CHURCH NEWS AND SUNDAY SERVICES.

Prohibition Movement Was Discussed at Last Night's Meeting of the Union.

PRESIDENT'S STRAIGHT TALK.

Threatened to Resign Unless Members Manifested Greater Interest in the Cause—Special Exercises.

The St. Louis Prohibition Union met last night at the Memorial Hall. V. O. Stoneking, president of the union, presided and E. E. Izard was secretary. The attendance was small, a fact which provoked the president of the society to say that he believed that interest in the organization was on the wane.

The Reverend Isaac L. W. Thrall of Lebanon, Ill., was the speaker of the evening. He discoursed at length on the subject of "The Church vs. Liquor Traffic." Doctor Thrall said, in substance, that wherever a movement has been inaugurated against the traffic it had been successful. "At first," he said, "Bonds had threatened and the Lord's cause had been injured, but as time went on the cause moved forward and everything triumphed." He concluded his address by urging the organized classes to band together to combine the light and concentrate energy on the result.

On the whole, the meeting was not encouraging to the temperance cause. The president of the society was so much impressed with the attendance that he announced his determination to resign.

"I am frankly informed in the course," he said. "I took charge of this meeting with the idea that I could be interested in disinterested by the members of this organization. I am disgusted. I am sick and tired of trying to interest a church in which my colleagues seem to be asleep. If there are any who feel as I do, let them come together and consider the light and concentrate energy on the result."

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The new Hopkinson Union Mission will be opened at No. 1929 Chestnut street this evening, and there will be present a number of prominent speakers and workers. The mission is designed as a rival for that section of the city. Services will be held each night with a special worker assigned each night. The plan includes also a monday prayer meeting. There will be a woman in charge of the mission from 12 m. to 11 p. m. Mrs. Otto will have general supervision.

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The Christian Endeavor Society of Compton Hill Congregational Church (Compton and Lafayette avenues), will hold a temperance meeting at 7 o'clock Sunday evening. The subject for consideration is "The Sin of Liquor Selling." How Ended? Joseph M. Paige, vice president of the Sixth District Federation Union of Christian Men, will address the meeting. A discussion of his address will follow. All who may be interested on either side of this question are invited to attend.

Tomorrow afternoon at 4 o'clock the Reverend S. E. Ewing, pastor of Taylor Avenue Baptist Church, will speak to men only in the hall of the Central Young Men's Christian Association on the subject of "The Attractiveness of Jesus Christ."

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At 7:30 p. m. a service of song will precede the lecture on "Wealth and the Public Good," the following prelude, "Gethsemane," anthem, "Sweet Is Night" (Shelley), response, "Thou Too Art Wonderful" (Dudley), Mrs. Cunningham and Mr. Humphries, "Night Hymn at Sea" (Young Women's quartet), "On High the Stars" (Mendelssohn), postlude, Batiste.

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The present officers of the congregation are Volkening, president; J. H. Bippmann, vice president; G. H. Voigt, secretary; G. A. Bang, treasurer; H. Baier, financial secretary; J. Soechen, H. Sachsen, F. Stoeber and O. Reller, elders.

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The following anthems, accompanied by organ, harp and cello, will be rendered at Temple Israel next sunday morning: "In Heavenly Love Abiding," Faure; "Hark, What Anthems," Hemcomb; "Lord, I Come," Franz; "Rejoice Greatly," Morgan. The prelude will consist of Medelsohn's "Meditation." Topic: Andante Religioso and Scharfe's "Adagio."

A mass meeting of the Prohibition Union of Christian Men will be held in Harlem Place M. E. Church next Sunday afternoon, at 2:30. Prominent speakers will be present, and all the congregations in that section of the city will unite in the service.

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YOUNG PEOPLE'S SOCIETIES.

Topic: "The Sin of Liquor Selling: How End It?" (Hab. ii, 1—17).

The theme for conference in all the young people's societies next Sunday evening is, "The Sin of Liquor-Selling: How End It?" and is founded on the prophecy of Habakkuk, ii, 1-17, where an interesting and instructive view of intemperance from the old Testament standpoint is given. The design of the topic is to afford free discussion of the liquor traffic, particularly with reference to its control and suppression.

The first four verses of the lesson may be regarded as introductory, wherein we have set forth the prophet's mission and commission. "Write the vision," said the Lord, "and make it plain upon tables, that he may run that readeth it." How often we hear this passage misquoted thus: "That he who runs may read," which is in no sense the Lord's statement. The real thought is that what the prophet is about to write is to be of such a nature that every one who reads it may shun the danger and the doom it. It is to be a sort of red light, which is here followed by a warning to all who are in any way associated with strong drink.

The prophet then, in accordance with the Lord's direction, proceeds to give a picture of the man who is designated as a wine or strong drink, as follows: "Yea, also because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied." Particularly is this true of him who traffics in strong drink. The brewing and distilling interests of this country are not only producing on every part of the land, but are reaching the utmost bounds of civilization, and what is worse still, are destroying brethren made with their own blood, "Wherefore." The liquor traffic of the United States involves the ruin of every other and sets at defiance every law of government. Surely its doom is as hell and death, if it may it not be said, "Because thou hast smoked many nations, all the remnant of the people shall spoil thee, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."

The next two paragraphs may be understood as discussing the liquor traffic from the standpoint of revenue and profit. "Woe to him that buildeth a town with blood and established a city by iniquity." Surely the revenues received from the liquor traffic is the price of blood. Think of the money deposited in our own city, the lives blasted, the blood shed and the crime that is fostered as the direct result of the liquor traffic. Is not a municipality which derives a revenue from the business a party to it? Is there any moral difference between the gambler and the man who shares in the stakes? By what process of hoodwinkism can a city which licenses the saloon keep the hands of the moral responsibility of the crime which follows in its wake? Particular stimulus is the only term that will apply. God has never revoked the word here pronounced.

The lesson closes with a second woe, as follows: "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." This applies directly to him who leads another into the use of strong drink by treating, as to him who sells and even more so. This is aimed specially at the whole social feature of the temperance, and strikes a blow to all social functions, where strong drink is dispensed in any form. We say in no uncertain tones that this sap the moral fiber of the social circle, and in response to the alarmable system of treating, that in all other ways combined. The wineglass in the home too often leads to the wineroom of the saloon. The social clubs of the city are too often strong recruiting stations for the saloon and the brothel.

But what is the remedy, "How End It?" At this hour the problem of the ages. Many and powerful are the organizations that have championed to solve it, but all have more or less failed. The woman's crusade, which has culminated in the Woman's Christian Temperance Union, has done much to awaken and correct public sentiment in reference to the liquor traffic. The agitation of the licensing question has lifted the standard on the question of temperance more than ever before in its history. The different denominations, through their most representative bodies, have declared against the traffic, and in many instances have promised with this have banished from communion table. There are also many other organizations designed to counteract the influence of the liquor traffic, such as the Knights of Temperance, the Prohibition Union of Christian Men, temperance clubs, etc., and recently there has arisen another the sensible movement of organizing drink.

Even some States have gone so far as to enact prohibitory laws, as to the liquor traffic, but they have been defeated by public opinion. All this is a step in the right direction toward solving the problem, but it is to be feared that it will be a long time before the traffic will be a prohibited article. It is a problem which only one agency can solve, namely, the gospel, the only safe one, the Church, and the only safe one, namely, the gospel.

SUNDAY CHURCH SERVICES.

Baptist.

BELVIDERE AVENUE, [illegible]

[illegible]

Christian.

[illegible]

Congregational.

[illegible]

Presbyterian.

[illegible]

Episcopal.

[illegible]

English Lutheran.

[illegible]

Hebrew.

[illegible]

Miscellaneous.

[illegible]

Methodist.

[illegible]

Christian.

[illegible]

Congregational.

[illegible]

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[illegible]

Episcopal.

[illegible]

English Lutheran.

[illegible]

Hebrew.

[illegible]

Miscellaneous.

[illegible]

Methodist.

[illegible]

Unitarian.

[illegible]

Catholic.

[illegible]

Nervous People

That Dr. Williams' Pink Pills for Pale People have cured obstinate cases of locomotor ataxia, partial paralysis, and St. Vitus' dance, is the best evidence that they will cure all lesser nervous disorders, because the principle in the treatment of all nervous diseases is the same. Nervousness is a question of nutrition. Food for the nerves is what is needed and the best nerve food in the world is

Dr. Williams' Pink Pills for Pale People

Mrs. Annie H. Magee, of Port Austin, Michigan, says: "My daughter, Jean, was always a delicate child, had stomach trouble, nervous debility and general weakness. She had to be taken out of school and kept from all study for nearly five years. About three years ago she began taking Dr. Williams' Pink Pills for Pale People, and I am happy to say they have helped her to become a healthy, happy girl who no longer needs medicine of any kind. It scarcely seems possible she can be the same one who a few years ago was a delicate, almost a hopeless, sufferer."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' Dance, sciatica, neuralgia, rheumatism, nervous headache, the after-effects of the grip, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent, postpaid, on receipt of price, 50c. a box or six boxes for $2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams Medicine Company, Schenectady, N. Y.

LECTURE ON TRINITY COLLEGE.

To Be Given by Bishop Gleeson This Morning and Afternoon.

Much interest is manifest in educational circles over the lecture on Trinity College to be given by Bishop Gleeson in the parlors of the Sacred Heart Convent, Lindell and Vandeventer avenues, this morning and afternoon. Miss Lindsay and Miss Moffitt, president and vice-president, respectively, of the Trinity College Association, have issued invitations to prominent women in the higher education of women, and the lecture of the bishop will take a shape to the clergy in honor of the occasion.

The subject of the lecture is to draw attention to the efforts of the new college, which is the first of its kind instituted under Catholic auspices in America. As the courses will be open to Protestants and Catholics on an equal footing in every way, denominational lines were not drawn when the invitations were sent out.

Work on the buildings of the institution, which is situated at Washington, D. C., is now well under way, and the first term will begin in October of this year. While the faculty of Washington University, Trinity College is in no way connected with it, and the courses are open only to women graduates or other schools. It will be similar in standards to Vassar, Bryn Mawr, Smith, Wellesley and other eastern colleges of the kind. In addition to the usual courses of study, attention will be paid to philosophy, also, perhaps, theology.

Bishop Gleeson, while not connected with the college, is intimately acquainted with its plans and purposes, and his lecture will be of especial interest, because up to this time little has been known of Trinity west of the Alleghanies. Archbishop Kain will preside at the gathering, and is in hearty sympathy with the work.

To a Republic reporter the Archbishop said: "While I am not willing to admit that the church has neglected to provide educational opportunities for its women, the fact remains that up to this time there has been no school of as high grade as this under Catholic auspices.

"For my part, I believe that women are endowed with as high intellectual abilities as men, and I believe that those who can make use of the higher attainments should be accorded every opportunity for securing them, of course, Trinity will never be a school for the many. Its doors will be open only to women who have attained a certain standard, and the standard, higher than those popularly demanded. I am much interested in the work, and shall certainly be present when Bishop Gleeson tells us more of the details of the work that are now known."

Miss Lindsay has worked enthusiastically in behalf of the college since her appointment as vice-regent, and her election to the presidency of the local association, and has enthused her cause friends. We expect fully 200 representative men and women at the lecture," she said, "and, as denominational lines are not drawn, many of them will be our Protestant friends. The aim of our association is to give information about and to make friends for Trinity, and thus far we feel much encouraged. Personally, I am deeply interested in the higher education of women, and will read a paper on that subject at the meeting."

Beside Miss Lindsay and Miss Moffitt, the officers of the Trinity College Association are: Misses Barthold and Tapin, secretaries, and Mrs. Walter Gordon, treasurer.

NEWS OF THE CHURCHES.

Delmar Avenue Baptist Church Men's Club Formed.

Delmar Avenue Baptist Church has organized a "Men's Club" which will meet on the Monday following the third Sunday of each month. The purpose of the organization is one of profit as well as pleasure, it being the intention to provide lectures, debates and conversationals. All the male members of the church are eligible to membership in the club. The first meeting will be held next Monday evening, February 26.

The following music programme will be rendered next Sunday morning at Central Christian Church, Finney avenue near Grand avenue, the Reverend Baxter Waters, pastor: Organ prelude, "The Lost Chord," Sullivan; chorus, hymn, "Raise Your Triumphant Songs," Greatorex; communion, "The Home of the Soul"; chorus, "Jubilate in C," A. G. Garrison; hymn, "Crown Him With Many Crowns," Elvey; offertory, organ, "Evening Star," Wagner; quartet, "Consider and Hear Me," Pflueger; hymn, "Praise My Soul, the King of Heaven," Smart; sermon, "The Call of Abraham"; hymn, "The Harvest Is Passing"; organ postlude, "March From 'Tannhauser,'" Wagner. Arthur G. Garrison, organist and director.

There will be an anti-wineroom rally at Cote Brilliante Presbyterian Church next Monday evening. The speaker of the evening will be the Reverend James T. Coffey, pastor of St. John's Catholic Church, Sixteenth and Pine streets. Father Coffey has made a gallant fight against the wineroom and its attendant evils in his own vicinity. Irrespective of creed or politics all interested in the suppression of the wineroom evil are invited to be present next Monday evening.

The February mass meeting of the Central Division of the St. Louis Christian Endeavor Union will be held at Cote Brilliante Presbyterian Church, Marcus and Labadie avenues, Monday evening, February 27, and an interesting programme is being prepared for the occasion. A banner will be awarded to the Society having the highest percentage of attendance.

An elaborate service of song has been arranged for next Sunday evening at First Congregational Church, Delmar avenue near Grand avenue. Sig. G. Parisi has been engaged for the occasion, and the following programme will be rendered: Organ prelude, "Andante," Mendelssohn; anthem, "It Shall Come to Pass," Tours; anthem, "Sabbath of the Lord," Bonnet-Brocker; violin solo, "Serenade," Schubert-Remenyi; violin solo, "Berceuse de Jocelin," B. Godard; duet, "Cantata," Tosti-Sig. G. Parisi; anthem, "Excelsior," Reverend G. M. Fulton; soprano solo, "Hear Them, Thy Starry Throne," Grieg; duet, Mrs. S. A. Black, with violin, piano and organ, "Ave Verum," Lemmens.

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The first four verses of the lesson may be regarded as introductory, wherein we have set forth the prophet's mission and commission. "Write the vision," said the Lord, "and make it plain upon tables, that he may run that readeth it." How often we hear this passage misquoted thus: "That he who runs may read," which is in no sense the Lord's statement. The real thought is that what the prophet is about to write is to be of such a nature that every one who reads it may shun the danger and the doom it. It is to be a sort of red light, which is here followed by a warning to all who are in any way associated with strong drink.

The prophet then, in accordance with the Lord's direction, proceeds to give a picture of the man who is designated as a wine or strong drink, as follows: "Yea, also because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied." Particularly is this true of him who traffics in strong drink. The brewing and distilling interests of this country are not only producing on every part of the land, but are reaching the utmost bounds of civilization, and what is worse still, are destroying brethren made with their own blood, "Wherefore." The liquor traffic of the United States involves the ruin of every other and sets at defiance every law of government. Surely its doom is as hell and death, if it may it not be said, "Because thou hast smoked many nations, all the remnant of the people shall spoil thee, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein."

The next two paragraphs may be understood as discussing the liquor traffic from the standpoint of revenue and profit. "Woe to him that buildeth a town with blood and established a city by iniquity." Surely the revenues received from the liquor traffic is the price of blood. Think of the money deposited in our own city, the lives blasted, the blood shed and the crime that is fostered as the direct result of the liquor traffic. Is not a municipality which derives a revenue from the business a party to it? Is there any moral difference between the gambler and the man who shares in the stakes? By what process of hoodwinkism can a city which licenses the saloon keep the hands of the moral responsibility of the crime which follows in its wake? Particular stimulus is the only term that will apply. God has never revoked the word here pronounced.

The lesson closes with a second woe, as follows: "Woe to him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken also." This applies directly to him who leads another into the use of strong drink by treating, as to him who sells, and even more so. This is aimed specially at the whole social feature of the temperance, and strikes a blow to all social functions, where strong drink is dispensed in any form. We say in no uncertain tones that this sap the moral fiber of the social circle, and in response to the alarmable system of treating, that in all other ways combined. The wineglass in the home too often leads to the wineroom of the saloon. The social clubs of the city are too often strong recruiting stations for the saloon and the brothel.

But what is the remedy, "How End It?" At this hour the problem of the ages. Many and powerful are the organizations that have championed to solve it, but all have more or less failed. The woman's crusade, which has culminated in the Woman's Christian Temperance Union, has done much to awaken and correct public sentiment in reference to the liquor traffic. The agitation of the licensing question has lifted the standard on the question of temperance more than ever before in its history. The different denominations, through their most representative bodies, have declared against the traffic, and in many instances have promised with this have banished from communion table. There are also many other organizations designed to counteract the influence of the liquor traffic, such as the Knights of Temperance, the Prohibition Union of Christian Men, temperance clubs, etc., and recently there has arisen another the sensible movement of organizing drink.

Even some States have gone so far as to enact prohibitory laws, as to the liquor traffic, but they have been defeated by public opinion. All this is a step in the right direction toward solving the problem, but it is to be feared that it will be a long time before the traffic will be a prohibited article. It is a problem which only one agency can solve, namely, the gospel, the only safe one, the Church, and the only safe one, namely, the gospel.

THE SUNDAY-SCHOOL LESSON.

Jesus at Jacob's Well (John iv, 5 to 26.)

By J. H. Gilbert, LL. D., Secretary of American Society of Religious Education.

CONNECTION—Shortly after his interview with Nicodemus, Jesus and his disciples departed from Jerusalem and made a tour of the small towns near by, preaching as they went and calling men to righteousness. All this time John the Baptist had continued his labors at the Jordan. Thus the great teachers were brought into close neighborhood, and many questions arose in the minds of the people concerning their purposes and practices. It is evident that an incipient jealousy existed among the disciples of the two, which might lead to unpleasant controversy. It was under those circumstances that John, with his usual magnanimity, gave his second testimony, confessing the superior office and claim of Jesus. The latter, as a wise leader, immediately determined to withdraw from Judea and return to Galilee. The journey led him through Samaria, and our lesson pertains to an incident in the way.

REQUEST—(Verses 5 and 8.) Jesus is now to be presented in a new and surprising role—as seeking favor for himself on the physical plane of a total stranger, a Samaritan woman. He had traveled from Judea northward, perhaps forty miles, and reached a little town called Sychar, the same as Shechem (Gen. xii, 6), of patriarchal times. A little outside the city he sat down under the shade of the arbor near the well that Jacob gave to Joseph (Josh. xxiv, 32), there to rest until his disciples returned with food which they had gone to purchase. At noonday a woman came, after Oriental custom, to draw water to be borne away for the comfort of her household. Feeling the need of refreshment from the cooling beverage drawn from the depths of the well, Jesus asked the woman for a drink. (Matt. x, 42.)

SURPRISE—(Verses 9 and 10.) Ordinarily there would have been no impropriety if a man had asked such a favor of a woman. (Gen. xxiv, 17.) The simplicity of manners in an Eastern country allowed liberties and secured protection impossible with us. But in this instance there was a strong barrier, the outgrowth of race prejudices, held and encouraged for centuries. The Samaritans were a mongrel race, the product of intermarriage, after the Assyrian captivity, between the poor Jews and the imported foreigners. (II Kings xvii, 24.) The people of Judea, proud of their purer descent, refused all intercourse with their northern neighbors. Hence, the woman, when approached, was surprised, and asked what it meant. Jesus replied, saying that if she had known who he was, namely, the Messiah, she would have known also that these old prejudices were to be cast aside, and she would not have waited for his request, but she would have been the seeker, and he would have given more than he had asked, namely, living water.

MISTAKE—(Verses 11 and 12.) The woman, like Nicodemus (John iii, 4), placed a purely worldly meaning upon the words of Jesus. She thought he referred to the pure, cool waters to be found at the bottom of the well, which came bubbling up from beneath, supplied by a never-failing spring, and she could not understand his proposal to supply her with such a beverage. The well was very deep. Men had only been able to draw from the surface. Jesus had no way by which he could reach the depths proposed. His offer was, therefore, an unwarranted assumption of superior ability. Even Jacob, whose men, centuries before, had dug the well and laid up the store, and who had bequeathed it to his children for all time, had not been known to stand at the well's mouth, after its completion, and attempt such an impossible task. Was this man, this stranger from Judea, who had asked for a drink, superior to Jacob? So the woman queried.

MEANING—(Verses 13 to 15.) Interest having been awakened in the woman's mind, a primary condition for instruction, Jesus attempted to explain his words, but he was compelled to proceed carefully according to the ability of his pupil to receive. He endeavored to make her know that the water of which he spoke was not to be drawn from the well at all; that would quench thirst only for a time. But he would give water which would remain with the person, wherever he might go, and spring up within him, even as the living water at the bottom of the well, producing not merely physical comfort, but everlasting life. (John vii, 38.) This reference to the interior, satisfying and abiding portion was as near a spiritual teaching as Christ could come at that time. It is not probable that the woman fully grasped the meaning. Her desire was awakened, however, and she requested that she might obtain this water and so be spared the labor of coming to the well.

DISCLOSURE—(Verses 16 to 18.) The figure of speech thus far employed had failed to arouse the spiritual nature of the Samaritan. She did not perceive her need, neither did she know the person with whom she conversed. Jesus, therefore, adopted another method. Directing her to call her husband and return, he received information which he had before that she was unmarried. To her statement of that fact he added that she had been five times a widow and that now she was leading an immoral life, having unlawful relation with one who was not her husband. This disclosure was the source of profound astonishment, greater than that experienced when water was requested. The woman understood what such knowledge signified. A class of men had moved among the people at intervals who saw the sins of the heart and life and exposed them. She, therefore, promptly and meekly replied to Jesus, "I perceive that thou art a prophet." (Luke vii, 18.) One important point had been gained.

DIVERSION—(Verses 20 to 24.) A sinful woman, face to face with a prophet, ought to have inquired after the way of pardon. Alas, like many in our time, she did not improve her opportunity, but sought to divert the attention from her sins by raising a question. The Samaritans had established public worship in that mountain, while the Jews claimed that Jerusalem was the proper place. (I Kings ix, 3.) She determined to get the decision of this matter from Jesus, to settle a dispute by referring it to one competent to decide. Jesus did not repel her, but answered, in part, that the time would come when the people would worship in neither place; that, for the present, the Jews had the advantage over the Samaritans, because salvation had been promised (Isa. ii, 3) through the former; that the time would come and was not far distant when the worship of God would be spiritual, and on that account acceptable, and when the place of worship would be a matter of no importance. (II Cor. iii, 17.) Thus Jesus had adroitly led the woman, as he had previously done, to spiritual matters.

MESSIAH—(Verses 25 and 26.) This last remark of Jesus, referring to a future time when true worship should be restored and sectional prejudices dismissed, had a most happy and probably designed influence upon the woman's mind. It called up the faithful instructions which had been given in the synagogue schools as the writings of the old prophets had been expounded. All classes of people, in Samaria as well as in Judea, expected a Messiah, who at his coming would set forth religious duties, besides reforming the Government. (John i, 45.) Hence the woman said in reply to Jesus that she was aware of the good time promised when Messiah should come. Her remark shows how general was the information and how deepseated was the conviction on the subject. With utmost calmness and frankness, beyond that displayed on any other occasion, Jesus said: "I that speak unto thee am he." It was his first assertion of himself. (Matt. xxvi, 63-64.)

CONCLUSION—This narrative displays the skill of Jesus as a teacher. He began with a request for a drink and pursued a conversation by a series of varying remarks until he made the open declaration of his Messianic character. At every step he retained the interest of the woman, whose mind passed through seven transitions, until she became fully convinced of the nature of the person before her. Little by little the light had broken in. Gradually she advanced from surprise to conviction, from curiosity to confession. It has always been a cause for wonder that Jesus should have selected this place and occasion to make this earliest and boldest statement concerning himself. But he knew that the record would be preserved and that the testimony would be repeated until unborn millions should learn to believe in him.

James Zimmerman.

REPUBLIC SPECIAL.

Charleston, Ill., Feb. 16.—James Zimmerman, one of the pioneers of Coles County and a wealthy and influential citizen, is dead. He was born in Augusta County, Virginia, in 1822, and in 1837 came to Illinois.

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