SPEAKING THE TRUTH IN LOVE—By the Reverend W. J. Williamson. RELIGION MORE THAN MORALITY—By the Reverend John L. Brandt. IS THERE A TIME TO DIE?—By the Reverend John D. Perrin.

Extracts From Sunday Sermons Preached in St. Louis Pulpits

"Salvation is not a question of man's opinion, but a question of what saith the Lord. It is not a question of morality, but a question of the authority of Christ."—The Reverend John L. Brandt.

"The time to die, the death of the saints that is precious in the sight of the Lord, is when the soul not unconsciously but consciously discards its fleshly mantle and lays in the tomb all that remains of it objectively, for having learned the chemistry of spirit it has embodied a body of such fine quality that it cannot be perceived by the physical eye."—The Reverend John D. Perrin.

"The Bible alone must be the religion of Protestants. We must speak when it speaks and remain silent when it is silent. To give up the divine authority of God is to leave the world in spiritual chaos and organized Christianity without a well-founded reason for its existence."—The Reverend Doctor W. J. Williamson.

SAYS CRITICS GO TOO FAR IN RELIGIOUS TESTS.

The Rev. Doctor Williamson Upholds the Bible as Inspired and a Safe Rule of Life.

The Reverend Doctor W. J. Williamson preached at the Third Baptist Church service in the Y. M. C. A. Hall yesterday morning on the text, "Speaking the truth in love." He said, in part:

"In this boasted age of inquiry, when men are demanding that all creeds and systems be subjected to the severest tests, it is all important to know whether we have a divine message; whether there is a body of revealed truth, having unmistakably the divine sanction, and accompanied by the divine spirit.

"The methods of criticism now used have been given a new nomenclature, but in substance and trend they are the same. In all times three standards have had their advocates. Men have sought to identify the supernatural with the natural, and to try all faiths at the bar of human reason, but faith eludes all such attempts and forever baffles the

THE REVEREND W. J. WILLIAMSON, Pastor of the Third Baptist Church.

worldly-wise. The testimony, repeated a million times, 'I was blind, but now I see,' 'Lazarus was dead, and is alive again,' transcends the human. It is one of the hopeful signs in modern philosophic thought that men are coming more and more to distrust knowledge, and are opening a wider door to faith.

"A second large and increasing class seek the standard of authority in the church. Jesus died and committed to the church the content of his atonement to be administered as it should see fit.

"Against this strongly fortified idea Luther hurled his terrible blow in the words, 'The just shall live by faith.' Though condemned by the letter and the spirit of the word of God, this standard stands firmly intrenched and almost impregnable. In the presence of these false standards we erect a third, and claim for it the divine sanction.

"The Bible alone must be the religion of Protestants. We must speak when it speaks, and be silent when it is silent. To give up the divine authority of the word of God is to leave the world in spiritual chaos, and organized Christianity without a well-founded reason for its existence.

"We find abundant evidence, incontrovertible and final, that the Bible is a revelation as well as a record, and that its authorship is from heaven. The method of its inspiration is a realm of mystery into which we may not enter far, but we have all-sufficient reason for an unfaltering loyalty to the written word.

"Having then this divine message, we seek for its central truth. The purpose of the Deity is self-revelation. This is the fundamental law of love. The history of God's dealings with men is expressed in his efforts to make himself known. The highest revelation of God, of which includes all others, is the cross of Christ. The word of the cross is God's greatest message to men; to those that perish, foolishness, but unto us who are being saved it must ever remain the power of God and the wisdom of God. We have come to a time of testing. The sons of the men who sat in the upper room at Pentecost and waited for the promise of the risen Christ are to meet the sons of the men who built the tower on the plains of Shinar.

"Ringing down the ages, come the words of Jesus at the well: 'I that speak to thee, am he.' To the thrilling message of that hour all heaven has added its indorsement. The blood of Abel's sacrifice finds its meaning in the Lamb of God. All Scripture from the sin of the garden to the new Jerusalem, let down from God out of heaven, is bound together by the crimson cord. The cross is the key to all inspired revelation.

"Surely we need not fear the outcome of any contest in which we maintain the redemption of the world in Christ. For the past we have an unbroken line of brilliant victories, in which the cross has ever triumphed. The future is as secure as God himself. If it were possible for this or any other age to ignore the cross, it would again blaze forth upon the gaze of dying men. Indeed, it might also seem a thing for Jesus to be, for a time, forgotten, for then would his need be seen as never before in the soundless depths of human woe. Were the schools to forget the Christ of Calvary God would again thrust him forth from the ranks of the common people. We cannot do away with the cross as long as we have the problem of human sin. The leaves of no other tree can heal life's bitter waters. Other themes charm and delude for a time; this story never ages. As ambassadors of Christ we can look in the face of any man who has not felt the power of Calvary and be assured that he is hungry still.

"The cross is the symbol of satisfied justice and suffering love in the heart of all true gospel ministry. Calvary is the only spot upon the earth where the ambassadors of the message can view the world in its true wretchedness and from which they can preach a universal gospel. Not at the altar of Cain, but here by the bleeding, dying Lamb of God we are able to speak of forgiveness and peace.

"When Paul, somewhat discouraged with his labors in cultivated Athens, said to the Corinthians: 'For I have determined to know nothing among you save Jesus Christ, and him crucified,' he was not narrowing the sphere of his activity and utterance. Rather, he had arrived at that viewpoint whence he could sweep all the range of heavenly truth. At Athens he had described an arc; at Corinth he sweeps the all inclusive circle of providence and peace—Jesus Christ and him crucified.'

"We are not so much in danger of losing the cross from our theology, as we are in danger of losing it from our lives. The tendency in all systems is toward formalism and death. Christians are put to the necessity of preserving the perfect union of faith and love. Suffering love is the message of the cross, and is the power which will draw all men unto it. Our equipment of mind and store is in striking contrast to that of the little band who were to meet a hostile world with neither scrip nor purse. What lack we? The cross is the power of God. Not the hill of Calvary alone, as a fact in history, but the cross as the law of redeemed life.

"Human hearts that defy eloquence and the conclusions of reason will open before the subtle but divine power of a pure and gentle life. Truth cannot express itself. It lies dead in our hands. The Bible itself, if it lie upon the shelf, contains no living spirit. The truth must be winged by love. This is God's method of mediating the heavenly message to men. The erection of the cross was the establishment of the point of contact between the divine and the human, and it is even so to-day. The present generation, more than any which has preceded it, will listen to no voice but that of love.

"A system partially true, but preached in love, will win more adherents than the whole truth preached from passionless lips. God's great difficulty has not been to find men of massive brains who could codify his truth, but to find those who were willing to be made unselfish lovers of men. It is the absence of the cross which makes all natural religions valueless. When sin entered the world by the choice of man, all true conception of God was lost. Some new revelation adapted to a sinful race must be given. The words of the cross are this revelation. Men have sought books in running brooks and sermons in stones, but there is no book in the brook or sermon in the stone that was not first in the heart of him who beheld them. It is to the psalmist, redeemed of God, that the heavens declare the divine glory.

"There is no voice in nature that bears heaven's deepest message. For ages the fairest spots of earth have been the homes of men, who never even guessed at the truth. Our American Indian is the product of centuries of association with the beautiful in nature, but cascade and mountain, sea and sky, have left him a savage still. Missionaries have gone to the Kiowas with the gospel of Christ, and in the faces of men who were once blanket savages shines 'the light that never shone on sea or land.' The message of salvation, borne by a life that loves has accomplished more with guilty hearts than all the sunsets ever painted since creation's morning.

"So with music, art and letters, save as these have inbreathed the love of God in Christ. It is character, revealing the love of Christ, that weighs in winning men to the first steps toward the cross. Is there something about your life which makes it easier for the man who touches you to believe in God?"

MEN SHOULD EXAMINE IF THEY ARE RIGHT WITH GOD.

The Reverend Doctor Woods Says That Clear Title to Spiritual Estate Is of Great Importance.

In the absence of the pastor, the Reverend Josephus Stephan, Doctor C. C. Woods of the St. Louis Christian Advocate occupied the pulpit at the Marvin Memorial M. E. Church, South, yesterday morning. He took his text from II Corinthians, 13, 5: "Examine yourselves whether ye be in the faith, and said in part:

"If we may certainly know as to our spiritual status and our acceptance with God, it is of primary importance we should do so. For no man who is wise would rest easy for a moment if his title to real estate were clouded or uncertain if it were possible to know the truth and to establish the title.

"How much more, therefore, should we inquire carefully into our spiritual estate and our relation to God, especially as we so proceed in this inquiry as to know beyond peradventure that we are saved, or the reverse.

"If we are in the membership of the church and in outward alignment with the kingdom of God, it is a strong presumptive proof of our saved condition. Why should we be in the church if we have no part or lot in the matter?

"If we are held in brotherly regard by the general membership of the church and accepted as a follower of the Master, it is added evidence that we are his.

"If we are held in respect by the world at large—those that are without—as consistent in the Christian profession and life, it will go far toward establishing the fact that we are sons of God. It is hard to deceive the world.

"If we remember any experience of grace in the matter of awakening, of repentance, of faith and of holy joy in believing, and if these have been followed or accompanied by a Christian profession and a daily consecration to him who is our only hope, we have good reason to take courage in the assurance that we are his.

"If from time to time we have had assurances in our inner experiences of the divine favor, and have been enabled to rejoice in the consciousness of a Savior's love, we may have great confidence in our hope in God.

"But, after all, we ought to have, and may have, an inward assurance, a conviction strong as consciousness itself, that we are saved, and that the blissful glow of feeling which thrills us from time to time in the house of God or the secret place of prayer is the result of a divine bestowment, is a revelation of God and an inward assurance from the Father that we are his through the merits of the Crucified.

"When all these witnesses agree in us we may well rejoice in the unmistakable evidence that we are children of light."

DOCTOR JOHN D. PERRIN DISCUSSES DEATH THEORY.

Says Final Dissolution Has for Its Premises Either God or a Condition of Sin.

At the West End Church of New Thought, the pastor, the Reverend John D. Perrin, discussed the question, "Is There a Time to Die?" The doctor spoke from the text: "Precious in the sight of the Lord is the death of his saints."—Psalm cxvi, 15, and said, in part:

"The greatest and most dreaded monster with which humanity has to deal is called Death. It is generally looked upon as an unconquerable and unrelenting foe, whose advent is sure. When we hear or read of those that have been suddenly, and seemingly without warning, launched into the beyond the statement is frequently made that, in the midst of life there is death.

"A careful consideration of the subject, however, reveals the fact that this oft-repeated statement holds within itself the secret of life; it contains the proof of the continuity of life, which, being true, prompts the question: 'Is there a time to die?' In answering this question from the standpoint of science and religion, with the principle of all principles, God, as the premise, I should say, 'there is,' but from the standpoint of sickness and disease, with sin as the premise, I should say, 'there is not.' The former is that death, which is precious in the sight of the Lord; the latter that which results from ignorance or disease. The former occurs when the soul has completed and fulfilled its mission on this, the first plane of existence, and is compelled, by the governing principle, the latter results from that which the soul, by reason of its mistakes, has brought into existence, and is 'out of season.' It is this latter death that men and women fear so greatly; it is that hideous monster before whom humanity bows, resigned to accept what it looks upon as inevitable. When, however, the human race perceives and realizes the death that is natural and compelled, it can shout with joy, 'O death, where is thy sting? O grave, where is thy victory?' because the same will have been divested of its terrors; the hideousness will have disappeared and the soul will have realized the death that contains within itself the seed or germ of life.

"There is a time to 'die' that is compelled; a time when in the order of evolution the soul lays aside, discards forever, that through which it has manifested its conception of itself. The physical body is useful for this, the first, state in existence only; it is useless to the soul when the latter has unfolded to that state of self-consciousness wherein all of the self-made limitations have been expelled from it, and all that remains is the natural limitation which constitutes the outline of the fleshly body. When this degree of self-consciousness is attained the soul is ready to lay aside the limitation that is natural—the human form.

"All the while the soul has been unfolding to this state of self-consciousness that which is integrated as a result of its mistaken conception is disintegrated, and as the latter occurs a new integration, a new embodiment takes place, but if the soul has truly conceived in accordance with the great purpose of God the new embodiment will not be seen in its completeness in the first state of existence, but will accompany the soul in its 'new world.' The outline, or form, manifest in the first state will continue throughout all eternity, but that which is embodied will be of finer quality in each state. The coarseness and density will be dropped as the concept becomes more spiritual and in harmony with the great purpose. Hence it is that it becomes necessary and natural for the soul to lay aside sometime all that constitutes the physical. This is the 'death' that is natural and which the soul is not grieved over, for it is an evidence of unfoldment; an evidence that it has removed, cast out, all the self-made limitations, false conceptions and gods, and is ready to consciously lay aside the garment of natural limitation.

"The death that is precious in the sight of the Lord is not that death which accompanies disease and which is brought about by the mistakes of the soul. This latter death is of the soul's choosing and is created for it because formed by it; not that it consciously chooses to die as a result of disease or sickness, but it does choose to name some disease as a result of its belief in sin, which latter is its mistaken self-conception and consequent purpose not in harmony with the infinite, hence the death which accompanies sin and sickness occurs. This is what the human race regards as its greatest enemy; this it is that men and women do not welcome, but which they acknowledge as inevitable and wholly unconquerable. It is what the great majority of people fear and dread, and will continue in existence just as long as the soul, which is wholly responsible for it, continues to sin and name disease; for the latter can have but one sequence, which is death.

"Anything that is not in the impersonal order, that does not precede existence, is formed by and created for the soul, due to the sense-consciousness of the latter. All such the soul is wholly responsible for as a result of its choosing, and if it has brought them into existence it must put them out of existence; if it has embodied them it must disembody them. This is evidently what the Apostle Paul meant when he said, 'I die daily.' It is a good thing to arrive at that degree of self-consciousness where the unfoldment puts forth such enunciation, because the soul has then discovered its mistakes and begins rebuilding, re-forming, in harmony with the one purpose of infinite mind. It begins casting out the torturous devils and destroying the false gods which have resulted from its misconceptions. As this goes on the soul approaches that state where it does not recognize sin, sickness and consequent death, but ascends to that happy state where what it then calls death is devoid of its terrors, its dreads, for it sees only that which is the compelled end of one and the beginning of another state of existence, rather than that which results from sin and disease; for the latter there is never in truth 'a time.'

"In this happy state of consciousness the soul knows that it, the self, can never die, but that in the order of its evolution that which it calls death is but the life-love-link which binds the end of the one and the beginning of another state of existence together, hence the beginning and the ending are indeed one.

"That death from which is torn the mask of the hideous monster and tyrant is a happy and glorious realization for the soul, because it marks the order of progress and further unfoldment, and occurs to the soul in the first state of existence at that period where it has unfolded to such a degree as that the physical body is no longer useful, but rather a hindrance and unnecessary weight. This is the death for which there is 'a time,' but it does not result from sickness. The latter the soul can and must conquer, must expel from the consciousness, before it can know that death which is precious in the sight of the Lord. It is not in the infinite order that any soul should pass into the beyond until it first unfolds its real self to such an extent as that its embodiment is too fine of texture for the objective world.

"The time to die, the death of the saints that is precious, is when the soul not unconsciously, but consciously, discards its fleshly mantle and lays in the tomb all that 'remains' of it objectively, for having learned the chemistry of spirit it has embodied a body of such fine quality as that it cannot be perceived by the physical eye.

"Happy, indeed, is the soul that has learned its lesson in its first state of existence by discerning the great purpose, for then it will consciously divest itself of all that remains to it of such state—the fleshly mantle.

"However, if it has failed to learn, and consequently passes from the physical as a result of the death which accompanies disease, its awakening is still to come. It cannot escape, but must still learn to see the end from the beginning and the beginning from the ending, but without having the physical through which to manifest. It must strike at the root and not the branches, which root is in the consciousness.

"Because the soul has volitionally chosen, although ignorantly, the many vipers by which it is tortured and which, although the fleshly body has been laid aside, still accompany it, it must of its own free will cast them out. Until this has been accomplished, regardless of its having passed into the 'beyond,' it will not experience 'ease,' but will still be conscious of 'dis-ease,' and consequent death. Here is where our Roman Catholic brethren are right in the presentation of purgatory. Each soul must learn its lesson, and if this is not accomplished while in the body of flesh it must be accomplished in its future state or states of existence."

MORALITY WITHOUT FAITH NOT ENOUGH FOR SALVATION.

The Rev. John L. Brandt Preaches on Parable of "The Young Ruler," at the First Christian Church.

The Reverend John L. Brandt preached at the First Christian Church yesterday morning on "Religion More Than Morality," taking his text from the story of the rich young ruler: "Master, what shall

THE REVEREND JOHN L. BRANDT, Pastor of the First Christian Church.

I do to inherit eternal life?" He said in part:

"The principal actor in this parable is a young man. Our hearts are attracted to young men. There is a mystery attached to youth. We know what the age have been. We know what those in middle life are, but we cannot foretell the possibilities of youth. This young man was possessed of great wealth. He was a ruler of the Synagogue. There is nothing said about his riches being ill gotten; nothing said about any sin attached to his exalted position. Christ did not charge him with hypocrisy. He had kept the commandments. He is put to the test. He stands in the presence of Christ—in the presence of him who knows the value of human life, the value of soul salvation. The question he asks is of vast importance, as it represents one of the deepest cravings of the human heart. It is not only written in the Gospel, but written in all poetry, philosophy and religion. It is as old as man, and is the one incomparable question that man asks, and on the answer of this question hinges man's eternal destiny.

"The young ruler was earnest—he ran to Jesus. He was reverent—he knelt before Jesus. He was intelligent. He knew what he wanted—eternal life. He was courteous—he bowed down before the great teacher. He is interested in knowing what eternal life is, and what he may do to inherit it. Jesus tells him to keep the commandments. The young man declares he has done this from his youth up, and asks what more he lacks. Jesus tells him to sell what he has and give to the poor. Jesus tested his sincerity, and asked him to make a complete surrender. He asks for a love that would make him ready to yield everything he had. It was a crisis in his career, on which everything hung for the future character, salvation, destiny. Is not this our test? How many are willing to surrender all to Christ and take up the cross and follow the perfect man? And how many, like the young ruler, break down under the test?

"It was a great opportunity, but he lacked in decision. It was a hard saying for him. The door of opportunity opened and closed. Had he complied he might have been numbered with the Apostles and held in the sacred memory of Christendom, but he appears like a meteor and passes away and is heard of no more. The truth probed him, but he lacked the one thing necessary to admit him into the Kingdom of Heaven. That one thing was love, with its sacrifices. He turned away sorrowfully, trusting in the deceitfulness of riches, which choked his desires for eternal life. An inheritance incorruptible and undefiled was within his grasp, but he let it pass.

"We learn some valuable lessons. An opportunity came to inherit eternal life. Here was a young man with a call to companionship with Christ, to usefulness like Paul, to bliss like John, to treasures in heaven and everlasting life. A crown was offered him, but he refused it. Such an opportunity comes to everyone, and if it is not embraced it passes quickly away. How many set their hearts upon uncertain riches, upon the deceitfulness of honor, upon worldly pleasures, all of which are for the passing moment, and refuse the joys that abide forever.

"Another lesson we learn in this story is that morality is not sufficient to save men. A man may have fame, fortune, intellectual endowments, earthly favors, kind friends and happy home, and may possess many amiable qualities, yet fall short of the kingdom. He may be a good father, a good brother, a good husband and honest in his business transactions and yet lack the one thing needful. Such was the case with this young man. Another example is that of Nicodemus. He was a man of authority and a ruler. He came to Jesus by night, and asked a similar question, to which Christ replied: 'Except a man be born again, he cannot see the Kingdom of God.' Another case is that of Cornelius, who was a captain of a band and the head of a large household. A good man that feared God and gave alms, and yet not in the kingdom.

"Now, if it was necessary for the rich young ruler, for Nicodemus, and for Cornelius to accept Christ, it is necessary for all good moral men to do likewise. Scriptural references confirm it.

"'I am the Way, the Truth and the Life, no man cometh to the Father but by Me.' 'Neither is there salvation in any other name, for there is no other name under heaven, given amongst men whereby men may be saved.'

"Christ is able to save to the uttermost all who came unto God, by him. Salvation is not a question of man's opinion, but a question of what saith the Lord. It is not a question of man's morality, but a question of the authority of Christ. It is not a question of whether there are good men and bad men, both in the church and out of the church, but it is a question of faith in the Lord, Jesus Christ.

"There are good people outside of the church, but they are made good by the influence of the church; they are walking by the light of the church, and none would care to live where the influence of the church is not. It is not a question of morality, but of Christianity. Morality is good as far as it goes. Christianity includes all that there is in morality, and more. It makes a man a child of God, and gives him the assurance of heaven. There are many good moral men, without the kingdom of heaven, relying upon their good works and yet repudiating the authority of the Lord, Jesus Christ, and trampling under foot his salvation.

"To all such Christ puts the test. Will you enter while the doors are open? Will you follow Jesus to eternal life, or follow the rich young ruler to destruction? We plead with you to forsake the example of the one who turned away from the Lord, and follow the example of the one who accepted of the Lord, and obeyed his precepts, and went on his way rejoicing."

OBSERVE CHILDREN'S DAY.

Special Exercises Held at Grand Avenue Baptist Church.

Children's Day was observed by the pupils of the Sunday school of the Grand Avenue Baptist Church, No. 2707 Grand avenue, under the direction of Eugene Dill, the superintendent, yesterday. The opening number on the programme was the singing of songs by the children. The invocation was pronounced by the Revered A. W. Claxton, the pastor.

Among the other numbers on the programme were: Hymn, by the primary class; song, "The Penitent's Plea," Miss Edith Porter; reading in unison of the Bible alphabet and the twenty-third Psalm by the graduating primary class. The graduates were addressed by Miss Minnie E. Parsons, superintendent of the primary department.

Diplomas were awarded to the following named: Rosina Beathalter, Edna Fasig, Hannah Koonz, Frances Wright, Edgar Casey, Harvey Martin, Irene M. Booth, Retta Hendricks, Etta Mai Lacey, Clifton Gibson, P. P. Ray, Ella Dickson, Eunice Henry, Lucille Parsons, Lettie Burton, Adele Dubach, Laura Hite, Cleta Schneider, Allen Haley, Willie Simmons, Marcel Mackel and Elmer Sloper.

BISHOP TUTTLE CONFIRMS THREE.

Church of the Redeemer Will Build a New Edifice.

The Right Reverend D. S. Tuttle, D. D., Bishop of the Episcopal Church of Missouri, yesterday administered confirmation to three young men of the Church of the Redeemer congregation, in the building on Euclid avenue between Delmar and Washington boulevards which is used temporarily as a church.

Services have been conducted in the building for the last three months by the Reverend Doctor Trotman. It is proposed by the congregation to build a handsome church and use the building in which services are now held as a guild room.

NEWS FROM THE PARISHES.

Preparations in Progress for School Commencements.

The commencement exercises of St. Ann's Free School, Page boulevard and Whittier street, will be held on Wednesday of next week, commencing at 2:30 p. m. First communion will be given to a class of children of the parish next Sunday.

The closing exercises of the preparatory class of Kenrick Seminary will take place to-day at the seminary, Nineteenth street and Cass avenue, commencing at 9:30 a. m.

The commencement exercises of the new Loretto Academy, No. 3407 Lafayette avenue, will be held to-morrow. Owing to the lack of room, the exercises will be private. Many premiums will be distributed and certificates awarded for penmanship. The attendance during the school year has been good.

Four young ladies will receive diplomas and gold medals of graduation at the annual commencement of the Sacred Heart Academy, Maryville, South St. Louis, next Friday, commencing at 10 a. m. Archbishop Glennon will crown the graduates.

The closing exercises of the music class of the Convent of Our Lady of Good Counsel, No. 1949 Cass avenue, conducted by the Sisters of St. Joseph, will take place next Thursday, commencing at 10 a. m.

June 24 has been selected as commencement day at St. Alphonsus High School, Grand and Finney avenues. Seven young ladies will receive gold medals and be graduated.

The Reverend Joseph Distler, C. SS. R., rector of St. Alphonsus's Church, departed last Friday for Charlevoix, Mich., to conduct a two weeks' mission.

The Reverend Father Francis Kuhn, C. SS. R., who for the last year has been stationed at St. Alphonsus's Church, departed last week for Chicago, where he will be assistant pastor of St. Michael's Church and school director.

An entertainment by the pupils of St. Thomas of Aquin's schools will be given in St. Anthony's Hall, Compton avenue and Meramec street, next Monday.

Bishop John Janssen of Belleville has requested the priests of the diocese to attend a diocesan synod, to be held at the Cathedral next Wednesday. Mass will be celebrated by the Bishop, after which the work of the meeting will be taken up. Two sessions will be held, one in the forenoon and one in the afternoon.

The Reverend Edward K. Cantwell, C. SS. R., formerly rector of St. Joseph's Church, Denver, Colo., spent a few days in St. Louis recently on his way to New Orleans, La., where he has been assigned to St. Alphonsus's Church. While here he was the guest of the Redemptorist Fathers of St. Alphonsus's Church, Grand and Finney avenues.

The Reverend G. Schmidt of the Catholic University, Washington, D. C., is visiting in St. Louis. He will remain until September.

The forty hours' adoration will be held in St. Ann's Church, Normandy, Mo., and in St. Paul's Church, St. Paul, Mo., to-day, to-morrow and Wednesday; in St. Joachim's Church, Old Mines, Mo., next Wednesday, Thursday and Friday, and in St. Joseph's Church, Josephville, Mo., next Friday, Saturday and Sunday.

The ladies of the Altar Society of the Shrine of the Sacred Heart will give a euchre and dance next Friday evening in Teutonia Hall, Twenty-second and Montgomery streets.

The Ladies' Auxiliary to the Ancient Order of Hibernians will give a euchre in the Knights of Father Mathew Hall, Jefferson and Washington avenues, on Tuesday night of next week. The Hibernians have donated several articles of sterling silverware.

Preparations are being made to establish a council of the Knights of Father Mathew at Jerseyville, Ill. The council will be organized by William S. McAdams of St. Louis, organizer of the order, assisted by Doctor J. J. Dugan of Jerseyville.

STEAMERS COLLIDE; FIVE ARE DROWNED

Accident Takes Place at Sorel, Canada, in Dim Light of Early Morning.

PASSENGERS TRANSFERRED.

Ticket Agent and His Two Sons, Asleep in Their Stateroom, May Have Been Killed Instantly.

Montreal, Quebec, June 12.—The Richelieu and Ontario Navigation Company's steamer Canada, bound from Quebec for Montreal, collided with the Dominion Coal Company's collier Cape Breton, six miles below Sorel early to-day. Twenty minutes later the Canada went to the bottom. At the time of the collision there were 110 persons on board the Canada. Five were lost; the others were rescued.

Those who perished were:

Alfred Thibeault, ticket agent of the company at Quebec; two sons of Alfred Thibeault, aged 12 and 15 years; Purser Bonneterre of the Canada. A man named Brunet of Sorel is missing, and it is supposed that he perished.

The collision occurred just as dawn was breaking. The Cape Breton lay at the entrance of the Lake St. Peter channel, waiting for daylight, so as to find her way through. She was getting under way when the Canada, making for Sorel at full speed, came into view. Just what the collision was due to, and who is responsible for it, has not yet been determined, for the officers of the Canada decline to talk. But, from the statements given out, it would appear that the Cape Breton had not got her way enough to answer her rudder, and that she swerved across the path of the passenger boat, her bow striking the Canada just forward of the paddle box on the starboard side, and tearing its way half through.

Then the Cape Breton swung clear and the two steamers came alongside each other.

The shock of the collision aroused the sleeping passengers. The Canada at once began to settle, and as the Cape Breton did not appear to be seriously damaged, the passengers were transferred to this steamer. In the excitement some of the passengers jumped overboard and were picked up by boats from the Canada and the Cape Breton.

Twenty minutes later, when the Canada went down alongside the Cape Breton, all the passengers who could be found had been transferred.

Thibeault and his two sons occupied a stateroom near where the Cape Breton's bow entered the Canada, and it is supposed that they were killed in their berths. The body of the father was recovered later in the day, but those of the two sons have not been found.

Bonneterre, the purser was seen after the collision making his way to his quarters on the lower deck, with the intention of saving the cash and the records. It is supposed that he perished in the attempt.

Brunet was a second-class passenger and no one saw him after the collision, though it is possible that he went ashore with the crew of one of the boats which was sent to secure help from Sorel.

Assistance arrived about 4 o'clock this afternoon in the steam barge Prefontaine. The Prefontaine took the passengers and the crew to Sorel, and they were brought up to this city this afternoon on board the company's steamer Columbian.

Many of the passengers who occupied staterooms on the upper deck saved their baggage, but those on the main deck lost all their belongings.

GROCER'S MISTAKE COSTS ONE LIFE

Kansas City Storekeeper Filled Jug With Gasoline Instead of Vinegar.

Kansas City, Mo., June 12.—A mistake of a grocer in filling a customer's jug with gasoline when vinegar was asked for resulted in an explosion at the home of Anton Schoen in this city to-night, which caused the death of one person and injury to three others.

Mrs. Barbara Schoen, 63 years old, was killed.

The injured are: Helen Schoen, 4 years, burned on right side; condition serious. Anton Schoen and Charles Schoen, hands severely burned.

Mrs. Schoen bought what she believed to be a jug of vinegar at a grocery store and in preparing dinner she poured a portion of the jug's contents into a hot skillet.

Instantly there was an explosion, which enveloped her in flames, and set fire to the house. Helen Schoen, who was in the room, was badly burned before her brothers rescued her.

Anton and Charles Schoen were burned in their efforts to save Mrs. Schoen, and the little girl. Mrs. Schoen died at the hospital several hours after the accident.

The grocer of whom Mrs. Schoen said she purchased the gasoline denied that she had been in his store.

LABOR PROTESTS TO THE PRESIDENT

Chicago Federation Asks That Federal Troops Be Sent to Colorado.

SAYS MINERS ARE IN DANGER.

General Committee Appointed to Procure Legal Advice and Give Aid to the Strikers.

Chicago, June 12.—Organized labor in Chicago to-day, through its central body, the Federation of Labor, passed a resolution appealing to President Roosevelt to send Federal troops to Colorado to restore order in the Cripple Creek district.

The resolution, which declares that the lives of the miners are in danger under present conditions, was mailed to the President to-night.

In pursuance of another set of resolutions adopted by the Federation, a telegram was sent to President Gompers of the American Federation of Labor suggesting that he confer with labor leaders throughout the country for the purpose of calling a general meeting to consider the Colorado situation.

A general committee was also appointed by the Federation, whose duty it shall be to procure legal advice and take whatever action it may deem proper to aid the Colorado miners.

PLAN CO-ORERATIVE CAMP UPON NEW MEXICO SOIL.

Denver, Colo., June 12.—A new mining camp has been opened in New Mexico, according to the Post, to receive the deported union miners from Cripple Creek.

The Western Federation of Miners will work the claims on a co-operative basis, and will have entire jurisdiction over their development. Provision will be made by the federation for all deported miners and to this end a carload of supplies will be sent to the new camp immediately as a starter.

The camp will be located near Tres Piedras, which is twenty miles south of the Colorado line, on the line of the Denver and Rio Grande. There is a district ten miles square of virgin ore, and the work of mining it will be parcelled out to the union miners. They will work on the co-operative plan, but the miners will be supported by the federation while prospecting.

According to the story the idea of a co-operative union camp was suggested to Secretary Haywood of the federation by A. Royal, president of the Belle Royal Mining and Mining Claim Company of Tres Piedras, which company owns eighty acres in the district.

This property will be purchased by the federation for initial operations.

The particularly attractive feature of the proposition to send the exiled men to New Mexico was that they would be amenable to Federal law only.

Governor Peabody has been asked to order General Bell to send further shipments of deported miners from Cripple Creek to New Mexico and approves of the plan, according to the story.

KANSAS CITY UNIONS CONDEMN PEABODY.

Twenty-Five Thousand Men Wire Roosevelt, Asking for Investigation of Colorado Trouble.

Kansas City, Mo., June 12.—The Industrial Council of this city, which claims to represent 25,000 union men, at a meeting to-day adopted resolutions asking President Gompers of the American Federation of Labor to call a meeting of the Executive Board of that organization for the purpose of devising means to settle the Colorado labor troubles.

Telegrams were sent to President Roosevelt, asking him to investigate, and to Governor Peabody, condemning his actions, by the orders of the Industrial Council. Mother Jones addressed to-day's meeting, describing conditions in Colorado.

Following is the text of the telegram sent to Governor Peabody:

"The Industrial Council of Kansas City, Mo., in regular session assembled, condemns your action as unamerican, uncivilized and barbarous in the extreme, in your treatment toward workingmen and women of Colorado. For such acts Russia, in her darkest ages, would blush with shame."

JOPLIN ORE SHIPMENTS SHOW IMMENSE INCREASE

Zinc Exports Are 2,354 Tons Greater Than Previous Week, and Lead 500 Greater.

REPUBLIC SPECIAL.

Joplin, Mo., June 12.—The shipment of zinc from the Joplin district for the week just ended shows the immense increase of 2,354 tons over the previous week. The lead shipment is 500 tons greater. The value is $98,455 more.

Prices on both ores are unchanged, zinc remaining at $38 for several bins of the choicest grades, with the assay basis at $32 to $34. Lead is selling in big demand at $53 per ton. The increased shipment of zinc ore has reduced the reserve stock nearly 1,000 tons, and with a smaller output than last month, the smelters with small stocks on hand and a settled spelter market, it is probable that the reserve stock will continue to lessen rapidly during this month.

Several of the heaviest producers are holding their ore, and declining to sell on the present ore market, anticipating an advance early in July, after the invoicing season is over and metal again resumes a more active movement.

Following are the shipments of zinc and lead in pounds by the companies and individuals owning land and first leases in the various camps of the Joplin district for the week ending June 11, 1904:

JOPLIN.	Zinc.	Lead.
Granby M. & S. Co.	544,760	55,570
Continental Zinc Co.	448,020	.....
United Zinc Companies	345,130	56,950
Holmes, Cape & Rogers	235,950	.....
Joplin Separating Co.	187,850	.....
Missouri L. & Z. Co.	165,460	34,250
Walker-Conklin Co.	106,510	.....
Independence Mining Co.	96,110	.....
Pittsburg-Joplin Co.	88,790	21,970
Sultana Mining Co.	77,660	.....
John Jackson Mining Co.	60,780	.....
Adirondack Mining Co.	60,090	.....
Scranton M. & S. Co.	54,620	.....
L. F. Williams land	53,980	35,260
Pa. M. & S. Co.	47,080	.....
Bumble Bee Mining Co.	46,610	1,500
Empire-Eagle tract	46,020	.....
Ellicott Mines	45,370	.....
Empire, Power & Co.	42,750	11,500
Saginaw L. & Z. Co.	42,050	.....
Massasoit L. & Z. Co.	32,960	2,130
Pine Bluff Mining Co.	29,310	.....
Montgomery L. & Z. Co.	18,640	.....
Moore & McAlee	14,940	.....
Black Diamond Mining Co.	13,960	.....
Rob Roy Mining Co.	14,180	.....
Consolidated Mining Co.	12,020	15,080
Clark & Painter	11,120	.....
Dead Hog Mining Co.	9,200	.....
S. E. Barber	8,790	.....
Superior Mining Co.	7,190	.....
Roaring Springs L. & M. Co.	.....	22,870
Leonard Realty Co.	.....	17,780
Bullfrog Mining Co.	.....	9,720
Murphy land	.....	5,790
Frye & Co.'s Gideon mine	.....	5,620
South Joplin Mining Co.	.....	4,670
Rex M. & S. Co.	.....	4,290
Unclassified sales	120,300	31,180
Total sales	2,152,220	357,560
Value—Zinc, $53,810; lead, $9,815. Total, $63,625.		

WEBB CITY-CARTERVILLE.		
Aylor land	1,032,300	16,700
Underwriters' Land Co.	884,420	200,820
Center Creek Mining Co.	215,940	27,060
Missouri Zinc Fields Co.	189,030	34,090
American Z., L. & S. Co.	170,090	14,280
Majestic Mining Co.	101,340	27,720
Parland Mining Co.	89,890	32,490
Burgner Mining Co.	88,270	49,620
Perry & Co.	70,280	42,540
Osceola Mining Co.	65,110	46,390
Homestead Zinc Co.	63,940	.....
Thirty-eight Mining Co.	61,860	10,530
Homestead Zinc Co.	60,990	.....
Boston Get There Zinc Co.	60,790	54,270
Troup Mining Co.	37,240	1,320
A. W. Hough land	5,120	.....
Osage Mining Co.	3,020	.....
Bradford-Kansas City Co.	.....	14,190
Stepp & Co.	7,.....	11,620
Total sales	2,816,110	700,230
Value—Zinc, $42,240; lead, $30,160. Total, $72,400.		

DUENWEG.		
Consolidated Jack Mines Co.	508,640	28,250
Mercantile Metal Milling Co.	338,460	72,340
Stevison & Moore	193,210	2,870
S. D. Mitchell land	91,200	.....
Brooklyn Mining Co.	159,050	8,020
Porto Rico Mining Co.	65,640	28,720
Crown Crest Mining Co.	60,510	.....
Isabella Mining Co