, any more than the other theories of which I have spoken. The one question that comes to my mind of us all is, is it sound? Will it reach and relieve the poor? Is it practicable and attractive? Many most reasonable men believe it to be the panacea of our social ills. Some evening I will examine the theory at length. I have time to-night only to say that it presents some very grave objections to my mind. First, it proposes what seems to me a deliberate and wholesale act of injustice. Mr. George's theory is based upon the proposition virtually to confiscate land and formally to nationalize it. Is it not unfair to ask that such a proposition be demonstrated? Is it not a theory that works the fundamental overthrow of the social compact?

"Secondly, any attempt to put this doctrine in operation would precipitate violence. Mr. George holds that his revolution would be easy and simple. On the other hand, it seems to me that a determined attack upon the property rights of society would lead to violence, in comparison to which the awful scenes of the Commune in the Tuileries would be innocuous.

"Thirdly, this doctrine of reform seems to take no account whatever of the primary cause of those special diseases of human condition that it seeks to relieve. These diseases have, essentially, not in the imperfections of the social system merely, but in human nature. It is not easy the injustice of the land monopoly that causes inequality in worth but, it is none the less different, men are not, and it is not made of themselves in the social structure. Some men are stronger than others, some men have industry, health, sobriety, frugality, self-control, and others lack these qualities.

"Therefore, some succeed, and others fail. Material inequalities are in many cases, in a civilization so free and fair as ours, the final result of moral and intellectual differences. Take, for example, the proposal to divide equally among them, forever, the land, and let property from taxation would be operative under Mr. George's system as under every other.

"For these and other reasons I do not believe that his theory, if tried, would abolish poverty.

"But even were we to allow that this, or any other radical theory, would, if adopted, do away with poverty, it is clear that the State is not yet ready to try any of them. What shall we do, then, in the meantime? What is the compassionate attitude to assume towards poverty? It is, while society is in a transition state, to apply, as far as possible, scientific, practical methods for its relief and prevention. Granted that under socialism, or the single tax, poverty would be a thing of the past, the fact still remains that there is no immediate prospect of any of these systems being adopted, therefore, we must do our best under the present system to mitigate the woes of the poor. If we wait for the millennium before we seek to relieve the necessities of the poor, many generations of them will sink into paupers' graves.

"Let us, then, look at our subject from a practical point of view. Humanity crowded into cities divides itself into two classes: those who can, by honest industry, live either without labor through the savings of the past, or by labor, the wages of which afford them a comfortable means of livelihood; and the dependent, who, being without income, or with an insufficient income, are compelled to look to public or private charity for support.

"The dependents may again be divided into various classes: first, those who by nature are unable to support themselves, the physically or mentally or morally unsound, the cripples, the imbeciles, the diseased, insane, or criminal. For the care of this whole class the State is responsible. They are the victims largely of heredity or environment. Society, as a whole, owes them, partly for their sake and partly for its own sake, such relief or restraint as the circumstances of each demand. In strict justice these are not legitimate subjects of private benevolence. They are the wards of the State. Public opinion should be brought to bear, not on the creation of private asylums for them, but upon our representatives in the city and State legislatures to compel them to found, solvate and properly conduct such public institutions as shall fully meet the needs of this class.

"The second class of dependents is made up of street beggars, vagrants, tramps and 'bloud-beats'; the absolutely idle, dissolute, and criminal, who choose to beg and steal rather than to work. These, too, are not legitimate objects of private charity. In the majority of cases they have no possible claim upon the benevolent. The very attempt of an able-bodied man to get an uncertain living is a theft upon society, it is a violation of social order and of the divine law which decrees, 'If any will not work, neither let him eat.' This class should be turned over to the State to deal with. They are proper objects of penal statutes and police regulations. To extend this class to the class, as a favorite writer recently, from some honest, industrious and capable men who are out of work, from disease, from misfortune, or, if not, to simply to relieve the growth of crime, but it is sufficient to say that a large number of 'thieves' are not industrious men who have met with misfortune.

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SIXTH PETITION OF THE LORD'S PRAYER.

The evening sermon at Lucas Avenue Cumberland Presbyterian Church was delivered by the pastor, the Reverend Doctor R. P. Fullerton. He took as his text Matthew xi, 19: "And bring us not into temptation, but deliver us from the evil one."

"This is the benediction of this text in the revised version of the New Testament," he said. "It differs somewhat, in form, from the authorized, but not in meaning. The text is what is known as the sixth petition in the prayer which our Lord taught his disciples to offer to their father and his. Some critics prefer to divide it into two petitions, and thus make a seventh, while the first part is the sixth, and the second is the seventh, but it seems there is no good ground for such division as the two parts are so closely related in thought. This petition follows naturally the fifth, where the supplicant prays for the forgiveness of his sins, for it would be most unnatural for the honest petitioner to ask for forgiveness and then have no desire in his heart that he might not be preserved from such circumstances and conditions as might lead to his sins, and thus, in the sight of the Lord, increasing the debt in the book of the Lord. Some take the phrase 'the evil one' to be a personal pronoun, that may always, with the utmost propriety, be offered when we come as suppliants before God.

"The importance of the petition has led to much discussion as to the meaning of it. The word temptation being used almost always in the New Testament in the sense of evil or at least with the notion of evil in the mind. The word, however, in the Old Testament, from which it is translated 'examine,' where the Psalmist prays 'examine me, O Lord,' and the other is translated 'prove,' where the Psalmist prays again, 'prove me, O Lord.' In the New Testament the word is one and unfamiliar, has the signification of 'trial' from beneath of incidents trial, but not always of evil. It is clear from its use in our Lord's interview with Philip touching bread was a trial to test the disciple, and that he followed him into the mountain and was ready to parley with hunger. He asked Philip whence they were to buy bread that all these might eat, but John, who records the interview, says that he asked the question to prove Philip, for he himself knew what he would do.

"The same word is translated in Corinthians to the authorized version, 'to prove' and in the revised version 'try,' where the apostle commands the people to 'examine' or 'try' themselves whether they be in the faith or not. It is perfectly plain that there is no need for the prayer if we are to attach to the word 'temptation' the evil significance, for we are told that God tempts no man. Then it must mean trial or examination by trial, such as we have seen, as when it is performed of Abraham, was subjected, when he was called on take his only son, and the son of promise, to one of the mountains, and there offer him as a sacrifice unto God. This was an examination of him by a process test of his loyalty to his God. Did not our Lord himself come into such a trial in the garden when his human soul was shaken by the awful storm of that sin that took upon him, and when he cried, 'If it be possible, let this cup pass from me,' but how quickly did he recover from the momentary shrinking and say, 'and the saying comes down to us for our guidance and strength—nevertheless, not what I will, but what thou wilt?'

"This prayer, then, is a petition to God that we may not be brought into such severe trials, where our faith and loyalty to God will be put to such a tremendous test, and the prayer is no more than that which our Lord offered in the garden, and so may, with all propriety, be offered by the children of God in all time.

"But are we to admit that God does bring us into temptation? Certainly, just as he brought Abraham into temptation when he called on him to believe and was brought into trial. In the great movements of his providence his children are subjected to these tests. It becomes necessary that men stand even in the face of death, and protest their faith in the Son of God as the Savior of men. Paul did this, and the profession cost him his life, and, so far as the history of them is known, almost all the disciples did the same thing. Martyrdom stood like a rock against the brutality and sin of his day in the defense of the truth of our holy religion, and, in the beautiful city of Florence, Italy, went to her death. What shall we say of the trial of the faith of Luther before the Diet of Worms, where attempt after attempt was made to induce him to surrender the faith at which he had written in his immortal Theses and when, although the Diet offered him his life, he said: 'Here I stand, I can do no otherwise, God help me!'

"Such tests are being made of the faith of men and women today, both at home and abroad. No man can be true to his God, either in Christian or heathen lands, who is not at some time brought face to face with a severe test of his loyalty, and, at the same time, it is not a most natural feeling which adheres to our humanity, to desire that we may not be brought into such trials, and when we pray to be delivered from them it is no proof that we have the least doubt as to the abundance of divine grace to help us in the trial, but the very contemplation of it makes us drawn back from it. Yet, we pray if it comes that we may be delivered from it, and with this prayer the Lord ends the petition which he taught us all to make into his Father and ours."

PROCESSES OF THE SOUL'S EVOLUTION.

Mr. Walter L. Sheldon's fourth lecture in his series on "Evolution" at Memorial Hall attracted special attention, as it struck into a somewhat unusual path of scientific thought. His subject was "Evolution of the Soul." In part he said:

"I like the word soul. It has not lost its depth of meaning, it indicates for us that element distinctively which makes the human creature man—separating us from physical creation on the one side, and from all other living creatures on the other. Yet, beyond any doubt, the soul has evolved, just as the body has evolved. It has come from small beginnings, having grown up little by little. Whether we wish it or not, its history must be brought in as one of the chapters in the story of evolution.

"At first, this fact may depress us, as it indicating that by this means the soul would lose its position of importance. On the whole, however, I am not sure but that the philosophy of evolution will give us on the score more satisfaction than it takes away, assigning to us a more exalted position than we may even have claimed for ourselves according to former theories of philosophy. The soul has not lost its high position, in spite of the theories of evolution. We assume that, as members of the human race, we possess soul; and we profess to see that contrast to stand above all other living creatures.

"But this doesn't imply that soul, as such, in its incipiency, appeared for the first time in man. Its rudiments are to be recognized far lower down in the scale of life. Evidence of consciousness may even be observable in the tiny organisms we study under the microscope. It would almost seem as if a same kind of thought were there, though this supposition is probably going too far. But, at any rate, we are forced to believe that a kind of consciousness lies beyond even at that point. Yet this seed has been sown from the fact of our own superior spirituality.

"At the end of the scale are those lofty attributes, too small to be visible to the microscope, yet having the distinctive elements of a conscious life, and, perhaps, of a spiritual life. Between these two extremes we will find a great variety of forms, from the lowest to the highest, from the protozoan to man. Now, through this one, from the protozoa to man. Let it be erased on to the latter. Also, man has descended from his wife. And Noah's ancestors have fallen in the Kodak. Several musical numbers, vocal and instrumental, were rendered, and an address of welcome was read by John P. Isham of the department of Philosophy, Mr. Conaty responded in a half hour's address.

He spoke eloquently about the Catholic university and the work it was doing. That his audience was in hearty accord with the sentiments he expressed, was attested by the frequent and prolonged applause that greeted his utterances.

Among the clergy present were: Fathers Hughes, S. J., and Sullivan, S. J., of the St. Louis University; Tolgin of Carondelet; Abram of the Western Watchman; Fenlon, rector of St. Bridget's; Harty of St. Leo's; Tellen and Tettemer of the Holy Name; O'Reilly and Gilligan of the Cathedral Chapel; Brennan and Byrne of St. Lawrence O'Toole's; McDonald of St. Anne's; Mayo of St. Thomas of Aquin's; Dwyer of St. Patrick's; Conaty of St. Peter's, and Fathers Nugent, O'Regan, Kratzer, Monsor, Maune, Ryan and Feely of the Kenrick Seminary.

CENTRAL Y. M. C. A. MEETING.

Young Men Listen to a Sermon on Christian Life.

At Central Y. M. C. A. yesterday afternoon the Reverend Edward A. Marshall of Moody Bible Institute, Chicago, addressed a large number of young men on Christian life. His address was on the subject: "A Secret," and was along the line of reasoning that the whole secret of successful Christian life was the giving of one's self entirely to God, without any reservation whatsoever. As the speaker expressed it, a Christian man or woman should be as a great organ, in which all the keys were open, and when it so happened that the Lord should press one of these keys, the organ would respond with all its volume and sweetness. None of the keys should be kept closed, he said, so that the Lord might get no response from them if he should press them. A number of incidents showing the beauties of a thoroughly consecrated Christian life were given, and at the close of the address the speaker asked all who wished to so consecrate themselves to rise. Few in the audience remained seated.

This evening Mr. Marshall will conduct the closing mass meeting for Bible study at the Y. M. C. A. auditorium, under the auspices of the Young People's Society of Christian Endeavor, Baptist Young People's Union and Epworth League. A leaflet containing sixteen methods of Bible study will be distributed and the methods explained with blackboard outlines.

TO BE PERMANENT PASTOR.

Reverend A. W. Claxton Called to Grand Avenue Baptist Church.

The Grand Avenue Baptist Church has extended a unanimous call to the Reverend Alvin W. Claxton to become its pastor. The former pastor, the Reverend E. Anderson, resigned on January 1. The Reverend Mr. Claxton was called as a temporary supply, and his work was so satisfactory that the congregation extended him a call as permanent pastor. The church will extend him and wife a reception in the parlors of the church on February 22. Doctor Boyd left the city last evening for the recognition services to be held at a later date, at which all the Baptist pastors of the city will take part.

The Reverend Mr. Claxton was born in Malvern, Ill., in 1865. His early years were spent on the family farm. Later, he attended the Bible and literary schools of Shurtleff College, Upper Alton, for seven years, and spent two years in the Granite City academy. He graduated in 1894, and has first pastorate was at Barker Hill, Ill., where he served five years. He then spent one year as acting president and instructor of Shurtleff College and came to St. Louis in October, 1899, as temporary supply for Water Tower Baptist Church.

SUNDAY SCHOOL CONVENTION.

Illinois Association Will Meet at Paris on May 15.

REPUBLIC SPECIAL.

Paris, Ill., Feb. 11.—The Executive Committee of the State Sunday School Association has accepted an invitation to hold the next State Convention in this city.

Pursuant to this action, a joint meeting of pastors and Sunday-school workers of this city was held this afternoon to formulate plans for the entertainment of delegates. The support of all denominations was pledged, and the dates, which were left for local determination, were fixed for May 15, 16 and 17.

TO PURCHASE A LOT.

Funds Raised by Taylor Avenue Baptist Church.

The congregation of Taylor Avenue Baptist Church met yesterday morning with a view of raising $500 for the purchase of a lot. After a short sermon by the pastor, the Reverend S. E. Ewing, from I Corinthians, xvi, 9, calls were made for subscriptions. Within a few minutes $5,500 had been raised. The site of the proposed new church is at the northeast corner of Page and Kochi avenues.

In the evening Mr. Ewing preached from the text "God so loved that he gave his son." The attendance at both services taxed the capacity of the church.

PRESIDENT M'KINLEY'S GUEST.

Bishop Waldron of Cincinnati, His Venerable Friend.

Washington, Feb. 11.—The President had for his guest his venerable friend, Bishop Waldron of Cincinnati, it being the latter's birthday. The Bishop sat with the President in his pew at the Metropolitan Church and after the sermon dined with the President and his family.

Church Rededicated.

REPUBLIC SPECIAL.

Lincoln, Neb., Feb. 11.—The Methodist Episcopal Church of this city rededicated its house of worship to-day after spending $1,000 on it in improvements. Bishop Isaac W. Joyce of Minneapolis preached at the morning service and dedicated the building. Presiding Elder Charles M. Taylor of Bloomington assisted.

RECEPTION TO MGR. CONATY.

Notable Gatherings at the Kenrick Seminary.

The Right Reverend Thomas J. Conaty, D. D., rector of the Catholic University of America, spent yesterday at the Kenrick Seminary. Doctor Conaty was on his way to Mount Vernon, Mo., on business connected with the university, and he delayed not night for that purpose at the Fifteenth.

Yesterday morning at high mass in the seminary chapel, Mgr. Conaty preached an eloquent sermon before the students and faculty. In the afternoon at Archbishop Kenrick's, a large number of the clergy of the city participated in the seminary to assist in a programme of exercises in the students in honor of their guest. Under the direction of Professor Leopold Becker, interpreted in part by the Kenrick vocal musical numbers, vocal and instrumental, were rendered, and an address of welcome was read by John P. Isham of the department of Philosophy, Mgr. Conaty responded in a half hour's address.

He spoke eloquently about the Catholic university and the work it was doing. That his audience was in hearty accord with the sentiments he expressed, was attested by the frequent and prolonged applause that greeted his utterances.

Among the clergy present were: Fathers Hughes, S. J., and Sullivan, S. J., of the St. Louis University; Tolgin of Carondelet; Abram of the Western Watchman; Fenlon, rector of St. Bridget's; Harty of St. Leo's; Tellen and Tettemer of the Holy Name; O'Reilly and Gilligan of the Cathedral Chapel; Brennan and Byrne of St. Lawrence O'Toole's; McDonald of St. Anne's; Mayo of St. Thomas of Aquin's; Dwyer of St. Patrick's; Conaty of St. Peter's, and Fathers Nugent, O'Regan, Kratzer, Monsor, Maune, Ryan and Feely of the Kenrick Seminary.

CENTRAL Y. M. C. A. MEETING.

Young Men Listen to a Sermon on Christian Life.

At Central Y. M. C. A. yesterday afternoon the Reverend Edward A. Marshall of Moody Bible Institute, Chicago, addressed a large number of young men on Christian life. His address was on the subject: "A Secret," and was along the line of reasoning that the whole secret of successful Christian life was the giving of one's self entirely to God, without any reservation whatsoever. As the speaker expressed it, a Christian man or woman should be as a great organ, in which all the keys were open, and when it so happened that the Lord should press one of these keys, the organ would respond with all its volume and sweetness. None of the keys should be kept closed, he said, so that the Lord might get no response from them if he should press them. A number of incidents showing the beauties of a thoroughly consecrated Christian life were given, and at the close of the address the speaker asked all who wished to so consecrate themselves to rise. Few in the audience remained seated.

This evening Mr. Marshall will conduct the closing mass meeting for Bible study at the Y. M. C. A. auditorium, under the auspices of the Young People's Society of Christian Endeavor, Baptist Young People's Union and Epworth League. A leaflet containing sixteen methods of Bible study will be distributed and the methods explained with blackboard outlines.

TO BE PERMANENT PASTOR.

Reverend A. W. Claxton Called to Grand Avenue Baptist Church.

The Grand Avenue Baptist Church has extended a unanimous call to the Reverend Alvin W. Claxton to become its pastor. The former pastor, the Reverend E. Anderson, resigned on January 1. The Reverend Mr. Claxton was called as a temporary supply, and his work was so satisfactory that the congregation extended him a call as permanent pastor. The church will extend him and wife a reception in the parlors of the church on February 22. Doctor Boyd left the city last evening for the recognition services to be held at a later date, at which all the Baptist pastors of the city will take part.

The Reverend Mr. Claxton was born in Malvern, Ill., in 1865. His early years were spent on the family farm. Later, he attended the Bible and literary schools of Shurtleff College, Upper Alton, for seven years, and spent two years in the Granite City academy. He graduated in 1894, and has first pastorate was at Barker Hill, Ill., where he served five years. He then spent one year as acting president and instructor of Shurtleff College and came to St. Louis in October, 1899, as temporary supply for Water Tower Baptist Church.

SUNDAY SCHOOL CONVENTION.

Illinois Association Will Meet at Paris on May 15.

REPUBLIC SPECIAL.

Paris, Ill., Feb. 11.—The Executive Committee of the State Sunday School Association has accepted an invitation to hold the next State Convention in this city.

Pursuant to this action, a joint meeting of pastors and Sunday-school workers of this city was held this afternoon to formulate plans for the entertainment of delegates. The support of all denominations was pledged, and the dates, which were left for local determination, were fixed for May 15, 16 and 17.

TO PURCHASE A LOT.

Funds Raised by Taylor Avenue Baptist Church.

The congregation of Taylor Avenue Baptist Church met yesterday morning with a view of raising $500 for the purchase of a lot. After a short sermon by the pastor, the Reverend S. E. Ewing, from I Corinthians, xvi, 9, calls were made for subscriptions. Within a few minutes $5,500 had been raised. The site of the proposed new church is at the northeast corner of Page and Kochi avenues.

In the evening Mr. Ewing preached from the text "God so loved that he gave his son." The attendance at both services taxed the capacity of the church.

PRESIDENT M'KINLEY'S GUEST.

Bishop Waldron of Cincinnati, His Venerable Friend.

Washington, Feb. 11.—The President had for his guest his venerable friend, Bishop Waldron of Cincinnati, it being the latter's birthday. The Bishop sat with the President in his pew at the Metropolitan Church and after the sermon dined with the President and his family.

Church Rededicated.

REPUBLIC SPECIAL.

Lincoln, Neb., Feb. 11.—The Methodist Episcopal Church of this city rededicated its house of worship to-day after spending $1,000 on it in improvements. Bishop Isaac W. Joyce of Minneapolis preached at the morning service and dedicated the building. Presiding Elder Charles M. Taylor of Bloomington assisted.

INTEMPERANCE AS THE CAUSE OF MISFORTUNE.

The Reverend Doctor Winchester preached yesterday at Ascension Church, taking for his text Revelations, xxi, 20: "The Twelfth an Amethyst." He spoke in part as follows:

"The apostle of love, having done his work, was an exile on the Aegean rocks. He speaks of being in the spirit on the Lord's day. Tenderest memories of his loved Savior, on whose breast he once leaned, and brightest hopes of reunion with him and his fellow-apostles in the Father's house opened a vista through which he cannot view as of the new Jerusalem. Abraham had longed for it, Isaiah dreamed of it, and Ezekiel speculated about it. The old worthies see inspired glimpses into that celestial country, wrapped in fadeless splendor; but St. John was permitted to go beyond the dashing waves, the stormy rocks and the gloomy veil of his lonely battlement until he feasted the sighting of the winds and the dirge of the billows on the desolate shores. His heart became filled with holy visions and he saw the home of God's children, so beautifully furnished and glorious that it was described as a bride adorned for her husband. Human language cannot depict the grandeur, the harmony, the joys of the paradise of God. The foundation laid with sapphires as presented to Isaiah was revealed to the seer of Patmos as composed of twelve precious stones—the twelfth an amethyst. In legendary lore each of these stones has its symbolic meaning. The Greeks, according to Pliny, saw in the amethyst, that ordinary rock crystal, infiltrated with precious wine, a talisman which gives it the appearance of a wine bloom, the preventive of intoxication. The Hebrews imagined this stone produced pleasant dreams. The generally accepted definition of the word is 'merkastos,' user of an intoxicating drink, and the 'a' privative, meaning 'not.' Amethyst, therefore, suggests that which is opposed to drunkenness. We now understand few experts it was sought after and worn as an amulet to ward off these evils accompanying dissipation and as a charm to induce sweet sleep.

"Babylon the great became hell of drunkenness, fell before the Medo-Persian power, because Belshazzar and his lords made a bacchanalian feast and desecrated the holy vessels of God. When Roman nobles and leaders gave themselves up to sensual gratification as found in the wine cup and the accompanying evils, as graphically depicted in 'Quo Vadis,' her judicial and military power tottered. It is the same evil which has emasculated the manhood of Spain. As a nation Spain has despised the amethyst. Had her officers been on guard at Cavite and on the ships, with that principle of temperance which marked our Pacific navy, the battle of Manila Bay might have been left on the page of history differently. We have as an object lesson of warning in our national success an illustration of the text, 'Righteousness exalteth a nation; but sin is a reproach to any people.'

"Is it not time to advocate wearing of the amethyst, placing it upon our public officers and adorning our lives with it? What has this evil not done, this manufactured poison? the perversion of what has its medicinal place in commerce and on our shelves? Statistics tell us that 70 per cent of the murders, 70 per cent of the criminals in jail for larceny and nearly two entire per cent of murders and suicides are caused directly or indirectly by drunkenness. It destroys the moral and intellectual powers to such degree the protection of women and children fled with scarce. Now, through this one, hence the protect of his sister. Let it be erased on to her sister. Also, man has descended from his wife. And Noah's ancestors have fallen in the Kodak. Several musical numbers, vocal and instrumental, were rendered, and an address of welcome was read by John P. Isham of the department of Philosophy, Mgr. Conaty responded in a half hour's address.

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