SERMONS AND SERVICES IN THE CHURCHES.

The Reverend M. G. Gorin on "Christ and the Law"—The Reverend O. N. Moller on the Mission of the Scriptures—"Lessons From Nehemiah," by the Reverend C. M. Rauch—The Reverend Charles Carlos on "The Heritage and Opportunities of Young Americans" —"Science and Religion," by the Reverend Doctor S. Sale.

SCIENCE AND RELIGION NOT OPPOSING FORCES.

"Science and Religion" was the theme of discourse of the Reverend Doctor S. Sale at Temple Shaare Emeth yesterday. He said in part:

"The conflict between religion and science, about which so many books have been written, and of which we hear so much, even in our own day, is altogether imaginary and unnatural, and wherever it does exist it is due to a faulty conception, either of the scientist or the champion of religion, as to what constitutes the legitimate realm of the one and the other.

"Of the two, the domain of religion is much the wider and should properly include science, art and politics; and, in fact, everything that touches and appertains to human life. It is the divinely implanted and religious nature of man, according to the teaching of Judaism, out of which all the higher and nobler aspirations come, and the least of these is certainly not the insatiable hunger after truth, the reaching out after a fuller and profounder knowledge of man and the universe. The search after the hidden things is a part of the religious endowment of the human mind; just as much as the necessity for moral and aesthetic culture, and the ideal man is he in whom all these three attributes of human nature are most fully developed and interpenetrated.

"The love of truth, which inspires the man of science, and the self-denial, which makes him consecrate his days and nights to her service, are the prompting of his religious nature, just as much as are the good deeds of that man who has conquered his selfish inclinations, who has not yielded to the allurements of self-indulgence, but walks in the pathway of duty and right. According to my faith the human mind is bathed in the sunlight of divine love and wisdom. It is but the image of the all-soul, and therefore I cannot understand what men mean when they speak of an antagonism between the natural and necessary manifestations of the human soul, of a strife between religion and science.

"There may be a strife between certain forms of religious faith, certain dogmas and rites and the results of science, but in the very nature of things there can be no enmity between eternal essentials of religion and the truths of science. Those dogmatic religions which own as their fundamental verities notions than which nothing more repugnant to reason and common sense can be imagined, may justly quail before the results of exact research, but the religion of our prophets has never had any cause to regard the sciences with alienation, nay, it has always regarded them as its strongest ally. Judaism has never set an interdict on free thought, and its fundamental principles, which are as broad, deep and elastic as human nature, have always invited and encouraged the greatest possible latitude in the exercise of reason. It has never trembled at the disclosures of the boldest research, and since into its essential constitution there enters no element opposed to reason, it hails every discovery of the exact sciences as the sublimest revelation, destined to break down the obstacles and partition walls of sectarian prejudice and ingrained superstition, which usurp the name of religion, and stand in the way of the coming of the grand ideal of its prophets, the federation of all men, not on the basis of dogma, but on the solid foundation of justice, righteousness and love.

"As a decisive proof that there is no enmity between the enlightened faith of the Jew and the sciences, we can point almost to the entire past history of our people. I need not refer you only to the Middle Ages, when they, together with the Mohammedans, were the most zealous devotees of the arts and sciences, when they cultivated astronomy and mathematics, botany and medicine, became the purveyors of Greek philosophy for European civilization and traveled through and around the known and the unknown world by charts which they themselves had made. I need not, I say, recall these patent facts. I can point you to the very first chapter of the Bible itself as a demonstration of my proposition that there is no conflict between religion and science. I do not mean to say that the statements contained in that chapter do coincide with the results of modern science, or can be made, by any means, to harmonize with them. On the contrary, I am irrevocably convinced that it is an idle and a bootless task to attempt any such reconciliation, and yet I say that the very presence of that chapter in the Bible is the strongest proof of the perfect compatibility of religion and science. Of course, we must not look at the Bible through spectacles of orthodox theology nor regard it in the light in which it was viewed a long time after it was compiled, but we must attempt to interpret it in its own light and apply to it the canons of criticism which we employ in studying any other literary heritage.

"Over the portal that leads to the sanctuary of Israel's faith is written in characters that cannot be effaced, the truth which has been the hope and stay of the human race, the source of all its bliss and inspiration, 'the fountain light of all our being, the master light of all our day,' the truth that there is a central light in the universe, a power resident in the world of matter that worketh with wisdom and purposeful intelligence the order and harmony of the universe, and has shed abroad in the human heart the creative work, the divine image, which some day shall make this earth glow with the warmth and radiance of justice, righteousness and loving kindness. It was clearly the object of the writers of Genesis and of the Bible generally to inculcate and enforce this high ideal of religion, and if it has ever been used to bar the progress of science, this fault must be ascribed not to the Bible itself, but to the shortsightedness of those who misunderstood it and totally mistook its purpose.

"I venture to maintain that the higher criticism which has stirred up a whole hornet's nest of theologians will not deprive the Bible of one jot or tittle of its real value. The application of the canons of science to the literature of the Hebrews, for that is what the higher criticism is doing, will only result in bringing out into greater prominence the eternal worth of the Bible as a help toward 'the perfect ideal of religion.' It will destroy the foolish notions of men and the superstitions which they have entertained about the sublimest literary heritage of the past, but it will enable us thereby to arrive at a thorough appreciation of its real and matchless truths. The higher criticism has already demonstrated, what no true believer of the Bible ever doubted that there is not, and never can be, any conflict between science and religion, when these are properly understood. In the words of Huxley, 'The antagonism of science is not to religion, but to the heathen survivals and the bad philosophy under which religion herself is well nigh crushed.' And, for my part, I trust that this antagonism will never cease, but that, to the end of time, true science will continue to fulfill one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion. The only legitimate purpose of science must be, by the displacement of error, to point man's way to the treasure-houses of truth, and the eternal good and beautiful, which are bound up with it. Herein it can never come into conflict with true religion, which seeks the same goal."

GOLDEN OPPORTUNITIES OF YOUNG AMERICANS.

At the evening service at Trinity M. E. Church, Tenth and North Market streets, the Reverend Charles Carlos, the pastor, preached the first of a series of Sunday evening sermons for young people last night. The sermon subject dealt with "The Heritage and Opportunities of Young Americans." The text was Psalms xvi, 6: "The lines are fallen unto me in pleasant places. Yea, I have a goodly heritage." In substance, the Reverend Mr. Carlos said:

"I dedicate this sermon and those for several successive weeks to the young people, who are the hope of the country and of the kingdom of God. There is inspiration in youth. Youth itself is an inheritance and but another name for opportunity. I love the old people. I love to find them in the courts of the Lord. I love to see their faces lighted up and shining with the oil of gladness. I love to hear their tremulous voices as they join in singing those hymns of praise that alone give language to their souls. When they can testify with Hugo, 'Winter is on my head, eternal spring is in my heart.' I love the ripened fruit, the matured grain, the mellow tones of an old violin.'

"If I were an artist I should like to paint the picture of Abraham standing in patient resignation to the will of God, with knife in hand; before him his only son as the chosen sacrifice. Then I should like to paint Christ, when, in obedience to the voice of God, a young man with his youthful bride by his side and with all of his possessions, he turns his face to journey into a far land, looking for a city which hath foundation whose builder and maker is God. I love to see Moses, on the top of Nebo's mountain, looking out upon the promised land; but I love to see him more as, in his young manhood, he refuses to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Parallels were drawn between the old age and youth of Joshua and Daniel and other Biblical characters, Mr. Carlos then resumed:

"When a child is born it finds the world here. Every child is born a king or queen. They are sovereign in the household until an usurper comes or the years of innocence have passed by. Blessed is that child who has a good home for a heritage. Blessed are those that provide good homes for the innocent children that come to this world. A good home is a goodly heritage forever, but as the child grows older he finds that this is not the only inheritance that awaits him. The magnificent system of public schools, open to rich and poor alike, is a heritage that needs to be acknowledged and honored. But it is only an open door into the higher institutions of learning provided by state or church.

"In fact, nothing is wanting to develop the highest physical, mental and spiritual faculties of our being. 'The proper study of mankind is man.' He has been studying himself for ages. He has bequeathed to succeeding ages the products of his research. The heavens are an open book. The earth has yielded its secrets. The telescope has swept the eye of man into the center of the celestial worlds. The hammer of the geologist has been knocking at stony doors until the earth has opened its prison doors and bid us come in and take of her stores of light and heat and beauty. The ages past have plowed the earth, the main, the sky, and left the products for the young people of this age.

THE REVEREND C. R. CARLOS, New Pastor of the Trinity M. E. Church.

"The century now closing has been called the century of preparation. The next will be the century for action. The forces have been marshaling on the fields of science and religion to unfeilly sweep onward to the conquest of error and sin. Nearly all the great mechanical appliances of science and the mighty, upheaving movements of religion have had their birth and development in this century. The young people of to-day have golden opportunities offered them, which, if seized, will make them notable factors in the brilliant achievements on the field of conquest in the near future.

"'What is its name?' asked a visitor in a studio, when shown among many gods one whose face was concealed by half, and winged and wings on its feet. 'Opportunity,' replied the sculptor. 'Why is the face hidden?' was asked. 'Because men seldom know him when he comes to them.' 'Why has he wings on his feet?' was the next question. 'Because he is soon gone, and once gone cannot be overtaken.'

"Those that are weak wait for opportunities; the strong make them. Garfield said: 'Things don't turn up in this world until somebody turns them up.' This life is full of opportunities. Every lesson in school, every examination, every patient, every client, every newspaper article, every business transaction, every sermon is an opportunity.

"'Life is short at the best. It is to our interest to employ tastefully each moment of time. Places of trust and positions of responsibility are open on every hand. There are so many incompetents in the world. They are found everywhere. The competent and reliable are constantly sought. Incompetent men in railroad circles endangering life and property, incompetent teachers in the schoolroom; physicians at the bedside; attorneys before the court; writers for our newspapers; preachers in our pulpits; and why all this? Because some who have neglected opportunities have rushed into active life before full preparation has been made. Pythagoras admonished youth to hear and learn. Afterwards give out what you know.

"'Youth is the time for education, for molding character. These two things the times demand. If secured, success is assured.

"'You are not only the heir of all the ages but you may be the heir of all the eternities. God is good—Christ is your friend. Know him! that is everlasting life. Ask him, 'Lord, what wilt thou have me to do?' Whatsoever he saith unto you, do it."

CHRIST IN HIS RELATION TO ESTABLISHED LAW.

The Reverend M. G. Gorin, D. D., preached at Cook Avenue Presbyterian Church yesterday on "Christ and the Law." His text was, "For what the law would not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh."—Romans viii, 3. In part, he said:

"There is in the text both a contrast between the law and the gospel and a blending of the two in the work of Christ. He came not to destroy the law, but to fulfill it, and while it is here declared to be weak, it is not weak in itself, but through the flesh. Let it be observed that in this very weak spot, the flesh, in which the law is weak, Christ obtained the victory. In the likeness of sinful flesh he condemned sin in the flesh.

"There are different aspects of law. There is the code of laws for the government of inteligent and responsible beings, and the other a system of operation that exists and produces results regardless of living beings. Then we may speak of the Mosaic law on the one hand and the law of gravitation on the other. So there is the law of the spirit of life in Christ contrasted with the law of sin and death.

"The inadequacy of the law is evident whatever view we take. Of the ceremonial law, 'it is impossible that the blood of bulls and goats should take away sin.' The Mosaic law only condemns.

"The law of sin and death is a mighty stream sweeping souls to destruction, in which there is not even the shadow of hope for good things to come. The power of Whitefield's preaching was due to a right knowledge of this truth. As he preached to a multitude on the banks of a river in Virginia on inefficiency of means, he said: 'Sinners, think not that I expect to convert a single soul of you by anything that I can say without assistance from him that is mighty to save. Go stand by that river as it moves to the ocean, and bid it stop and see if it will obey you; just as soon should I expect to stop the current of sin that is carrying you to perdition.'

"The Gospel came to supply the great need of the human soul. When all aid from other sources is cut off, every human prop removed and the soul is about to sink in despair, if it turn to God in prayer it finds the gracious provision that God has made for its extremity. If Christ had been an actual sinner and suffered on the cross as he did it could only have atoned for himself and would not have met the law for us; but being divine, as well as human, pure, holy, harmless and separate from sinners, having no sin of his own, his righteousness could be and is placed to our account. His was not sinful flesh, but only in the likeness of sinful flesh. Moses placed on the pole in the wilderness not a serpent, but something in the likeness of a serpent. The serpent had a deadly poison, the brazen serpent had none. So our sinful flesh is tainted with the poison of sin, but Christ is without sin. That sinless offering was made for us.

"To conclude, there are three forms of law here mentioned—the law of God for our government, the law of sin and death and the law of the spirit of life in Christ Jesus. The first Christ has kept for us; the second, until we are born again, is still operating in us, and it is by the introduction of the third that a new life is set going in us. It is just as necessary for your salvation that you should have the Spirit's work in you as that Christ should have died on the cross.

"In order that there be now no condemnation you must be in Christ Jesus. The Holy Spirit, by whom we are baptized into him, is given to them who believe on Jesus. The promise of the spirit is unto faith. A tremendous issue is brought to the door of your heart. You are to choose between the law of Sin and Death and the law of the Spirit in Christ. 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord.'"

BIBLE AND WHAT IT HAS DONE FOR GREAT MASTERS.

The Reverend C. N. Moller, rector of St. John's Episcopal Church, preached yesterday morning from the text, "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." Rom. xv, 4. In part he said:

"It is obvious that St. Paul here refers to the Old Testament Scriptures that had sustained and cherished the hope of ancient Israel. The teaching of the sacred writings and the reading of them Sabbath after Sabbath in the synagogues had kept alive the great expectation and encouraged the preparation for the coming Messiah. And now this great unity of purpose of the Old Testament Scriptures was also for the edification of Christian converts. Our Lord Jesus Christ came to fulfill the law and the prophets. The Old Testament Scriptures furnished texts and illustrations of many of our Lord's exhortations.

"The Christian Church was founded before the New Testament Scriptures were written. The first texts and arguments and illustrations of the apostles and preachers of Christianity were taken from Old Testament Scriptures, for the early church, for 300 years, had no other Bible, strictly speaking. The church, therefore, one, holy Catholic and apostolic, was not founded in its distinctive Christian principles on the written word, but upon oral instruction and the exhortation of the living voice.

"We see clearly in those early days of Christianity how the church is the teacher and the New Testament writings are the record of her teaching. Jesus Christ through the holy spirit established the church for the interpretation of Scripture and the development of the truth. The private interpretation of Scripture by individuals within and without the church has often opened the floodgates of human passion and prejudice.

"St. Irenaeus compared the reasonings of private interpretation to ropes of sand and systems framed from it, 'to mosaics of a dog or a fox made by breaking up the fragments of the mosaic of a king.' There is scarcely a single form of heresy, of political outrage, of social wrong, which has not pleaded Scripture for a defense.

"It is a comfort to know that we are not expected to find out our religion for ourselves, but are in the consolation and direction of the great apostolic teacher the Church of God. The Bible is the proof and witness of the fidelity of the church in her teaching to the words of Christ and his inspired apostles. The Bible in its various parts was always addressed to men who were already Christians and who had received oral instruction on fundamental principles.

"God spared not his only begotten son and he spares not the sacred Scriptures. As the Son of God entered into the life of humanity so the Scriptures must enter. To withhold this book from criticism, to keep it from its place in the literature of the world and its daily contact with humanity, to lock it up even in the sacred precincts and hallowed archives of the church, would be to partly defeat the purpose of one of God's best gifts. No matter how men may treat the holy book or with what learned arguments they may try to depreciate its authority, it will triumph as truly as the Son of God has triumphed, for it lives but to speak and teach of him. The more Scripture is tested and tried by the advance of knowledge the more truly will it become a part of human life.

"The Bible should be the Christian's guide to devotional life. The book of common prayer is largely an illustration of the proper devotional use of the holy Scriptures. In the Christian's life with God the Bible is the book of consolation and hope. Sir Walter Scott said to Lockhart on his deathbed, 'bring me the book.' 'What book?' asked Lockhart. 'The book, the Bible, there is but one,' said Sir Walter.

"'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me,' were the words repeated by a physician to Daniel Webster on his deathbed. The great man then faltered out his last words on earth, 'That is what I want, thy rod, thy rod, thy staff.'

"'What a book,' exclaimed the sceptical philosopher, Heine, 'vast and wide as the world, rooted in the abysses of creation and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of human life.'

"The Bible has exercised and developed the learning of such scholars as Origen and Jerome. It has inspired the eloquence of St. Chrysostom and St. Augustine and kindled the wonderful imagination of Dante and Milton. It has breathed its consolations and strength into the hallowed fancy of Bunyan. It speaks with vivid and unearthly power in the pictures of Angelo and Raphael. It is the soul of the music glorious harmony of Handel and Mozart. It has comforted and saved in consolation and hope untold millions, and yet this same Bible, to many so-called Christians to-day is a closed book. In the advance of culture and education the Bible is not always found in its proper place. There are nominal Christians who are familiar with the best literature and yet could hardly find or tell much about many books of the Bible. There is a class of readers that has been called the educated literary tenth (perhaps literary half) who can talk about the sensational conceptions and hysterical fancies of a Caine or a Corelli, but could give you little idea of the life and work of the Master Christians' of the New Testament.

"You, as members of the church, have received a great trust. You are stewards of God's revelation in Christ, the open Bible. In spite of social indifference and often so-called Christian indifference you must be faithful to your trust and see that the sacred writings of old are written for your learning. What is the simple truth, what the comfort and hope that God has given you to teach? Where are the little ones you have trained for heaven?

"Do you know the Scripture's ministry of consolation and hope by personal experience? Are you faithful or unfaithful to your trust? What is the answer of your conscience? What the judgment of God?"

LESSONS FROM THE LIFE AND WORK OF NEHEMIAH.

The Reverend C. M. Rauch, assistant pastor of Second Presbyterian Church, preached yesterday on "Lessons from Nehemiah." He took for his text: "But so did not I, because of the fear of God." Nehemiah, v, 15. He said, in part:

"This is the hinge that opens for us the door of a great character. It sounds the keynote of a strong, well-patched, harmonious life. It reveals the secret of genuine greatness in Nehemiah. An explanation is thus given for success accomplished in the face of worldly opposition and ungodly antagonism. What more can be said of a man than that he dares to do right in spite of strong precedent to the contrary and overwhelming influence drawing the other way?

"Nehemiah was a Jew of the captivity, cup-bearer to Artaxerxes, King of Persia. Although in the midst of luxury, and surrounded by palatial splendor, he to whom life meant more than the temporal and physical, remembered the sacred city of his fathers and the wretched condition of the people of God. We do not read of his head being turned by the dazzling beauty of the courtly surroundings in which he was placed. Like Moses, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, he wished to cast in his lot with God's people and give his life with all its fresh energy and zeal for the good of Zion.

"He learned of the great affliction of the Jews—the wall of Jerusalem broken down, the gates burned with fire, the people in a state of demoralization without a fit leader. The news had a very depressing effect upon the cup-bearer. The King gave him a leave of absence, safe conduct, letters of recommendation and appointed him Governor of Judah. He called the Jews together, told his purpose to rebuild the city, and received a hearty response. Opposition was awaiting them. No good work was ever begun that was not resisted by the evil. But the brave leader resolutely held to his task, and in fifty-two days the walls were builded—'for the people had a mind to work.'

"First of all, let us notice the motive force in his life. 'So did not I, because of the fear of God.' His was a God-centered life. Daniel Webster was once asked what was the greatest thought he had ever known. Said the giant intellect: 'The thought of responsibility to my God.'

"God pity the man who has no God. He is as a piece of driftwood afloat on a windless sea. The Bible conception of life is that we are stewards in God's kingdom, the account of which we must render to him.

"Some people think they shall in some way escape their accountability; that God, who is all-loving, is too good to make any exactions.

"God's Word says: 'He shall judge every man's work, whether it be good or evil.' Let the thought of responsibility burn its eternal impress upon our hearts, it will help us to live nobly, it will inspire our inmost life to be pure.

"Nehemiah's life shows his fixedness of purpose. The easiest disposition of his power would have been to follow the example of his predecessors, who were weak and cowardly, but his heart was set resolutely to do right, and nothing could turn him from it.

"The most practical thought from our text is that Nehemiah's life consisted in action. It was not, 'So knew not I.' 'So believed not I,' but 'So did not I.' His knowledge and belief were fundamental to his deeds, but did not stop short of action. Herein lies the test of true character. Many people have a knowledge of the truth and believe in the Lord Jesus Christ, but they bear no fruit in their deeds.

"If Nehemiah had merely known and believed the right and had done contrary, there would have been nothing noble or inspiring in his life."

DOES NOT THINK THAT DIVORCE LAWS ARE LAX.

"Whom to Marry" was the subject of an illustrated sermon delivered by the Reverend M. L. Sternberger at Carondelet Christian Church last night. He took his text from the sixth chapter of St. Paul's Epistle to the Corinthians: "Be not unequally yoked together with unbelievers."

In the course of his remarks he referred to the divorce laws. "Much has been said in regard to our divorce laws being too lax," he said. "This is a mistake. It is the marriage laws that are too lax. It is too easy to get married and too hard to get divorced. It costs $5 to get married, and you can have a little left. It costs $50 to get a divorce. It ought to be the reverse. It will soon come to pass that our Government will pass a law regulating marriage."

He drew a picture of the child mechanic, who needed a sensible woman for a wife, and then portrayed the up-to-date young woman, as far as style is concerned, whom he often marries.

Referring to the practice of Christians marrying persons who do not profess any religion, he said:

"The Bible teaches that a Christian man should marry a Christian woman, and vice versa. That is God's advice. It would be better not to marry than to have misery for the rest of your lives. If Christian young ladies would refuse to associate with young men who are not Christians, the young men would soon all be Christians. The young ladies do not know the power they possess."

RABBI HARRISON TO REMAIN IN ST. LOUIS.

He Refuses the Call to the Pastorate of Temple Emanu-El of New York.

NEGOTIATIONS AT AN END.

Had Been Pending Two Years—Commissioners From Eastern Congregation Will Start Home To-Day.

Rabbi Leon Harrison of Temple Israel has declined unconditionally a call to the pastorate of Temple Emanu-El, New York.

His decision was announced to three commissioners from the New York congregation last night, after a conference which consumed the whole of the afternoon and evening. The commissioners will start back to New York at noon to-day.

Doctor Harrison's final answer brings to an end negotiations which have been pending for nearly two years, and which at several times were reported as being virtually closed in favor of the New York congregation. The doctor said to The Republic last night:

"My decision is final. The negotiations are positively at an end. I will remain with Temple Israel."

The committee which came on from New York to confer with Doctor Harrison is composed of James Seligman, the aged president of Temple Emanu-El; Judge Dittenhoffer, chairman of the committee to select a rabbi, and Louis Stern, one of the trustees. While not empowered to extend a call, in the sense that that word implies among Gentile churches, they assured the doctor that they had ascertained the wishes of a large majority of the congregation, and that if he would permit his name to go before the body his election would be practically unanimous.

In May last Doctor Harrison preached two sermons in Temple Emanu-El, and at that time was asked if he would accept a call. He replied that he would, upon condition that he obtained entire charge of the church, and if he was the unanimous choice of the members. On October 22 a meeting of the congregation was called for the election of a rabbi. At this meeting it developed that, while there was no active opposition to Doctor Harrison, there was a minority vote for another candidate. But no action was taken, and the matter of selecting a minister was recommitted to the committee of which Judge Dittenhoffer is chairman.

Since that time a careful canvass of the congregation has been made, and the commissioners assured Doctor Harrison last night that he would receive the votes of nine-tenths of the members.

Temple Emanu-El is the richest Jewish congregation in the United States, if not in the world, and the offer of its pastorate carried with it a salary consideration of more than $10,000 per annum. Doctor Harrison's salary at Temple Israel, while by no means meager, is not within several thousand dollars of that amount.

Another consideration that was urged by the visitors was the fact that Doctor Harrison was educated by Temple Emanu-El in a rabbinical school in Brooklyn, and that his first charge was in the latter city eleven years ago. Another was that the retired rabbi of the temple, the Reverend G. Gotthelf, had expressed the hope that his St. Louis protege would be his successor.

CREDIT MEN WILL MEET TO-DAY

Banquet to Be Given Them by Local Association.

The Board of Directors of the National Association of Credit Men will meet here today. A banquet will be given to the visitors at the Mercantile Club to-night by the St. Louis Credit Men's Association, of which Grant H. Oliver is president.

Yesterday was rather a quiet day for the visiting members, of whom there are a goodly number at the Planters Hotel. There were few arrivals. E. A. Young of St. Paul, J. T. Jenkins of Nashville, J. W. Standard of Denver and O. C. Hanson of Milwaukee.

Among the addresses which will be delivered at the banquet this evening will be a talk by John Field of Philadelphia, an address by James G. Cannon of New York City and talks by Secretary Prendergast of New York and William H. Preston of Sioux City. President Oliver, Judge Selden P. Spencer and F. Louis Soldan will be among the speakers. Cyrus P. Walbridge will be the toastmaster.

No programme of entertainment for the guests who arrived yesterday had been prepared on account of the varying hours at which they arrived in the city. A delegation of members from the local association, however, met the newcomers as they arrived.

ODD LEGISLATION PROPOSED.

Kansan Frames Bill to Propagate New Breed of Rabbits.

REPUBLIC SPECIAL.

Atchison, Kas., Dec. 9.—Although the Kansas Legislature does not meet until January 8, 1901, the members are already busy preparing bills for early introduction. Some of these bills are unique.

Representative-elect Fred Dumont Smith's bill provides for the creation of a Rabbit Commission, the duty of which will be to propagate a new breed of rabbits, through a cross of the jackrabbit, so common on the plains of Kansas, with the Belgian hare.

Mr. Smith says: "My proposed cross of the jack with the Belgian hare will add largely to the meat products of the short-grass country. The 'jackhare' will become an article of commerce, and will be raised by thousands. He will be sought by epicures and add to the luster of Kansas products."

ARCHBISHOP IRELAND ON ROMAN QUESTION.

Declares the Day Will Come When the Pope Will Be Restored to Temporal Power.

PRISONER IN THE VATICAN.

Italy Has Virtually Made Him So by Quartering Troops in Rome—Wrong Conditions Grow Out of Present Situation.

Washington, Dec. 9.—Archbishop Ireland, in a sermon preached at St. Patrick's Church in this city to-day, reviewed the question of the independence of the Pope, and prophesied that at no remote day "the Italian people and Christendom at large would give back to the papacy its wonted dignity and liberty."

The discussion of what is known as the Roman question was especially significant, as the Archbishop, during the latter's visit to Rome, talked at length with the Pope. The Archbishop referred to the Pope as a prisoner in the Vatican, voluntarily, in that no physical force prevents his leaving its precincts, and involuntary, in that he could not go beyond the Vatican without impairing his dignity as pontiff and without seeming to accept the situation created for him by the entrance into Rome of the troops of the Italian Government.

He said the Catholic Church is "a divinely created organism, receiving directly from Christ its mission and all the rights which are needed that it may live and work; its life and mission are expressed in its supreme chief, the successor of Peter, and to him belong in a pre-eminent manner all the rights inherent in the church and whose possession is needed for fulfillment of its mission and work willed by Christ. Hence the pontiff's right to independence, as a consequence, to temporal sovereignty."

The Archbishop said:

Guarantee to Foreign Nations.

"If the Pope is a civil subject of an authority outside of himself, he has not the necessary freedom, the ruler of government would interfere, make laws impairing his freedom of action, or strive to impose methods more serviceable to the State than the church. The pontiff's words must bear no possible suspicion that they were imposed by men who have no authority in things moral and spiritual.

"If the sovereign pontiff be the subject of the King of Italy, what guarantee is there for other peoples or other rulers that, whether through fear or favor, Italian influences have not penetrated into the Vatican and that Italian interests are not to be served?

"The peril of national jealousies would be the greater were the foreign countries at the time warring with the King of Italy. We in America are willing, indeed, to hearken to the words of Peter, but it must be plain that they are not the words of a foreign ruler, whose sole purpose is the interest of a foreign nationality, not of the church.

"The sole effective guarantee of independence for the pontiff is temporal sovereignty, which marks out for him sufficient space on earth upon which he may work in fulfillment of his mission with all the independence he needs. Dependence of a Bishop upon the civil ruler severs him from union with Christians in other countries, reduces his church to the condition of a national church and disrupts the oneness of the universal church.

"Other churches than the Catholic do not demand civil independence and temporal power for their catechisms, because no other church than the Catholic is a world church, nor aims at being, at the same time, universal and one, nor fulfils the injunctions of the Savior, 'Teach all nations.'

"The Government of Italy, he contended, should have remained somewhere outside of Rome.

IN HONOR OF BLESSED VIRGIN.

Midnight Procession by Members of Italian Catholic Church.

The procession of the members of the Italian Catholic Church at Nineteenth and Morgan streets in celebration of the Feast of the Immaculate Conception, took place yesterday morning.

The procession started from St. Patrick's Church, at Sixth and Biddle streets, at 2 a. m. A statue of the Blessed Virgin Mary was borne at the head of the procession, which was accompanied by a band of music.

Leaving St. Patrick's Church, the procession proceeded north on Sixth street to O'Fallon, west to Fourteenth, south to Morgan, east to Thirteenth, south to Chestnut, west to Sixteenth, north to Olive, west to Eighteenth, north to Franklin, west to Nineteenth, and south to the Italian Church. At different points on the line of march there were displays of fireworks.

The procession is the carrying out of a practice which prevails in Sicily of celebrating the feast. The statue borne in the procession is taken from one church and deposited in another, where it is allowed to remain during the octave of the feast, which lasts eight days. The statue is then taken back to the church.

Archbishop Kain administered the sacrament of confirmation yesterday at the Italian Church to more than 100 children.

AMERICAN BID ACCEPTED.

English Locomotive Builders Lost Out on Calcutta Contracts.

London, Dec. 10.—The Daily Mail has received the following by mail from its Calcutta correspondent:

The Port Commissioners recently invited tenders for locomotives. The lowest English tender quoted £1,594 for each locomotive and wanted nine months to complete the order. The lowest American tender quoted £1,259 and asked for six months. The latter was accepted, subject to the approval of the Government.

Consul Stowe Returning Home.

London, Dec. 9.—Mr. James G. Stowe, United States Consul at Cape Town, sailed for New York to-day on board the Red Star line steamer Vaderland from Southampton.

TO UTILIZE IMMENSE MUSSEL SHELL BANKS.

Button Manufacturers Claim to Have Found Inexhaustible Supply in River Bed.

FACTORY TO BE BUILT SOON.

Citizens of Venice, Ill., Will Donate Site for Enterprise, Which Is Expected to Employ Three Hundred Persons.

Immense deposits of mussel shells, which have been accumulating for ages along the bottom of the Mississippi River from the mouth of the Missouri to the point where Eads Bridge is located, are to be utilized, according to plans which have been fully discussed in Venice, Ill., just north of East St. Louis.

The intention is to establish in that town a factory for the manufacture of buttons and other articles for which the mother-of-pearl lining of the mussel shells is useful. Final arrangements will be agreed upon to-day. When the factory is placed in operation it is expected to employ 200 or more persons. The site is to be donated by the citizens of Venice.

Representatives of a button company from Cleveland, O., have been investigating the bank of mussel shells for several weeks. They declare that the mussels, which are numerous in the Upper Mississippi, are carried down the river and, coming in contact with the waters of the Missouri, are killed, either by the force of current or by the sediment carried by the "Big Muddy." Then their shells are left to be rolled toward the Gulf of Mexico. Most of them, these men say, are deposited in a bank above Eads Bridge. The supply would be practically inexhaustible, even if it were not being constantly increased by the addition of new shells. The pearl found in these Mississippi River mussels is said to be heavy and of fine quality.

Mayor J. W. Scott of Venice presided at a meeting in Venice Saturday night when the whole matter was thoroughly explained by representatives of the proposed new industry. Those who attended the meeting are confident that the unique enterprise will be inaugurated in a short time.

In the City.

ROYAL BOYS' BALL—The second annual ball of the Royal Boys will be given at Concordia Club Hall, No. 1441 Chouteau avenue, on Saturday evening, December 22.

HURT IN SALOON BRAWL—Nick Baker, a tobacco worker, of No. 199 South Third street, received a severe scalp wound and a number of contusions in a saloon brawl yesterday morning. He said he did not know in which saloon the trouble occurred, but stated that it was near the French Market. He was taken to the City Hospital.

FOUGHT ABOUT A GIRL—Michael Walsh, 24 years old, of No. 1122 North Second street, in a fight with Michael Hardy at No. 1816 Division street, received a severe scalp wound. Walsh says Hardy struck him with a club as the culmination of a quarrel about a girl. Walsh was taken to the City Hospital and Hardy is under arrest at the Fourth District Police Station.

POKER GAME RAIDED—Sergeant Mooney and Police Officers Ahern, Coleman and Johnson of the Ninth District raided a poker game yesterday morning on the third floor above a saloon conducted at No. 2699 Wash street and captured thirteen alleged players, who will be arraigned in Police Court this morning. The police confiscated the paraphernalia of the room, two poker tables ten decks of cards, chips and dice.

WOMEN FIGHT IN RESTAURANT—Jealousy brought about a rough-and-tumble fight Saturday night in a restaurant at No. 3914 Fairfax avenue between Martha Morrison and Minnie Seviry, both negresses. Minnie marched into the restaurant wearing the hat of Martha's husband. Martha objected. Minnie stabbed Martha in the chest. Thomas Chandler, a waiter, living at No. 1817 Ohio avenue, undertook to separate the couple. He received a severe cut on the hand. Both Chandler and Mrs. Morrison were taken to the City Hospital.

CASES OF DESTITUTION—Captain Schroeder of the Second District yesterday reported the following cases of destitution: Mrs. Mary Andreas, 59 years old, living with her 12-year-old daughter at No. 3209 Salena street. Mrs. Andreas is too ill to work and her husband, William Andreas, has been confined in the Insane Asylum for a year. Mrs. Augusta Siebert, 60 years old, living at No. 2324 McNair avenue with her two grandchildren, 7 and 11 years old, is in need of fuel, food and clothing. Captain Phillips of the Sixth District reports that Mrs. Edward Nell, a widow with two children, 4 and 5 years old, living in the rear of No. 4036 Lee avenue, is in need of fuel and food and worthy of assistance.

FOOTBALL PLAYER BURIED.

Died From Injuries in a Game on Thanksgiving Day.

REPUBLIC SPECIAL.

Peoria, Ill., Dec. 9.—James Pursely Kelly, 21 years old, was buried to-day. As mourners at his funeral were ten other young men, his teammates on the Peoria Social Athletic Club's football team, and they had played side by side with him on the gridiron on Thanksgiving Day, when he received the injuries and contracted the cold which resulted in his death last Friday night.

Kelly was a strong athlete and a popular young man. He was one of the star performers in the big Thanksgiving Day game at Pekin, where the Peoria team was defeated with the junior athletics. Kelly was in every scrimmage and the game was marked by his brilliant playing. He received a severe blow on the head, however, and brain trouble was brought on which, coupled with pneumonia, resulting from a cold caught in the game, brought his life to an abrupt end.

COLONY FOR EPILEPTICS.

Board of Commissioners Divided as to Location.

REPUBLIC SPECIAL.

Chicago, Dec. 9.—Two reports of the Board of Commissioners of Public Charities in reference to the location of the proposed Illinois State colony for epileptics were presented to Governor Tanner Saturday.

A majority report, signed by three members of the board, recommends a site near St. Louis and on the Mississippi River, while the other two members advise a location on the Rock River, about seven miles north of Dixon.

The Legislature will be asked to appropriate $250,000 for the buildings and grounds of the proposed institution.

ENGLISH TASTE IN WAR RELICS.

From London Truth.

Has the shoddy patriotism of the present day left any sense of decency among us? I see it announced in the Morning Post, without a word of comment or reprobation, that the shell which killed Colonel de Villebois-Mareuil has been mounted and presented to the officers of the Nottinghamshire Yeomanry, and is now on view in a London shop. Imagine that some English soldier-peer, say Lord Methuen, had volunteered for service in the Spanish Army during the Cuban war, and had been killed by an American shell, and that the shell had been mounted to be preserved as a trophy by an American regiment; should we consider this a decent or a friendly act? Or should we denounce it with all the strong language at our command as an outrage alike on good taste and on international friendship? A British officer, writing to me on the subject, says: "Thank God for one thing; it is not regular soldiers who have been guilty of this act." But there is no similar consolation open to the auxiliary forces or to Englishmen at large.

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CURE SICK HEADACHE.

FILIPINOS RETIRE BEFORE AMERICANS.

Little Actual Fighting in the Islands Last Week—Troops Repulsed Near Pandan.

Manila, Dec. 9.—While the captures of supplies and the occupation of new points are quite numerous, those involving actual fighting are comparat