What Is a Christian?
The Invisible World.

SERMONS AND SERVICES.

Moral and Physical Cripples.
Abolition of Saloons.

PREACHERS AND TOPICS.

The Reverend Frank G. Tyrrell preached yesterday at Mount Cabanne Christian Church on "What is a Christian?"

The Reverend Charles R. Watson preached at First United Presbyterian Church on "Peace."

The Reverend E. E. Barclay president of the American Anti-Saloon League, spoke at Pilgrim Congregational Church on "Abolition of Saloons."

The Reverend E. Duckworth preached at St. James Memorial Church on "Moral and Physical Cripples."

The Reverend E. G. Spencer preached at the Church of the Unity on "The Invisible World."

WHAT IS MEANT BY THE NAME "CHRISTIAN."

"What Is a Christian?" was the subject of the Reverend Frank G. Tyrrell in his sermon at Mount Cabanne Christian Church Sunday night. His text was: "But we desire to hear of thee what thou thinkest; for, as concerning this sect, it is known to us that everywhere it is spoken against." Acts xxviii, 22. He said, in part:

"When the apostles went forth preaching Christ, they were looked upon as the partisans and promoters of a new sect. The Christians were looked upon as just another party in the nation, and they were by no means a popular party. The Jews in Rome are anxious to know from Paul what he thinks of them. And so the question may be raised to-day: We hear much about Christianity, about so-called Christian nations—what is a Christian?

"Many keep away from Christ because they do not know what discipleship means. Imagine the sick keeping away from doctors and nurses and medicines! It requires faith to become a Chrisitian, but not faith in the church, nor yet in the creed, nor in any system of theology, however perfect. 'Believe on the Lord Jesus Christ and thou shalt be saved.' It is a faith in a living, divine person. And likewise a Christian must maintain a certain character; but you cannot set up a flawless ideal, and say: 'That is a Christian, and any one who fails to measure up to that is no Christian.' That is procrustean. You might as well say that a man is one who is 6 feet high, and weighs 180 pounds, and exclude all who cannot come within those dimensions.

"We must not look for uniformity. A Hottentot and a Hoosier may both become Christians, and yet remain as widely different in their external life as they were before. A philosopher and a child may both become Christians, but we do not measure both by the same standard. To ask what is a Christian is like asking what is a flower. The rose and the lily are both flowers; the violet is a flower; the nettle shows a flower—endless variety, and yet they all belong to the same world.

"Protestant, Roman Catholic, Anglican and Greek will agree that he whose inward and outward life conforms to the teachings of Christ is a Christian. But they will all want to define the teachings of Christ according to their standards, and then prescribe just in what particulars the life must conform to their interpretation. In all communions you will find Christians, and when they come into contact they recognize each other, for they possess one life.

"That which distinguishes the Christian from the world is not a more or less elaborate theology to which he holds, a ritual which he follows, or a sect with which he consorts, but a character which he is developing. That character is not perfect, but it is approaching perfection. If you start for Liverpool it is not necessary to go in a straight line across the waters from Sandy Hook. The ship follows a zigzag course; storms may drive her out of her reckoning, but the general trend is toward Liverpool, and Liverpool is her destination.

"A Christian is not a marble statue. If he were, we might find something like symmetry and perfection from the start. He is rather a growing child. And what child ever grew up without having the colic and the measles and the mumps—without having any lessons to learn, any mistakes to correct? You look at a baby, bound up in swaddling clothes, its features undeveloped, its vision dim, without the power of speech, unable to walk, with little or no hair, a chronic disturber of the household, and you say: 'If that's as near as he can come to being a man, he'd better quit trying.' And it is a long way from babyhood to manhood. But that puling infant is what it takes to make a man, and he belongs to the human family now, just as much as he will when he is a bewhiskered, broad-shouldered, surly six-footer.

"The church is a nursery. In it are babes in Christ, as well as men. It is easy for the carping world to pounce upon them, and measure them and catalogue their failings and immaturities, and then say: 'Well, if they are Christians, I can beat that myself!' But, just the same, they are members of the household of faith now; they are Christians, just as babes are men.

"If a Christian were an automaton, then we might expect perfection at once. But the word Christian stands for a type of character, and that is the slowest thing to perfect. As you ascend in the scale of being you pass from the ephemera, which is born, matures and dies in a day, to organisms which require more and yet more time to mature. Man asks for twenty years to develop physically; a bird for as many weeks. But to develop and ripen a character requires two summers—the summer of the earth and the summer of heaven.

"A Christian is one whose moral nature has blossomed. If you want to know what flowers are, you go, not to the botanies, but to the gardens. And if you want to know what Christians are, go among them, breathe their atmosphere, note their benefactions, and then strive to be like them, as they are like Christ."

ABOLITION OF SALOONS AND ITS EFFECT ON CRIME.

The Reverend E. E. Barclay, Ph. D., superintendent American Anti-Saloon League, preached at Pilgrim Congregational Church Sunday evening. His text was Jeremiah iv. 15: "Be not ye afraid of them."

He said, in part:

"Organized evil can only be overcome by organized righteousness. The American drinking saloon is a close, compact, nonpartisan organization, which violates law, attacks the church and society and seeks to control all political parties, doing all this for the purpose of making money; it can only be successfully combated by an equally strong, nonpartisan, interdenominational organization, composed of the best men in and out of the church, who will put principle above sectarianism and men above party.

"Such an organization is the American Anti-Saloon League. Born in the brains of a Catholic priest and a Methodist preacher, it has for seven years pursued a steady course, seeking the abolition of the saloon wherever public sentiment demanded it and working for an enforcement of law wherever the saloon was in legal existence. It has gone on from victory to victory, until it has hundreds of men who devote their entire time to its interests, hundreds of thousands of enrolled members, and is the most powerful enemy the saloon has.

"The Wine and Spirits News, official organ of the liquor dealers, in an editorial, said: 'The Anti-Saloon League is hydra-headed and forked-tonqued, alive, aggressive, independent, impudent, vituperative and dangerous.' It is continually warning the trade of the danger to them of allowing the A. S. L. to get control. Our methods of work are simple and effective; we have four departments of work, viz: Agitation, Law Enactment, Law Enforcement and Finance.

"'Agitation,' says Wendell Phillips, 'is the marshalling of the public conscience.' Not a law is on the statute books of Missouri that is not the result of agitation—not a law that we have to-day would ever be enforced, did not public sentiment demand its enforcement. Agitation is the parent of public sentiment. The anti-Saloon League work has been presented from twenty-six pulpits in St. Louis and sixteen engagements are made from this date on. These engagements are in some of the largest churches in our city.

"There never was a time when there was a more earnest desire to clear off our city's name the stigma of lawlessness which has been attached to us in the past.

"In addition to speakers, plans are now being laid to establish a paper and furnish literature. A stereopticon with slides showing saloon life as it is, its dark side, with pictures taken from life, is now ready for use in our churches. This is a most interesting and fascinating lecture, as it is on a subject with which we all are desirous of knowing the facts.

"There is no personal exploiting of men as partisans. The A. S. L. is not a party and never indorses men because they belong to a party, but because they are good men and opposed to the saloon. It holds the balance of power in many sections and always helps the best man, regardless of his politics.

"Not merely drawing up and sending bills to the Legislature, but going into the counties long before the primaries are held, pledge the best men to attend the primaries, inducing reputable citizens to seek the nomination, and backing them up with a united church vote, pledging candidates to vote against the saloon in politics and to support any measure that has the support of a majority of their constituents is practical. It is political common-sense and it wins victories. The Anti-Saloon League takes care of the men who befriend it and breaks the political necks of its enemies and does it in a fair, square, stand-up combat at the ballot-box.

"A united church on this issue can send any man to the Legislature that they desire; twenty-five determined men can bring things to pass in any legislative body when they pull together.

"Every saloon in St. Louis is a law-breaker. Every law pertaining to the dramshop is broken. Not every saloonkeeper violates every law, but all violate some. We have no fight against the saloonist as a man; there are honest business men among them, men who deprecate violations, but sooner or later they all violate the law. We have laws against winerooms, selling to minors and drunkards, selling on the Sabbath, being open after 12:30 a. m., games, music, dancing, screens, which are broken by every saloon in St. Louis. But we see signs of a coming dawn. Our new Excise Commissioner is certainly accomplishing results. One hundred and seventy-two winerooms are now only saloons under the law, seventeen have lost their licenses, and cases are being tried daily. Have you any complaint to make? Please report it to me, and I promise investigation. Let us bring to bear the pressure of public opinion on our officials to enforce the law requiring saloons to close at 12:30 a. m., and not open until 5:30 a. m. This is a reasonable demand in the name of law and righteousness; it is the law, and it is a wise law. Nearly all the assaults and homicides in this city since I have been here have occurred in saloons between 1 and 5 a. m.

"We may never abolish the saloon in St. Louis. We can compel them to obey the law. Let us put them all in one section. Enforce closing hours and Sunday laws and we will reduce crime in this city 50 per cent and save from temptation thousands who will be ruined under the present regime.

"Our financial system is unique, yet simple; we have no dues, fees, initiations or assessments. Those interested pay a monthly subscription for one year. We have a strong board of trustees. The work will be pushed systematically. We are here to stay, and the day will come in Missouri when men will say of us here, as they do in Ohio and Indiana and Illinois and many other States—the A. S. L. is a power that must be reckoned with in the future by the liquor interests of this State."

NEED AND SOURCE OF ABIDING PEACE.

At First United Presbyterian Church, Morgan street and Newstead avenue, Sunday evening, the pastor, the Reverend Charles R. Watson, preached from Isaiah lvii, 19: "Peace, peace to him that is far off and to him that is near, saith Jehovah, and I will heal him." In part he said:

"What a picture of strange unrest this world of ours presents! The natural world runs smoothly enough. Without a tremor or a sound the planets swing in their orbits, the day fades away through twilight into night, the waters of the ocean are lifted in vapor to form the clouds overhead. This immense machinery of nature moves and operates without friction or effort. When you turn your eyes to the world of human life, the contrast is startling. Here you find straining and striving, labor and effort, anxiety and unrest. How precious then must be a gospel of peace! How eagerly should men turn the pages of that book whose central theme is peace! How anxious should they be to find entrance into the kingdom whose life is peace, whose king is a prince of peace, and whose songs are melodies of peace.

"There are three great spheres within which peace is needed. There is first, the past. Why should the soul fear for the past? Is it not gone forever? Who can turn the shadow back upon the dial? Forget the past and so disown it, we are told. Men have tried that, but there are some children which will not be disowned. They come crying after you and you have to take them up. The law compels you to own them, to shelter them and to lend them your name. So with our past records. Memory suddenly turns the shadow upon the dial and we are brought face to face with our past lives. Now and again our past rises from the grave in which, with great labor, we buried it, and it comes to make void the present and to take the inspiration out of the future. Let us face the fact. There must be a settlement. We must begin back there if there is to be any abiding peace. Against the dark background of our need and helplessness there looms the cross, Calvary with its radiant light. There is the perfect atonement for the imperfection of our past lives. There is the sufficient answer for every past. There is our argument with God. Nay, rather, there is God's argument for us.

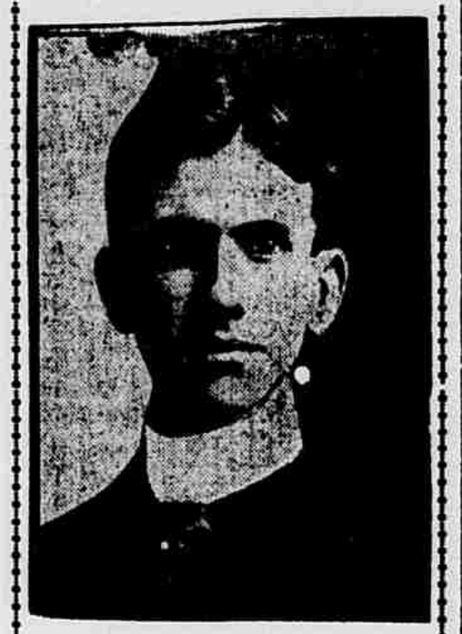
"We must have peace also for the present. The world lays the blame upon circumstances. So men seek peace in a change of environment. 'They remind us,' says Robertson, 'of the struggles of a man in a fever, finding no rest, tossing from side to side, in vain seeking a cool spot on his pillow and forgetting that the fever is within himself. And so it is with us—the unrest is within us.' Christ goes to the root of the trouble. He gives us peace in the heart. 'In the world ye shall have tribulation,' he says. There is not much promise of change of circumstances in that. 'But fear not,' he adds; 'I have overcome the world.' 'My peace I give unto you.'

"We need also peace for the future. That, too, belongs to us. How uncertain we are of the future! This health to which we owe success in business and happiness in life, will it outlast the dying year, or will it die with it? These friendships, which are the inspiration and sweetness of life, shall they accompany us to the end of life's journey, or must we finish the journey alone? These laws of the market which have brought us prosperity, will they continue trustworthy to the end? And then, granting that health and wealth and friendships shall keep us company until we come to the sunset of life, what then? Further they cannot go, and what then? Human happiness cannot be satisfied without a sure hope for all this future. Here, too, Christ has his gift. Here, too, the Spirit has his work of grace. 'Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. I go to prepare a place for you.' What more can we need? Provision for the way, guidance, a companion for the journey, and at last a welcome home—all are promised; and our hearts are filled with peace.

"We are also told to whom this satisfying peace is offered—'to him that is far off and to him that is near.' Is it true that some are further from God than others? Christ, when he was upon earth, said of one young man, that he was not far from the kingdom of God. We do believe that some sins are more heinous in the sight of God than others, and so it would follow that some sins put a man further from God than others. But what sins? Christ brought some new instruction into the world on that subject. The world has a habit of branding some sins as flagrant and others it calls respectable. Christ had before him the proud, moral Pharisee, Simon. He had also before him the woman who was a sinner. And Christ made it pretty plain that the damning sin is that sin which keeps men away from him. And Christ made it clear that pride and conceit and selfishness are often more effectual bars to a man's entrance into the kingdom than the sins which the world calls unpardonable.

"However, the differences in our moral stature are scarcely worthy of comment when we stand in God's presence. Looking down from the Eiffel Tower, you will not be apt to notice much difference in the stature of men. To him who is far off, peace is offered. That means peace for the thief on the cross with a long black record of sin, peace for Saul who persecuted the Church of Christ, peace for those who nail the Savior to the cross, peace for the far away heathen sunk in vice and ignorance, peace for all, if they will but accept the Savior of the world.

"The offer is also made to those that are near. The offer would not have been made if they, too, did not need it. It is not enough to be near. In the story of the prodigal son, we know who was meant by the one far off. It was the younger son who was gone into the far country. But who was he who was near? The elder brother thought he was near, thought that he was at the very center of things, but the return of the prodigal revealed to him that there was a sweetness and love and sympathy which he had altogether missed in his self-righteous life at home. Peace cannot be earned. It is a gift. He who is near must accept it as a gift, in the same way in which he that is far off receives it. It is for both alike. 'Peace, peace to him that is far off and to him that is near, saith Jehovah; and I will heal him.'"



THE REV. J. N. CRUTCHER.

Of Paris, Tex., who has been called to the pastorate of Compton Heights Christian Church. It is expected that he will enter his new field at once.

MAN'S RELATION TO "THE INVISIBLE WORLD."

"The Invisible World" was the subject chosen by the Reverend E. G. Spencer for his discourse at the Church of the Unity Sunday morning. He chose as his text:

"The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Galatians v, 22-23."

He said in part: "The business of this world is advanced by the agency of a law of limitation, to which men willingly submit for the sake of practical advantages which such submission insures. The things that a man would like to do, and the things that he would like to know, have to be set aside in deference to the things that he must know and do in order to attain his end, and make his contribution to the effective whole of life.

"In every department of theory and practice this law is in constant operation over areas that widen with the years. The tendency is ever toward a more vigorous specialization. Brain and hand are disciplined to something like the inerrancy and regularity of a machine, which turns off its predetermined product, over and over again, with no perceptible variation until the machine itself breaks down. It is not possible, however, wholly to convert man into a machine. He is, in the very lowest estimate of him, a machine that can think, and his thought cannot be denied its range. It is, however, a cramped and dwarfed and trammeled thought. It feels the effects of the accepted limitation, and, if it range far from its accustomed sphere of activity it loses confidence in itself, and is doubtful of the value of its most edifying results. It is even more suspicious of modes of thought that seem alien to it, and which deal with principles of life that are unrelated to the narrow circle of its affairs. Confidence comes with familiarity. We have most faith in the results of thought in the realm with which we are most constantly occupied. We become distrustful of our own powers when the boundaries of that realm are passed, and we are prone to ascribe our uncertainty to some assumed unreality in the objects amongst which we are strange.

"It is in this mood that men who are preoccupied with material affairs address themselves to the unfamiliar powers and relations of the Spirit. They do not find the lines by which the invisible world traverses the highways of the visible, and weaves its permanent strands into the network of the perishing, and the one world does not establish its reality under the tests applied with confidence in the other. The difficulty arises from a widespread confusion of ideas as to what the world invisible and spiritual is. To many it means no more than the sphere of post-mortem existence. Our thought concerning it is strongly tinctured with the materialism bred of our preoccupation with things. It does not rise above mere curiosity as to the modes and conditions of life amongst the disembodied, and the assumption that the object of this regard is spiritual, or that it leads to any traffic with the spiritual, is purely gratuitous. There is no ground for the inference that life outside of the flesh is necessarily more spiritual than life within the flesh. Yea, we may go farther and say that there is no ground for the inference that life outside of the flesh is necessarily less carnal than life within the flesh, for the life is assimilated to what it covets, as well as to what it holds, and the post-mortem longing for the flesh would exclude the spiritual as effectually as the ante-morten absorption in it and its concerns. We find support for this conclusion in the kind of temporary embodiment which, according to what is called spiritualism, the disembodied are willing to accept.

"The spiritual world is invisible, because it is the realm of interior relations and powers. Men do not pass into it when they die; they are always in it, and it in them. The real life is the inner life, where the soul energizes, in its threefold activity of thinking, feeling, and willing, where impulses rise, temptation is felt, and conscience urges and restrains. This invisible life has its own world, to which it is variously related, where, by continuous action and reaction, capacity expands, power is perfected, and the cup of being filled to the brim. This invisible world fills and saturates the visible material, sweetening and illumining it by infusions of its characteristic quality and power. It is the nexus of all fruitful relations, and the basis of all social organization. No man makes a contract, no man builds a house, no woman accepts marriage, but in reliance upon such purely spiritual facts and powers as truth and justice, equity and good faith. No man has seen these traits in another. At most he has seen only the evidence of them under some previous trial, and he has no proof that the traits survive the earlier tax upon them. He knows, however, that there is some imperceptible substratum of being in which such qualities inhere, a whole unseen, unchangeable world, of which truth and equity and the like are elements, but he does not often think that it is by this same unseen world that the visible, tangible material is pervaded and held together. With this view of the invisible our faith gains exposure to the quickening light, and we are able to discern the results of our unconscious exercise of it, and to infer to what goal it would bear us if it had the undivided devotion of our souls.

"Man is a spirit, look upon him in what environment you will, you will find him trusting to other realities than those which he can see with his eyes, and you will always find him rich in the possession and enjoyment of some fair large fruit of his trust. All men have either an associate or a parasitic connection with the inner world of the spirit. They are either living in the society organized upon love and faith and sincerity or they are living upon it. They are either contributing to that invisible life from which they derive their material gains or they are preying upon it. This invisible world is the world to which we belong, much more than we belong to the visible. By it our being is organized, through us its celestial ichor courses, and upon such stems and branches as we provide its fair, firm fruit is borne. It is through us that it has access into the world visible and material, and it is for this end that our lives are ours. This world of matter and material concerns is an endurable habitation to us just so far as it is filled and informed by the spiritual; just so far as truth, and love and justice and kindness and their spiritual kindred have drawn and cemented men together; and it is against the absence of these fruits of the spirit that we complain. I believe that men will discern that it is from such sources as these that joy and peace must come, and will eagerly seek them where they are to be found.

"I believe in the intellect of man; in its capacity to interpret each new need of ascending life as it presents itself, and to provide for its satisfaction. I believe in the human heart; in its warmth, its depth, its tenderness and its unlimited capacity to expand. I believe in the spirit of God, infused into every particle of matter, thrilling in every impulse of soul, and bearing all being onward and upward toward perfect unity with himself. I believe in the spirituality of man; in his native capacity and necessity for a life whose relations and activities are determined by truth and justice and love; and I look for the dawning of an era in which the promise that buds in his dreams will gloriously blossom in his deeds. I see the signs of its coming; I hear the far, faint murmur of its approach; and I feel the wind of the spirit blowing fresh from the hills of God, bringing the chill of death to hatred and strife, and all uncleanness, but quickening light and vigor to all that hopes and loves and aspires."

CHRIST CURED MORAL AND PHYSICAL CRIPPLES.

The Reverend E. Duckworth, rector of St. James's Memorial Church, chose the text for his sermon Sunday morning from Acts iv, 14:

He said in part:

"The second lesson of last Sunday morning gave us the account of the healing of a lame man, whom Peter and John found as they went into the temple at the hour of prayer. This cripple was carried daily and laid at the gate of the temple called Beautiful. The apostles did not possess silver and gold, but, in the name of Jesus Christ of Nazareth Peter commanded him to rise up and walk, and he took him by the right hand and lifted him up; and immediately his bones received strength. And he, leaping up, stood and walked, and entered into the temple, walking and leaping and praising God. And all the people knew that this was the man who sat at the gate of the temple, begging.

"What a suggestive place this narrative occupies. It was immediately after the outpouring of the Holy Ghost upon the infant church. They had been commanded to go into the world, and preach the gospel to every creature. And this work had to begin in Jerusalem, where they were well known, and where their Master had but recently been crucified. Wonderful scenes had followed Peter's preaching immediately after the Pentecost, thousands being added to the church. Now, they meet the case of individual need—the lame man. They do not avoid him, or pass by on the other side. The gospel they preached was a gospel of power and healing. Hence, it was imperative that they deal with this case. How glorious was their success. It is no surprise to us that the people 'wondered greatly.' Here was some palpable facts. He was lame and a beggar. Now he walks and praises God. His first movement was into the temple. The healing of his body had touched the depths of his religious feeling. Perhaps his lameness and helplessness had led him long before to pray, and now that healing has come, his joy is beyond expression in words. He walks and leaps, praising God. After the apostles had denied that the healing had been accomplished by their own power, or holiness, and had fully declared that it was by the power of the Prince of Life, they were arrested, thrust into prison and brought before the Sanhedrim the next day, who asked them 'By what power, or by what name, have ye done this?' Then Peter, filled with the Holy Ghost, said unto them: 'Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to this man, by what means he is made whole. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.'

"That was a brave speech—made before Annas, the high priest, in whose palace but a few days before Peter had denied that he knew Jesus. How perfectly natural to read, therefore, 'Now, when they saw the boldness of Peter and John, they marveled, and they took knowledge of them that they had been with Jesus. And, beholding the man which was healed, standing with them, they could say nothing against it.'

"Note that the man who had been healed was 'standing with them.' In his gratitude he was glad to share their reproach and participate in their peril. His gratitude did not evaporate in the temple. He did not permit self interest or prudence to compel him to forsake them in the hour of their need.

"His presence and testimony was of untold value to the apostles. His witness they could not answer. He was standing with them; not sitting at the gate of the temple, asking alms. The question they asked each other was the only question they could ask in the presence of such facts. 'What shall we do to these men?. For that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it.' It was not the eloquence or boldness of the Apostle Peter that convinced the Sanhedrim, but the standing of the man that was lame among them. This, and only this, silenced the Sanhedrim. 'When they saw the man that was healed standing with them they could say nothing against it.'

"This is Christianity's chief witness—the witness of its healed men. This is the argument that admits of no reply. Who can say anything against the healed men? Jesus said, 'If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works.'

"The lame man is with us still—with a lameness that assumes a variety of forms—morally lame, morally incapable; aye! and sometimes in moments of weakness, we would add, morally incurable. Not one lame man, but multitudes of lame men—drunkards, gamblers, paupers, the vicious, and those who will not work. Such as these are the pain and the perplexity of all those who seek to heal. The misery which such as these suffer themselves does not represent a tithe of the suffering involved. Somebody had to carry this man every day to the gate of the temple, so that he might obtain something toward his support. Who can tell what is behind the words I have used to describe the morally lame? How many aged fathers and mothers have been and are being brought down to the grave with gray hairs and sorrow? How many loving wives and little children have been made to bear the bitterest pangs through the lameness of some husband and father? The fact that they abide at the gate beautiful of our civilization but makes their presence the keener felt. What a contrast in the conditions! The gate beautiful is an inspiration—the man lame and helpless is the practical despair of our modern life. We build magnificent mansions, splendid cathedrals, elaborate library buildings, halls of science and art, but almost by their side is the appaling workhouse, poorhouse, asylum and jail.

"The west end of the city an adornment, the east end, the trial of our faith and courage. Who can describe the contrast? In such conditions the church is called to toil. With these difficulties she must strive, and here she must obtain her triumphs. The lame man restored has been her glory, and always will be. The only stamp of validity worth caring for is the proof that God is working with us, that God is bringing healing to men through our ministry. This is the glory of one faith, that with every new day God is raising up new witnesses. The most complete evidence of the divine power of the Gospel we preach is not that which comes down the line of centuries, but the evidence produced day by day in the lives of men among whom we labor, men who were once lame, who have been restored to complete moral vigor—men who were once blind, but who now see, and this, not by our own power or holiness, but through the Christ of God. When the drunkard is made sober, and the liar is made to speak the truth, and the class known as worthless are made respectable and honored citizens, who can say aught against it? When homes have been made virtuous and happy, and the individual life made clear and sweet, what voice can be raised against it? The vindication of the church is in the spiritual and moral life that it nurtures, in the benevolent work that it does, in the souls that it saves. Practical success, healed men, is an abundant justification of the work and the worker. For this let us labor and pray, how to achieve the largest and speediest success; how most effectually to bring to God the unsaved in our congregations, the scholars in our Sunday schools, and those who are called 'the outcasts of society.' Only this will silence the criticisms of ungodly men.

"There is a pertinent question that is forced upon me. Are we ourselves healed men? Have we received this 'perfect soundness?' If not, why not? Before our Lord ascended he said: 'All power is given unto me in heaven and in earth,' and he is able to save unto the uttermost all them that come unto God by him. It is 'through faith in his name' that men are made whole. We preach his power. 'Unto you, God, having raised up his son Jesus, has sent him to bless you by turning every one of you from his iniquities.' Therefore, he waits to heal us, to bless us with 'perfect soundness.'

"The man upon whom this miracle was wrought was more than 40 years old. He was lame from his birth. Surely such facts teach us that though our lameness may have marked us for many years, we may be delivered by this great physician. Sometimes people return from earthly physicians in despair—they are pronounced incurable. But the Christ never pronounces a case incurable.

"Are we as eager for healing as was this man? May the God of all mercy incline our hearts this morning, so that before we leave his temple, we, with all his people, may rejoice in a 'full salvation' and may be made every whit whole."

TO RAISE FUND OF $1,000,000.

St. Louis Presbyterians Asked to Supply $100,000 of This Vast Amount.

NEW-CENTURY CELEBRATION.

Moderator Dickey of General Assembly Explains the Purpose of the Fund at a Mass Meeting.

The Reverend Doctor Dickey of Philadelphia, Pa., Moderator of the Presbyterian General Assembly, addressed a mass meeting of all the Presbyterian congregations in St. Louis, at the Washington and Compton Avenue Presbyterian Church Sunday evening on the Twentieth Century Fund. It is proposed that St. Louis Presbyterians contribute $100,000 to the fund, which, with the quota of other synods of the country, is expected to reach a total of $1,000,000.

The meeting was presided over by the Reverend Frank W. Sneed, pastor of the Washington and Compton Avenue Church. Present were ministers and members of congregations of nearly every Presbyterian church in the city. Subscription blanks, explaining the scheme of raising the fund were distributed. Many substantial subscriptions were obtained during the evening. Doctor Dickey was introduced by the Reverend Mr. Sneed. In part he said:

"I appreciate the kindness of the ministers of St. Louis and the material aid they have rendered me during my stay here. I am glad to close my campaign in St. Louis, as it was here, in 1899, that the movement which I represent was inaugurated. The General Assembly will meet in Philadelphia in two weeks. I will make my report then, and I will have nothing to report but progress and satisfaction.

"People ask why we should celebrate the beginning of the century. In answer I will say that it is for much the same reason that St. Louis will celebrate in 1903 the purchase of the Louisiana Territory. Only 120 years ago there were but 100 Presbyterian churches in this country; now they number 8,000. One hundred and twenty years ago there were only 20,000 Presbyterians; now we are 1,500,000 strong, and our Sunday-school classes throughout the country are attended by 1,500,000 children. Never since Christianity was established have there been so many willing workers among the young people. The Twentieth Century is not for us who have passed the main part of our life, but for the young.

"At the last meeting of the General Assembly it was determined to celebrate the Twentieth Century at its next meeting by setting aside a day of special worship. This will be done, but the Presbyterian Church is not satisfied with mere words. It insists on something more material. It was determined, however, that the machinery of the church has not suffered from this fund. On the contrary, it has stimulated the other work.

"I am not here to meddle in local affairs, but I cannot help suggesting what a great thing it would be for this Presbyterian city if some benevolent citizen or citizens would bequeath money to erect a Presbyterian hospital. It would give the young an opportunity of practicing good works. In all the cities where they exist Presbyterian hospitals are uniformly successful."

WORLD'S DEBTS AS A HEAVY TRIBUTE TO MARS.

Tenfold Increase on the Debit Side of the World's Ledger in a Century Is Due Largely to War.

CAUSES OF THE BIG DEFICITS.

STATEMENT OF WORLD'S NATIONAL INDEBTEDNESS.

1793	$ 2,433,250,000
1820	7,299,750,000
1848	9,419,045,000
1862	13,382,875,000
1872	22,410,232,000
1882	26,249,901,000
1901	31,493,749,000

The Republic Bureau,
14th St. and Pennsylvania Ave.

Washington, April 28.—The recent announcement of the new British loan of $300,000,000 lends interest to a statement, just issued by the Treasury Bureau of Statistics, regarding the national debts of the world. This statement shows, in brief, that the national debts of the world aggregated more than $30,000,000,000 at the close of the Nineteenth Century, or ten times as much as in the closing years of the Eighteenth Century.

In 1793, at the beginning of the Napoleonic wars, the national debts of the world amounted to, approximately, two and a half billion dollars; in 1900 they were, according to the best information obtainable, $31,000,000,000. In general terms, it may be said that the world's national indebtedness in 1900 aggregated ten times what it did at the beginning of the Nineteenth Century. Meantime population has increased 150 per cent, and gold and silver, which form the basis of the money with which debt payments are made, 300 per cent, though the proportion of the existing gold and silver which is turned into coin is now much greater than at the beginning of the Nineteenth Century, while the utilization of the various forms of credit as currency may have increased the world's circulating medium quite in proportion to the increase in its national debts.

Growth of Wealth Has Kept Pace.

Whether national wealth has increased as rapidly as national indebtedness is equally difficult to determine, since official estimates of national wealth were made at the beginning of the century in the case of only a few nations. The wealth of the United Kingdom, France, Spain and the United States in 1800 is estimated at $20,244,640,000, while Mulhall in 1895 estimated their wealth at $195,759,829,000, or practically ten times that at the beginning of the century. The debts of these four nations in 1793 aggregated but $1,630,279,000, and in 1900 were $11,764,000,000, or seven times as much as in 1793. If the rate of growth in wealth which has characterized the four nations, whose growth during the century may be also properly applied to the world at large, it may be said that the growth of national wealth has about kept pace with that of national indebtedness, since national wealth in the cases where it can be measured to-day is ten times as great as at the beginning of the Nineteenth Century, and the national indebtedness is to-day about ten times what it was at the beginning of the century.

Debt Is Due to Wars.

This enormous increase in national indebtedness is chiefly the result of wars, standing armies and works of public utility. To this may be added a tendency in many cases to create an annual deficit by expenditures exceeding revenues, made in deference to popular demand, which deficits ultimately take the form of funded or bonded indebtedness. But the bulk of these enormous debts is from war and war preparations and the construction of public works, such as railways, canals, harbors and the improvement of waterways. Of the railways of the world, whose total cost has been estimated at $30,000,000,000, about one-third are owned by national Governments, indicating that approximately one-third of the increase in indebtedness has been applied to works of this character. But the fact that great wars have compelled the nations engaged in them to instantly make enormous additions to their funded indebtedness clearly identifies this as the principal factor in the great increase in national indebtedness which has characterized the history of national finances in the Nineteenth Century.

America's War Burdens.

In our own history the increase of the interest-bearing debt from $657,000,000 in 1860 to $2,381,000,000 in 1865; and from $847,000,000 in 1898 to $1,046,000,000 in 1899, further evidences the relation of war to the growth of national indebtedness. The relation of war, with its ever increasing cost to national indebtedness is further shown by a study of the detailed debt statements of the world at various periods during the century, presented in the accompanying table. From 1793 to 1848 national debts only increased from $2,433,000,000 to $8,419,000,000. The latter half of the century, however, has experienced great and costly wars, the Crimean, the Civil War in the United States, the Franco-Prussian, the war between China and Japan and those of the closing years of the century—and accompanying this period the national debts have grown from $8,419,000,000, in 1848, to $31,500,000,000 in 1901.

Prominent Mason Dead.

REPUBLIC SPECIAL.

Mountain Grove, Mo., April 28.—William J. Bruffey, a prominent citizen of this place, died this morning, aged 64 years. He formerly lived in Murray, Ia. Mr. Bruffey was a prominent Royal Arch Mason.

PUBLIC BATHS AND PLAYGROUNDS.

St. Louis Turners Move to Establish Both at Annual Convention Sunday.

Public baths and public playgrounds for children are advocated by the Turner societies of the St. Louis district. Arrangements to carry out the plans for playgrounds are already being made, with the co-operation of Park Commissioner Ridgely, and the movement in favor of baths is to be vigorously pushed.

Doctor Hugo Toeppen of Concordia Turnverein introduced the resolution favoring public baths at the second day's session of the thirty-ninth annual convention of the Turner societies of the St. Louis district at Southwest Turner Hall, Ohio avenue and Potomac street yesterday morning. The resolution met the favor of the delegates at once, and Doctor Toeppen's proposition to appoint one member from each St. Louis society to work for the public baths in his society, securing the society's indorsement and instructions to the members of the General Assembly to vote for them, were adopted by unanimous vote.

Playgrounds for children are to be established in Carr Park and Benton Park. These two parks are selected as experimental locations, and in case the idea is found practical portions of other parks will be used. Park Commissioner Ridgely favors the playgrounds system, and his co-operation with the Turners in their efforts to establish playgrounds for the children met with the approval of the convention. A motion to extend him a vote of thanks was adopted. Swings, Maypoles and other things intended to produce muscle in the young will be furnished by the Turner societies. It is the intention of the Turners to place the swings and other apparatus in Carr and Benton parks at once.

Classes from each of the St. Louis societies will go to Washington, Mo., at an early date to give exhibitions. It was decided that the next annual convention shall be held at Social Turner Hall.

All the societies of the district were represented at the convention except Little Rock, Mount Olive and Marine, making ninety-seven delegates in all. There are 4,240 members in the district.

SEALSKINS FOR THE LADIES.

Steamer Kite Arrives in Port With Ten Thousand Seals.

St. Johns, Newfoundland, April 28.—The sealing steamer Kite, for whose safety some fear had been felt, reached port today with 10,000 seals, almost a full load. She lost 1,400 when frozen between floes.

During the early part of the season she steamed through immense herds of seals, but the ice was too broken to allow the crew to hunt them. She was nipped by floes near the shore finally and her coal being exhausted, was obliged to depend upon her sails to reach port.

The ice belt surrounding the Virginia Lake, the only steamer now out, is twenty feet thick.

SPRING WEATHER WILL CONTINUE.

Doctor Hyatt Says Those Who Have Discarded Heavy Garments Need Not Worry.

Indications, as shown by the weather map of Local Forecaster Hyatt, are for a continuation of the mild, clear spring weather which prevailed Sunday. In every direction the highs and lows are so situated that the weatherman is led to believe that for the next few days St. Louis will enjoy the typical weather extolled by the spring poet.

The temperature will continue about the summer heat line Monday and possibly Tuesday. Slight showers have been reported in sections of the South and Southeast, but it is not probable that these will extend as far North as Missouri. The Eastern storms and heavy rains have about terminated, and the black clouds dispersed or blown over the Atlantic Ocean.

"All signs fail in hot weather," said Doctor Hyatt, "but it is not so hot yet that we can't see a little way ahead. I do not expect any rain hereabout in the near future, and it is almost certain that the temperature will continue mild. Those who have put away their cool weather raiment need not worry. From now on it will continue to warm up until the genuine summer weather arrives."

THEOSOPHISTS IN SESSION.

New Officers Elected at the Fifteenth Annual Convention.

Indianapolis, Ind., April 28.—The fifteenth annual convention of the Theosophical Society in America was held at the English Hotel to-day. Delegates were present from twenty-two branch societies throughout the different States. A new constitution was adopted, and the following officers were elected for the ensuing year:

Secretary, T. P. Hyatt, New York; treasurer, A. H. Spencer, New York; Executive Committee, Doctor F. D. Buck, Cincinnati; Doctor A. P. Buckham, Fort Wayne; J. A. Clark, Washington; Doctor Bunker, Brooklyn; Major General William Ludlow of the United States Army, now in the Philippines; M. H. Phelps, New York, and J. D. Bond, Fort Wayne.

TURNED HIS COUSIN DOWN.

President McKinley's Oklahoma Appointment Pleases Party.

REPUBLIC SPECIAL.

Guthrie, Ok., April 28.—The announcement of the President's appointment of William Grimes as Secretary of Oklahoma was received with joy by the Republican organization. Grimes is the Republican National Committeeman for Oklahoma. The candidacy of F. E. McKinley, a cousin of the President, for the place was bitterly opposed.

SAYS THEY ARE NOT PRIESTS.

Father Schrage Denounces Two Solicitors From the Pulpit.

Father Henry Schrage, pastor of St. Agatha's Church at Ninth and Utah streets, notified his parishioners from the pulpit Sunday morning to beware of two men attired in the raiment of Catholic priests who have been canvassing South St. Louis and raising funds for the erection of a Catholic hospital.

In the last two weeks several hundreds of dollars, it is estimated, have been collected.

When Father Schrage heard about the solicitors he at once reported the matter to the police. In order to prevent any other members of his congregation from contributing to the hospital fund, he made the public announcement from the pulpit. No one, he said, is authorized to solicit donations for a hospital.

THE WEATHER.

To-Day's Forecast.

Washington, April 28.—Forecast for Monday and Tuesday:

Illinois—Fair; continued warm Monday and Tuesday; fresh southerly to easterly winds.

Missouri—Partly cloudy; continued warm Monday and Tuesday; fresh east to south winds.

Arkansas—Partly cloudy Monday; probably showers in western portion. Tuesday fair; variable winds.

Oklahoma and Indian Territory—Partly cloudy Monday; possibly showers. Tuesday fair; southerly winds.

Government Report.

Department of Agriculture, Weather Bureau—Meteorological observations received at St. Louis April 28, 1901, at 6:59 p. m. local time and 8 p. m. seventy-fifth meridian time. Observations taken at the same moment of time at all stations.

Stations.	Dir.	Bar.	Tp.	Mx.	Pre.	Weather.
New York	NE	30.44	52	..	....	Clear
Philadelphia	SE	[illegible]	[illegible]	[illegible]	....	Clear
Washington	E	30.42	64	74	....	Clear
Norfolk	NE	30.40	52	60	....	Clear
Charlotte	NE	30.34	66	72	....	Clear
Jacksonville	NE	30.32	62	70	....	Clear
Atlanta	SE	30.30	68	78	....	Fair
Montgomery	SE	30.28	78	82	*	Clear
Vicksburg	SE	30.28	76	83	....	Clear
New Orleans	SE	30.32	74	80	....	Clear
Little Rock	NE	30.30	80	84	....	Clear
Galveston	E	30.26	70	74	....	Cloudy
Palestine	SE	30.26	76	82	....	Fair
Memphis	NE	30.22	82	86	....	Clear
Nashville	N	30.32	76	83	....	Clear
Chattanooga	NE	30.30	78	82	....	Clear
Louisville	NE	30.36	74	80	....	Clear
Indianapolis	NE	30.36	74	80	....	Clear
Cincinnati	NE	30.38	74	78	....	Clear
Pittsburg	E	30.38	72	78	....	Clear
Parkersburg	N	30.40	70	76	....	Clear
Buffalo	N	30.46	64	74	....	Clear
Cleveland	N	30.44	54	62	....	Clear
Grand Haven	W	30.40	60	74	....	Clear
Marquette	NW	30.44	42	70	....	Clear
Chicago	E	30.40	60	72	....	Clear
Duluth	NE	30.42	38	44	.01	Fair
Dubuque	SE	30.32	78	82	....	Fair
Davenport	SE	30.34	78	84	....	Fair
St. Paul	S	30.20	80	82	....	Cloudy
Des Moines	S	30.30	76	82	....	Fair
Springfield, Ill.	S	30.36	76	82	....	Clear
St. Louis	E	30.36	80	84	....	Clear
Cairo	SE	30.34	78	82	....	Clear
Springfield, Mo.	SE	30.26	78	82	....	Cloudy
Kansas City	W	30.28	78	84	....	Fair
Omaha	S	30.18	78	78	*	Cloudy
Huron	SE	30.16	62	72	.04	Cloudy
Bismarck	E	30.16	48	48	.28	Cloudy
Q'Appelle	SE	30.16	50	50	....	Clear
Calgary	SE	29.66	62	64	....	Fair
Havre	E	29.96	54	56	....	Clear
Helena	S	29.82	66	66	....	Clear
Rapid City	SE	29.92	68	70	....	Fair
North Platte	S	30.08	66	68	.12	Fair
Lander	SW	29.92	68	70	....	Fair
Cheyenne	S	29.90	68	68	....	Clear
Denver	NW	29.92	72	74	....	Cloudy
Pueblo	SE	29.92	70	76	....	Cloudy
Dodge City	SE	30.16	62	64	.28	Cloudy
Oklahoma	SE	30.20	76	82	....	Fair
El Paso	S	29.84	82	86	....	Cloudy
Abilene	SE	30.14	76	80	....	Cloudy
Amarillo	SE	30.14	62	64	.74	Cloudy
Grand Junction	SW	29.82	74	78	....	Fair
Salt Lake	S	29.80	70	72	....	Fair
Santa Fe	SE	30.00	58	62	.10	Cloudy

*Indicates precipitation inappreciable.

R. J. HYATT.
Local Forecast Official.

RAMPOLLA STORY DENIED.

Italia Says the Pope's Secretary Has Not Resigned.

Rome, April 28.—The Italia denies the assertion made yesterday by the Patria, that Cardinal Mardrinao Rampolla, Pontifical Secretary of State, has resigned.

ONLY NINETEEN, BUT OBTAINED LICENSE.

Abraham Siegel Elopes to Belleville and Weds Miss Beatrice Smith.

Abraham Siegel, Jr., son of the well-known St. Louis business man, eloped Saturday evening from Collinsville, Ill., with Miss Beatrice Smith of that place to Belleville, where they were married at 10 o'clock by Justice Boneau. After the ceremony Mr. and Mrs. Siegel returned to St. Louis.

Mrs. Siegel is 18 years old, and gave her age as such to the license clerk at Belleville. Mr. Siegel gave his age as 21 years, but he admitted Sunday that he was only 19. When seen Sunday the couple stated that they had been engaged about two months and eloped to avoid a large wedding.

Mr. Siegel's family live in Maplewood, and knew nothing of the marriage until they were informed by friends Sunday. Young Siegel and his bride will go to Maplewood Monday morning to beg forgiveness and receive the family's blessing. Mr. Siegel said that he did not anticipate any trouble on account of his elopement from either his or his wife's family.

AGED EVANGELIST IS DEAD.

Doctor I. P. Roberts Had Traveled Extensively.

The Reverend I. P. Roberts, a Methodist minister, a Doctor of Medicine and a Doctor of Divinity, who claimed to have crossed the Atlantic Ocean fifteen times and to have walked the distance between Indiana and California nine times, died from debility due to old age in East Alton yesterday.

He had been visiting a son, William Roberts, at Lawrence, Kas., and was on his way to his home in Gilbert, Ind., when he stopped a week ago at the home of a niece, Mrs. S. G. Cooper in East Alton. His health immediately began to fail and he sank steadily until the end came. He was 84 years old.

Doctor Roberts served in an Indiana Regiment through the Civil War. Afterwards he was surgeon on an Atlantic liner and later became an evangelist.

The funeral will take place to-morrow in East Alton. The son, William Roberts, and a nephew, Judge William T. Roberts of Indiana, will be present.

WEARING DOWN THE BOERS.

Process Is Slow and Not Encouragingly Successful.

London, April 29.—Lord Kitchener continues the process of wearing down the Boers who, however, are very active in the Kroonstaat district, where they recently derailed two trains and also captured, after a severe fight, twenty-five men of the Prince of Wales Light Horse, whom they stripped of their horses and accoutrements and then liberated.

Aged Woman's Sudden Death.

REPUBLIC SPECIAL.

Monroe City, Mo., April 28.—Mrs. R. V. Sullivan, 64 years of age, died suddenly this morning from congestion of the lungs.