...ND-OF-THE-CENTURY SERMONS IN ST. LOUIS.

"Kingdom of God in the Passing Century," by the Reverend Doctor M. Rhodes—Anniversary Sermon of the Reverend Doctor F. L. Ferguson—The Reverend Frank G. Tyrrell on "A Century of Progress and Preparation"—The Reverend E. Duckworth on "God a Defense"—Walter L. Sheldon on "The Work of the Nineteenth Century.

CHRIST'S INVITATION THAT STANDS FOR ALL CENTURIES.

At First Congregational Church yesterday morning the Reverend Cornelius H. Patton preached upon "The Last Invitation." He took his text from Rev. xxii. 17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." In part, he said:

"So the bible closes with an invitation. And it goes sounding through time. All the past is in that word, all that God has done to redeem man. There it stands at the end of the Bible to represent the ages of divine preparation, and the infinite cost of salvation. How it rings out for all mankind! This is God's last word. Come. Salvation is ready, and full and free. Christ is here, not as a promise, not as a hope, but as a life. The church is here as his bride, and she joins with the spirit of Christ in saying, Come. Take the water of life freely. All satisfaction is to be found in Christ, all life is wrapped up in him. And here he is after all these ages of thinking and planning and striving. Here he is, the result of the history of the world, here he is, the very end of creation itself, wrought out in eternal counsels of God.

"All the future is in him also. The invitation reaches forward to all that can be of

THE REVEREND C. H. PATTON,
Pastor First Congregational Church.

good for man, the nineteen centuries now closing after Christ and all to follow, who knows how many? with their splendid human achievement. Christ is back of it, and in it as the source of good, the fountain head for the water of life. What is not of Christ is worthless, is bad for man. Our best work, our best thought summons us through this invitation. Call for anything best in literature, in music, in art, in witty invention, and it in turn will call for Christ. His are the best buildings, the best books, the best poems, the best philosophies, the best men. Wordsworth, Tennyson, Browning, the three greatest poets of the century, say with one accord 'Come to Christ as the water of life.' And Shakespeare, the greatest of them all, humbly points to this matchless personality as the source of all highest inspiration and worth.

"Life has been wondrously broadened and enriched in the last hundred years. The newspapers and periodicals have been reviewing the century's achievements in a most interesting and impressive manner. But it was never more apparent than right now, with the fullness of these times all about us, that the best the world can give is unable to satisfy the aching longing of man. Man's soul is thirsty. He must have the water of life. The soul of man is made for Christ as surely as his body is made for food and drink. Man must have Christ or perish. And so the invitation says: 'Let him that is athirst come.'

"There is another great fact here—the freeness of salvation offered in Christ. I spoke a moment ago of the best the world can give as quite unsatisfying. But how few can obtain even this best! And what a price is paid by the rare few who do obtain it! Christ, richer and better than all, comes as a gift. 'Whosoever will, let him take the water of life freely.' We have but to come and take it.

"This, to my mind, is the wonder of the ages, an achievement so great that the mighty works of the Nineteenth Century sink into insignificance. I have felt that no other message was worthy of such an occasion as this. The invitation which comes sounding down through the ages I present to you to-day as we are about to roll out another hundred years. The Spirit and the bride say Come. God is speaking within you and without you; by his Spirit within, and his church without. There sounds in your soul to-day, the great and the last word of God, 'Come.'"

ANNIVERSARY SERMON AT WEST PRESBYTERIAN CHURCH

The Reverend Doctor F. L. Ferguson, pastor of West Presbyterian Church, delivered his tenth anniversary sermon yesterday morning. He took for his text: Psalm cxv, 1. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." He said in part:

"We pause this morning, at the close of the century, to review the ten years' history of this pastorate, to make mention of God's goodness and to give thanks. These years have been full of work and have borne blessed fruits, the reward of our labors and the answer to our prayers.

"It is proper that we approach the subject in the spirit of the text, which is one of humility and gratitude. If together we have accomplished large and lasting results the praise of it all belongs more to God than to us. And the blessings of God should humble us. If one with faith as a grain of mustard seed removes a mountain the act is a demonstration of his littleness and of God's greatness and power.

"But ten years of one's life and work spread over a goodly area of one's entire usefulness. Not many tens make up the whole. This is especially true of the ten years in which I have shepherded this people. I came to you in my young manhood and have given to you that period of my life in which it was approaching its meridian. Whether my life be long or short these years will play an important role in its record, will figure largely in the account which I shall render yonder, as they figure now in the inner associations of my own consciousness. And ten years are an important period in the history of a church. Especially if they are the first ten, as they are in this case. The initial impulse in all movements is felt to the end. It gives direction and fashion to the whole. In many respects this church will continue to develop along those lines in which it already moves.

"One cannot do well a work that lacks the inspiration of joy. These ten years have been happy ones; they have satisfied every reasonable desire of the heart. In looking at the past I find no dark side. We have had backsets, defeats, struggles and disappointments. But these, common to all, have come in small measure to us. If at the beginning of the new century we were disposed to doubt God and despair of the kingdom of his Son we need only to look at the past. It would be weakness in us not to be confident in hope and faith.

"History, as read in statistics, is very partial and inadequate. I have no taste for them, and do not put much faith in them. That is the practical method of commercialism, and when applied to the kingdom the statistical method misleads. The world does not understand foreign missions because of the statistical rule of measurement. So I shall not detain you long with figures. Insofar as they convey any information, they are as follows:

"Whole number of communicants January 1, 1891, 583; received into the church from January 1, 1891, to January 1, 1901, 792; average number received per annum for the ten years, 79.2; dismissed to other churches during the ten years, 157; deceased during the ten years, 21; suspended from church communion, 22; average for the ten years, 2; whole number of communicants January 1, 1901, 896; infants baptized, 185; received on profession of faith, 90; for the period to home missions, $5,000; to foreign missions, $5,000; to education, $2,000; to Sunday-school work, outside of school, $1,000; to church erection, $1,000; to school fund, $500; to freedmen, $500; to colleges, $450; to General Assembly, $500; special, $500; congregational, $8,000; miscellaneous, $6,000. These sums make a total of $93,000, an average per annum of $9,300.

"But the true history of an institution is seen only in the growth of men and the development of character. The records real success is to church spirit and its success or failure is seen in these places of life in which the spirit speaks. It would require the knowledge of the recording angel to trace this deeper history. We have imperfectly noted the results as the years have passed in the various aspects of our work. God's unspoken blessing he rested on the ministry of his word. We have not at any time been unblest with the presence of the spirit giving power and efficacy to our efforts. After all the chief work of the church is to preach, and you have loyal and responded to the preaching of the word.

"Looking back over the days I can see how you have grown as you have fed upon the word of God. This church contributes to the life of the city and the nation now a mighty element of strong Christian conviction that must be felt with purifying influence upon every municipal and national issue. And all these years through the ministry of the word and spirit this number has been augmented by constant additions. Out of the world and the flesh-life have come men and women and children into the new life of liberty and power. This real history is written in the privacy and sacred limits of your Christian homes.

"One of the most interesting and useful features of our work from the beginning has been the Sunday school. Little children have here laid the foundations in a knowledge of the truth and in a renewed heart for a life of goodness and usefulness. We have seen scores of these young people brought into the communion of the church. Many have already grown from childhood to a fine and royal young manhood and womanhood. The influence of the school has reached far beyond our own membership and has blessed many homes otherwise without the needful element of Bible knowledge. It is a great and precious trust God has given you in these little ones.

"Supplemental to this has been the work of the Young People's Society of Christian Endeavor. With peculiar pleasure we have watched the advance of the young people in this organization as they have gone from stage to stage of Christian progress until they have come to a beautiful maturity of character and power. Many of the useful young men and women in the church began their career in the young people's society.

"I have not time to speak of all these organizations which go to make up the complex organism of a modern church. I wish I could mention the zeal and fidelity and speak of the results of the women's societies, the men's club, the bands of young people and children. But it is subject for a history and overtaxes the limits of a discourse like this. One other thing I must dwell on for a moment—the city mission work of the ten years. It is one of the most precious phases of our Christian activity. The church has entered but little into the discussion that has filled the air with regard to the needy and dangerous classes. But it has nobly addressed itself to the task of supplying, so far as was in its power, the needy fields around it. In three worthy, but poor communities, it has kindled and kept burning the torch of God's Word. It has gathered a large number into these three Sunday schools and sent teachers to instruct them in the Word. It has organized the North Calvanne Church, now having about 90 members and a large school, built them a house of worship and continues to pay the most of their minister's salary. It occupies a commanding position in a thickly settled community of wage-earners, and is a power of untold good in advancing the kingdom of Christ in this part of the city. That history has been almost repeated in the Hazel Hill Mission. There a beautiful little church is now approaching completion, and we expect to take possession early in January. We will then move our large school from its present cramped quarters into this home of its own. Our other school on Easton avenue, housed in a building of its own by the presbytery, is doing a most useful work under the management of laborers from this church. So quietly has all this work been carried on that many of our own members do not know of its extent and success.

"There are some special features of our church life that are worthy of remark. All that has been accomplished has been done by what we are pleased to call 'the simple gospel.' There is much talk of adjusting the church to the times. All the adjusting we have done has been within the lines of gospel liberty. No extraneous conditions have been consulted. This pulpit has felt that its commission was unchanged by the changing social conditions around. While trying to keep abreast of all that is good in the world's progress and to look at it in the light of the Word, which abides forever, it has not felt that it had any commission to discuss questions sociological, political or literary. These things are of transitory interest and quickly change in form and point of view. Let politicians, university professors and newspaper editors occupy themselves with them. We have preferred, and shall prefer, to give our attention to the one life and things of imperishable importance to every soul that lives, or shall live.

"We have in this church a striking illustration of Christian unity. You would be surprised if our denominational roll were called. Persons from every well-known denomination would answer. Yet you form a delightful brotherhood. You are one in every sense. You are practically demonstrating the unity of the church.

"The considerations I have been presenting are after all but preliminary to the point of vital interest. It is of peculiar significance that we have been called to labor together thus in the closing years of the Nineteenth Century, the greatest decade of human history. The dawn of the Twentieth Century is flushing the sky. What a fine start God has given us for this great century that is to come. We are almost out of its initial stages, let us keep step with its majestic advances. We shall not live to see its end, but the dullest brain can forecast its splendors.

"God is going to move through the Twentieth Century with majestical tread. Blessed the church and the man that have faith to look and expect. If it be as swift relatively as the end of the Nineteenth the Son of God may come in the glory of his kingdom. Ancient superstition will dissolve under its sun, long-waiting prophecies will find glorious fulfillment. Crowns will crowd to the head of Jesus. The tramp of nations will mark time to the eternal purpose of God in Christ. Lift up your heads, ye gates of the Twentieth Century, for the King of glory comes in. Commerce and industry will be Christianized and made to bear the good tidings they have so long contradicted. Over all the world's darkness the kingdom will dim its splendor. Social problems will grow simpler as the social organization advances and will finally disappear. The sentiment of brotherhood will crystallize itself in articulate body. The world will move and the church move in present. If others arise an enlightened and Christianized public sentiment will know how to deal with them."

GOD A DEFENSE TO ALL WHO DEPEND UPON HIM.

The closing sermon of the year at St. James Memorial Episcopal Church was delivered yesterday by the rector, the Reverend E. Duckworth. He took for his text:

"For ye shall not go out with haste nor go by flight, for the Lord will go before you and the God of Israel will be your reward." Isaiah, lii, 12. He said, in part:

"These words of encouragement and exhortation were addressed to the Jews, and have direct reference to their release from Babylonish captivity. The cry of their need and oppression had ascended into the ears of the Lord God of Sabbaoth and in this chapter he promises immediate deliverance for them. How welcome, therefore, is the messenger, whose feet are now upon the mountains bringing good tidings. Who can wonder that the inspired prophet should express himself in such rapture as is found in the ninth verse, 'Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.' Then follows some particulars as to the method of their departure from Babylon. 'Depart ye, depart ye, go ye out from thence. Touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste nor go by flight, for the Lord will go before you, and the God of Israel shall be your reward.'

"Their going out of Babylon should not be as the going of their fathers out of the land of Egypt. It should not be with haste nor by flight. In one distinctive matter only should there be similarity. God would go before them, and God would go behind them. When their fathers came out of Egypt, they had for their guidance, a pillar of cloud by day and a pillar of fire by night, and the pillar moved from from before their leader, the cloud giving light to Israel, but darkness and despair to the Egyptians. Now as they are told from following, the Lord will go before them. He will feed them as the shepherd his pasture, and the God of Israel shall be their reward.

"Dearest, it seems to me there is in this text some reasonable teaching for us. We have reached the last Sunday of the year in this quiet house to-day, a new year may well have dawned upon us. How shall we go out? The old year the new? Shall we go out as those of old went out of Egypt, as those who fled, or shall we make with courage and calm confidence, as those who go easy leader and our protector? It is sure to come that we have some heavy duties that we ought not to perform, and we have done some things that we ought to have done. How composedly have we been behind by the chain of habit and association.

"Notwithstanding our high resolves and noble purposes we have lagged in the morning of our day. We have lagged all through the afternoon. We have lagged all through our expectations. It has been our lot to cry out with St. Paul, 'Who shall deliver us from the body of this death?' How beautiful upon the mountains would be the feet of the messenger who would tell us of release from our captivity.

"With part of this text—that of God's leadership we are very familiar, and it is our joy. But how few of us know God as our reward. We look much as need to know him. Hast thou the voice that we just cry out against us, 'Thou shalt hear a voice behind thee.' That crying voice pursues us. It tells of God's great loss goodness to me. It speaks of our neglect of him. It reminds us of our sins of omission and commission, of our sins of word, of deed and delegate. Without ceasing, the years pursue us like some army from Egypt. With the difficulties and dangers that throng upon us in the present, some Red Sea that rolls between us and safety, what can we do, unless God becomes our reward? Unless the pillar of fire moves between us and the pursuing years? As we thus meditate on the past of our lives, it becomes easy for us to understand and share in the prayer of Cardinal Newman, 'Remember not past years.'

"How sweet and blessed, in the midst of

THE REVEREND E. DUCKWORTH,
Pastor St. James's Episcopal Church.

such meditations upon our own failures, is the message of God to us, 'I, even I, am he that blotteth out thy transgression for mine own sake, and will not remember thy sins.' When that message is truly received by any soul, then is fulfilled that other promise of God, 'Thy light shall break forth as the morning, and thine health shall spring forth speedily; thy righteousness shall go before thee, and the glory of the Lord shall be thy reward.' Then we are sheltered from the pursuing foe under the shadow of the Almighty. The Psalmist David knew the meaning of this experience when he said, 'Thou hast beset me behind and before, and laid thine hand upon me. By the glory of his grace and the splendor of his defense, he makes us to dwell in safety.

"Again, God is our reward to be our rear guard to save us from enemies. Over and over again the people leaving Egypt desired to return. Salvation from the Egyptians was important, but salvation from themselves was equally important. They loved flesh pots of Egypt. So, brethren, even now men sometimes desire the old life, the new life is so singular and hard. It is the life of marching and fighting, of dance and waiting, of monotony and surprises, with Red Seas and Sinais, with hunger and thirst, with forward and backward movements. How strange that God should lead his people round and in the wilderness! We weary of it. We turn back. We prefer Egypt. Then, by the glory of our rereward, we are saved from returning to the life of bondage. Even though we clamor for the highly seasoned food of Egypt, the glory of his presence, by his protecting and quickening grace, saves us from ourselves, holding us safe from those things that would quickly swallow us up. The children of Israel did not long more earnestly for the leeks and onions of Egypt than we long sometimes for the honors and pleasures of the world.

"Again, with the rear guard there might always be found the sick, the lame and the faint. The standard of Dan was the reward of Israel, and it must have been a source of much consolation to all Israel to remember that between them and the Egyptians was the standard of that powerful tribe. Dan was called the collector of all the camps. The marginal reading of text is 'and the God of Israel will gather you up.' He will gather up the weak and needy. How often have we read of the faint strugglers of armies falling a prey to the wild beasts or dying of hunger! We are all familiar with the proverb, 'The devil takes the hindmost.' Who does not pity the hindmost—weak, helpless, sick, alone? But God does not abandon the hindmost to be taken by the devil. He gathers them up. 'The glory of the Lord is to be our rereward.' He is not only in the rear of his people with the strong, the confident and the successful, but he is in the rear with the glory of his presence among the weary and heavy-laden, with those whose feet are well-nigh gone.

"Beloved, let us leave the past year, not by flight or haste, but in quiet assurance and firm confidence that God is our defense on every side. Our God is before us. He will make all our needs, opening the sea if need be for our deliverance, the pillar of cloud and of fire will never forsake us. The manna and the flowing stream shall be our sustenance. 'Even thy shoes shall be iron and brass.' And, beloved, our God is behind us, saving us from attack in the rear. Therefore, we need not fear. He will be our salvation on every side. It is sure, therefore, to march out of this in full assurance, being confident that God will carry us through to the promised land, a land flowing with milk and with honey. The Lord shall guide thee continually, and satisfy thy soul in droughts, and thou shalt be like a watered garden and like a spring of water, whose waters fail not."

PROGRESS OF TRUTH AND ADVANCE OF THE CHURCH.

The Reverend Doctor M. Rhodes, pastor of St. Mark's Lutheran Church, preached yesterday morning on the theme, "The Kingdom of God in the Passing Century." He took for his text Isaiah xxviii, 29: "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working."

In part, he said:

"We stand in the twilight of the passing century. It is more than an ordinary incident in a human life to be permitted to bid adieu to the old and to face the dawn of the new century. The occasion is not without an impressive intimation. In this favored country, and our children were born. We have had our joys and sorrows in it. Some of us have seen its limitations and its unparalleled conquests as well. It is the revelation of the most wonderful accumulation in human progress the world has ever seen. Despite all that seems adverse to some of our moods, any pessimistic tone or sentiment would prove a harsh and unholy jar upon the hopeful harmony of the time. It is a thrilling experience to contemplate this progress, dominion, extended education and certainly a stirring prophecy as we look on into the future. At the same time it will be well for some over-optimistic souls to guard against overestimate. The enthusiasm of the present, along with a superficial view might easily do injustice to any comparative estimate of the value of the centuries as they have come and gone. Our superior greatness has its roots in the past. We must not despise the rock whence we were hewn. There were great souls who contended nobly and achieved well in those ruder, more limited centuries of our history. I cannot resist a feeling of reverence for those ages in the misty past when men groped in the dark, and yet when now and then a victory was won in thought or service that has given good impulse to the centuries which have followed.

"Progress is like a chain; the links are intimately related and dependent one upon another. The centuries have been cutting their way through a varied forest of obstacles, like one exploring a new country, and if we are near the summit, where the outlook is less obscured, we will look back, not to throw any reproach upon the past, but to learn greater wisdom from the limitation of our fathers. Whatever is of good report as we look back, and there is much let us say with fervent gratitude and sunny hope: 'This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working.'

"How marked has been the progress in human knowledge! In may last I stood within the roofless walls of the little stone schoolhouse, where I learned my first lessons more than fifty years ago. Impressive illustration of the distance in the progress of human knowledge between then and now. That little stone schoolhouse and the subsidiary equipment of modern and woman's college, furnish some measure of the advance in human knowledge during the century. The advance is as marked, not only in the discovery of knowledge, but in the more effective use of it. Every sphere and calling of life has been lifted and pushed forward by it. Knowledge has revolutionized the world during the century. There is more general intelligence in many a single State now than there was in the whole galaxy of States fifty years ago.

"I have never known a time when the theme of all themes and the source of all wisdom, Jesus Christ, the Son of the living God, was studied in his relation to all knowledge, as he is to-day. The gain has not been rapid, but it has been constant. Principal Dykes said last month in Edinburgh: 'When we glance at the change that has passed over theological science since the Nineteenth Century opened, it is impossible, I think, to suppress the conviction that hardly any of its predecessors has witnessed wider or more fruitful changes. It has not been without risk and some loss. There is no danger in research when properly conducted, but there is when it is not the case. Whenever it is divorced from the devout spirit and the believing life of the humbled man taught of God, the harm is great. Biblical criticism and interpretation are not proper subjects for amusement and an unspiritual mind. Whenever such work is undertaken by any man who is an infidel from the faith he attempts to investigate, and who pursues his researches in the same temper as he would pursue science or philosophy, damage is sure to result to souls. Without, it must be said, that this ongoing progress the ever-abiding Spirit of God has guarded the Ark and the gain has been great.

"With the progress of truth, the church has made a gratifying advance. At the beginning of the century the religious condition was so deplorable that the few witnesses of the King were filled with alarm. English society was dominated by such infidels as Hume, Gibbon and Bolingbroke, Voltaire, Rousseau and Mme. de Pompadour in France were favorites at the royal court and honored by the people. In Germany Frederick the Great flaunted his skepticism in the face of his adversaries and paid tribute to Voltaire. Isaac Taylor declared England to be 'in a condition of virtual heathenism,' while Samuel Blair affirmed that in America, 'religion lay a-dying.' The Gospel had fallen out of preaching, and the church was without testimony and power. Since then, what hath God wrought? The great historic denominations were the only ones that had any permanent existence in this country at the beginning of the century. How small they were! How tremendous were their disadvantages! How great was their poverty! The first Lutherans who came to this country preceded the century, and, singular enough, they came from Holland and not from Germany. Then followed the Swedes, settling in Philadelphia. Then the Germans, under the leadership of the patriarch Muhlenberg.

"The General Synod was organized in 1820. It was a grain of mustard seed. Since then we have grown to be one of the larger denominations, numbering all told, in the world, and with a membership in this country of more than a million and a quarter. Others have had a like growth. Since then our country has occupied the area between the seas. The Colonies have become a Republic, the first empire of its kind.

"The century has gone forward with a momentum, a progress in the kingdom of Christ, unparalleled in the world's history. Think of the accumulation of Christian forces in the possession of the church to-day! It seems that the list must be complete. I can hardly think there will be any addition. A seriously added importance and responsibility has come to preaching and church membership and our multiform organizations. With all these forces, what is the need? Certainly a mightier faith in God; more prayer, holy living and wisdom to take up and use these forces for the salvation of society. Let us humbly open our hearts to receive what God so graciously offers, and say with loving gratitude, 'This, also, cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working.'"

ACHIEVEMENTS OF THE NINETEENTH CENTURY.

Walter L. Sheldon addressed the Ethical Society yesterday at Memorial Hall on "The Work of the Nineteenth Century." He said in part:

"One hundred years ago to-day the American Republic was in its incipiency. The census had just been taken and gives a total population of about 5,000,000 people, John Adams was about to retire from the presidency. There was no art and no literature and no philosophy over here.

"Across the Atlantic, Napoleon Bonaparte has just made his great march into Italy and fought the battle of Marengo. On the Throne of Letters sat Goethe at Weimar. But his greatest work had been done. Over in Vienna the art of music was represented by the mighty genius of Beethoven. Africa was the Dark Continent. China still lay in its twenty centuries of slumber. Asia was for the most part an unknown world.

"The century has gone by and a change has come. We call it the age of progress. And in a sense it is true that more has been achieved in the last hundred years by the human race than in the preceding 1,000 years. But the work has not been quite of the kind many people suppose. It has not been a creative age; not a period of intellectual giants. In the sphere of philosophy there has been no one as epoch-making as David Hume or Immanuel Kant; in poetry or the drama not one genius equal to that of Shakespeare or Dante or Milton or Goethe. In the sphere of the religious world no one has come to replace the might of the Wesleys, John Bunyan or of Martin Luther. In the sphere of natural science no discovery could quite take rank with that of the law of gravity put forward by Sir Isaac Newton, or the astronomy of a Copernicus. In art, not a rival has come on the horizon to rank with Rembrandt or Raphael. In the domain of physiology or the study of the human body has any discovery been made equal to that of the circulation of the blood by Harvey? Even in the practical world, it is doubtful if there has been a single invention as important as that of the art of printing, by Gutenberg. Even in the realm of discovery, has any one equaled the work of Columbus or Magellan?

"The map of Europe has been changed, as well as the map of America. The statesmen of a hundred years ago would hardly recognize it. But, even the establishment of the Empire of Germany and the collapse of the old and worn-out Holy Roman Empire cannot compare in epoch-making importance with the rise of democracy in the foundation of the Republic of the United States of America.

"And yet the achievements of our century equal all those and more, only along another line. What our century has done has been to take the creative work of former centuries and put it to a practical use. By this means it has transformed the surface of the earth, upon the old political regime, revolutionized the industrial system, given us a new conception of history, told us the story of the earth, penetrated the mystery of the star-dust, developed a science of education, and, most of all, linked all the members of the human race into a common humanity. It is the age of printing; and, whereas, in the last century there may have been a hundred people with books which they could read, today the same books, or others equally good, may be read by a hundred million people. It has taken art from the picture gallery or the private gallery of the man of wealth and put it on the walls of the humblest home in the land. It adopted the invention of the steam engine, and so carries us over the earth with the locomotive and the steamship. It has given us the great utilitarian science of chemistry. It has dotted the civilized world with handsome buildings to please the eye and delight the heart, even if it has created no new style of architecture.

"It has given us in the sphere of medicine a Pasteur. And in thinking of what is to come from the discovery of this one man, we feel like bowing the head in awe. In the domain of natural science I suppose, beyond question, the greatest name to be handed on from our century will be that of Charles Darwin. Even he took his first thought rather from Lamarck of the last century. His work was that of applying the thought of another who had gone before him and clinching it with the doctrine of 'natural selection.' But once for all, he has settled for all future time the doctrine of evolution. The age has given us the cell theory in biology, and the great doctrine of the conservation of energy.

"In the sphere of religious thought, so far as the English-speaking world is concerned, I suppose the greatest or acutest mind has been that of Cardinal Newman; just as the greatest seer has probably been our own Ralph Waldo Emerson. In literature it has had its poetry, even if not its men of genius—its Tennyson and Browning, and most of all the new poetry of nature, starting with Wordsworth. And it has carried the English novel to the highest point of its achievements, beyond which probably it will never go, in Dickens and Hawthorne, George Eliot and Thackeray.

"It has given us the scholarship of Germany, the commercial genius of the British empire and the other great work in the applied or inventive arts of our own country. Essentially it will rank, I assume, in all future time, as the great age of democracy. We can truly say that the democracy is what has made possible the advance spoken of as Webster, Gladstone or a Bismarck. It has been a time, therefore, not of the Titans, but of the Titans. A British empire and the empire of a united Germany have only come because the people were behind it. For good or ill, it has given us, with its good and evil side, the new industrial system, the factories, the steam engine, the great cities and the labor problem. All this goes together. And out of it has come the one noblest contribution of our century, in the sense of moral responsibility for the social conditions of the civilized and uncivilized world. Never in all past ages has this thought for an instant taken hold of mankind as in the last hundred years, with the conviction 'I am my brother's keeper.' And this is the ever-growing thought or work of our century, to be handed down to future ages. The human soul is to be saved, not only for heaven, but here on earth. And with this has come the new science of sociology.

"The century has been the age of all ages to rank by the conquests made over nature. It would almost seem as if Bacon were left out this score for man to achieve. The work of one century has had to be undone rather than by the work of isolated men of genius. In physics and chemistry, in biology and medicine, in arts and architecture, in philosophy and history, in sociology and in engineering, in education, political and religion, for every one at work in the last century there have been a thousand at work in this. It has been the age of the coral insects building an island of enlightenment.

"With the microscope and the telescope, with the steam engine and with electricity, with the new chemistry and the new arts, the forces of nature have been harnessed. And yet, though it has been the age of enlightenment and of achievement, somehow I think of it as akin to the dark ages. Our very achievements have been exerting a blighting influence. The greatest contribution of authority to the world was the distinction between body and spirit. But we seem to be forgetting it and have almost gone mad in the worship of the body and in a devotion to physical comfort. Never perhaps in 2,000 years has the human race talked so much about religion and studied it as in our age. Yet never, perhaps, has there been a century so dominated by irreligion. Our conquests over nature have dazzled us and made us forget. Back once more comes the eternal charge, which should mean more to-day than in any age for the last six centuries: 'What shall it profit a man to gain the whole world and lose his soul?' The work of the next century must be to build up on the inside, to restore the old distinction between the body and spirit, to save the spiritual life. There is a lasting suggestiveness in those lines of Mrs. Browning:

For we throw out acclamations of self-thanking, self-admiring,
With at every mile run faster—O wondrous, Little thinking if we work our souls as nobly as our iron,
Or if angels will commend us at the goal of pilgrimage.

"The bells will soon be tolling out the end of the century, and to-morrow night ringing in the new time of the Twentieth Century to come. But it is only an arbitrary distinction. They will not toll out the selfishness, the vice and the crime. They will not ring in justice and the millennium. The same old fight must go on, the same old battle in which each one must contribute his share, if we are the distant ages, truth, justice and the right are to triumph."

LAST HAS PREPARED US FOR THE NEW CENTURY.

The Reverend Frank G. Tyrrell, pastor of Mount Cabanne Christian Church, preached yesterday morning on the theme, "A Century of Progress and Preparation." He took for his text: "What Hath God Wrought!" Num. xxiii, 23. In part he said:

"The Nineteenth Century has been crowded with great events. They have followed each other with dizzying swiftness. A mere enumeration of the achievements of the century in any single department of activity would take hours. One writer calls this century 'the most tumultuous and yet the most fruitful in the world's history.' Edward Everett Hale characterizes it as 'a century of analyses and revelation, which has reduced the size of the world, and the width of the oceans; a century of federation and of brotherly love which has bound men closer and closer together.'

"What one of his associates declared were the principles of William Ellery Channing may well be said to be the inspiring principles of this century: 'Free the slave, free the serf, free the ignorant, free the sinful. Let there be no chains upon the consciences, the intellects, the pursuits, or the persons of men.'

"While the hundred years have been full of wars, nevertheless the Peace Congress of a year ago is significant of the growth of reason over tigerish passion. In one of his lectures a celebrated infidel, commenting on the angels' song, 'On earth peace, good will to men,' in the birth of Christ, said: 'Evidently the angels sang the wrong tune.' But did they? Was the infidel's sneer justified? Apparently, when we reflect that this country, not war-like, has spent in one hundred and ten years of its history, up to 1899, more than seven billion dollars on army and navy. Every year from 1885 to 1898 saw the commencement of a new war. But the folly and waste of war are being perceived as never before, and the time is near when soldiers, who are only laborers in uniform, will stack arms, and refuse longer to shoot down their brothers in toil. Their cause is one, and they will turn their energies against their common foe. The growth of international trades unionism means the beginning of the end of war, unless the politicians are themselves willing to do the fighting.

"The century has witnessed what Benjamin Kidd calls the arrival of Democracy. It is entirely different from that which existed in the ancient empires. It is the crowning result of an ethical movement in which qualities and attributes, the very highest, find the completest expression they have ever reached in the history of the race. It is but the expression, in the realm of government, of those principles of life and liberty which Christ brought to the world. It is the state becoming obedient to the mandate, 'Ye must be born again.' The century opened with Napoleon and militarism in the ascendant; it closes with the sovereignty of the people felt and acknowledged in nearly every nation.

"The world has given and is giving more to charity. London has 50 relief associations, disbursing more than $7,500,000 annually; New York spends $4,000,000 annually. Hospitals, orphanages, day nurseries, asylums, refuges, rescue homes abound. More than the proverbial cup of cold water is being given to the thirsty. This is admirable, because it is an expression of genuine altruism; and it is pathetic, because it indicates the failure of our political economy. And, too, with all this benevolence, where have we made one dependent independent? Our charity pauperizes. This whole subject must be taken up by the church and studied scientifically. It is one of the problems the Nineteenth is bequeathing to the Twentieth Century.

"The churches are waking up. No wonder a great monthly entitled recently the church congress recently held in London, which became wildly enthusiastic over candles and incense, but had not one word to offer concerning the war in Africa. Pink teas and oyster suppers and rummage sales and fairs are not the chief business of the churches of Christ on earth. Ruskin found the inscription upon the church in Venice, 'Around this temple let the merchant's law be just, his weights true, and his covenants faithful.' This is the function of the church; to tone up the conscience of the race; to point to the shining ideal. She will not plunge into business or politics, but she will leaves society until business becomes as sacred as the eucharist, and politics the sphere of eternal righteousness. The New-Testament church is the only institution under God that has a philosophy for social rest and unrest, a power so to recreate the world as to make it profile of happiness, not misery. She will not cease to speak of her utopias and millenniums, but she will go to work to realize them. And in such earnest, manly work, she will win the respect and admiration of the world's weary watchers.

"As if to encourage us in this hope, the century has seen a wonderful growth of Christian union and co-operation. A single religious body numbering now more than a million adherents in this country alone, has sprung up in the century, making its sole plea for union in the essentials of Christian faith and work. This is tremendously significant, but not more so than the growth of the union sentiment among sects. We are very near the time when Christians will stop hating one another for the love of God.

"History furnishes no parallel to this closing decade of the century. We have an industrial system that grew up by chance out of the wreck of feudalism. A great mass of facts have accumulated upon us, because of mechanical inventions, and the use of steam and electricity, which we have scarcely begun to tabulate. The religious world is all astrob with intense activity. There is a growing and deepening consciousness of universal brotherhood. There are so many unanswered questions, so many unrighted wrongs, that the achievements of the century, splendid as they are, must be taken as the mere preparation for a greater work yet to be done. To the mighty men who have made the past illustrious in church and state we may say, 'Hail! and farewell!' And then, with high hope and the courage of the future, we may turn to the trials and defeats and victories of the Twentieth Century, knowing that still our way is onward and onward.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet humanity's vast frame
Through its complicated fibers, feels the gush of joy or shame;
In the rain of tears of one race, all the rest have equal claim.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of truth;
Lo! before us gleam her campfires! We ourselves must pilgrims be;
Launch our Mayflower, and steer boldly through the perilous seas,
Nor attempt the future's portal with the past's blood-rusted key.

CALIFORNIA'S BIG YEAR.

Summary of Commerce Shows Some Large Increases.

San Francisco, Dec. 30.—The New Year's edition of the San Francisco Chronicle gives a comprehensive summary of California's commerce during the past year.

Considerable space is given to the growing trade with the Philippines. The total imports and exports out of and into San Francisco from the islands were: Imports, $3,083,232; exports, $601,704. In 1899 they were: Imports, $230,000; exports, $325,000.

The totals of California products for 1900 were: Oil, 4,000,000 barrels; wheat, 19,500,000 centals; barley, 11,700,000 bushels; sugar, 275,000 tons; hops, 48,000 bales; butter, 25,000,000 pounds; wine, 21,000,000 gallons; brandy, 3,250,000 gallons.

The orange and lemon shipments amounted to 22,000 carloads. The product of raisins was 75,000,000 pounds; prunes 120,000,000 pounds.

The total value of mineral output was $30,000,000, of which $16,000,000 was in gold. Copper amounted to nearly $4,000,000; quicksilver 926 flasks.

The total values of imports and exports for San Francisco to foreign countries: Exports, $41,651,133; imports, $41,044,811.

For the year 1899 the figures were: Exports $37,818,209; imports, $44,575,120.

The total gold and silver imports for 1900 were: $23,500,000; exports, $23,675,000.

Wheat exported, 7,348,000 centals; flour, 1,131,941 barrels.

The total clearings of the San Francisco banks were $1,023,236,067, an increase over 1899 of nearly $98,000.

During the year the banks of all kinds in California increased their resources by nearly $7,000,000.

The total output of Pacific Coast salmon canneries in 1899 was 2,304,485 cases; British Columbia produced 527,281 cases; Alaska 1,351,715 cases.

WHY HARRISON WAS RETIRED.

Vacancy Desired That Favorites Might Be Promoted.

REPUBLIC SPECIAL.

Washington, Dec. 30.—Friends of Lieutenant Colonel Russell B. Harrison have found an additional reason besides the conduct of his father, former President Harrison, during the late campaign for his recent summary discharge from the volunteer army. The vacancy, they have just discovered, was wanted for the promotion of a regular officer in the volunteer service and the appointment of a regular officer to a higher rank in the volunteer service.

On December 4, four days after the dismissal of Lieutenant Colonel Harrison, Major Parker W. West of the volunteer army, formerly Captain of the Fifth Cavalry of the regular army, was appointed as his successor. Friends of Colonel Harrison are now convinced that there were two reasons for his discharge—the first, the desire on the part of some person in authority to strike at former President Harrison for the lukewarm support he gave the Republican party during the late campaign; the other, the desire to provide vacancies for officers of the regular establishment. Although anxious to continue his military career, Lieutenant Colonel Harrison, realizing the hopelessness of his ambition, has ceased to importune the President to reappoint him. He will, instead, take a hand in Indiana politics.

F. W. RAUCHENSTEIN'S FUNERAL

Great Number of Friends of Dead Editor Attended.

The funeral of Frank W. Rauchenstein, late editor of the St. Louis County Watchman, took place yesterday afternoon at 1:30 o'clock from his home in Clayton. The funeral was one of the largest that has ever been seen in that town. The carriages were lined north and south on the North and South road as far as the eye could reach. There were in addition two special street cars for those who could not find room in the carriages. The cars were crowded. They went direct to the crematory.

The members of the Mount Olive and Rock Springs Saengerbund, to both of which Mr. Rauchenstein belonged, rendered a number of selections at both the house and crematory. Before the body was taken from the house Congressman