SERMONS AND SERVICES AT THE CHURCHES.

Doctor C. N. Moller of St. John's Episcopal Church Discusses Wealth and Social Conditions—The Temptation of Jesus and What It Teaches, Discussed by Doctor Murray at Imanuel Baptist Church—Dedication of Kinloch Park Presbyterian Mission, With Sermon by the Reverend Doctor Sneed—The Green Pastures and Still Waters, the Subject of an Eloquent Discourse by Doctor McKittrick—Second of the Series of Sermons to Young Men by Doctor William A. Brown—Incongruity of Calling Ourselves Christians and Fighting Like Savages, Discussed by Doctor Jones at Hyde Park Congregational Church—Discussion of Street Railway Strike by the Reverend S. E. Ewing at Taylor Avenue Baptist Church—Children's Day Service at a Number of Churches.

At St. John's Episcopal Church, the Reverend C. N. Moller, the pastor, spoke on "Wealth and Social Conditions." "The industrial classes," he said, "need the practical sympathy, the intelligent patience and careful direction of the Christly teacher and missionary. They need practical business men for Christly teachers and missionaries—men who will endeavor to realize the great opportunity of life not in mere accumulation of wealth or wisdom, but as helpers of less fortunate fellow-laborers in the development of intellect and character and who will stand for truth and justice for those who are in no sense beggars, but men on whom our country mainly depends for prosperity and the fulfillment of her great mission."

The Reverend C. H. Murray preached on "The First Temptation of Jesus" at Immanuel Baptist Church. "Jesus did not sin," he said, "in that he chose and did the best that was open to him. He took and maintained the highest possible stand. The lives of many are retrograding because they are satisfied with that which they consider good enough. In this they are unfaithful to the light they have, false to the requirements of their known standard of duty. Every professed follower of Jesus, between two possibilities ought always to choose the worthier. To do that which is less good than might be accomplished is sin, though the deed be better than the best others have done."

At Kinloch Park Presbyterian Mission, which was dedicated yesterday, the Reverend Frank W. Sneed, pastor of Washington and Compton Avenues Church, preached a sermon in which he discussed the relation of the church to the Divine Lord. He spoke of the origin of the church and its destiny and concluded with the regret that there are people who esteem it a small privilege to be a member of the flock of Jesus Christ.

"Green Pastures and Still Waters" was the title of the sermon delivered by Doctor W. J. McKittrick, pastor of First Presbyterian Church. "To hear, obey and follow," the speaker said, "is salvation. The bottom drops out of everything else. These are the cardinal points of Christianity. When we see these three things shining out in a human life, we know that for that soul there are green pastures and still waters, and that even its valley of the shadow of death shall be filled with the presence of God and cheered by the chantings of angels. For this shepherd gave his life for the sheep, poor, lost sheep, headed straight for the precipice, wild, runaway children, romping over a lost world toward a bitter, terrible hell."

The Reverend William A. Brown last night preached the second of a series of four sermons to young men at Tower Grove M. E. Church. His study for last night was the character of Joseph, and he followed that wonderful man's career from his early youth through his sale into slavery by his brothers, his consistency to a high purpose, and his final surmounting of all the difficulties. He touched upon Joseph's kindness in after years to the brothers who had sold him into slavery, and of his faithfulness to all the high ideals that he had held when he was a boy and when he was first given the taunting title of "the dreamer."

In his sermon at Hyde Park Congregational Church yesterday morning, the Reverend Doctor William M. Jones spoke on Twentieth Century civilization, his subject being "The True Revival." He discussed conditions under which "we call ourselves Christians, and yet fight like savages." He held that "we believe in religion and we approve of worship, but mammonism is rampant and materialism universal, so that the 'still small voice of God' is inaudible in the din." He declared that competition was more prevalent than copartnership, and that the doctrine of might is right prevailed alike in the trust and in the trades union. He argued that the great necessity was the creation of clean hearts and the renewal of right spirits within the mass of mankind.

The Reverend Samuel E. Ewing of Taylor Avenue Baptist Church discussed the street railway strike, his subject being "The Use and Abuse of Freedom by Christians." He held that both sides to the controversy were to blame for the present condition of things, and that the State and city were also censurable, first, for having allowed the consolidation of the street car lines, and, second, for having permitted lawlessness to get a foothold. He declared that narrow selfishness was the moving sentiment of the trust as well as of the union, and he urged that this sentiment be got rid of. He pleaded for that broad idea of freedom which allowed one's neighbor as much freedom as he took for himself, and predicted that the success of the boycott against the transit company would depend upon whether lawlessness was abolished.

TEMPTATION OF JESUS AND WHAT IT TEACHES.

At the Immanuel Baptist Church yesterday morning the pastor, the Reverend C. H. Murray, took as his subject "The First Temptation of Jesus." He spoke in part as follows:

"That most beautiful scene, the deeply significant ordinance, the baptism of Jesus, had just been celebrated. The voice from heaven, 'This is my beloved Son in whom I am well pleased,' which had delighted and thrilled Jesus, had hardly ceased to reverberate in the Jordan Valley when he was led away by the Spirit for this remarkable ordeal.

"He was to suffer an experience in common with many of the children of men, in that, when they have had delightful communion with God and have enjoyed the sweetest privileges of the saints as they sat in heavenly places, the end has come only to find themselves mightily assailed by the arch-enemy of their souls.

"We follow the Lamb of God out into the dreary Judean wilderness, called by the Jews 'The Horror,' or 'Appalling Desolation.' The surroundings were a fitting environment for this remarkable temptation. The bare chalk hills, the nigh cliffs, the yawning chasms, the gorges and caves in the barren land of drought, must have had a depressing effect on his deeply sensitive nature.

"We are deeply interested, for in this contest between the Son of Man and Satan hangs the fruit of all the work and history of an ancient people; on it depends the fulfillment of the hopes and prophecies of centuries. Shall the outcry of humanity be hushed? Shall the sins of the world, which have been a heavy burden, find a final resting place? Is there a possibility that Satan will be successful? He enters the contest with the prestige of an unbroken record of victories, reaching back to the time when he defeated our parents in the garden. Is Jesus capable of sinning? Is there imminent danger? On the one hand, his human nature is supported by its union with the divine. There is no evil in his nature to respond to the evil without. It is God's plan from the beginning that the Master fall not. On the other hand, the humanity of Jesus must have been peaceable or the temptation was a mockery and a farce. There must have been grave danger, for we read: 'He was touched with the feeling of our infirmities, for he was tempted in all points like as we are.'

"When it seems that the limit of endurance must have been reached, when Jesus was weakest, the tempter came with the suggestion that he command the stones to become bread. Can it be sinful, when under the pressure of dire necessity, to transform that stone into bread? Later he is to change the water into the best of wine; he is to multiply the loaves and fishes. We can imagine that Jesus holds the stone in his hands; the words almost on his lips when a voice within tells him that a sacred gift will be desecrated by using it for selfish ends and the stone falls to the ground. The law of self-sacrifice is enforced. All power belongs to him, but it was laid on God's altar for humanity. He would not have been an example for me if he had used a superior power to obtain the necessities of life.

"God has given you some powers of a superior nature, of culture, of intellect, social position or wealth. How are you using them? If merely for selfish ends, you are committing a heinous desecration. Selfishness is the very essence of sin. If the world would learn this lesson, strife would cease and peace and love would reign. Those who have God's gifts would soon know that to enjoy them most they must be used to benefit and bless others. It is more blessed to give than to receive.

"Jesus did not sin, in that he chose and did the best that was open to him. He took and maintained the highest possible stand. The lives of many are retrograding because they are satisfied with that which they consider good enough. In this they are unfaithful to the light they have, false to the requirements of their known standard of duty. Every professed follower of Jesus, between two possibilities ought always to choose the worthier. To do that which is less good than might be accomplished is sin, though the deed be better than the best others have done.

"God has revealed to you some high plane of Christian living. You refused to go up. The door has been closed and since that day of opportunity you have never been satisfied. The light called for some sacrifice on your part which your lower nature, at Satan's bidding, refused to make, and your Christian experience can never be what it might have been had you been faithful to light and duty.

"Another saw the same duty. He made the sacrifice and entered the open door. He was true to the vision of duty and he experiences a joy to which you are an entire stranger.

"Jesus would teach the lesson that the higher sources of life are not material. We are not to live by bread alone, but by every word of God. This, rightly interpreted and properly used, he'll prove to be not only our strength and spiritual nourishment, but our sure means of defense. How quickly the sword flashed, how effectively the Master used it! He attested the authority of the divine word. He teaches its proper use in the moment of temptation."

SERMON ON WEALTH AND SOCIAL CONDITIONS.

At St. John's Episcopal Church, corner of Hickory and Dolman streets, the Reverend C. N. Moller, rector, spoke yesterday morning on "Wealth and Social Conditions," taking his text from Luke, sixteenth chapter, nineteenth and twentieth verses:

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at the gate full of sores."

He said in part:

"This is the beginning of that remarkable story of Dives and Lazarus. This parable, however, is not merely a story, but a word picture or series of pictures drawn with a delicacy of touch, a descriptive vividness, a depth of pathos that shows an artistic power unsurpassed in parabolic literature. In simple outline there is expressed with that unique Christ-power that great truth which is the supreme revelation of the Christ life: That a man cannot be saved without wishing and helping to save some one else, that the highest Christian duty is love and the damning sin is selfishness.

"The scene opens with a rich man living in the luxury of costly pleasures and forgetful of the poor beggar lying so near him in shame and suffering. Every time the rich man is borne by his slaves to and from his house he passes by the misery at his gate with hardly a glance and certainly with no thought as to his responsibility in attempting to better his condition. One day as the rich man passes by the beggar no longer lies a living appeal to his pity and his alms. He does not even ask about him or care that he is dead. He has not yet felt the consequences of the neglect of his humble duty.

"If in life he was at all ambitious he was sure that his vocation was a great one. As the years went by he may have sought opportunities that were in some sense worthy of his ability.

"In death there is revealed to his wasted, ruined life his greatest opportunity. As a representative of such opportunity he beholds in paradise the beggar who once suffered and died unheeded at his door.

"An experience awaits men in the invisible world that will not only prove the fallacy of many theories and shock with great surprise, but torment with humble duties left undone.

"Dives, though a rich man and luxurious in his habits, is not represented as a wicked man any more than the beggar at his gate, although poor and wretched, is pictured as a pious man. The charity Christ teaches is not merely for the pious and worthy poor, nor is it merely doling out crumbs to beggars, but it is helping all who are in need. God says by the mouth of Jeremiah the prophet, 'Is it well with me?' Isaiah because he judged the cause of the poor and needy.'

"Many a rich man will give bread and dinners to the poor, but he will not trouble himself about the permanent improvement of the condition of the poor. It is the spirit of Christ alone that can enable a man to know his duty and do it cheerfully and faithfully. It is in the Christ revelation that God demands not a mere pittance for his poor, but the exercise of sympathetic interest and most intelligent consideration to alleviate their sufferings and judge their cause and strive to give them justice and mercy and, above all, see that the gospel is preached unto them.

"There never was a time in the history of the Christian world when it was more important for the best men to realize their Christian duty than now.

"Among the great questions that are presented by the world's progress 'the social problem' is undoubtedly the greatest. The condition of vast numbers of the industrial classes is such that it even threatens the stability of vast empires.

"The principles of the Christ life and teaching, together with present social conditions, demand that men should recognize that the Christian duty is love and the damning sin is selfishness.

"And yet the most serious social condition is found in the great number of the men of education and wealth who are indifferent to the call of humble duty 'a the best interest for the common life.

"Dives is but the picture of the average man of the world leading a self-centered life. Lazarus laid at his gate is an opportunity to help humanity.

"The poet Wordsworth declared that he was living in days

When good men
On every side fall off we know not how
To selfishness disguised in gentle names
Of peace and quiet and domestic love.

"Are not these words of reproach for this present time, when men so often seem lost in their private affairs? When men, even some of the men most able to be useful, but dream of laurel crowns for their self-centered lives and are even engaged in the selfish pursuit of their own religious interests?

"We have heard in our city's streets the dread mob cry, the turmoil of lawlessness and scenes of cruelty and disregard for human life that have been an open shame to a Christian civilization, but does it not bear witness of neglected opportunities and sins of omission?

"All over this country unions have been formed by workmen of higher intelligence and skill and they are not mere labor trusts formed to make capital feel the power of their numbers and the necessity of their labor, but for education on social and scientific subjects and mutual helpfulness.

"But there are also, especially in our large cities, thousands of unskilled or uneducated men whose lives are often repressed and embittered in the mere struggle for existence. This class needs the help and guidance of the best men in the community.

"Why should the rich and the educated leave such a large proportion of the industrial forces of this great Commonwealth in the hands of scheming politicians and selfish and irresponsible leaders? Why should Dives leave only the dogs to lick the poor man's sores?

"The industrial classes need the practical sympathy, the intelligent patience and careful direction of the Christly teacher and missionary. They need practical business men for Christly teachers and missionaries—men who will endeavor to realize the great opportunity of life not in mere accumulation of wealth or wisdom, but as helpers of less fortunate fellow-laborers in the development of intellect and character and who will stand for truth and justice for those who are in no sense beggars, but men on whom our country mainly depends for prosperity and the fulfillment of her great mission."

"The progress of the Christ teaching is nowhere more plainly marked than in the increasing number of men and women who are living helpful lives and the growing number of men who are teaching how the unselfish Christ Spirit can alone overcome the selfishness of capital and labor and bring together these two great factors of social progress in the union of prosperity and peace.

"Pure religion and undefiled before the Father is not only to keep unspotted from the world, but to visit the fatherless and widows in their affliction.

"Pure religion is helping the helpless; it is bearing one another's burdens. Religion that is Christ's religion means an ever-present sense of responsibility to God our Father and man our brother."

CHURCH IN ITS RELATION TO THE DIVINE LORD.

Yesterday afternoon at 3 o'clock Kinloch Park Presbyterian Mission was dedicated with appropriate services. The chapel has been built free of debt and cost, exclusive of the lot, about $500. W. H. Herrick, Presbyterian Sunday school missionary, has been largely instrumental in the organization of the mission, and in securing funds for the chapel. The sermon of the occasion was preached by the Reverend Doctor Frank W. Sneed, pastor of Washington and Compton Avenue Church. The doctor took for his text Ephesians v. 32: "This is a great mystery, but I speak concerning Christ and the church."

He spoke, in part, as follows:

"Some one has said what the Christians ought to pray for is a revival that would add to the church a hundred thousand members by letter. These words are full of meaning to the pastors in our great cities. For all about our churches are hundreds and thousands of professed followers of Christ who are as indifferent to the Lord's cause as if they had never come out from the world. They leave their church letters behind them, or for some trifling reason never deposit them with any communion of believers. This indifference is accounted for in part, I am persuaded, by the prevailing ignorance of the church. A want of any adequate conception of her divine origin, her holy character, her high mission, and her heavenly destiny.

"On the occasion of the dedication of this beautiful little chapel I have thought that this would be a fitting subject for our contemplation. First, then, let us speak of the origin and character of the church.

"In these days, when contempt for the sacred is regarded by some as a mark of intelligence, the supernatural origin of the church is greatly minimized or entirely discredited. Many look upon the church as nothing more than a voluntary association of men and women who hold like opinions on certain religious subjects. This coming together is for no higher purpose than their own mutual convenience and improvement. The officers are men elected by the society and vested with only such authority as the electing body can bestow. This is the extreme secular view. Again, there are others, who, though not satisfied with so low a conception, are greatly confused in their own minds.

"They confound the church with the theory theocracy, or the kingdom of the Old Testament. Hallowed as these divine institutions are, they are not the church. The parable in Luke xix. 12, tells us that Christ, the true nobleman, 'has gone to receive for himself a kingdom and return.' During his absence we are to pray, 'thy kingdom come.'' Christ's throne is an earthly throne, according to the Scriptures. He is now seated with the Father on his Father's throne. During his absence from earth his throne is vacant. The saints here have the laws of the kingdom, and are heirs of the kingdom, but are members of the church.

"The church bears to our Lord a far more intimate relation than either the theocracy or the kingdom. Take the figures employed to describe the relations: In one place it is likened to a temple of which Jesus Christ is the chief corner stone. 'Believers are the stones, yet living stones, and the house is a habitation unto God by the Spirit. The spirit of God dwells in the temple, not as a tenant, but constitutes the life, as the soul occupies and vivifies the body.'

"Again, the church is called the body, of which Jesus is the head. But, perhaps, the most beautiful relation is that of the bride and the bridegroom. The beauty and intimacy of this relation cannot be set forth in words. It is understood only by the pearl. As just as the first Adam fell asleep and when he awoke found a bride prepared for him, taken from his own body, so, after the death of the second Adam, did the Holy Spirit begin the formation of his bride, the church. The Holy Spirit is the faithful servant, who is sent into the world to get a bride for the true Isaac. This he is accomplishing now in the new birth, in which he imparts to us a divine nature.

"The church, therefore, is a royal society, organized for eternity, composed of heaven-made, blood-bought man. It is the only society that embraces both the living and the dead.

"It is the only society that is both heaven-born and heaven-bound. Its members are called to both heirship and wedlock with Jesus Christ.

"Then think of the destiny of the church. As the high priest carried the blood of sacrifice from the altar to the holy of holies, so the church passes from this scene of suffering into the presence of God himself. The parting promise of our ascending Lord was: 'I go to prepare a place for you, and if I go and prepare a place I will come again and receive you unto myself.'

"God hath highly exalted him and given him a name which is above every name.' But we are assured that in all that is his will the bride share. 'If we suffer with him we shall be also glorified together. We are heirs of God and joint heirs with Jesus Christ.'

"What those words imply it would take hours to relate. The promise is so comprehensive that we can hardly believe it. In the first place, the bride shares with the bridegroom his holy nature. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.'

"We have exceeding great and precious promises,' says the Apostle Peter, 'whereby we are made partakers of the divine nature.' This is a wonderful thing, yet no less true. Just as our Lord, in becoming the son of man, had begotten to him a human nature, just so we, in becoming the sons of God, have begotten unto us a divine nature.

"Again, the bride shares the bridegroom's glory. When discouraged this is one of the thoughts that lift us up.

"If we suffer with him we shall be also glorified together. And what is this glory? It is the glory of his millennial kingdom. Jesus is now glorified in heaven, but by and by he is to be glorified on the earth.

"The first time he came to earth, he came to be humiliated. He was the meek and lowly Jesus then. But, when he comes the second time, he will come clothed with power and great glory. His first meeting place on earth was a manger. His second will be a throne. He came first to be crucified—he comes a second time to be glorified. When he came the first time no door opened to receive him. When he comes again the everlasting doors will open and the King of glory will come in.

"He will reign from sea to sea and from the rivers unto the ends of the earth. In this glory his church shall share. For he reigns not over his church, but with his church; while those of his kingdom may be only subjects, members of his church will be rulers.

"This is surely a great privilege, and yet there are people who esteem it a small matter to be a member of the Church of Jesus Christ. God pity them."

THE GREEN PASTURES AND STILL WATERS.

At the First Presbyterian Church yesterday morning the Reverend Doctor W. J. McKittrick, pastor, spoke on "Green Pastures and Still Waters," from the second verse of the twenty-third Psalm. He said in part:

"These words were written by a man who knew what it was to be a shepherd, whose poet soul had nourished its music in the green pastures and beside the still waters, whose ear had been stunned by the echoing trumpet notes of the mountain storm, whose eye had been filled with the radiance of the Syrian night, and whose life had communed with God on the floor of the vastest of all his temples.

"It is natural for us to clothe our thought in images made familiar by our daily avocations. The soldier's life is a campaign, the sailor's a voyage, the merchant's a profit-and-loss account. And so, as the psalmist looked out upon the world, it was green fields and starry nights, quiet waters and feeding sheep, winding woodland paths, fairylike chasings of light and shadow, sunrise over the dashing torrents, veiled splendor of the gathering evening, the transfigurations of the moonlight along the glades and meadows—all the pomp and majesty of nature that surrounded the simple shepherd life of the olden time. It was this that rose before his vision and found beautiful voice across the strings of that harp that has thrown its melody all over the world. And what we learn from this vision of life is not so much lessons as a lesson; not so much a didactic statement of truth as a moral point of view. It is not the circumstances of life only that influence us; it is the center as well, the spot on which we set up our observatories.

"Some lives seem to lie out under the smile of the sunshine, others in the face of the east wind, and in the teeth of the slanting rain. One man looks off to the sunset sky, and his fancy builds up between the bars of crimson light something that looks like his cottage home, or the faces of wife and children, or the cows coming back from the pasture, or the old farm cart jogging along to market.

"Another man looks off to the same sunset sky, and sees there rampant lions, raging conflagrations, flaming glories melting into one another, rivers of molten fire, gilded minarets of Oriental cities. The picture depends upon the eye, and the eye depends upon the man, and the man depends upon a great many things, one of which is the point of view of which we are speaking. Now, the Psalmist's point of view, the foundation on which he built his observatory, and from which his vision swept the earth and sky around him and over him, was a great solid rock called faith in God.

"The whole psalm reveals the attitude of a child of God in his father's house. One of the last things we learn in our Christian lives is to lay ourselves down flat on the promises of God. Almost unconsciously, we take a worldly point of view for the center of our lives. Divine superintendence is to most of us a dogma, instead of a living faith. We know that he shepherds his flocks in the skies, but along the slopes of these earthly mountains, and through their tangled thickets, it is our own feet that we must look to, and cunning, prudence, foresight are canonized as the only guardian angels. Of course, we must look to our own feet, and trade upon the capital of our own brains and energy, but when human strength is all exhausted, when the last resource has tumbled away, when the last rushlight has flickered and gone out, the servant of God has an absolute right, a right guaranteed to him in a covenant of justice and mercy, to swing open the doors for the entrance of heavenly helpers.

"This is not a pious platitude. It is the backbone of the gospel. God's people need a multitude of home missionaries to point out to them the very foundations of their faith. There is no use in talking about God as our shepherd, if we refuse to incorporate in our lives the shepherd idea, and turn our faith away from the shepherd staff.

"Turning over the same truth we find another beautiful idea on the other side of it. God knows how to take care of this world. There are a great many crooked things, but God is straightening them out. There are a great many bad things, but God is loosening the foundations under them. In spite of all the owls of the night, and all the prophets of the night, and all the voices of the night, and all the shames and sins of the night, and all the shriekings of the pit that pierce the darkness of the night, and all the groaning of a world whose bosom is rent by the horrors of the night, we believe that God is ushering in his morning, and that the devil has not the upperhand in human history.

"The meek are bound to inherit the earth. The potter is shaping his clay. The leaven is leavening the lump. The Spirit of God is rolling and smoothing this old world into diviner form with every revolution of it on its axis. Never shall come a time when we shall have to despair of the Lord's republic, as there came a terrible day, when the Roman Senators, shivering in their capital, despaired of that other Republic on the banks of the Tiber. Men may exalt on their bucklers one satanic influence after another, and carry them in triumph through the streets, as the Pretorian guards carried their Emperors to their thrones, but above the Pratetorian guard is the angelic guard and above Caesar is God. Righteousness is not fighting a losing battle.

"There is also an intensely human side to this shepherd idea. Christ tells us that the sheep hear and know the shepherd's voice and will not listen to the voice of a stranger. There are many stranger voices, some of them soft and musical as the tinkling of bells, some of them harsh and rancorous with the strident tones of evil passion. Christ is our one Savior. To hear the voice of the Son of Man and turn away from it is to write our own doom with our own hand across our own soul. The shepherd cannot keep us unless we are willing to be kept. Christ cannot save us unless we are willing to be saved. To hear, obey and follow, is salvation. The bottom drops out of everything else. These are the cardinal points of Christianity. When he see these three things shining out in a human life, we know that for that soul there are green pastures and still waters, and that even its valley of the shadow of death shall be filled with the presence of God and cheered by the chantings of angels. For this shepherd gave his life for the sheep, poor, lost sheep, headed straight for the precipice, wild, runaway children, romping over a lost world toward a bitter, terrible hell.

"Good-by to the ninety and nine, down through the cloven night, down to the manger, down to Jerusalem, down to the Sanhedrin, down to Gethsemane, down to Calvary, down to the tomb, and then up again, up through the morning dawn, up before the eyes of the wondering apostles, up through the parted clouds, up from a redeemed world, up from the thick-woven darkness and terror of death, up to heaven again, where, under his pierced hands, pass in through the gates the multitudes whom no man can number, of those who shall dwell there forever, in the one fold, and in the love and care of the one shepherd."

LESSONS FOR YOUNG MEN FROM JOSEPH'S LIFE.

The Reverend William A. Brown, pastor of the Tower Grove M. E. Church, preached last night the second in a series of four sermons to young men, entitled, "Four Young Men, of Whom Two Were Wise and Two Were Foolish." The character studied last night was that of Joseph and the text was taken from Acts vii, 9: "But God was with him." He spoke in part as follows:

"The career of Lot, which was considered the other night, was disappointing in the extreme. He voluntarily went into a moral exile when he 'pitched his tent toward Sodom.' He passes from view under a total eclipse, as to those sterling virtues of which he gave ample promise in youth, and which are so charming when full-grown in men. But Joseph is the noblest personage in patriarchal history. He is full-orbed—we we have no sense of disappointment in him. The simple story of his life is picturesque and its shifting scenes dramatic. Tho' the favored son of a doting old age, his character did not suffer the usual blight that afflicts the petted and the spoiled child. At 17 he is sold into slavery by envious kinsmen. The caravan which carried him to Egypt was retinue to a coming King, for that slave, captive-bound, sold into an Egyptian Captain's home, is to be chief ruler over the entire realm of the Pharaoh. From slave to governor! But true to all life his way to the crown is by way of the cross. 'They who suffer shall reign'—Kings and priests unto God, if not rulers in this world.

"An analysis of the traits of character of Joseph shows that he was unsuspecting, confiding, trustful, devoted, obedient, amiable in disposition, winsome in manners with self-poise and self-mastery, loyal to God and useful to men. A character so truly symmetrical and a career so signally brilliant is a monument to God's grace. 'That God was with him' and prospered him and kept him in all his ways is apparent to all as well as a truth of Scripture. In situations far more favorable, hosts of young men pass over the struggle, frightened when first they meet the foe. They place themselves outside the moral forces in the world, and attempt an unequal contest in their own strength, they war alone—without God and without hope.

"Thousands from the hamlets and the plains come to the cities—those storm centers of civilization—not perforce sold into a physical slavery, as Joseph was, but they sell themselves voluntarily to a bondage more awful, a slavery more wretched, a service more degrading. For the slave of Pharaoh could yet wear the crown of manhood; but the servant of sin is weaving a shroud of shame. And what we weave in time, we wear in eternity!

"Joseph is an example to young men in his devotion to a present task in hand. He did whatsoever his hands found to do. There were deeds as well as dreams in that life. Others have quarreled with their lot in life, and pouted when they could not have their way. He did not dwarf his talent by dozing away his time. He was equally zealous, whether it was tending sheep, caring for his master's house, guarding the prison, or ruling Egypt. He found enjoyment in employment. The reliable have a relish for their work which gives them pride to do well what they do. Only drones need driving.

"We find also in Joseph an example to the young in that he was true under temptation. An insecure vessel may sail a calm sea, but only the sound outride the storm. Joseph was able to outride the gale—'for God was with him.' Under the severest trial the young are subjected to, he never fell into sin nor betrayed a trust. Virtue with him was not passive, but active. It was made manifest by conquering. Fierce as the trial was, no temptation overtook him, but that God with it provided a way of escape—'for God was with him.'

"When the appointments came, Joseph recognized that they were his appointments. His brothers lamented the evil they brought upon the selected son. 'Grieve not!' says the magnanimous Joseph. 'God sent me before you to preserve life.' With God he will not shrink back.

"He throws himself on the side of right and truth; then, like John the Baptist, reaps misrepresentation and persecution at the hands of a faithless woman, and in peril of his life he is thrown into prison. Surely this will end all endeavor; no chance new for growth; no outlook for this life; no retreat from this hard lot! A less princely soul would have acknowledged defeat, and spent life's remaining days in idle lamentation. But Joseph, instead of bitter complaint at his unusual fortune, comforts the prisoners, interprets their dreams and assists the jailer—'and whatsoever he did prospered'—'for God was with him.'

"Joseph again is an example in filial fidelity. His beautiful and well-favored mother died when he was only a lad; but his father had an undivided place in his manly heart. 'Is your father yet alive?' is the question he asks his brethren when they first came to Egypt to buy corn. Consider the care he had for this aged man; note his plan for his welfare and his removal to Egypt; see him choose the best part of the land wherein his father should dwell. He changed the life of Jacob from poverty to plenty; from solitude to gladness; from sorrow to joy.

"Sometimes in the elevation of children the regard for their parents suffers an eclipse. There are some who accept the toil and the sacrifice of the aged, but are ashamed of their threadbare garments on graduation day; they had just a little rather mother had not come to commencement; her opportunities, perhaps, were quite common and her clothes are old-fashioned. There are young men who are content to take the savings of their parents to obtain a start in life, and then allow the old folks to live in neglect while they spend their earnings in the city—faring sumptuously and living riotously. The mere waste of the young men in our cities would easily satisfy the wants of the needy the wide world around.

"But Joseph chiefly was a discoverer of life. He saw visions. At home he was tauntingly called 'the dreamer.' The shepherds disliked the seer. But doing right is not clearly his dependence on God, his duty to men and his destiny in the world. Though he dreamed dreams, he still tended sheep. He was first faithful over a few things, then God made him ruler over many things. In the kingdom of grace and glory the tried servant is the trusted servant."

"CALL OURSELVES CHRISTIAN—YET FIGHT LIKE SAVAGES."

The theme of the Reverend Doctor William M. Jones at Hyde Park Congregational Church yesterday morning was "The True Revival." Doctor Jones took his text from Psalms lxxv, 6: "Wilt thou not revive us again; that thy people may rejoice in thee?"

In substance he spoke as follows:

"This psalm is a song of deliverance because the Lord had wrought some mighty work in behalf of his people. Critics differ regarding the occasion which called it forth; some refer it to David's restoration to the throne after Absalom's revolt; others to the religious awakening under Hezekiah; while a third class of interpreters apply it to the return from Babylon. The present speaker, on the whole, rather favors the second view, since the religious sentiment and its proper cultivation are put in the forefront, and in perfect keeping with the reforms inaugurated by Hezekiah. But, whatever interpretation we accept, there is one thing very manifest; that the writer recognizes the fact that God has been very merciful to his people, and is still desirous that the Almighty One pour upon them more copious and complete blessings. There may or may not have been any captivity to which this psalm refers, but there was undoubted deliverance from the thraldom of sin and separation from God.

"Apart from him and the ordinances of his sanctuary there is nothing possible, but a state of moral deadness and apathetic inactivity. In the throes of this travail of soul the inspired writer wrestles with his Maker, and pleads for longer life, and says, 'Wilt thou not rather permit us to live again, so that thy people may rejoice in thee?' The basis of joy is life, and there is no real, vital, full-orbed life, except as it comes from the Father in heaven. We are dead; permit us to live again! This is the soul's cry for a religious awakening. The yearning of a heart athirst for God. 'Oh, God, thou art my God; early will I seek thee; my soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land, where no water is!'

"In the intense secularism of the present age we are prone to forget the significance of spiritual things. We believe in religion and we approve of worship—this is abundantly demonstrated in the increasing number of temples reared in the name of God and the constantly enlarging sphere of Christian activity. But we are in danger of becoming perfunctory and petrified in spiritual experience.

"God is a spirit; and they that worship him must worship him in spirit and in truth.' These words, uttered at Jacob's well, have been ringing through nineteen centuries, and yet their meaning has been largely lost upon the world.

"Mammonism is rampant and materialism universal, so that 'the still small voice' of God is inaudible in the din. On the very threshold of the Twentieth Century we are far from the ideals of the gospel of peace. Competition is more prevalent than copartnership, and, in the struggle, the strong survives, while the weak is driven to the wall. The right of might is the doctrine that is forever to the front, and it obtains alike in a trades union and in a trust. Capital combines and labor forms a union, and the notion prevails that there must ever be a fight. This mischievous doctrine arrays class against class and interest against interest, to the damage of all and to the detriment of the world.

"This comes to pass because we have blundered in placing the material above the spiritual in human affairs. The might of right must be brought to the front. If the spirit of the golden rule were given a fair chance, there would be no war between nations, or strife between man and man; and no strategy nor strike would be called into requisition, for men would dwell together in unity, and arbitrate their differences in the spirit of love.

"We call ourselves civilized, and even Christian, and yet we fight like savages on the slightest pretext when we cannot gain our selfish ends. This ought to teach us a lesson in humility, and lead to the attainment of better things. Over thirty-five centuries ago Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.' This strikes at the bottom of the whole social problem and gives us an illustrious example in practical common sense in the adjustment of differences. If we followed this method, we should be permitted to live again in the free air of Christian brotherhood, where there is unity of spirit and the love of peace. The trouble is not with our environments, but with our selfish, greedy hearts. 'Create in me a clean heart, O, God; and renew a right spirit within me.' This was the Psalmist's prayer, and it ought to be ours. In every other way, we simply scratch the surface; in this way, we get to the core.

Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

"Reformation must first be mental and moral, then will come social regeneration. Right thought must precede right action, and a clean heart will produce a clean life. Our hope, is not in sociology, but in spirituality. 'For to be carnally minded is death; but to be spiritually minded is life and peace.'

"We must tarry until we are baptized with the spirit, and when he is come, there will be a pentecostal blessing, which will enable the church of Christ to live again and cause all the people to rejoice in God."

CHILDREN'S DAY SERVICE.

Exercises at Delmar Avenue Baptist Church.

The annual children's day service of the Delmar Avenue Baptist Sunday School, Delmar and Pendleton avenues, was held yesterday evening at 8 o'clock. An interesting programme was carried out, in which the children of the school took part. The service was opened with a general chorus, "Joy, Joy, 'Tis Children's Day," sung by all the pupils of the school. Following this the Reverend G. J. Johnson delivered the invocation.

The remainder of the programme consisted of scripture readings, recitations, music and chorus. Those who took part were Misses Inez Shaw, Eugenia Malonee, Margaret Johnson, Ruth Davis, Mildred Busch, Edna Lortz, Helen Forbs, Marie Burgess, Myrtle Alderman and Edward Mitchell and Walter Bodine. The choruses were by the junior, primary and first classes and the school. The annual excursion and picnic of the school will be given Friday, June 22.

"THE MISSION OF FREEDOM IS NOT TO OPPRESS."

"The Use and Abuse of Christian Liberty" was the subject of the sermon of the Reverend Samuel E. Ewing at Taylor Avenue Baptist Church yesterday morning. The sermon dealt particularly with the conditions incident to and connected with the street railway strike, and was listened to attentively by a large congregation which comprised a great many strikers and their families. It was an argument for less selfishness and greater respect for the rights of others on both sides of the great fight between labor and capital.

Mr. Ewing's text was Galatians v, 13—15, and he said, in part:

"The apostle gives an exhortation to his people to maintain the freedom that has been brought to them through faith in Jesus Christ; but, while he exhorts them to use it, he also urges them against the abuse of it. A Christian is saved by grace, and is therefore raised above laws and ordinances. The rites of the church—the communion and other celebrations—are not his masters; they are rather his servants, and it is well to keep this fact in mind. We use them because we are saved, and should not abuse them. The Christian is not only raised above laws and ordinances, but he should also be raised above base passions. He should hold every desire and every sympathy in control; he should allow none of his feelings to reach an ungovernable stage.

"Political and religious liberty are good, but they are only a part of being free. It is ours to hold truth in perfect balance—not to use freedom for the satisfaction of the base desires of the flesh. Freedom, thus held in perfect balance, will restrain as well as propel. It will teach us and lead us not only to practice freedom for ourselves, but to be willing to accord equal freedom to others. The man who practices this kind of freedom is really free; the man who allows his freedom to become license for the practice of evil is a worse slave than were the Hebrews in Egypt, and worse than were the negroes in the South prior to the Civil War.

"The chief mission of freedom is not to oppress, but to build up and strengthen. One should not only be free himself, but he should want and help others to be free; he should desire prosperity not only for himself, but for others; he should want his neighbor to be as happy as himself; he should accord to his neighbor the same rights and privileges that he takes to himself; he should practice the golden rule of doing unto others as he would be done by. If you desire to kill yourself, there is no more certain way than to kill your neighbor; if you want to injure yourself, there is no more certain way than by injuring your neighbor.

"For the past six weeks this city has been witnessing the results of carnal freedom. I do not wish to misjudge the conditions, I am free to state that I am not entirely familiar with all the details. But I can see the results, and I can form an opinion, which, in common with all others I have the right to express. The city and State officials made these conditions possible, in the first place, by allowing the consolidation of the various street car lines into what is known as the St. Louis Transit Company. They are to blame again for having allowed lawlessness to obtain a hold. The result has been murder, the destruction of property the prostration of business, the inconvenience and actual distress of a great many thousands of people, and the importation into St. Louis of a large number of persons who are not desirable citizens. The whole city has been brought into disrepute. Who is to blame? There is little sympathy for the transit company; there are few who are in full accord with the union; there are none who approve the outrages that have been committed. The mistake started in allowing the consolidation of the lines into the transit company. What makes corporations, and also unions, dangerous is that the sentiments that move them are based on one-sided selfishness. When labor and capital fight each other, it is fighting fire with fire.

"There is wrong on both sides of the present controversy. The purpose of the transit company is to break the union; the purpose of the union is to break the transit company, and punish all who are associated with it in any way, even to the extent of shedding innocent blood. The company has been obstinate and unyielding. It has even ridiculed efforts at arbitration. It has treated the men who had poured out their heart's blood in its service as though they were machines, to be used until they were worn out, and then thrown aside as useless. The union has been totally inconsiderate of others. It declared that no cars should run, and it attempted to prevent the running of them in a way that resulted in bloodshed. Much that is charged to the union is the work of hoodlums—irresponsible, lawless persons. It is to the union's discredit that