ST. LOUIS PASTORS DISCUSS CHRISTIANITY AND CHRISTIANS ✱ FR. KIELTY ON EDUCATION.

SAYS IMMORALITY PERVADES SOCIETY IN HIGH LIFE.

Father Coffey, Anti-Wineroom Crusader, Declares Hades Exists in the West End as Well as in the Downtown District—He Exposes Dance Halls and Hotels.

THE REVEREND JAMES THOMAS COFFEY, Pastor of St. John's Catholic Church.

The Reverend Father James T. Coffey, pastor of St. John's Catholic Church, corner Sixteenth and Chestnut streets, delivered a caustic sermon to his parishioners yesterday morning. Father Coffey takes the position that society in high life is honeycombed with immorality, and adduces facts in favor of his position. He said in part:

"A few weeks ago a prominent business man of this city had occasion to call up his family physician by 'phone. By mistake he was given another connection, which was declared to be 'hades' by a young lassie who was there, and attempted to speak for an unruly crowd of merrymakers. He investigated, and found that this particular 'hades' was the West End residence of one of our most prominent and respected citizens. The young lady in this instance, when she found that her identy had been discovered, begged the gentleman, whom she had previously saluted as 'Old Adam,' not to tell her 'papa.' So we have 'hades' in the West End.

"Last year two police officers of the Central District had their attention drawn to a young couple who had left the dancing hall on Olive street in the wee hours of a certain Sunday morning. The girl seemed to be about 15 years old. Her companion took her to a rooming-house on Pine street, near Fourteenth. The police followed them, and waited till they had retired, and then arrested them. In the station the girl begged piteously to be allowed to return home, but she was locked up and her parents sent for. She belonged to a very respectable family in the southern part of the city. Some time after this occurrence the police saw her again leave the dance hall and go to the Pine street den. This is one victim of two of the many ante-chambers of hell established in this part of town.

DENS OF INIQUITY FLOURISH IN ST. LOUIS.

"A year ago an unfortunate young woman wrote a letter to a member of the Anti-Wineroom Crusade stating that she had met her ruin in a dance hall on Washington avenue. The fellow who runs that infamous dive has just rented a hall on Olive street, and the police tell me that the scenes witnessed there last Saturday night and Sunday morning beggar Dante's description of the infernal regions. Young girls and boys intermingled with drunken women and gay old sports. Liquor was sold in the hall, and the crowd was so great that there was an overflow on the sidewalk downstairs which had to be dispersed by the police because of its boisterousness.

Special detectives have been trying to make a case against these places, but some good friend has given them the tip, and evidently no case will be made against them. Another one of these quiet hells is now wide open within a stone's throw of our church doors. No case can be made against it. There is a hidden power somewhere that paralyzes all efforts made to remedy these evils. What that hidden power is or how it works only the fully initiated are able to tell.

PROMINENT PERSONS ARE OFTEN IMPLICATED.

"In a raid on a dive some time ago the stenographer of a great commercial firm of this city was driven from this place with a companion of more prominence than herself. Men and women of every walk of life make these sinks of iniquity their trysting grounds three and four times a week. A large number of the young women who go to these 'hotels' are of that class who try to eke out a living on the small wages paid them by the great philanthropists who run the department and other stores of this city on a strictly economical basis. Their $3 or $4 a week will not furnish the latest styles in dress, which they covet, and to get the dress they sell their honor and virtue in these houses to the meanest and lowest set of moneyed vagabonds in this country.

"A girl 16 years old, remarkably beautiful, was caught at a hotel recently in the company of a prominent business man of this city. Instances of this kind without number might be given by the police and officers of detectives. No wonder that we should stop in utter consternation and ask ourselves 'Whither are we tending?' Back to the days of pagan Rome. Religion has been driven from our homes, and with religion has gone morality. No love of God—no fear of him, either. There can be neither love nor fear of God when there is no knowledge of him. In our anxiety for worldly prosperity we have dared to trample underfoot the Ten Commandments and to relegate religion to the ricefields of China and the jungles of Africa. Religion, to have any effect at all upon the children of our country, must be an essential part of their every-day training. We are fools if we think that to give it in homeopathic Sunday-school doses is sufficient to make our children its standard-bearers to future generation. We are fools if we try to persuade ourselves that these some children may be sufficiently armed against the powers of this world by the religious drill of an hour or two each week. And yet, these sentiments largely prevail among church people to-day. The result is just what we have been alluding to. Notorious dance halls and dens of immorality are patronized and supported by hundreds of our young people who have little or no religion at all.

IMMORALITY IN HIGHER SOCIETY.

"In higher society—Hades! seances—satanic reveries, and other equally abominable and nasty pastimes are being introduced to subvert the little religion that may be found there—and precious little it is. Some time ago a good clergyman who was invited to speak in a West End church took occasion to state some of these facts plainly to his distinguished congregation. Wealthy members of the same immediate [illegible] the pastor that a repetition of the offense would be followed by withdrawal of their support. In consequence, very few ministers of the gospel care to expatiate upon such evils. But they exist, and as long as they do we might as well face them and fight them down. Bring religion into the home, make it a part of the daily training of the little ones. Let them know God, teach them his commandments, familiarize them with the beautiful life of Jesus, our Redeemer, and then we may hope for the better moral tone in society, both high and low. The authority of parents must be asserted and sustained, and this can be done only by instilling a deep religious sentiment into the hearts of the young. Liberty is all right; but license is all wrong. Too many to-day fear an encroachment upon individual liberty in the training of the young; too few seem to recognize that this very liberty is often allowed to run into license—to the utter and lasting ruin of the child, home and society."

FUNDAMENTAL PRINCIPLES OF CHRISTIAN GROWTH.

Progress Toward Perfection Is Considered the Universal Law of Life.

The Reverend Doctor George W. Chalfant of Pittsburg, Pa., preached yesterday morning at the West Presbyterian Church on "Fundamentals of Christian Growth," taking for his text Hebrews vi, 1: "Leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God." In part, the doctor said:

"Progress toward perfection is the universal law of life. The acorn aspires to become an oak, the animal to realize the finest development of the species. To this law spiritual life is no exception. But more than in the lower forms of life it is hindered by the fact of sin. The perfection possible in this life is relative, not absolute, and spiritual growth is out of sin and a sinful environment.

"The fundamental conditions of this growth are said to be these two, repentance from dead works and faith toward God. The principles of the doctrine of Christ are not mere credal statements, but matters of life and experience. These are fundamentals on which our lives are built, the only corner stone of which is Jesus Christ. As to which should be placed first in order, faith or repentance, is an old theological question, which has been sufficiently answered for our purpose by the late Charles H. Spurgeon, who was accustomed to say, 'They are twin children of the same divine grace.'

"Dead works are, in the first place, those things in the life which offend the moral sense. There are thoughts and words and actions that smell of the charnel house, which give undeniable testimony to the spiritual corruption out of which they originate. But in another and larger sense, dead works are such activities as yield no good, bear no fruit for the glory of God or the welfare of man. Every man's life is a plan of God that aims at some good purpose. No man liveth to himself. He who neglects this truth gives evidence that he is spiritually dead. Now, if we enter upon the progress toward perfection, we must begin by repentance from dead works. We must forsake vice and immorality of every kind. We must cease to live selfish and spiritually dead lives.

"Faith toward God is equally essential. Logically, it is the root out of which repentance and a better life spring. Faith is fundamental in all intelligent life. Confidence in the elements and powers of nature for food and medicine, faith in parents and teachers, in leaders of the social and intellectual, are important factors. Faith in oneself is regarded by many as the chief element of worldly success.

"But the Christian faith is toward God. It is up and not down. And this means simple faith in Jesus Christ, to whom has been committed the leadership of spiritual life; to whom has been given the power to have life in himself, and who alone can make the Father known to sinful man.

"Thus it will be seen that these principles do not merely furnish the conditions for an entrance upon the higher life, but that they must enter into the experience of every day. The apostle Paul, writing on the eve of his martyrdom, speaks of his finished course and his assured crown. Yet in almost the same breath calls himself the chief of sinners, and gives thanks to God that Christ Jesus came into the world to save sinners.

"Why then does the inspired writer speak here of 'leaving the principles of the doctrine of Christ'? Remember the figure of the building here employed. These principles are foundations of a spiritual edifice, a temple of God. The builder must leave the foundation, and every day he is ascending toward the top stone, the crown and completion of his work. Yet he is always careful to build on the foundation. The loftier the structure and the more permanent, the more care is taken to have the superstructure exactly upon the foundation. So it should be in the Christian life."

THE KINGDOM OF GOD LIFE'S CHIEF CONCERN.

"There Will Come a Time to Every Man When All the Wealth of This World Will Not Save Him."

The Reverend George W. King, assistant pastor, preached yesterday morning on "Life's Chief Concern" at First Presbyterian church, taking his text Matthew vi, 33—"Seek first the kingdom of God and his righteousness." He said in part:

"By many students of the new science of sociology Jesus Christ is accorded first place in the ranks of its instructors. And truly it may be said that there was no social science until he came among men. His mission was twofold; he revealed God to men as their father; he revealed man to man as his brother. In consequence, the brotherhood of man is an element in his teachings, as well as the fatherhood of God. He was in the best sense of the term a Socialist. His sermon on the Mount is hailed as the gospel of true socialism, that socialism which is, as Mr. James Russell Lowell defines it, 'the practical application of Christianity to life.' The principles of doctrine and conduct, of faith and life, which the master proclaimed on this occasion have been the admiration and the ideal of the world ever since. 'Seek ye first the kingdom of God and his righteousness,' he said to his disciples. 'Seek ye!' each one of you. The unit in social science is the man and in recognition of this fact the master singles out the individual for instruction in those principles, which if incorporated in the individual life will most surely bring in the kingdom of God among men.

"In the principle herein laid down, the master answered the question spoken or thought, which every thoughtful life asks itself at times, 'What should be life's chief concern?' He takes up some of the varying answers men make to this question, and points out the fallacy in them, or the superficial views of life they indicate. 'What should be life's chief concern?' The necessities of life? Too many people make them so. One would think life one awful struggle to obtain food and drink to see the hand to mouth existence of the very poor. Too many wage-earners are merely bread winners. Under our present economic system, it is true oftentimes that only by strenuous effort are the necessities of life provided. In some of its aspects life is a gigantic struggle for existence in which only the stronger survive.

"But must the hard-working toiler live on such a low plane? Can he not, as well as his more fortunate brother, catch the spirit of Christ? That spirit is faith in God. It bids the weary toiler remember that God can and does provide for the necessities of his people. Away with anxious care over the necessities of life, that crowds out all higher thoughts. The God who feeds the birds of the air will surely feed his people. The distinguishing mark between the Gentiles of Christ's day and his followers was the absence of this anxious, corroding care which makes life a burden.

"Another answer to this question is offered. It is this: The pursuit of pleasure. Men elevate pleasure to the point of making it life's chief end. There is a right and a wrong use of pleasure, and this is wrong. If we keep up the mad pursuit of pleasure we shall some day drop exhausted by the side of life's highway, a miserable, disappointed wreck. Solomon had exceptional opportunity in his search for that which is life's chief concern. He tried all the springs and fountains of pleasure, and wearily concluded at the end, 'This also is vanity.'

"There is another answer men give to this question, which is closely allied to pleasure. The acquisition of wealth is with many the chief concern of life. Wealth and pleasure are handmaids in the popular thought. The terms are synonymous. 'Give me the one and I will get the other,' men cry. Now there is a right and a wrong pursuit of wealth. If money is elevated to the chief place in a man's heart, he need not protest if he finds God a jealous God, jealous of everything that occupies a place in a man's heart that should be his alone. The race for wealth is appalling. It is everywhere in evidence. It is life's chief concern to thousands, and has won for our country the doubtful reputation among the nations of being a nation of wealth-seekers. In no other country in the world is a man's position in society so largely determined by his wealth. In our strong, young land, with its unrivaled resources and opportunities for amassing fortunes, the dollar mark is stamped on nearly everything.

"What, then, should be life's chief concern? It is not the necessities of life, nor the search for pleasure, nor the search for wealth. What is it? 'Seek ye first the Kingdom of God, and his righteousness,' said the Master. This is life's chief concern, the search for things eternal. He did not mean by the 'kingdom of God' a mere temporal kingdom, such as the Jews were looking for. He came to inaugurate a spiritual kingdom, and right here the Jews most misunderstand him. An invisible, spiritual kingdom that should come among men unheralded by trumpets and rejoicings, was something they could scarcely understand. And so Christ sought to make clear to them the nature of and the principles that govern this Kingdom. In his Sermon on the Mount. The leading characteristic of that kingdom is the righteousness of God which its members must have, a righteousness so unlike the righteousness of the religious teachers of the day that Christ expressly declared 'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven.'

"This, then, is the Master's answer as to what should be life's concern; membership in the Kingdom of God, and the attainment of the righteousness of God. These are are the only things worth strenuous human effort. These are the only things that outlast the years. They may still be our priceless possessions when everything else has been taken away. There will come a time when we shall be beyond the need of earthly food and raiment. There may come a time when we have exhausted the possibilities of earthly pleasure, and the pretty treasures we have gathered will have absolutely no charm for us. There will surely come a time when all the wealth of the world will not gain for us our soul's salvation. All these things swept away, what have we left? At that hour, if not before, we shall know that the only enduring things, the only satisfying things, are those which have to do with the immortal Kingdom of God, the things which God gives to those who seek first his kingdom and his righteousness. Will you do it?"

BOOK OF ESTHER IN LIGHT OF OTHER SCRIPTURES.

Story From History Illustrates God's Dealing With His Spiritual Children.

At the Washington and Compton Avenue Presbyterian Church yesterday morning, the Reverend Harris H. Gregg of Chicago preached on "The Book of Esther." The sermon, in part, was as follows:

"The great themes of scripture are all looked upon from many view-points. Each book of the Bible presents many aspects for study. The historical, doctrinal, moral spiritual, practical, prophetical, typical and literary study are all essential to a comprehensive familiarity with the word of God. Error consists in pursuing one of these lines of study to the exclusion of the others.

"The Book of Esther lends itself to these varied lines of study. It covers a portion of the period of the exile. It unveils history and behind it we stand in the silence and presence of God, beholding the unfolding of his counsel and the wonders of his ways. But these facts are doctrinal as well as historical. They are illustrative of New Testament truth, and therefore typical of New Testament characters.

"The feast of King Ahasuerus has many analogies to the King's feast of Christ's parable in Matthew, chapter xvii. This parable sets forth salvation as a wedding feast. The wedding garment of God's righteousness is the free gift of God's grace. The only condition is the acceptance of the invitation. In the feast of this universal King Ahasuerus, there is no limit placed upon anyone in driking of the royal wine. In the parable of Christ, the joy of salvation is only limited to the extent of one's capacity for its enjoyment.

"Vashti, the Queen, is holding a feast apart from Ahasuerus. He invites her to his feast to enjoy his presence and love and to adorn it with her beauty. But, like Israel in the parable of Christ, she refuses to come because she thinks she is satisfied with her own feast. Then the unalterable decree of the Medes and Persians goes forth that Vashti shall never appear in the King's presence; as the decree against Israel, in the parable.

"The whole kingdom is then searched for a Queen. Esther, a Jewess, an alien and an orphan, is found and prepared, presented and accepted, and then a feast is held. The whole earth is now being searched for the church, for a bride for Christ. Gentiles, who are aliens and orphans outside the covenants of God with Israel, are accepting the invitation with a few from Israel, and they will sit down as the bride, at the marriage supper of the lamb.

"By the conduct of Mordecai, the kinsman of Esther, Haman, the Amalekite, is aroused to great anger against him, and secures the King's sentence of death upon the entire Jewish race. Haman is a type of Satan, who has at present great power in the kinguom of God. There a man was not asked how respectable he was in his community nor how good a citizen, but simply, 'Are you a Jew?' Being a Jew meant death on the appointed day. It was folly to make light of it. To ignore it would not secure escape. This world suddenly lost all its charms for the Jewish race.

"So with the human race. 'By one man sin entered into the world and death by sin, and so death passed upon all men.' The question is simply, "Are we kinsmen to that one man?' Then judgments awaits everyone who is related to Adam as in the time of Haman, it often looks in the world to-day as if Satan had everything in his hands. But wait.

"Haman did not know that in securing the death of Mordecai he was having death decreed upon Queen Esther. Her race was not known to him. He had the King's signet ring. She has the King's heart. Watch.

"Satan, in securing God's judgment upon God's own creature (man), did not know that he was touching the heart of God. Satan did not know that the Son of God would become the seed of the woman, and that this sentence of death would fall upon God's son. That was Satan's doom. Calvary was the judgment upon Satan, though the sentence has not been executed as yet.

"The day appointed to be a day of judgment and death could not be changed. But in the hands of Mordecai it was a day of death, but also of salvation. God could not change his judgment against sin—'the wages of sin is death.' But God can do more—he can give his Son to bear the sin of the world and thus make the day of the world's judgment, Calvary, the great day of salvation.

"If Mordecai and Esther had not taken the place of death with their kinsman, Haman would have continued, and they could not have been the saviors of their people. By Christ's death he has redeemed us and by his resurrection he destroyed Satan's power of death.

"From sackcloth Mordecai is exalted to

THE REV. GEORGE W. KING, Assistant pastor of the First Presbyterian Church

wear the royal apparel and has greater power than Haman, and sits on the King's throne. From the grave Christ was exalted to the right hand of God. In his exaltation his people and those who receive him find their salvation and security.

"Mordecai sent the message of salvation wherever the sentence of death had gone. Christ has sent the good news of salvation and resurrection life throughout the world wherever sin and death are to be found. Who would hinder his messengers? Who will be his messengers? Like Mordecai on the throne seeking the wealth of his people, Christ is on God's throne seeking the welfare of all who trust him. They are the objects of his love—the fruit of his death—his joint heirs in his suffering and glory."

DOCTOR CHARLES SCORES LUKEWARM CHRISTIANS.

Pretending Christians Are Playing the Game of Doctor Jekyll and Mr. Hyde.

The Reverend Doctor B. H. Charles, pastor of Brank Memorial Presbyterian Church, South, preached yesterday morning on "Lukewarm Christians." His text was Rev. iii, 15-16: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." He said in part:

"This text opens with a solemn declaration of God's omniscience. He knows all things. He reads not only the thoughts of man, but he knows the motives that prompt his every action. He beholds man in the dark as well as in the light. Nothing that man does or thinks but what is open to God's inspection. Now, if you and I were impressed with this solemn truth, how it would restrain us from sinning against God. But the trouble with us is that we do not grasp the fact that God is everywhere present, beholding all the deeds and acts of man. Hence we disregard him in our unbelief. He knows our works.

"He says of the Laodicean Church: 'Thou art neither cold nor hot.' To be cold here is to be dead, to be without life. Apply it to the church, and it means that her members are dead. They are not alive, pushing the church to the front, but they are doing nothing for the Master. They had their names enrolled among the people of God as if they were of his flock. But they were a body without life. So, also, to be hot is something like having a superheat. It would mean, then, to be burning, to be fervid. This would imply that the church was overflowing with zeal and love. They were not satisfied with merely living, but they must grow and increase in every quality that constitutes the character of the living Christian. Now, the reason our Lord charges them with being neither cold nor hot is found in the seventeenth and eighteenth verses of this chapter: 'Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel,' etc. The great point in this quotation is that they were ignorant of their true condition. They thought they were rich and in need of nothing, when, in fact, they were the most foriorn and abject set of beings to be found. Yet they had no conception of their true condition. With this let us consider the prayer of the Savior: 'I would thou wert cold or hot.'

"I can see in this prayer of our master that he is embarrassed by your position in the case. These people professed to be his children, and were hanging on his arm for protection. Yet he could not commend their course. They were not his children. There is a great difference between professing Christ and possessing Christ. A man may say he is a Christian, when he does not know Christ at all. It is quite an easy matter for a man to join a church and persuade himself that he is now on the road to heaven, when he has not started toward heaven at all. Now, it was just this that placed our Lord in a peculiar relation. He would have been pleased to have embraced them as children, but they were not of his flock.

"One day, as I was walking on the street, a little child ran up to me, and called me grandpa, grandpa. This little mite thought I was his grandfather. It could not convince the child that I was no relation to him, and it was painful to me to have to put the little fellow aside. Just so I imagine that it is with our Lord. When these lukewarm followers run up to him, and call him Father, he is pained to feel that he must put them aside, for he knows they are not his children. And he cries to them, 'I would thou wert cold or hot,' then I would know who to do with thee. If cold, then you would be dead, and not pretend to be a child of mine. But now you profess that you are my child, when I know that you are not. On the other hand, if you were hot, then would you be alive, and not in this quasi condition, resembling a Christian, and not one. Judas was a Christian in very kind. He hung on the arm of our Lord for three and a half years as a child of God. He was numbered with the apostles. He was considered a follower of the master just as the others, yet he was a devil from the first. Our Lord knew him all the time, but the rest did not. Judas was a quasi Christian. Now contrast Paul with this man. Paul was one of the greatest enemies of our Lord among all the Jews. He was perfectly honest in his views. He would have died for his Jewish faith. He believed it was of God, and so he would have laid down his life for that religion. So he thought he was doing God's service in persecuting the church of God. He fought that church until he found he was mistaken. Then he turned around and tried to undo all the wrongs he had done. He thus became hot for Christ. He laid his life on the altar of Christ, and gave himself to the full work of the Lord.

"Another reason our Lord used this prayer was that it was more honest. They were living a double life. They were not what they professed to be. They cried out I am a child of God, when God knew they were the children of the evil one. They were trying to deceive all the world. By their union with the church and public profession of faith they proclaimed to the world they were Christians. They were pisying the game of Doctor Jeykil and Mr. Hyde. Now this was not honest. They ought not to have lived this double life. They ought to have shown their true character. Again, it is more honorable. For a man to pretend to be a thing and not be that is a fraud. A man who is living a false life, then, is conscious that he is mean and contemptible. He cannot lift up his head among his fellows. If he succeeds in life, he knows that he is rotten at heart and feels a contempt for himself. He cannot lift up his head as a nobleman among men. Thus the Lord makes a strong point for men being one thing or another. 'Would thou wert cold or hot.' Therefore let us next consider the punishment of the lukewarm.

"God never repeats himself, i. e., he never does the same thing twice in the same way. Therefore he is the God of variety in respect to his dealings with his guilty creatures. He probably never punishes them twice in the same way for the same sin. His children are represented as being alive in Christ. The ungodly are spoken of as being dead."

INTELLECT AND RELIGION SHOULD GO HAND IN HAND.

Father Kielty Says Spiritual and Mental Training Are Best Together.

The Reverend Father F. M. Kielty of Holy Angels' Catholic Church preached yesterday morning on the theme, "Intellectual and Moral Training Should Not Be Separated." In substance he said:

"In these our days nothing can be more striking than the stir and earnest ardor of our instructors in their efforts to bring their system of education up to the standards of the day. Heads of colleges and convents and Government schools open their schools on the morrow and instruct our children. Our colleges and convents educate for two worlds, the future and the present. Government schools educate only for this world. But civil virtues will not admit us as citizens of heaven. A religious training is absolutely required for that.

"You parents have great responsibility placed upon you in the procuring of religious training and education of your children. Man, besides his material and corporal being, which he has in common with other animals, has received from his creator a rational and an immortal soul destined to tend to God as to his last end. Hence it is your duty to instruct and direct him toward that end for which he has been created.

"As to parental authority, the mother partakes with the father in all the affections of the child. A pagan poet has written: 'He who can govern a house well can govern a state.' To which opinion Cato the Censor would subscribe, who held that there was more merit in being a good husband than a great Senator.

"The ecclesiastical conjugal law requires of parents that the family be lovingly brought up, kindly nourished and religiously educated. It is from the Christian mother that men may best learn how honor is acquired, how God is loved, how one may combine innocence and joy, and what is the direct road to heaven.

"The great duty imposed on parents is to teach or have their children taught Christian doctrine and how to incline their hearts toward God. You cannot sanction that manner of educating your children which is apart from your faith and from the power of the church. Leo XIII, Christ's representative on earth, teaches that it is of the utmost importance that the offspring of a Christian marriage should be carefully educated in the principles of religion, and that those arts in which youth are instructed for the good of mankind should be joined with religious training. To separate one from the other is, in reality, to wish that the youthful minds in the duties toward God be moved neither one way nor the other; which training is false, and, especially in early youth, most pernicious, as it opens the way to atheism and closes it against religion. Hence, the same Pontiff continues: 'The church has always openly condemned those schools that are called neutral, having admonished parents over and over again that in a matter of such moment they should be on their guard.

"The human mind, my friends, may be regarded from two principal points of view: As intellectual and as moral. As intellectual, it apprehends truth; as moral, it apprehends duty. The perfection of the intellect is called ability and talent; the perfection of our moral nature is virtue. And it is man's great misfortune here, and his trial, that as things are found in the world the two are separate and independent of each other; that where power of intellect is there need not be virtue, and that where right and goodness and moral greatness are there need not be talent. This was not so in the beginning. Not that man's nature is essentially different from what it was when first created; but the creator, upon its creation, raised it above itself by a supernatural grace, which, blended together with all its faculties, and made them conspire into one whole, and act in common towards one end. So that had the father of the human race continued in that blessed state of privilege there never would have been rivalry, hostility, between one faculty and another. Now it is otherwise; and so much the worse for us that grace is gone. The soul cannot hold together. It falls to pieces, its elements strive with each other.

"Here, then, you observe that the object of the Catholic Church in insisting on religious training is to reunite things which were in the beginning joined together by God, and have been put asunder by man. Yes, some say that in doing that the church is thinking of confusing, distorting and stunting the growth of the intellect by her supervision. She has no such thought. Nor has she any thought of a compromise, as if religion must give up something and science something. The Catholic Church wishes the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; and that both should be found in one and the same place, and exemplified in the same persons.

"The church is opposed to diversity of centers, which puts everything into confusion by creating a contrariety of influences. She wishes the same places and the same individuals to be at once oracles of philosophy and shrines of devotion. We do not want religion here, and science there, and young men converse all day with science and lodge with religion in the evening. We Catholics want the same roof to contain both the intellectual and the moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if you will allow me the expression, an ornament and set-off to devotion. The church wants the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.

"Much of the religious training devolves on the mother of the twentieth Century as well as it did in the Fifth. The great St. Augustine, who in the Fifth Century was a victim to many heresies, never ceases repeating that his marvelous and unhoped-for conversion was due to the piety, the perserving faith, and the ardent prayers of his mother. He tells us that it is through the merits of his mother that he possesses the true life.

"'I proclaim,' he says, 'that it is to the prayers of my mother, that God granted me to prefer truth before all, to wish, to seek nothing, to love nothing but truth.'

"Again he states: 'If I have not perished forever in error and evil, it is because the tears of my mother, her persevering faithful tears, have obtained the grace for me.'

"There are wayward Augustines in every century, but such mothers as his are scarce. Religious training has its influence; intellectual training has its influence; the influence of moral training is greater on the long run; the influence of intellect is greater at the moment.

"The church wants both influences to act freely, and then, as a general rule, no system of mere religious guardianship, which neglects the reason, will, in matter of fact, succeed against the school. The church labors to educate for God's glory, for the honor and good of the State, and also for the good of man, that he may be 'zealous for all the better gifts,' and may excel in intellect as well as in virtue."

MEN HELD RESPONSIBLE FOR DEEDS OF OTHERS.

The Reverend Josephus Stephan Explains the Extent and Power of Personal Influence.

"A Doubled Responsibility" was the subject of the morning sermon by the Reverend Josephus Stephan at Mount Auburn M. E. Church, South, yesterday. His text was I Timothy v, 22: "Neither be partaker of other men's sins." He said, in part:

"Paul's argument, based on the hasty ordination of unworthy men to the ministry, is that we thereby become partakers in their sins, or in their detriment to the cause of Christ. We conclude that this principle applies throughout our lives in relation to others, and that indirectly we may be responsible for the sins of our fellow-men, as well as directly for those of our own, thus making life a double responsibility.

"This is first done by promoting evildoing in others. There are those whose open purpose is to destroy the character of others and lead them astray. Deliberate and conscious in their debasing and soul-destroying effort, every instrumentality is used to accomplish the work, as witnessed in this great city every day. But this may be done indirectly by careless remarks and the ridicule of the efforts in others to lead a Christian life and the advocacy of doubt and the general discouragement of everything which speaks of Christianity. How many precious lives have thus, like a valuable train, been switched to the side track of destruction by some unsuspecting but criminal hand, in a critical moment, who never dreamed of such responsibility.

"We partake of the sins of others by our example. While human nature in its perversity gravitates downward, its speed in that direction is greatly accelerated by what others witness in us, if our lives are not consistent and uplifting. Were we to see our influence on others around us with the naked eye, just as we see our breath in winter visibly formed on a frosty morning, how it would startle and frighten us. The least act, of the most ordinary life, reaches so much farther and effectively than we would suspect.

"Solemn indeed is the relation of parent and child from this standpoint. Their influence on offspring is not so much what they have given them by inheritance as what they have acquired from their potent example day by day. Christian professors and workers need to beware of entering into partnership with sinners by encouraging them through lax and loose-jointed conduct, and the commendation by their practice of what is questionable and hurtful; and the more so amid the innumerable tests of a great city, with its sensuality and worldliness and ungodliness. Sad would be the revelation to many church members if they were aware of the real encouragement to a life of sin their inconsistent lives have given to those who know them best.

"Our silence, in the face of duty to others, puts us in alliance with sin. 'Silence is golden,' but it may also be criminal. It is our business to lovingly but decidedly reprove in others what is evil, and lead them to the truth. We have no right, from the fear of rebuff, to evade our responsibility, and when we do we become ourselves guilty of sin. 'Silence,' it is said, 'gives consent' to wrongdoing, but it may also withhold from another the truth by which to find deliverance from sin and the joys of salvation.

"This applies to us who deal with the young and susceptible lives growing up around us. God condemned Eli, the priest, who came to a premature and ignominious end, 'because his sons made themselves vile and he restrained them not.' When boys and girls are known by their superiors to be in danger of, or guilty of, doing what is wrong or injurious to body, mind or soul, and you do not restrain and reprove them, and give consent by a guilty silence, you join in the responsibility for their future and its destiny.

"This is true of the man of God, who has taken upon himself the responsibility of a public teacher and a shepherd of souls. He is tempted sorely to be silent, or to soften words, in withholding odious but essential truth, for fear of wounding feelings, estranging friends or affecting his support, but no man is worthy of being put into this office if any one of these motives prevails. The thought of the destiny of those who providentially look to him for spiritual direction will cause him to 'cry aloud and spare not.'

"But there are times when every Christian, to be guiltless, must speak his convictions, and announce, without equivocation, his principles, in reproving sin. There is such a thing as smiling a sickly smile of approval, to which our profession and our conscience make us sworn enemies. What applies to us in dealing with the individual will also apply in our relation to the community. The citizen who countenances the violation of law, the unfaithfulness of sworn officers or the perpetuation of evil in society becomes guilty himself. We are responsible for what we do not do, in its effect on individuals and on society, as much as in what we do.

"Furnishing wrongdoers an opportunity for their work is the last form of this unsuspected alliance and guilt. We are familiar with the universally accepted interpretation of the civil law that the man who furnishes the means is accessory or party to the crime, a particeps criminis. And the divine law demands as well that whenever we individually, or in co-operation with others, furnish means by which evil is committed, we become identified with it and shall be held responsible.

"There are those who support a popular institution which is destroying every year thousands of young lives, and yet their consciences are at rest. By the testimony of such men as Clement Scott, the great dramatic critic; Dumas, Macready and other actors and dramatists, the modern stage is condemned as an institution demoralizing to actors and attendants. It is evident upon a careful investigation that its spirit is opposed to the religion of Christ; it disregards the Sabbath, it presents the worst passions and phases of human nature, it unsexes woman and exposes her in the most shameful attire and the lack of it, and yet so-called Christians are among the most common supporters. While every player is not impure, or every play immoral, or every theater-goer on the hunt for impurity, whatever may be its future ideal, the present, modern theater is hostile to morality and religion.

"Whenever a so-called follower of the Lord Jesus Christ supports this institution with his presence and his money and his influence he is to that degree a particeps criminis in its disastrous and well-known moral results upon the rising generation about us.

"Another institution for which Christian people are largely responsible, because accessories to it, is the American saloon. It is pre-eminently a business which cannot exist without tempting and destroying the young and the old and bringing disorder and disaster in our social life.

"Its responsibility is on us if we do not sustain an attitude of irrepressible hostility. Wherever this business is made respectable and legitimate by the signature or vote or encouragement of an individual or community, that constitutes alliance with its curse. It is the crime of which the Master once said, 'Woe unto the man by whom the offense cometh. It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'

"In the light of the manifold application of this truth our life, as free moral agents, is a solemn trust, and responsibility in its double-barreled character, in relation to our fellows, calls for our most careful and conscientious living, depending continually on the grace and guidance of the Holy Spirit."

NECESSITY OF GREATER SPIRITUAL POWER.

Present-Hour Demands a Vitalizing of Present Organization.

The Reverend Doctor A. M. Billingsley, pastor of Maple Avenue M. E. Church, preached yesterday morning on the necessity of greater spiritual power in the church. He took for his text, Ephesians vi, 10, "Finally, my brethren, be strong in the Lord and in the power of his might." He said:

"It is hardly necessary at this time to urge the importance of organization for the carrying forward of any large enterprise. A mania for organization is a characteristic of our modern civilization. Almost every industry is controlled by some great organization. The church has kept pace with the world in this particular and is more highly organized now than ever before in her history. This is not an evil in itself, but may lead to unfortunate results if not wisely guarded.

"Every churchman believes in the divine mission of the church, and does not for a moment doubt that she will finally conquer the world. This confidence in the church and the satisfaction he feels in what the church has already accomplished may lead our churchman to forget the duty of 'watchfulness into prayer,' and it is confidently asserted by many that such unhappy result has already appeared and that a spirit of lethargy is paralyzing the energies of the church in such measure as to make gloomy the outlook of the future. The demand of the present hour is not for more elaborate organization, but for a vitalizing of the present organization.

"As Methodists, I think we need to learn that large numbers and great resources do not always furnish a sure token of success. May it not be that we have become intoxicated with the thought of our great numbers and large resources and are trusting in these things to carry us forward successfully in the work of this new century. We would do well to remember that Xerxes' mighty army of five millions was successfully withstood by a little band of Spartans until one of the little company turned traitor to his fellows. The Persians met in Leonidas and his followers a spirit to which they had before been strangers. They saw in them a certain fire and fury of devotion to their country and her liberties, which has been the marvel of all subsequent generations.

"No wonder that the proud and insolent Persian, who sought only his own glory, suffered humiliating defeat at the hands of such a brave and patriotic people. We must take account of the quality of the purposes by which men are actuated in their undertakings. Here lies often the secret of results, which to us would be otherwise inexplicable. No organization of men can long continue without a heaven-wrought conviction of the righteousness of what they seek to accomplish. At this point it is well to distinguish between a selfish ambition which may appear in benevolent guise, clouding the reason and stifling the generous, and a divine imperative call to a work which is founded in righteousness. Many a man has been deluded into the belief that his selfish aims are of heavenly origin. Such heaven-wrought conviction as I have spoken of will lead to a ready and cheerful subordination of personal preferences in all cases of conflicting interests and opinions.

"The church is at once a democracy and a military organization. In its internal life it is a pure democracy—all are equal. In the privileges and benefits, the service and fellowship of the church, there is no privileged class. There is one common Lord, and all are brethren. In the military aspect of the organization it is different. For the successful prosecution of the work which the church has been raised up to do there are those whose right and duty it is to exercise authority, to give direction, to command. An army without officers would be a mob. A church without leaders would be equally unfitted for her sublime task. Obedience and absolute unanimity in action, so important in an army, are equally necessary in the church.

"In every case where men feel a divine call to duty it has been easy for them to make a complete devotement of all their possessions to the cause which claims their hearts. Ananias and Sapphira, lying to the Lord, are smitten with death. The church which lies unto her Lord will be smitten with spiritual death. On the divine side there will be revelations of wisdom and might for all emergencies. These will come in answer to that deep sense of the need of divine co-operation. Faith will shine resplendent in this victorious organization and love will be the very atmosphere in which the promising blossoms of hope shall bear a blessed fruitage."

GERMAN NEWSPAPERS ADVERTISE THE FAIR.

Many Editors Agitated Over Possibility That the Kaiser Will Visit St. Louis.

The St. Louis World's Fair has been for the last two weeks the subject of animated discussion in the newspapers of Germany. This widespread advertising is directly due to the announcement that an invitation may be extended to the Emperor of Germany to visit St. Louis in 1903.

A few weeks ago The Republic published an interview with Mr. John Schroers of the Westliche Post regarding the possibility of inducing Kaiser Wilhelm to attend the Fair. The Republic article was sent out through the Associated Press to the Berlin papers and since its first publication on the other side the German press has indulged in a lively controversy as to whether the Emperor should be allowed to visit the United States.

Mr. Schroers says that some of the influential German papers think ill of it for the reason that the United States have taken such an aggressive stand on the tariff question of late. On the other hand there are many influential German papers heartily in favor of it because, they say, the relationship between the two countries would be greatly enhanced by a visit from the Emperor, who has repeatedly expressed a desire to cross the ocean and study economic questions in which both countries are interested. While this heated debate is going on in Germany, Mr. Schroers says the World's Fair is always kept in the foreground and consequently the Fair is constantly obta