SERMONS AND SERVICES IN THE CHURCHES.

"Remedies for Recent Disorders," by the Reverend John W. Day—The Reverend Josephus Stephan on "The Lord's Prayer"—The Reverend Michael Burnham on the Beatitudes—"Getting the Best Out of Life," by the Reverend D. R. Dungan—The Reverend John F. Cannon on "Babel Builders, Ancient and Modern"—"Biblical Pictures," by the Reverend J. W. McKittrick—The Reverend H. E. Truex of Macon, Mo., on "The Mission of the Church."

The Reverend John W. Day at the Church of the Messiah preached yesterday on "Remedies for Recent Disorders." He asserted that the troubles which have cost St. Louis so dearly are the result of wrongs suffered, of interference in local affairs by rank outsiders who are paid to foment discord, and of official incompetence or worse. He declared that the remedy lies first in making good men realize their duty to serve the public in public office; and, second, in the application of Christian principles to all the problems of life.

"The Lord's Prayer" was the theme of the Reverend Josephus Stephan at Mount Auburn Methodist Episcopal Church, South, last night. He said that in praying 'thy kingdom come' the Christian asks for greater spiritual life for himself; for the removal of social disturbances; for the abolition of war; for a closer union of all God's people and for the salvation of the entire world.

The Reverend Michael Burnham, pastor of Pilgrim Congregational Church, preached yesterday evening on the beatitudes. He asserted that nations which will live longest and be longest remembered are those whose aim is to please God.

"Getting the Best Out of Life" was the theme upon which the Reverend D. R. Dungan based a sermon about amusements yesterday at Mount Cabanne Christian Church. He said that recreation is right and should be sought, but those forms of amusement which are harmful in any way should be carefully avoided.

At Grand Avenue Presbyterian Church yesterday, the Reverend John F. Cannon preached about "Babel Builders, Ancient and Modern." He said that the same motives of selfish aggrandizement which prompted the great effort on the plain of Shinar are abroad in the world to-day; that only the love of God can restore order from the confusion which began there.

"Biblical Pictures" were discussed in Tyler Place Presbyterian Church yesterday by the Reverend J. W. McKittrick, pastor of First Presbyterian Church. The speaker said that God used pictures to reveal his will because they appealed more strongly to primitive men than any other means he could adopt.

At Macon, Mo., yesterday the Reverend H. E. Truex preached at First Baptist Church on "The Mission of the Church." His sermon was a plea for brotherly unity in everything that is essential in Christian life.

LORD'S PRAYER AND HOW IT SHOULD BE OFFERED.

The Reverend Josephus Stephan, pastor of Mount Auburn Metholist Episcopal Church, South, preached last evening on "Advancing the Kingdom," the third sermon of a series on the Lord's Prayer. He took for his text, Matt. vi, 10, "Thy kingdom come." He said, in part:

"This prayer is not for the introduction of the kingdom, but for the advancement and consummation of that which has already been introduced. While this prayer of the church has been wonderfully answered in the past, in the victories of the gospel, especially in the last hundred years, it must ever be the natural and constant prayer of every child of God until the reign of Christ is universally known and accepted in the world.

"In one sense God's rule, in the world, is universal. He is King of kings and Lord of lords, having absolute power and authority. But, in another, he is only our king when the will of man has given its personal consent to his reign and authority. Man, in the rebellion of his nature, has disowned the divine allegiance. He has transferred it to a usurper, to him who is 'the prince of this world,' leading humanity captive at his will. But the divine decree has gone forth, 'The kingdom of this world shall become the kingdom of our Lord, and his Christ, and he shall reign forever and forever.' Believing this promise, pledged in its fulfillment by the instrumentality of his church, we can pray this prayer with great encouragement and expectancy.

"'Thy kingdom come' is a prayer for the spiritual supremacy of God, through Christ, over the hearts and lives of men. This presupposes the destruction of the kingdom of satan; for this purpose was the Son of God manifested, that he might destroy the works of the devil. At the bottom of all that is wrong and evil, and dark and mean is this opposing king, with his widespread kingdom and multiplied subjects. He it was who tempted our first parents, introduced sin and misery and ruined a once beautiful world.

"We must necessarily ask, first of all, that the kingdom of God may come, in all its power, in our own hearts. The fact that we have taken satan for our king is the equivalent, as a common experience proves, to taking him as absolute and supreme in his rule over us. Were we to take this position we would have to believe that many who profess to be converted are not. The business of every converted person is to bring every power and faculty of being into subjection to the Kingship of Christ, whom we have accepted as such. Is it not possible to loyally accept him as our King, just as Germany did King Wilhelm, whom they loved and honored, while all the time the dictator of our own self-will and unholy desire, like Prince Bismarck, may be ruling the life? Subtle, indeed, is this rule of self in our hearts as dictator, and diligent must be our effort to cast him out and give Christ his rightful place in the throne-room of our moral nature. We must never rest till he is King, King of our bodies, our thoughts, our ambitions, our homes, our business and every plan in the future of our lives. Are we asked to know the secret of the wonderful victories of her white banner she said: 'I send it forth against the enemy, and then I follow it myself.' This white banner of prayer for divine victories in the world can never be answered unless followed by the Christ-conquered lives of his people. We must be sure that it is answered in us in order to promote it in others.

"How sincerely, then, can we pray for the salvation and subordination of others and the removal of every evil that stalks the land, cursing human kind. What a catalogue of sins in society, both private and public, which defy the throne of God, are included in this petition. We are concerned about the entire social body, and desire that purity and righteousness may be accomplished in every heart. The extinction of all tyranny, whether in man or in multitude; for the overthrow of all corruption in individuals, in society, in business and in politics. For the coming of the better day when the Golden Rule will be no longer a fossilized theory among men, but will practically govern them in all their relations and save us from conditions of lawlessness and injustice such as have been confronting us in our city.

"We pray for the abolishing of war. Few wars have ever been justifiable, while most of them have been as criminal as any case of deliberate murder. While war is a characteristic of this closing Nineteenth Century, and the nations must go armed on land and sea, we have more reason than ever to pray, 'Thy kingdom come.' We may be far from the realization of universal peace foretold by the prophet, when 'men shall beat their swords into plowshares and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more'; but it is our duty and instinct to pray for this glorious consummation. While God does overrule wars for the good of his cause he does not inspire it. That inspiration originates in Satan's kingdom. Although the Peace Congress failed of its object, it will not fail ultimately, for it has proclaimed the mind and purpose of God, which can never be defeated. How any Christian can sympathize with the modern wars with so-called Christian nations, whose inspiration is greed and conquest, and fail to pray for peaceful arbitration, is a perplexing enigma.

"A closer union of all God's people is also the burden of this prayer. The fact that we are in different denominations need not divide us in our spiritual life. We may not all be able to see just alike, but there need be no break or antagonism in our relations to our Christ and each other. The prayer of Christ is that the Christian family should be one, and none can have his spirit without the inspiration of the same prayer. What a wonderful power in the world would be a united church, if not organically, at least in spirit and purpose and in co-operative effort. Satan knows that a house divided against itself cannot stand. His motto, concerning us, and for the overthrow of the church, is 'Divide and conquer.'

"This prayer is a missionary prayer. It embraces the salvation of the entire world and the removal of all error, superstition and idolatry. The man or woman who says 'charity begins at home,' meaning by that that missionary effort ought to be confined to the home land, can never truly pray the Lord's Prayer nor utter this one petition. This petition is world-wide, 250 miles in circumference, as deep as the needs of every human heart, and as far-reaching as the millennium.

"To pray this prayer, however, intelligently and earnestly, is only one-half of our duty. Unless we do our best to help answer it, it is mockery and hypocrisy. For as faith without works is dead, so is prayer without deed. In this prayer lies a solemn vow to consecrate ourselves to the work of bringing the kingdom of God to every individual heart, as well as to bring about Christ's universal reign, in the destruction of all evil. There must be working as well as praying. It is the devil's trick to get us to try to induce God to do our part. Too often we pray, 'O, Lord, go out into the highways and hedges and compel them to come in,' when that is just what he has commanded us to do ourselves.

"God will do his part; he is pledged to do that. It ought not to trouble us. He has promised that 'the heathen shall be his inheritance, and the uttermost parts of the earth his possession.' There is no doubt about the kingdom coming in power and universal supremacy, but we should be concerned to do our part in this present day of our opportunity. We can't do the supernatural part; God alone can, and will. He asks for the human part; we alone can, and must. It is a cheap and easy substitute, and a common one, too, to take out our labor and our self-sacrifice in the betterment of the world by praying. Like the oars of a boat, praying and working must be simultaneous to take effect. Were all who pray this prayer in the church of Christ to pray it with an intelligent conception of its true purpose and with a hearty and consecrated effort to help bring it about, there would be, in a very short time, the coming of the millennium in all its glory and power."

NATIONS THAT WILL LIVE ARE SATURATED WITH GOD.

The Reverend Michael Burnham, pastor of Pilgrim Congregational Church, preached last evening from the text: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt., v, 6.

He spoke in part as follows:

"The first four beatitudes represent the people of God as conscious of their need of all the blessings of God accompanying salvation or included in it. They imply also that the true children of God will act accordingly in their efforts to possess the great blessings of the gospel.

"This fourth beatitude is manifestly in spirit and form 'dug out of the rich mines of the Old Testament.' Let us study the beatitude. First, those upon whom the blessing comes; second, why the blessing comes upon them, or in what form the blessing comes.

"The word 'peinontes,' signifying to hunger, has two meanings. First, to be hungry in the natural way with a natural appetite and longing; and, then, to be hungry as if famished. The word here in its use is more nearly like the second meaning, or at least it has an element of painful longing in it. Blessed are they that long after righteousness with painful desire is the thought.

"Next is the word thirst. It has the same double meaning—the natural thirst and the painful longing for water. The word also is here used more nearly in the second sense, as representing the soul as longing again after God—thirsting after God—thirsting after piety and its attendant privileges.

"There is a third word, righteousness. Of course, it means justice and equity in the abstract; but it also means justice and equity as inhering in character. Righteousness, then, stands, in the first place here, for the being what one should be. It also stands for conduct and refers to the doing what one should do. The longing or the hungering and thirsting is for the being what one should be and the doing what one should do. Piety toward God, or righteousness, includes here both righteousness in the sense of doing right and godliness in the sense of being right. Vital religion includes the spirit and the act; the being and the doing. The outer form of the doing cannot be separated from the inner life. So the righteousness denotes 'that spiritual and entire conformity to the law of God under want of which the saints groan and the confession of which constitutes the only true saintship.'

"There are many passages of scripture that give expression to the longings of the soul after God. Now, our Lord implies the figure here in a similar way. 'As hunger and thirst are the keenest of our appetites, our Lord, by employing this figure here, plainly means those whose deepest cravings are after spiritual blessings.'

"So our Lord in this beatitude takes this blessed frame of mind and represents it as the surest prophecy and pledge of the coveted supplies. The coveted blessing, then, to take words that have come to have a theological meaning, is more than works; it is more than justification by faith; it includes sanctification of the life; it includes a spirit of life and consequent deeds of life that are accepted before God as righteous or righteousness.

"There is the implication here that the whole condition is a gift of God to the man who seeks. God creates, God begets that longing of the soul. All life is created by God; not as a sinful life; God is not the author of sin; it is, rather, created as a life. There are stern laws in every life that hold that life to God. I care not how low in sin a man may fall at times, his conscience awakens and goads him. The vilest sinner in this city at times is obliged to listen, not only to the voice of his memory, but the voice of his conscience; he knows he is wrong.

"So, too, there is in every consciousness a sense of crushed affinity that holds even a bad man to a kind of likeness to God. A man, again, sunk into the vilest life is conscious of that affinity, although crushed and broken and bruised.

"In this world men sunk never so low are conscious in some way of a life above them with which their relationship, however broken and bruised and bleeding, still exists. The thought is suggestive. Every man has this consciousness of the defaced image of God within his soul and his conscience makes his heaven or his hell in important senses. In its last analysis his conscience can never be destroyed.

"However blatantly boastful a skeptic may be about breaking the bands of what he calls superstition, when he speaks of the great facts of the gospel of the Son of God, no man is permitted after all to coast far away on the ocean of his infidelity or iniquity from some kind of touch with the shores of truth. The great ocean swell of the truth of thought and of consciousness takes him up on the ocean of his existence and flings him constantly toward the shores of the eternal truth of the Almighty God. A spirit may be a lost spirit, lost even to a longing after God, but God is mightier than that spirit and circumscribes it and, for example's sake if for no more, will not let such a spirit on the vasty deep of its own darkness coast far from the shores of truths that are from eternity to eternity. So I say all life is created by God. God is not the author of its sin, but God is the author of its life, and that life never fails of the consciousness, even in transgression, of a kind of crushed affinity with a holy God.

"No man can receive God into a longing heart without being satisfied, or saturated with God: God enters into and becomes the very centre of that life. 'courses in his blood, moves in his thoughts, acts in his deeds; he is saturated with God.'

"I have seen men filled with God; they stood in the world, but not of it; insulated by a kind of divine power that a worldly world could not absorb or steal away. God moved them mightily with his indwelling spirit and for his kingdom and its interests in the world. There is indeed a way in which we may be filled with God and give out that divine power to the circle of being that is about us. The might and power of Christianity is that. It has always produced such men. Such men were the apostles; such men were those in the early church who were saturated with God. They have made history. Such men there are in modern life; God knows them; God blesses them; men bless them. Their eye is lighted by the divine fire; their pulses are quickened by the divine power, and they live and move and have their being in God.

"With what are they filled? They are filled with the spirit of righteousness. No man will go to the ends of the world without that spirit that longs to propagate righteousness. They are filled with the moral power of righteousness. They have regard to the formalities of righteousness, they possess its spirit and its power. You may make a copy of some original picture, but it is not the original and it may lose out everything that makes that original picture a power, but no man who is saturated with God becomes a mere copy of God; he is not a formality with some likeness to God. Each soul that is filled with God has the spiritual image of the divine and the spiritual power of the divine.

"This theme has its relation to the individual life. We have selfish men enough; we have little men enough; we have vicious men enough; we have men enough who have never longed after God; we have men enough who have never been filled with God. But the men who stand stamped with the manifest likeness to Christ, the men who hunger painfully and thirst longingly after God and receive, who are saturated with God, filled with his divine power, are men that move the world to better life; I say they make history; and you and I have seen such men who are not satisfied to degrade a world and to coin money out of degradation of other life, who are not satisfied to trample God's laws and God's Sabbaths under their feet. They lift up a world; they fill it with righteousness; they adorn the doctrine of God their Savior in all things.

"The truth has a national application. Jesus stood before the representatives of the Israelite nation, but that nation had sadly failed in its longing after righteousness; not has any nation yet exemplified, as it ought to exemplify, the truth of this beatitude. I look to that land that long most after God and carry his gospel most to the ends of the world and seek to honor and to establish righteousness throughout the world are the nations to-day that are in the forefront of civilization and moving it on to its destiny. I see, too, significant providences this last century has honored and the century over against us will honor, I believe, more and more, if I read aright the signs of the times. The fact is there can be no moral power big enough, no spring of moral power mighty enough, except the power of the gospel to take the life of individuals or of great and growing cities and peoples and nations and approach to anything like God's conception of power or the peace that comes by power.

"Men have always hungered for fame, for gold; men have thirsted for temporal power; nations have struggled for greatness; but the men and the nations that to-day thirst after righteousness, the individuals and nations that in obedience to a longing after God are filled and saturated with God, are the men and nations that live and will live and which will be a question of our times that cannot wisely be answered by this truth. The great need of the world to-day is righteousness. Hungering and thirsting after righteousness would sink out of sight a thousand ills that curse us today. It would save us from the greed of wealth; it would save us from poverty and vice; it would save us from cruelty and violence; it would save us from ignorance and brutality; it would save us from the haughty sins of pride. It would give us the peace of God by the power of God; it would give us the peace we need to be utilized for the kingdom of God on earth. It would carry a conquering gospel to the masses of our great cities and to a great organic suffering world through Jesus Christ our Lord. It would ally us inseparably with God."

DOCTOR M'KITTRICK ON "BIBLICAL PICTURES."

The Reverend Doctor W. J. McKittrick, pastor of First Presbyterian Church, occupied the pulpit of Tyler Place Presbyterian Church yesterday morning. His topic was "Biblical Pictures," the text being taken from Matt. xiii, 34. He said in part:

"Our first lessons of life are pictorial. Our earliest knowledge is conveyed to us in images and object lessons. The picture book comes before the grammar. The child's eye grasps first of all the form and color of things. To the first man the world was a landscape. The green sweeps of Eden were beautiful to look upon. The blue sky was a wonder and a glory. When the knowledge of good and evil came and the forked lightning of sin darted through that bowered innocence, it became more than a landscape. It became a mountain pass stained with the blood of the wounded and dying.

"But it was all a picture to you and me once. We looked at it with round, wide-open eyes. The glint of the waters, the singing of the pines, the big flakes of golden crocus heralding the coming of the spring, the stars in the far-off heavenly fields, the rosate smile of the dawn, the chastened beauty of the night—these things made up the world of our childhood, before we knew what sin was, before we had peeped over the walls of our paradises, before we had looked into the black face of the devil.

"God is a spiritual childhood, too. God taught Israel by pictures. Sinai was a representation of the divine authority. The wilderness was a representation of the divine providence. The smiting of the rock at Horeb was an object lesson which the dullest Israelite of them all could easily understand. A great part of the sacred simplicity of God's dealings with his ancient people, the mysterious visits of angels, the revelations of his will in signs and dreams, the swift, sudden strokes of his wrath, will be clearer to us if we keep in mind the rude intellectual and moral conditions of the times. The density of the atmosphere through which the truth had to be filtered, and the short vision of the multitude in all that pertained to the ethics and spiritualities of religion.

"It was much the same with Christ and the disciples. The parables were pictures for children. Each of them had a bold outline of truth that was intended to impress itself upon the simplest understanding. They were not ready for syllogisms, but they could walk through a picture gallery. We read that the common people heard him gladly, and this was because he put on the canvas such clean, clear strokes of the brush that one need not have sat at the feet of Gamaliel to get hold of the verities. Columns of the immensest truths that glanced out through the simple and beautiful word painting. A picture of the love of God is better than an argument to prove it. The pulpit was never meant to be a platform. The church was never meant to be a debating society. We do not mean to say that Christian people should be unable to give a reason for the faith that is in them, but we do mean to say that the Christian church should not be content with standing forever on the defensive and trying to prove to people that it has a right to open its mouth and say something to the world. Its work is aggressive. Its business is to hold up before men the redeeming love of God, and, by some of its civilizing influences or its educational uplifts, to keep before the soul of the world that same redeeming love, in all its manifestations and ramifications and far-reaching issues, to keep on, in front of every moan and groan of humanity, sketching out, in picture after picture, the unscrutinizable and unfathomable mercy that left the ninety and nine and went out into the wilderness for the one lost sheep.

"Let us notice, in the next place, a few of the impressive pictures that are grouped about the life of Christ on the earth, not dwelling upon them, not trying to draw any arguments from them, but just pausing before them and contemplating seeing how true it is that not only were our Savior's teachings cast into pictorial form, but that the deeds of his life, almost every step from cradle to grave, might give a theme to the painter.

"Picture No. 1. The interior of a tent. The shades of night have fallen upon the earth. The Savior is weary. The day has been filled with labors of love. But there he sits, with all the divine enthusiasm still burning on his face. His feet are stained with dust, but his heart is awake and glowing. There is some one else in the tent. As we look at this other face we see there a picture of conflicting emotions. The strong Hebrew outlines are stamped with deep thoughtfulness. But timidity and fear are there also, for this man is a member of the Jewish Council, and is talking with a despised Galilean. In the eager eyes there is the light of startled conviction. Fear and Faith are studying together.

"Picture No. 2. An old well in Samaria, so old that the peasants of the village tell of the time when Jacob watered his cattle there. Some one is resting on its curb, and a woman is standing before him, hard-faced and sensual, for her life is steeped in sin, but trembling and shaking under that mighty prophet voice, her errand to the well forgotten, smitten straight to her conscience, the truth of eternal life dimly floating before her eyes, heaven's gates slowly opening above her head.

"Picture No. 3. Here is another woman, with a storm of angry passions raving about her. There is no pity in those stern-faced men. Their virtuous hatreds are let loose like a pack of bloodhounds to rend and tear this fallen sister. Every forehead is wrinkled with the frown of unmerciful vengeance. Every face is flushing scorn. Every fist is doubled up in fury. May God have mercy upon the poor sinner! And he did. For the rabble is driven back. Christ stands before them with the majesty of David's royal son. 'Let him that is without sin among you cast the first stone.' They have just heard the thunder of these words. And see how they cower away. See the tears of the poor woman. See the hand of Jesus lifting her up from the dust.

"Picture No. 4. Here is the great Jewish temple. Its pinnacles glitter in the sun, the magnificent dome is seen from afar. Each wall and stone of it is a piece of sacred history. Each arch and pillar of it is a memorial of the tears and hosannahs of God's people. Solomon's Porch recalls the glory of Israel. The Ark of the Covenant recalls the eternal promises of God. But here, in the outer court, the money-changers are clinking their coins and the shrill cries of the dove-sellers are piercing the air. The avenues are choked by a jostling multitude. So it was a few moments ago. But now the scene is changed. Heaven's anger is on the face of Jesus. The knotted whip is a rough discourser of truth. One mighty conscience, one mighty heart, one mighty soul filled with iron and flame, puts to flight a multitude.

"Picture No. 5: A Jewish sepulchre, a few weeping women, the hushed silence that waits on death and the grave. So it was a few moments ago. But Jesus is there. The tears have rolled down his face, his heart throbbing and swelling under the pressure of its world-wide sympathy. The great words were uttered, and now the faces of Mary and Martha are illumined with joy, the faces of the Jews are stricken with amazement, the face of Jesus is thrilled with the manifestation of godlike power, the doors of the grave are opened, and he who was dead is standing among them.

"Picture No. 6: A garden outside Jerusalem. The slopes of it crowded thick with olive trees. Three men sound asleep. One man awake; in the words of Victor Hugo a man who is God, a God who is man, in whom are aggregated all the sanctities and all the sufferings of humanity, awake and praying, wrestling alone under the storm-filled night, pushing from his hand the fearful chalice that was thrust upon him, dripping with shadow and overrunning with darkness, bowing his head under the fierce onrush of the world's hate, lifting it up again radiant and transfigured, omnipotent now to do the Father's will, every trembling of the flesh subdued to the control of the Divine Spirit, every lion driven back to its den, ready now to fulfill the eternal decree and across his broken body let the world march upward to the gates of eternal life.

"Picture No. 7. Three crosses on a little hill. Jesus on the middle one. A malefactor on either side. A darkened sky. A trembling earth. A howling mob. A group of soldiers. A group of Jews. A group of women. The Savior's head fallen on his breast. The cross stained with blood. 'It is finished.'

"One closing thought. We are all painting pictures. The deed of to-day is the picture of to-morrow. The immortality of memory is a fearful thing. Dives's hell was paved with bitter recollections. We never forget anything. The pictures are only turned to the wall. Those Italian nobles of the Middle Ages who robbed and slew one another for vengeance, power, or glory, did not know that the portraiture of their crimes would be scanned and critiqued in the sunlight of after ages, did not know that a young man walking among them, whose name was Dante, was writing down a terrible history, which, transfigured in the light of his somber imagination, would travel through all the generations of the world.

"The recording angel of God is walking among us. We are making our eternal history with every passing breath. Our brushes are going all the time; fair faces of kindly deeds, sparkling fountains of innocent joy, tender and mellow lights of charity and love, driving storms of passion, shipwrecked honor struggling among the black waves, cold, stony brows of selfish desire, burning desert sloping down to the kingdoms of the lost, or

When round his head the aureole glows,
And he is clothed in white,
I'll take his hand and go with him
To the deep wells of light.
As unto a stream we will step down
And bathe there in God's sight.

A WORD TO THOSE WHO SEEK USELESS AMUSEMENT.

"Getting the Best Out of Life" was the subject of the Reverend D. R. Dungan's sermon at Mount Cabanne Church yesterday. He took his text from I Pet. iii, 10, 11. 'For he that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace and pursue it.

In part the speaker said:

"This is Peter's idea of getting the most out of life. Most persons out of the church and many in it hold a different view. Religion with them is rather to keep them out of hell than make them joyous in this life or useful to their fellow-men. Religion will do for an hour on Sunday, if the day is not too fine. In that case they would be compelled to go to the park. They have been constantly employed in business all the week and their health will be seriously impaired unless they can have fresh air. They want to relax.

"To such persons a sermon is always dry and the communion is only a mere form. If the preacher juggles with words, and revels amid flashes of oratory and rings out the wild bells of sensational claptrap, they may endure the service for an hour, provided the solos and the choir performance are good enough to be entertaining. Some, however, can persons of such delicate sensibilities attend more than one service a week. As for prayer meetings and Bible classes, some way they never had any taste for them. If they survive the forenoon sermon, they will be in need of a ride to rest them, but if it rains or is cold, a sleep will do just as well. Everything seems too taxing on their nerves; they are delicate. Of course it would be restful during the week once or twice to attend the opera, a round dance and a card party, where they have a little wine for their stomach's ache and their awful infirmities.

"In this way all their good resolutions and moral convictions and spiritual elevations ooze out or sputter away. If sickness is in the family they cannot be spared. On the following day it is different; they can be spared for business. Their minds are so filled with the namby-pamby, shilly-shally nothings of human existence that they have neither time nor taste for that which would permanently ennoble and bless them.

"As for benevolence, seeking out the needy, helping the helpless, calming disturbances, pouring oil on troubled waters, there are enough to do that without sacrificing people of sensitive nerves. They can plan and execute a picnic, a social full of fun and frolic; a hurrah where they may demonstrate with ice cream and strawberries. They have strength for such things; in fact, they have tried and know for themselves that they are good for health. But the thought of Peter, to refrain their tongue; such an idea will do for a preacher, but for them there is no life in it. God gave them tongues and meant that they should be used. They can't shut their ears against anything, nor bridle their tongues to keep from mentioning it. They have the feeling of the modern dailies; the world wants to know the happenings, and it is their Christian duty to fill that long-felt want. They are more generous than the papers; they give out the news for nothing, with the variations.

"That they should use no guile is unreasonable. One-half of the enjoyment of life would be over if they are to be prohibited from deception. Many of them pray but little, and when they do, it would be a strain on their nerves, not to say on their conscience, not to try to deceive the Lord. They thank the Lord that they are not as other people; they fast (?) twice a week; give tithes of all they possess (?) But to acknowledge that they are sinners (unless printed in a book, and they read it as a form) would not be in good taste for them. It might do for others, but not for them. Don't blame the young lady for saying I am delighted to see you, and at the same time wish him anywhere but there, as she expects the other fellow to come that evening. She has seen her mother kiss the lady through veils (showing her taste for dry goods), and then remark about the same person when she had gone, 'I'll the daughter had a seed-lies enough planted in her soul to fill a field with moral sand-burrs, and pestiferous weeds. Is it true that we shall reap what we sow? If so, mothers, quit deception, and believe Peter when he urges you to refrain.

"Do you ask if I think there should be no release from the sober hard thinking and the steady round of daily toil? You say, is life a monotone with no enlivening cords? Shall there be no fresh breezes to brush away dull care? Is this to be a world of drudgery, where we can only bear burdens and think of the day of judgment? No, no, we are to love life and see good days. God wants us to be happy. If it were not so he would not have given us so many means of sinless pleasure. The trouble is that our boys only think of happiness in connection with the worthless. We must have the natatorium and the gymnasium. Though it might do as well to take a bath at home and use the ax and the wood saw. Only we have trained ourselves to the idea that we can get no pleasure in any way of utility. I was raised to walk and ride, and chop, and cut wheat and shuck corn. And for the spare hours I had a hunger for knowledge. I had enjoyed the exercise, I had the health, and a relish for books. That was the old way, and still there has been no improvement in raising boys.

"But seek amusements if you like, but refuse those which are injurious to you or any one else.

"First. Do nothing that is worthless; that is a waste of time.

"Second. Do not waste money, for there are multitudes who need.

"Third. Do not do that which is wrong or that is doubtful.

"Fourth. Do not indulge in that which will lead yourself or another into bad society. Many a home has cards to keep the boys. They form a taste for the game, and when they are gone out into life, they do not find their favorite amusement in good society and seek elsewhere for it, and are ruined. Supplant such things with that which is harmless, and which will not lead into bad company in after life. The mind may be occupied with that which is good till it will find therein the keenest relish and the highest possible enjoyment."

"IF WE ARE SONS OF GOD WE ARE BROTHERS."

REPUBLIC SPECIAL.

Macon, Mo., July 1.—In his sermon this morning at First Baptist Church the Reverend H. E. Truex advocated universal brotherhood in all lines of Christian endeavor. The discourse was prompted by a recent statement made by a missionary that the Chinese were at sea as to which was the true religion, considering the various forms presented to them by enthusiasts. "The Mission of the Church" was the subject. The pastor's text was: "Ye are the salt of the earth. * * * Ye are the light of the world." Matt. v, 13-16. He said in part:

"These words are applicable to all Christians, for all time, everywhere. It is the office of Christians to preserve the whole world from decay and corruption. There is no other world-salt than Christianity; the world is doomed to utter, gross darkness without it. This wide, general conception of the scope of God's conquest is magnificent in its prophecy, and we enjoy a rare privilege in living in a time when there is widespread activity in just that phase of Christian thought that contemplates the whole world. Ere soon to be under the dominion of Christ. We cannot reach the ends of the earth, however, by one desperate leap, neglecting all the points between the individual hearthstone and the interior of Thibet.

"We must unite in the religion of Jesus. Our highest prosperity will be attained only in the perfection of consolidation. A common interest must be found and employment that would get the most out of our association together. There is now a wall between the rich and the poor, the cultured and coarse, the learned and ignorant. Education, the lodges, music and other arts are utterly inadequate to the task of uniting us—war and commerce fail. These refinements never did unite a people; where they are found, men have separated. The Jews as a nation are more nearly a unit than any other nation, and their religion made them so; on the other hand, the cannibal south-sea islander is made our brother by worshiping our common Lord and master. Religion calls together from every station in life into one regiment, with a common purpose and end. If we are the sons of God we are brothers to each other, and are united by religious ties that are more potent than all others, for our own and each other's good.

"While religion first of all binds the individual to God it has a distinctly social side. It encourages and commands fraternal affinities among its followers. So St. Peter: 'Add to your personal piety brotherly kindness, and to this a love for all men everywhere.' Paul and Peter may disagree on the rite of circumcision, but they can unite on Christ and his mission, work, character and its results. They can be brothers, though differing in opinion. Christ's new commandment was that we love one another as he had loved us.

"There is a larger brotherhood than that of the household of faith to which we belong. It is that which makes us brothers to all men irrespective of religious belief or any belief at all. 'Brother man' is a noble term of which most of us have not learned the meaning. Of one blood are we all; certainly brothers by nature. Our wants and woes are alike. If the Christian brother has been inducted into a higher fellowship he does not sever his connection with any 'brother man,' but is then equipped to do more good than ever before, and under greater responsibility. How contemptible is that conception that makes religion a means of saving me and leaving my brother to perish!

"There is a sense in which God is the father of all men. He is the creator and yearns for them with a great, tender heart, but is not their father in the same sense he is the father of the Christian. To the latter he pledges eternal salvation, to whom he gives a peace and fellowship that the world knows nothing of, but he loves them and so must we also.

"A church is to awaken in men the instincts of good, and not to build up a castle of safety for itself. Regenerate men are the only material out of which our society can be reconstructed.

"Christianity must now appeal to the world as it did at the beginning, by its broadcast principles. We are not to seek to divide men by pressing dogmas about which Christians themselves differ; but to unite them by living and speaking the things about which we agree. Many years passed in the early history of the church before the preaching of the disciples veered from the simplest facts about the life and death of Christ to the profound and legitimate deductions of his teachings. We admit and cherish the unifying element, while we stand solidly for distinctive principles.

"Our church is a distinct institution for the purpose of disseminating religion in every home. Its function is to draw all classes to the standard of Christ and weld them into a peaceful brotherhood. Jesus did much of his teaching at dinners; Paul preached while he made tents, in prison, on shipboard—everywhere. Don't split life into business and religion. We are to save men from themselves and enlighten them by injecting and reflecting into them the life God has gracefully given to us.

"Our motive, inspiration and example are to be found in Christ. Our approval and satisfaction are to be found in him. Go to those separated from you by whatever barrier; salt them with the savor of life, cheer them with the light of God's grace. Project yourselves into the unleavened mass about you. Make friends and companions of those about you with whom you hold in common save the ties of a human brotherhood. They need you. God loves them and 'died for them.'"

BUILDERS OF BABEL. ANCIENT AND MODERN.

At the Grand Avenue Presbyterian Church yesterday the pastor, the Reverend John F. Cannon, preached on "Babel Builders—Ancient and Modern." He took for his text Gen. xi, 4: "And they said, Go to; let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

He said, in part:

"These words set forth the spirit and aims of the builders of Babel. The record is brief, and, to a modern reader, somewhat obscure. But some things are made plain. Their undertaking was purely selfish in its aim. It was conceived, not for God's glory, but for themselves; not to make his name great in the earth, but theirs. Again, in the whole movement God was ignored. He was not in all their thoughts. There was no seeking for his guidance and help; no recognition of their dependence upon him or his claims upon them. The movement was self-exalting and God-excluding.

"Now, so far, so, it was plainly opposed to God's revealed plan and purpose for the race, which was that they should scatter abroad upon the face of the earth to subdue and till it, and form those nations for which, as Moses tells us, 'God divided out the earth.'

"These features marked the proud undertaking as impious and atheistic in its spirit and aim. Hence God in righteous judgment slasted it. He confounded their language. Misunderstanding arose, and alienation, and antagonism, so that 'they left off to build the city.' They began to build and were not able to finish.

"This experiment on the plain of Shinar matchless as it may have been repeating from that day to this, in many different ways, and on many different scales. The spirit exemplified by those Babel builders is the spirit which has inspired every civilization of the past. When Nebuchadnezzar, for example, centuries afterward, building, as there is some reason to believe, upon the very foundation of this unfinished work, reared the splendid city of Babylon, and the powerful empire of which it was the center, he had the same inspiration and aim as these early builders. I need not stay to show that the selfsame spirit animated that civilization which was built up on the banks of the Nile—of which the pyramids stand to-day as the mournful witnesses—and also those of Greece and Rome.

"One of the most marked tendencies of the times in which we live is a tendency to association. Combination is, perhaps, the most characteristic feature of the age. In all sides, and in every department of life, men are saying to each other, 'Go to, let us build together; let us make common cause; let us associate ourselves.' And why? The great combinations which are making themselves felt in our modern civilization are, with few exceptions, selfish and godless. They 'neither fear God nor regard man.' Well, the lesson which is thundered in our ears by this Old Testament incident, and by all the experience of the past, is that all such associations contain within themselves the elements of their own destruction. They will inevitably end in confusion and failure. God's sentence has gone forth, and stands to-day unalterable and sure.

"Let us now turn to the second chapter of the 'Acts of the Apostles.' There we have God's plan for unifying the race—the principles upon which he would have men confederated together; the method by which he would have human interests protected and advanced. It was on the day of Pentecost, and there were assembled at Jerusalem devout men from every nation under heaven. The disciples of Christ were gathered together with one accord, in one place, waiting for the fulfilment of his parting promise. When the multitude came together they were confounded, because that every man heard them speaking in his own language. The miracle of Babel was reversed. The confusion of tongues was healed.

"Babel was man's work. Pentecost was God's. The one displayed the energy of the flesh, the other the energy of the spirit. The disciples at Jerusalem, equally with the men of Shinar, were builders—only after a different plan, and in another spirit. Under the guidance of the Holy Spirit, and in his power, they were laying the foundations of a temple whose top shall indeed reach unto heaven, and against which the gates of hell shall never prevail.

"The spirit of Babel and the spirit of Pentecost are still in the world. They are contrary the one to the other. There is an irreconcilable conflict between them. Each is striving after ascendency over us and expression through us. By which are you controlled?"

REMEDIES SUGGESTED FOR RECENT DISORDERS.

In his sermon on "Remedies for Recent Disorders," at the Church of the Messiah yesterday, the Reverend John W. Day used the text from Gal. vi, 9, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." He noted the ease of proposing remedies, the difficulty of making them work, quoting Carroll D. Wright's remark that when he heard a man say he had a solution for the labor problem he stopped listening. In seeking for remedies, he said, we must first admit two main facts; the existence of personal initiative and competition as radical in human nature, and the existence of human faults which must be allowed for. After speaking of these two points in detail, the preacher said:

"In selecting among possible remedies for labor troubles those which seem most applicable to such troubles as we have passed through, I should say the first remedy would be to stop them before they begin.

"The public has an interest and a right which ought to have some organized expression. It is no new thing to propose a State Board of Arbitration, which should include in its membership some prominent and responsible representatives of labor. Such a board could have no powers of compulsion, but it would offer an opportunity for easing the suddenness and strain of difference. We should not see this official and that, with various ulterior objects in view, rushing in to compose difficulty, thereby confusing it. We should have a body ready to consider matters, whose deliberation would prevent the outburst of passion and dispute and whose declarations would publish the real issue. In Massachusetts such a Board of Arbitration has been useful, and, though not always successful, even in cases of failure its offices have prevented worse results.

"But there are contentions which in their very nature cannot be submitted to arbitration. When demands are made which cannot be arbitrated, which neither side can give over to a third party, the public should see that their conflict does as little harm as possible. To this end we need executive initiative and available organized force to make it effective. When a professional agitator comes into the community to stir up troubles that did not exist before he came, there should be some way to eject him as a public enemy. He is the worst injury labor interests could have. He is a peril to the peace of the whole community. I have heard of cases where the advent of a man whose professional business was to foment disturbance and upset existing harmony in the interest of an outside organization, occasioned his summary treatment by men in authority. He was passed on the city limits and effectively persuaded to keep outside them.

"Family troubles are never adjusted by interference. There is always the fact that there had to be interference which remains a trouble. So a community