SERMONS AND SERVICES IN THE CHURCHES.

The Reverend A. M. Billingsley on "Behold, the Dreamer Cometh"—"God's Volunteers," by the Reverend Charles R. Watson—The Reverend A. J. Marshall on "Urgency of Concentration of Religious Forces for Evangelizing Our Cities"—"The Imperial Power" by the Reverend John C. Horning—The Reverend J. K. Brennan on "Playing at Religion"—"What Christ Says About the Church," by the Reverend Doctor W. J. McKittrick—"The Forgiveness of Sins," by the Reverend S. C. Eby—The Reverend M. T. Haw on the Question, "Is the Church Worth While?"

CALLS STORY OF JOSEPH A LITERARY MASTERPIECE.

The Reverend A. M. Billingsley spoke at the Maple Avenue M. E. Church yesterday morning on "Behold, this dreamer cometh," from Genesis xxxvii, 19. He said:

"It would be difficult to find anything, in all the broad field of literature, surpassing the story of Joseph in tactics, dramatic quality and sustained interest. As a literary production it is a masterpiece.

"But it is not as literature that we desire to consider it. We are interested in it as a revelation of a moral purpose, the outworking of a divine plan. Some one may say the career of Joseph was altogether exceptional. May it not as truthfully be said that the life of any devout and earnest Christian is exceptional? Joseph's life was exceptional only in the more ready response which he made to the unfoldings of the divine purpose. It is true that the divine plan involved miraculous interventions, but these things were not the agencies that wrought the personal character of Joseph. Let us note some of the characteristics of this great man: We have scarcely commenced the narrative of his wonderful career until we are struck by the dutifulness of the lad. He seems to have been very kind and obliging, not only toward his father, but toward his brethren as well. Very early there are manifest the tokens of a mind and heart open toward God. Looking upward toward the heavens and around upon the fields in which he toiled, there came to his eager spirit the sure intimation of a divine presence in whose fellowship a great future was to be realized.

"Misunderstood by his father and his brethren, he suffered what has since been the common experience of rare souls—the penalty of greatness, hatred and persecution. But in this his character shone with as much splendor as when the stars spake to him and the sheaves of the field bowed around him. Through the perfidy of his brethren he became a slave of an Egyptian officer—captain of Pharaoh's police. Here he showed such capacity and fidelity as soon secured unusual privilege and brought him much authority, though a slave. The test of uprightness was here renewed with seventold severity, and he paid the price of incarceration in an Egyptian prison. Here his capacity for friendship and kindly services won him favor among the prisoners, and finally, after two years, secured his release.

"His dependence upon God stands marked in all his conduct. In the interpretation of dreams it is God who shows Pharaoh what he is about to do. Joseph places himself in the obscure background, but comes into prominence only at the command of Pharaoh. In the high office of Prime Minister, to which he was exalted, he showed the energy, capacity and kindly spirit that had previously been characteristic traits. In this office he was enabled to render a most valuable service to the kingdom. When the famine swept the land, and the people began to be in want, they turned to the King, who referred them to Joseph, by whose prudence the public storehouses were full of grain, and who was thus enabled to afford relief to the people. This famine also brought his brethren down to Egypt to buy corn, and gave him opportunity to exhibit a spirit of gracious forgiveness toward those who had wronged him most. By all these tokens he stands confessed one of the greatest characters of Hebrew history.

"If history is philosophy, teaching by example, then what may we learn from the beautiful story of Joseph? Paul declares that the things of Israel's wonderful history happened for examples, and were written for the admonition of the modern Christian world.

"In arithmetic the author not only gives the rule, but solves a problem in detail to show how the rule is to be applied. It is thus that the great teacher deals with us. The Bible contains the rule for our faith and practice. It contains, moreover, the record of many lives in which that rule was more or less fully applied. Among Old Testament worthies it would be difficult to name one who illustrated more fully the spirit and letter of the moral law than Joseph. Let us summarize: Dutiful, energetic, heart and mind open toward God, patient under persecution, faithful and trustworthy, constantly dependent upon God while doing his duty, kind and forgiving. Result, a most successful life.

"The principles by which this life was wrought into such beauty and strength are as old as the race—yea, as old as God. They are eternal.

"Each man has his life problem to solve. The rule is before him in the Holy Scripture. The applications of that rule are shown in numerous examples of godly men—perfectly shown in the life of Jesus of Nazareth.

"If one begins aright, he will solve his problem chiefly by addition. If he falls into error at the outset, he will need to employ subtraction, division and elimination. He will discover, not an unknown quantity, but a well-known and exceedingly troublesome quantity of sin, which must be eliminated from his life.

"For the solution of this part of his problem he will need the help of the great teacher, whom he will find ready to respond at the first call of helplessness. And always will he find him ready at every step in the process to give help, to point out error, to afford illumination and to give strength and wisdom for each succeeding effort. 'Twas thus that Joseph solved out the problem of his life so successfully. And he, who was thought a dreamer, became the successful man of affairs and the Prime Minister in the greatest kingdom of that age."

"GOD'S VOLUNTEERS," BY REVEREND MR. WATSON.

At morning services of the First United Presbyterian Church the pastor, the Reverend Charles R. Watson, preached on the theme, "God's Volunteers." No special text was announced, but the sermon had its basis in the history of ancient Israel, specially in the time of Barak and Deborah. Pastor Watson spoke, in part, as follows:

"The deliverance of Israel by Deborah and Barak carries us back to the wild days of early Jewish history. A hundred and fifty years have passed since the last great battle of the conquest of Palestine. Joshua is now dead, and, in fact, the whole generation of iron-muscled men, trained in the desert school, has passed away. The heathen nations are regaining their power, and we now see the once victorious Israelites buying safety and peace by tribute and reduced to humiliating subjection. In the North an oppressive tyranny is being exercised by Jabin, the King of Hazor. Marauding bands have made the highways impassable. People hurry across the country by secluded roads and by-paths. Disorganized and leaderless, the Israelites cannot boast of a shield or a spear among thirty thousand in Israel. In their distress they cried to God, and God raised up a woman who, like Joan of Arch in France, roused the people to united effort. Deborah first roused the tribes by the magnetism of prophetic song. Then she chose a leader for the movement. Then she gave the clarion call to the tribes to gather for the conflict. Some responded nobly, others held back in cowardly fear, and there too busy with commerce to have time for patriotism. The volunteer troops gathered at Mount Tabor. The day for the battle arrived. Deborah, the prophetess, gave the signal for attack. Poorly armed, untrained, but with triumphant faith in God, the volunteers of Israel went forward against the foe. The accounts of the battle are meager, but before the sun set that day the army of Sisera was hopelessly defeated and Israel stood once more a free nation.

"This historical incident gives us a picture of God's volunteers answering to a call for service, enlisting with willingness and performing a service of great power. We learn something of God's method in calling men. God uses human agencies in the execution of his plans. Is the world to be prepared for the coming of the Messiah? It is a school of human prophets which must accomplish the work. Is the gospel to be carried to the ends of the earth? It is not angels, but men and women, whom God sends upon this errand. Is there a sorrowing, aching heart anywhere to-day? It is human lips that must speak the words of comfort. So now God called upon the men of Israel to unite in throwing off the tyrant's power. The call came to them in two ways. It came to them in the need of their country. They were in sad straits. Their fields were desolate, their industries destroyed, their towns laid waste. To-day also God calls men by the need of their lives or by the need of the world around them. Human life torn by sin, homes ravaged by the invasions of the evil one, society cursed with selfishness, national life threatened by vice and dishonesty, all these are to-day calling men to united effort against the common enemy of the human soul. Israel also received its call in a special providence. Crises come in the history of the individual soul and in the history of the nation which call in a special manner for earnest, whole-hearted action for the advancement of Christ's kingdom and the overthrow of the forces of sin.

"God's cause is ever in need of volunteers, who do not try to compromise, who do not try to buy God off with some small fraction of their time, their talents, their lives. In every great movement there must be two kinds of volunteers—some to lead, others to follow; some to give orders, some to receive and obey them. It takes special grace to do either. Barak tried to escape from the responsibilities of leadership, but he was not permitted to do so.

"Our example for volunteer service is Jesus Christ. A world of human sin and woe called him. He laid aside his heavenly glory and entered upon a service of deep humiliation and suffering and death, until he had wrought out a salvation for sin-tyrannized humanity. To-day he calls for those who will enlist in his service and follow his leadership."

GREAT HEARTS, NOT MINDS, TRANSFORMED THE WORLD.

"The Imperial Power" was the theme of the sermon preached by the Reverend John C. Horning at Maple Avenue Reformed Church yesterday morning. He took for his text: "Out of the heart are the issues of life." Prov. iv, 23. In part, he said:

"Man declares that knowledge is power, but God reveals that love is power. The historian enthrones the intelest, but the Word crowns heart as the sovereign of our lives. Of the intellect and its achievements it is hardly possible to speak too highly, but great honor is due the human understanding, but greater honor is due that power whose behests the understanding obeys. Knowledge may be on the throne, but love is the power behind the throne. The mind may be kingly, but the heart is imperial; knowledge may be power, but love is imperial power. The affections are primal and supreme.

"The heart is the imperial power of our personal being, the determinative factor of moral life. It is the 'pure in the heart' that shall see God. The heart in God and God in the heart makes it the source whence issue forces that make for character and for God. Actions determine character, and affections determine actions. It is not merely knowledge, but love of the right that moves a man to be righteous. We know what a man thinks or what his opinions are, and yet we have not sufficient knowledge of what he is. There are men who may be, as Bacon says, 'in knowledge like winged angels, but in passion like creeping serpents.' Lord Bacon, himself was an example of an almost flawless intellect combined with a character full of weaknesses. How eloquently does he plead for the advancement of learning and liberty. How meanly does he take bribes from the rich against the poor. Some of the greatest geniuses have followed the moral light afar off. Lord Byron's intellect flashed sparks of light, yet how degraded was his life. Goethe uttered the words of a sage, yet his deeds were often low. How marked may be the contrast between what a man knows and what he does. Knowledge has in itself no power to direct conduct or to fashion character. It may see the pool but is dependent upon a force back of itself to compel action and form life.

"Affection is the holy passion that constrains us. What a man thinks most of, cares most for, what he likes, what he absorbingly desires—that gives trend to his character. It is an unmistakable law of our being that we become like that which we love. The object of our affections is the object of our lives, and irresistably are we drawn toward it. If our affections are set on things of the earth we shall become earthly; if our affections are set on things above we shall become heavenly. This is the law of the formation of Christian character. It was this same enthusiasm of the heart that changed Augustine the libertine into Augustine the sainted church father. Numberless are the transformations of character wrought by the holy affections of the heart.

"Heart, the imperial power of individual life, is the imperial power of collective life. The great moral reforms of the world have been wrought not by men of great minds, but by men of great hearts. It is the remarkable assertion of a student of social progress that 'the evolution which is slowly proceeding in human society is not primarily intellectual, but religious in character.' It is the change wrought by that life which proceeds from the heart of man. Marvelous was the intellectual attainments of ancient Greece in Socrates, Plato and Aristotle. Yet the social body became carrion which the Roman eagles gathered together to devour. We wonder at the learning and laws of proud Rome that sat upon her seven hills. Yet sensuality sapped the very life blood from the social veins of the empire, and it tottered and fell. Mind had done its utmost, but mind's extremity became heart's opportunity, and in the fullness of time 'Great Heart' was born into the world and men called it Love. The message was, not new culture, but 'new creatures,' not larger minds, but larger hearts. The Master infused a love into men's hearts that is transforming the world. In every moral movement, of all the ages, it has been not mind power, but heart power, that has transformed the world, making the kingdoms of man more and more the kingdom of our Lord, wherein dwelleth righteousness."

APPEAL FOR SALVATION OF THE SOULS AT HOME.

The Reverend A. J. Marshall, city evangelist for the Christian Church, spoke at the Ellendale Christian Church yesterday morning, in part, as follows on "The Urgency of Concentration of Religious Forces for Evangelizing Our Cities," using for his theme, "And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it." Numbers xiii, 30.

In his opening remarks he called attention to the fact that, according to the recent census, the population of the nation had increased more than 13,000,000 in ten years. He also said that this fact involved a mighty evangelistic problem, which demanded prompt solution. Proceeding, he said in part:

"The political and largely the educational problems we may and must leave to the state, but the religious and moral cannot be so assigned. To the church, and to the church alone, is left the grave responsibility of the moral and religious culture of these incoming millions. The work of the church in the foreign mission fields is grand in its proportions and effects, but the church at home in America and in Christian Europe, in meeting the problem of the spiritual culture and sustaining aloft an ever-rising standard of moral life among the old and new-born masses that come in teeming millions to its care, reveals a view of its power a hundred times greater than can elsewhere be found.

"The Christianizing of these 13,000,000 persons in the last decade in America alone, though imperfectly done, transcends the perceptible effects of the force of combined Christendom in foreign fields for a century. Let no one for one moment think that we disparage the work in foreign lands. We do not; we simply desire to emphasize the importance and effectiveness of the church in the home lands, and most earnestly do we wish that the church shall not forget the vital necessity of saving these incoming millions at home, lest while out trying to save the heathen nations she herself 'become a castaway.'

"Christendom at home stands to represent the person and character of the gospel teacher, and if there is profligacy in the life of the teacher the message taught will meet with incredulity in the ones to be taught. The urgency of this great question appeals to me with more than ordinary force as I watch this new-born nation in its choice of settlement in our midst. For what question is more vital in ethical problems than that of the environment of the life of the person to be taught? Like laws of sanitation to the physical, so are the healthful surroundings that induce spiritual growth, but if, in either case, they be opposed to the health of the individual, self-preservation will be attended with more than usual peril.

"Relying upon our census reports for authority, we readily see what is transpiring and the nature of the problem is readily forecast. Take, for example, the State of Illinois: It has, in round numbers, received 995,000 of this new army of increase within its territory, and of this number 600,000 have made choice of the single city of Chicago for their home, leaving to all the rest of the State but 395,000. Of this remainder the cities of Peoria, Springfield, Rockford, Elgin, East St. Louis and Alton have received 120,000 more, leaving to a thousand smaller towns and the farming districts but 275,000, or but little more than one-fourth part of the whole number. With New York and its 1,200,000 gain it is the same; Pennsylvania, New Jersey, Massachusetts and Rhode Island do not vary the rule, while Missouri, in spite of its large and rapidly developing mining industries, has in three cities—St. Louis, St. Joseph and Kansas City—alone nearly 55 per cent of all her increases.

"Who is there that is familiar with city life who does not know of its unfavorable conditions for moral and religious growth, and that the problem of reaching and saving these added millions is rendered the most difficult possible by the unfavorable location they have chosen? It is safe to say that the cost of the church in labor and means, if the work is ever done, will be a hundredfold greater than it would have been had the cities not been chosen. But the choice has already been made and the church must follow and put forth her strength in the field where these millions have settled. To the cities we must then look as the field of the most intense struggle for the saving of these masses; for more than one-half of the whole have passed by the farm and the village and have entered the cities.

"Ten years ago seven-tenths of the population were living on a bare allowance. The number is not proportionately less to-day. Three-tenths fare a little better, and, strange to say, it is only among these last three-tenths that the church of Jesus Christ is making even a respectable showing of work done. Take the city of St. Louis, for example, and on a map of the city indicate in red ink the location and strength of her churches; such as Presbyterian, Congregationalist, Baptist, Methodist and Disciples, and then see where the masses are and what they are, that amount to seven-tenths of the city, and you will find that among the three-tenths who are well-to-do there are four-fifths of all these churches and the other fifth among the seven-tenths who by poverty and some larger degree possibly of depravity are scarcely able to build for themselves church edifices and maintain pastors.

"As further evidence of a state of conditions confronting the church in a large city, look at the surroundings of the old Southern M. E. church on Sixteenth and Pine. It is deemed a work of heroism in the membership and pastor to remain and labor there, but why should it be? Look at the struggle being made by Father Coffey to beat back the invasions of his parish to the very doors of his church by the scarlet woman and her allies, the saloonkeepers. Here are object lessons for Christendom. Go watch the struggle. Here are found, contending face to face, the moral and the immoral. Will it be in the final issue what the evolutionist calls the survival of the fittest? We know not, but we fear not, for if these churches do as most others have done, a fair price for their property will secure a very rapid deal with trustees, and a new location out in the delightful retreats of the West End will be secured.

"My brethren, let us not give up as we have done. The promises of God cannot fail. We can, and must, go in and possess the land. We are able to take these cities if the host of Israel will combine; but in the combination there must be no faltering elements, no doubting allies. I am sure I mistake not when I forewarn the church that the gravest danger threatens her power and prestige at the present time, and not in Pekin, but in Paris, London, New York, Chicago and St. Louis. Not in rural life, but in the maelstrom of city depravity, into which the millions are pouring like a Niagara from every part of the land.

"We must appeal to the whole church to unite in this work of caring for the masses encamped in our cities, for with less than this the work cannot be done. Souls are as precious here as in Calcutta. A child is no safer in the beer-bucket brigade in St. Louis than in the pilgrim's march to Jagannath. Why go 10,000 miles to the slums of Bombay, when you won't give a penny nor a prayer to save a soul on Third street in your own city? How can you love him whom you have not seen when you pass by on the other side the victim of sin but a few blocks' walk from your own door? I protest that a service that is pouring thousands of dollars into the stream that flows out to India and gives nothing, neither money nor personal service, to the ministry of the gospel on Broadway is not above the level of mere sentiment and romance. It is not a service to Christ, because it is unlike Christ."

CLASSES WHO PLAY AT RELIGION ARE KNOWN.

The Reverend J. K. Brennan, rector of St. Mark's Episcopal Church, chose as his theme yesterday morning, "Playing at Religion," based upon the text, "And whosoever doth not bear his cross and come after me, cannot be my disciple. Luke xiv, 28. The sermon throughout had a direct bearing upon the religious situation of the city, and was in the nature somewhat of a defense of the work being done by the churches. He said, in part:

"It has been recently estimated that only about one-third of the adult population of St. Louis can be found in church on any Sunday morning.

"There is both encouragement and discouragement in this estimate. Encouragement, because this is about the proportion of any one congregation that ordinarily attends the morning service, thus showing that about all the adult population of the city sometimes attend church, and are more or less identified with some congregation or religious body. This narrows the task of the church in St. Louis to arousing the zeal of people already nominally Christian.

"There is only a very small part of the population that is frankly heathen and never pays any attention to religion. This small proportion is largely composed of those whose pursuits in life are so directly sinful that the task of reaching them will always be one of immense difficulty, and it is not of these that I would speak this morning. The important fact to notice is that if all those who are nominally Christian were really so, every church in St. Louis would be overflowing every Sunday morning. This is the discouraging side of the statistics, that there is so much nominal Christianity, so little zeal and earnestness. The fault lies not in the sermons; there are better and more interesting sermons preached to-day than ever before in the history of the world. It is not in the music, for more money is spent and more attention paid to music than ever before. It is not in the impracticability or lack of zeal of the clergy. Never was Christianity more practical and zealous, as far as the ministry is concerned. It is not that religion is retrogressing and decadent. As compared with the past we are probably a more religious and church-going people than ever before.

"It is simply that compared with what we ought to be, we are far in the rear. The reasons are various. First, there is a large floating population of churchgoers, who do not identify themselves with any congregation. They go from one church to another when the mood strikes them, which is generally about once a month, just often enough to soothe their conscience. These people really steal their religion from their more earnest and self-sacrificing brethren. They do not think of it in that way, but that is what it amounts to. For if it depended on them not a single church in St. Louis could open its doors. If it depended on them Christianity would have no representation in our city. They assume none of the financial and other burdens necessary to the carrying on of the gospel work. Not a feather-weight of responsibility rests on them. Yet in their own eyes they are Christian people. They are some of the people who are playing at religion.

"Then there is another large class of people who are forever running around to find some new thing. They imagine there are short cuts to desirable objects which the public have failed to discover. They like to think themselves of superior wisdom to the generality of mankind. They think there are wonderful truths that the churches have not discovered and so fall willing dupes to the craftiness of charlatans and religious quacks who fatten on the credulity of the would-be knowing ones. These support the army of healers, mediums, fortune-tellers, magnetizers, faith-curists, who are the camp-followers of the army of Christ. They also are playing at religion. Then there are other would-be wise ones who read some magazine of cheap and irresponsible criticism whose stock in trade is to bark at everything good and bad with two-penny wisdom. The readers of such magazines imagine they stand on a 'higher plane' than the rest of mankind and know too much to believe any cause good or holy. Besides how much cheaper it is to give criticism to a good cause than to lend it labor and financial support! They argue that by thus shooting a cheap criticism at anything that asks their aid they can avoid all the responsibilities of life, beside preserving their reputation for incorruptible virtue. Help this or that church? 'Not much! Look how many different churches there are! When they are all agreed on everything I will help.' How grand that sounds! What an air of immaculate righteousness it has! Just wait till everything is perfect without them and then they will help! Alas, these also are among those who play at religion!

"There are in our churches beside all these a better class who do, after their fashion, serve God. They come to church in good weather. They now and then dabble at church work. They give perhaps half of one per cent of their income to church support. They mean well, but the world, the flesh and the devil have a strong hold on them. They do not want to take their religious life too seriously, it would be so inconvenient! it would be such a sacrifice of ease and self-indulgence! They do not miss what they are giving now, but they might if they had to give more! And church work interferes so with social demands! Ah, my friends, you stand head and shoulders above the floaters, the novelty-seekers, and the critics, you are not far from the kingdom of God; but it still must be said of you, as of the others, you are but playing at religion! You have not yet learned that to follow the Master you must take up the cross of self-denial and self-sacrifice and give up to the holy cause what you really value of money and time and labor.

"Life has grown easier and more self-indulgent with the passage of the years. We call this growing softness and luxury of life, progress, but if they mean the loss of the iron from our blood, if they take from us the power of self-devotion, if they make strenuousness hateful and the cross a burden, then are they not progression, but retrogression.

"The sternness of duty can never be smoothed out of life. Self-sacrifice can never be erased from the book of holy living. The music of life is a sober and steady march and not a dance tune. The solemnity of death makes all merely frivolous lives look sadly out of place. God speed the day when the knowledge of the seriousness of life shall fill all hearts and so crowd all churches every Sunday with devout worshippers and willing givers and workers. Even so come, Lord Jesus!"

SLOWLY, BUT SURELY, GOD'S KINGDOM IS RISING.

"What Christ Says About the Church" was the theme of yesterday morning's sermon by the Reverend Doctor W. J. McKittrick at the First Presbyterian Church. It was the fourth of a series, and the Doctor took for his text Mat. vi, 19: "Thy kingdom come." He said in part:

"The church, in the sense in which we use the word, was never mentioned by Christ. The reason for this is that there was no such thing. Christ was sowing seed and not building up organizations. Ecclesiastical institutions lay in the future, and were to be erected, supported fought for and died for, by men whose hearts were filled with the spirit of God. But there was something about which Christ said a great deal, namely, "the Kingdom of God." It was a favorite theme with him. Many of his parables are full of it. His thought seemed to be revolving around it continually, and we believe that he looked at it from two sides. First, the individual. There were twelve men, his comrades, whom he was training, little by little, for high and holy citizenship in that kingdom. And there were souls outside this inner circle to whom he appealed one by one. No one can understand his preaching without appreciating the intense individualism of it. Every man was brought up before the judgment throne. Every soul was stretched out naked before God.

"But there is also the social side of the kingdom. Christ's message was to men as well as to man. There was a government which he wished to establish, a social regeneration which throbbed through his mind, a new birth of the whole world into a divine life, a gospel that was to lay hold of an entire humanity by the throat, even lifting it out of the mud and setting it on the high places of light and glory. Neither of these aspects of the kingdom of God must be overemphasized at the expense of the other. Do not let us talk of God's kingdom as an aristocratic theocracy sitting above the heads of the multitudes. Neither let us imagine that society can be saved without individual saviors. There is the individual soul and the social soul. The attention which is now being given to the latter must not blind us to the fundamental importance of the former. It is only Christ-filled men who can make a Christ-filled city. But, on the other hand, let us pin tightly against the walls of our brains the fact that nobody is Christ-filled for his own sake alone, that a Christ-filled man is a man on horseback, that he is sent to work on the swarming, heaving warring world about him; that the church which is simply gathered together is no church at all, and that men are saved by God in order to hang God's flag out of the widows of the world.

"The Kingdom of God, then, is both individual and social. It is also a present kingdom. It sometimes seems hard to believe this. It sometimes looks as though God and everything connected with him were under the feet of the world, as though the earth's chariots and war horses were careering over them. No nation of the world has put him on the throne. No Congress passes his laws. No State calls its great men together to take counsel as to the ways and means of doing his will. But God's kingdom is in the world just as surely as God is in the world. The earthly life of humanity is a structure in process of completion. God and man have been at work upon it for ages, and ages still loom before us. The harsh phenomena of evil are evidences of uncompletedness. The children are slowly recognizing their father. The brothers come together slowly. The wild animals are enjoying their diminishing day. The brute still sleeps with us and wakes with us. But he who can take a large view of history cannot fail to find God's kingdom in every century of it; and he who opens his eyes upon the world around him can see it creeping over the face of the earth like the spring across the fields.

"Let us not try to shut up God's movements within the walls of our little philosophies. The kingdom may be growing beneath our feet and we may not see it. It may be spreading in heathen lands from which we hear no message of conquest. Whenever men are drawing nearer to God, not always in our way, but always in God's way; whenever a little garden patch is bearing a little crop of righteousness; whenever the brotherhood of man is breaking hates and healing wounds; whenever the substance of Christ and his teaching are received and incorporated into human lives, there is his kingdom and there is the King. God's evolutions are those of Aons. And they are always upward. If he is not here now, where has he gone? Why did he leave us? If he is here, he is here with power—not conquered, but conqueror; sovereign in his world, working the heavenly essences into our human material as fast and as far as we surrender ourselves to his divine workmanship upon us, and slowly, but surely, leading humanity onward toward that heaven which is not simply a place of individual felicity, but a condition of unhindered communion with God. And this kingdom of God is, also, a spiritual kingdom. Christ said: "The Kingdom of Heaven cometh not with observation." He also said "The Kingdom of God is within you." Its empire is extended over hearts and lives. Its laws are written on the conscience. Its government, being that of love, fades away with sweet obedience. It is not a dead, silent waste. It is busier than any mart of commerce.

"Christ is coming all the time. Slowly, but as surely as God is God, his kingdom is rising from the ground. There is no defeat for the divine regenerations. There is no death for God. The Lamb cannot be driven from the midst of the throne. Righteousness is on the wing. Christ is on the march. Truth is girded for victory. Not a temporal kingdom but a spiritual kingdom is sounding out its increasing music of conquest at every step of the world. And the law of this kingdom is love. And the business of this kingdom is service. And the motive power of this kingdom is God's will. And the citizens of this kingdom are those who are filling their lives with this heavenly sweetness and adornment. Come into God's kingdom! There is welcome for you from wheresoever you come, from whatsoever you come—welcome at the hands of God, welcome from the heart of Christ."

VALUE OF THE CHURCH IN HUMAN AFFAIRS.

The Reverend M. T. Haw, pastor of St. Paul's M. E. Church, South, yesterday discussed the question, "Is the Church Worth While?" taking as his text Acts ii, 47: "And the Lord added to the church daily such as should be saved." Mr. Haw's discourse was a defense of the church as a religious institution, showing its influence upon public morals, its benevolence and its aggressiveness in propagating the gospel. He said, in part:

"This is a generation of multiplied organizations and many institutions, an age that calls for a discerning mind.

"The indorsement of a previous generation or even of centuries does not carry with it the assurance of acceptance. The church finds itself constantly under the necessity of reopening the question, 'Is the church worth while?' The questioning without the spirit of inquiry, of honest investigation, is a curse. And it is because men, Pilatelike, ask the question and have no deep interest in the answer that many beneficial institutions languish.

"Discussing this question in a Christian country, it suits present purposes to define a church as an organization of men who believe in Christ and have as their aim the promulgation of his cause as made known in the Bible; faith in Christ, a desire to extend his kingdom, an organization regulated by the Bible.

"Thousands in our city who have never analyzed the question have practically and without hardly knowing it said, 'The church is not worth my while. It may be a good thing in its way, but it interferes with my recreation or business affairs and must be left out.'

"Others, having run counter to some disagreeable phase of its work, are saying, 'I don't think much of the church. It is impracticable, an unnatural restraint, a superstition and a sort of priest-rule arrangement.'

"Ill-digested and narrowly considered ideas concerning the church are widely prevalent. There are many who in a general way believe in Christ and yet care little for church. A general proposition to discontinue all churches, not by compulsion, but by neglect, would go down under a flood tide of protest, and yet men by example and criticism are working to that end who would readily join the protest. What, then, commends the church to all thinking, well-meaning men as worth while?

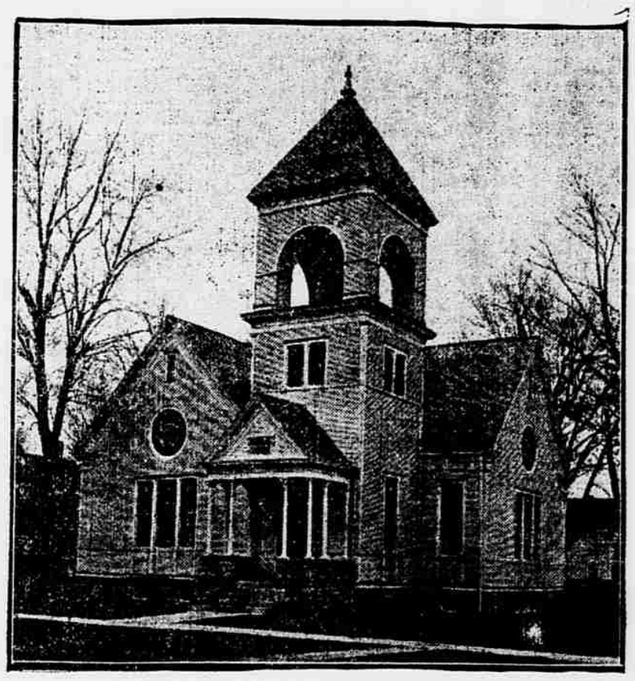
"It is unrivaled as a promulgator of good morals. Perhaps its nearest and almost only rival in this matter is the school. The work of the school in this respect is not to be underestimated and is certainly welcomed by the church. But this much should be said: The church is the pioneer in this matter, is more widely in touch with all manner and conditions of men, is more pronounced, systematic and aggressive and more thoroughly introduces and instructs in the great textbook of morals, has more and widely circulated the best moral literature in the world. This magnificent and perpetual campaign has produced the best results known to the history of man. No other agency has civilized so many heathen and wrought revolutions in moral and social affairs. This is almost axiomatic.

"Again, the best people in any community, taken man for man, are the church people, the second best are those under its influence and the third best are those who have heeded its former instruction. Take the tax list of any community, and the church members will surpass in moral sentiment and conduct an equal number of nonchurch people. Usually it will be impossible to duplicate this list even by most careful selection. The church can openly challenge any institution to a comparison of rolls, and that notwithstanding the fact that the church register is made up from 'whosoever will,' from an idea of not quenching 'the smoking flax;' and other organizations usually pick carefully their men.

"The benevolence of the church is unequaled. Its work is regular and constant. A large per cent of its members are regular contributors to all forms of benevolence. It was the pioneer in the matter of hospitals, asylums and organized charity of every form, and to-day not only leads in the number of such institutions, but is largely the life of such as are not under its care.

"An organized, aggressive, Bible-regulated propaganda has the sanction of our Lord Christ. Jesus, who loved the church and gave himself for it, also said: 'Go ye into all the world teaching men to observe whatsoever I have taught you.' Again, such an organization finds sanction of the utmost force when it is said (Acts ii, 47): 'And the Lord added to the church daily such as should be saved.'

"The church is the only organized, wide-awake, disinterested and universal promulgator of human welfare. It is active, aggressive, positive, constructive and unrestricted in the advocacy of every right and interest of mankind. And where gospel churches have largest influence mankind is at its best in every respect, and this bears an unmistakable ratio. Show me the nation of the strongest and most church-like churches and I'll show you the strongest nation in every way."



NEW HOUSE OF WORSHIP.
Christian Church at Girard, Ill., which was dedicated last night by the Reverend Doctor Z. T. Sweeney of Columbus, Ind.

REPUBLIC SPECIAL.

Girard, Ill., Nov. 18.—The handsome new Christian Church which has been in course of construction here since last July was formally dedicated to-night, the Reverend Z. T. Sweeney of Columbus, Ind., delivering the dedicatory sermon. The services were held during the day, all of which were well attended, the different denominations of the city dispensing with their regular services in order to attend.

The morning was devoted principally to prayer and praise services. The regular choir was ably assisted in its part on the programme by members of the choirs of the other congregations, and the male quartet of the Christian Church of Springfield, which was engaged for the occasion, won deserved plaudits for the beautiful selections it rendered at each service. The Reverend Z. T. Sweeney of Columbus, Ind., preached a very eloquent discourse, taking his text from Romans, i, 16: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

The afternoon services, which were for fellowship, were also largely attended. The Reverends Giblett and Calvin of the Baptist and Methodist churches, respectively, and Smith of the Christian Church of Carrollton extended greetings and congratulations on behalf of their congregations.

To-night the last service of the day, and the dedicatory service proper, was held.

The new church was erected at a cost of $5,000, and will seat 500 persons.

CONSCIOUSNESS OF SIN, LIGHT OF LORD'S LIFE.

"The Forgiveness of Sin" was the theme of the Reverend S. C. Eby's sermon yesterday at the Swedenborgian Church. He took for his text, "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." Luke, vii, 47. In part, he said:

"Our complex lives have interests on diverse planes. We deal with the physical, with the mental, the moral and the spiritual. Each of these planes has its own good, and we are well off in the measure that we respect that good and make it our own. But in the degree that we miss the good of any kind or antagonize it we come into touch with evil. Physical and moral and spiritual evils are simply disordered forms of what is meant to be good for man, and they may come into our lot quite apart from our responsibility or connivance. We may be victimized by our traditions and heredity and environment, just as we are overwhelmed by the accidents of nature. Hence our spiritual common sense always repudiates a condemnation of human nature on account of what is merely evil. Where there is no light there is sin; we can come to a knowledge of sin only through the law. Evil and sin are not synonymous, for a sin implies an inward and cordial antagonism to the divine character and an inclination to avoid the divine way, and on every plane of life evils become sins only as we realize that they stand in the way of the fulfillment of the Lord's purpose in behalf of ourselves and our fellow-men.

"Hence, while the conviction of crime usually debases, the consciousness of sin presages newness of life. It implies the honesty and intelligence which enable a man to see himself as he really is—destitute of that genuine goodness which only belongs to God. For the true or spiritual knowledge of oneself comes only with a growing knowledge of God, and the consciousness of sin is the light of the Lord's life let into the secret motives of our own poor life.

"The theologians have done their utmost to reduce the forgiveness of sins to a mere legal performance, and yet here as elsewhere in the gospel we find the Lord Jesus Christ exercising the divine power of forgiving sins with the most informal loving kindness, quite without regard for any legal considerations. He has no petty meanness or cheap dignity or vindictiveness or exactingness. He is forgiveness itself, and can no more help blessing and saving and vivifying the soul that turns to him than the sun can help kissing the flower exposed to its rays. And the laws of God are organic on every plane. There is no such thing as an arbitrary or perfunctory forgiveness of sins. Nature knows only one kind of forgiveness. Break a law and by way of penalty break a leg. Nature does not absolve you by ignoring the physical evil. She forgives you when you obey her laws of healing and she works incessantly for your recovery. When you are again well your misfortune is remitted as a factor in your consciousness and conduct. It becomes merely a thing of memory. So with every higher evil remission comes only with the abandonment of evil and obedience to the healing laws of mind and soul. Forgiveness is complete in so far as a man feels that he has need for it and has an affection for those things which belong to the character of God."

FIFTIETH ANNIVERSARY OF CARONDELET CHURCH.

The first of a series of special services, to continue for a week, in honor of the fiftieth anniversary of the founding of Carondelet Presbyterian Church, was held yesterday morning, and was attended by an audience that filled the church.

The feature of yesterday's service was an historical address by the pastor of the church, the Reverend J. H. Gauss. He told how, from a small Sunday school, organized in 1848, by W. Sheppard Woods of the old firm of Keith & Woods, dealers in religious books, it had grown to its present proportions. Two years after the Sunday school was started the church was organized by the Reverend Robert S. Finley and Doctor Hiram P. Goodrich, commissioners of the St. Louis Presbytery.

At first it had but four members, and they were accustomed to meet every Sabbath, in a most unpretentious frame structure, for divine services. As time passed the membership was increased and improvements were made on the church, until now, fifty years after its organization, it has a membership of 350 and the church structure is one of the most imposing in St. Louis.

In the evening the Reverend Doctor S. C. Palmer, pastor of the Lafayette Park Church, preached an interesting sermon to a large audience on the "Baptism of Fire."

The anniversary services will continue for the remainder of the present week, concluding on Sunday next. Tuesday evening will be given over to Sunday school greeting. The Reverend Doctor W. J. McKittrick, pastor of the First Church, will be the speaker on the occasion.

The Reverend Doctor R. P. Farris, stated clerk of the Southern General Assembly, will preach Thursday evening, giving the history of the Presbyterian Church west of the Mississippi River. Friday will be given to the ladies, and the various church societies which come under their special jurisdiction will meet in honor of the semi-centennial. In the evening they will give a banquet in Carondelet, at which the Reverend Doctor Meade C. Williams will speak. Sunday the special anniversary exercises will end. In the morning communion service will be held, at which the pastor will be assisted by the Reverend Doctors E. D. Walker and H. Magill. At 2:30 o'clock in the afternoon the anniversary sermon will be preached by the Reverend F. L. Ferguson, pastor of the West Church. The young people of the congregation will hold a special meeting in the evening, which will be addressed by George T. Cox, general secretary of the Y. M. C. A. of St. Louis.

DEATH OF SAMUEL SWARTS.

Old Resident of Missouri and Retired Business Man.

Samuel Swarts, an old resident of Missouri, who was well known in mercantile circles throughout the State, died yesterday morning at 4 o'clock, at the family residence, No. 5146 Cabanne avenue, after a short illness, of Bright's disease.

Mr. Swarts was 75 years old. He was born at Austerberg, Germany, but came to the United States in 1849, and has been a resident of Missouri fifty-one years.

He was in the mercantile business in St. Joseph, Mo., for several years, but afterwards moved to Chillicothe, where he continued in business until six years ago, when he retired and went to Denison, Tex., to visit a son. He came to St. Louis one year ago.

Mr. Swarts was married in 1860 to Miss Rose Star of Cincinnati. He leaves a widow and eight children, three sons and five daughters. Emanuel S. Swarts, the eldest son, is with the Famous, and the other sons, Louis and David, are with the Werthemier-Swartz Shoe Company.

The funeral, which will be private, will take place from the family residence this afternoon at 1:30 o'clock. Rabbi Leon Harrison will officiate. The body will be buried in Mount Sinai Cemetery.

COUNT WAS ENVIOUS.

Reason for Murder of Countess de Cornulier by Divorced Husband.

Paris, Nov. 18.—Saturday's tragedy, the killing of Countess de Cornulier by her husband, was the principal topic yesterday at the clubs and in social circles generally.

Count de Cornulier's condition prior to his marriage was rather humble, and after his separation from the Countess, he lived in a small apartment in the Latin Quarter, evidently maintaining himself on a very moderate income.

The Countess, on the other hand, lived in fine style, and it was evident that his changed domestic