"Reasonableness of Religion,"

By the Reverend Doctor S. C. Palmer.

"A Runaway Preacher,"

By the Reverend Edward W. McClusky.

"Demoniacal Possession,"

By the Reverend Doctor Michael Burnham.

EXTRACTS FROM SUNDAY SERMONS PREACHED IN ST. LOUIS PULPITS.

"Face the lion of uninviting duty in his den. A duty sometimes has an ugly appearance to the foresight, but set to work to perform it and see what the 'hindsight' will reveal. True and lasting happiness never comes from running away from duty."—The Reverend Edward W. McClusky.

"The very brevity and present limitations to life are an argument for its value. We have but one life, and a short, fleeting one at that. It is like the youth who finds that his time for life's preparation is brief, and if missed, then forever."—The Reverend Josephus Stephan.

"The most reasonable thing to do is to accept the facts, taught alike in the Bible and witnessed to in our own experience, and knowing that we are free to choose, to see to it that we choose the right, and then depend upon his sovereign power to save us."—The Reverend Doctor S. C. Palmer.

DOGMAS OF CHRISTIANITY ARE NOT UNREASONABLE.

Reverend Doctor Palmer Pastor of Lafayette Park Presbyterian Church Defends Teachings.

The Reverend Doctor S. C. Palmer preached on the "Reasonableness of Religion" at the Lafayette Park Presbyterian Church yesterday morning, taking for his text: Isaiah, i, 18: "Come now, let us reason together saith the Lord." What marvelous condescension is this! Jehovah stoops to reason with man the rebel. He might have crushed him instead, blotted him out of existence. Instead of that the Lord, Jehovah, comes and stands beside the sinner and says: "Come, now, let us reason together." He said, in part:

"There are those who reject the religion of the Bible, or place little store by it, because, as they say, it is unreasonable; that it is simply an appeal to superstition and prejudice. The Bible and the religion it teaches invites investigation. As matter of fact, no other subject has been subjected to such rigid investigation during the centuries.

DOCTOR S. C. PALMER.
Pastor of the Lafayette Park Presbyterian Church.

"The text is an appeal to reason. The entire verse is one of the few which modern scholarship has left unchanged in the revision. We may asume that the translation from the Hebrew into English is absolutely correct. 'Come, now, let us reason together,' saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool.'

"To show that the fundamental doctrines of the Bible are in accord with reason and that the practical requirements of the religion it teaches are rational is the purpose of this discourse.

"The doctrine of the existence of a personal God herein taught is not an appeal to superstition, but is in the highest sense reasonable. The profoundest scholarship of the world has stood with uncovered head before that opening sentence of the Bible: 'In the beginning God * * *' The human mind, it is true, is unable to reach back to that dateless period, 'In the beginning,' but it is most surely in accord with reason to place the omnipotent God back of it all.

"To believe that there is no self-conscious power behind the world, behind the systems of worlds that astronomers tell us fill the skies, is not rational. If you find the print of a human foot on an uninhabited island, you know that some human being has been there. Not to believe it would be irrational. If, going further, you find a house, furnished, a garden with vegetables and flowers growing in orderly rows, you would surely be convinced that what you had supposed was an uninhabited island had human dwellers upon it somewhere, even though you had not seen them and never should see them. It would not be an appeal to superstition to affirm with dogmatic earnestness, 'this island is dwelt upon by human beings.'

"To believe that a blind personless cause is sufficient to account for the organized system of life everywhere to be seen about us is indeed intellectual suicide. Everywhere we see evidences of design, of a well-defined plan. There cannot be a design without a designer, nor a plan without a planner. 'In the beginning was God.'

"True, all minds do not see God behind nature, neither do all eyes see the beauties of art, nor do all ears respond to the sweet harmonies of music. To deny the existence of a personal God, as taught in these Scriptures, is indeed the summit of unreasonableness. It is only the fool who has said in his heart, or with his lips, 'there is no God.'

"It is reasonable to believe that the character of this God is as set forth in the Bible. 'God is a Spirit, infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth. Each of these descriptive words weighs more than a ton. Such being his character, it is reasonable to assume that finite minds would not be able to comprehend him either in his being or in his government. We are taught that he is one God in three persons. Many have made shipwreck of reason and faith alike because they could not comprehend how this could be. The fact of sin and suffering and death, which everywhere confront us, permitted by this God, is as yet an unsolved mystery. The most reasonable explanation is that given us in this book.

"The fact that this God is sovereign, foreordaining whatsoever comes to pass, is clearly taught in these pages. With equal clearness it is taught that man is free to choose as he will. Because the finite mind is unable in all its philosophy to harmonize these facts countless divisions have occurred, and not a few have made shipwreck of their souls. The most reasonable thing to do is to accept the facts, taught alike in the Bible and witnessed to in our own experience, and knowing we are free to choose, to see to it that we choose the right, and then depend upon his sovereign power to keep us.

"The doctrine of the incarnation is reasonable. Whether to you it is or not depends upon your conception of God. If to you he be simply an almighty force outside his world, with no directing hand upon its destinies; or if he be like men, selfish, out of sympathy with suffering and indifferent to the miseries of men, then the incarnation is unreasonable. But if he be a God of love, as herein represented, then the incarnation is not only reasonable, but inevitable.

"Human reason may not be able to solve the mystery of how 'God was manifest in the flesh,' but knowing what we do of God, and knowing what we do of our own lives, of our sins, our needs, our sufferings, our fears, our longings, it would indeed have been an unsolved mystery if God had not in some way come to the rescue. The Scriptures affirm that he came by the way of the Bethlehem manger. It is reasonable to believe it.

"And then the life he lived among men, as set forth in the gospels, is just such a life as it would be reasonable to expect, his wonderful teachings, His mighty miracles, all are just what we should expect from a God who loves us with an infinite love, and it is reasonable to believe it.

"Equally true is it that the doctrine of Gethsemane and Calvary is reasonable. God loved the world, loved you and me, more than he loved his own exemption from pain and suffering. The cross was the supremest sacrifice of infinite love.

"The atonement, as set forth in the Bible, is the most reasonable of all rational truths. Had Jesus not 'set his face steadfastly toward Jerusalem,' had he listened to the clamorous demands to make him a king that day after he had fed the thousands, had he gone back to heaven by any other way than the cross, it would have been the most unreasonable thing that the God of the Scriptures could have done.

"In the same way I boldly assert that the doctrine of the ressurection is most reasonable. It was the fitting climax of the life he had lived and the lofty doctrines he had taught. If we believe that he was indeed the Son of God, it would be the most irrational, unreasonable thing imaginable if he had not risen from the dead.

"The practical requirements of this religion are also most thoroughly in accord with reason. Everywhere these Scriptures require faith on the part of men. Faith is pre-eminently reasonable. We have faith in our fellow-men, large faith even in men we have never seen and never expect to see. Without faith all business would become paralyzed; no man would dare to make a check on any bank. We should even be afraid to take or use paper or silver money. All travel would cease, since we had no faith either in those who manage and run our cars, steam or electric, nor faith in the man who sits and directs when and where all trains shall meet and pass. We should starve with hunger and die with thirst did we not have faith in our fellow-men.

"Now, if there be a God, as we have seen it is reasonable to believe, then it is most reasonable that he should require and expect faith from us. 'Without faith it is impossible to please God.' There was no one thing that more pleased Jesus when he dwelt among men than to find faith in himself, and nothing more grieved him than this same lack of faith. In this respect, as in others, 'He is the same yesterday, to-day and forever.'

"These scriptures require repentence for sin. Repentence is reasonable. Sin exists. Not a human heart is free from its blight and stain. It is just this that the Lord stoops to reason with men about in the text and context. We frequently sin against our fellow-men, and they wrong us in word and deed. To refuse to right the wrong is most unreasonable. But to repent and seek to make reparation is rational and reasonable. But all sin is primarily against God. 'Against thee, and thee only, have I sinned,' cries the repentant David. Sin is bad enough in itself, but sin known and defended as though it were right is utterly indefensible at the bar of reason.

"With repentance comes confession, first of the sin, and second of the Christ, who bore the punishment due to our sins. This, too, is strictly in accord with reason. To refuse to do so is utterly unreasonable. This appears even when we apply the test to our human friendship. Suppose you have done another an injury by word or deed, and you refuse either to repent or to make confession. How long think you the friendship could last? Or suppose one has done for you the greatest possible kindness, and you ignore his presence, refuse to acknowledge such an one as your friend, scarce ever speak of him, and when you do it is with some slighting remark. Think what favor Jesus has done for you in bearing your sins and their just punishment, and you refuse to acknowledge him. Can you think of anything more unnatural, more unreasonable?

"Equally reasonable is the exercise of prayer. If, indeed, we have a Father in heaven, what could be more reasonable than that we should definitely speak to him in prayer? Think of a child enjoying the bounty of an earthly father and that child allowing days to pass without even speaking to that father. Would it not be most unnatural, unreasonable?

"So it may be said of all the duties connected with our religion, the church with its Sunday and midweek services, the holy sacraments, and all other appointed means of grace. They are all in strict accord with reason. It goes without saying that the man who does not use these means of grace, who lives a prayerless life, remains away from his church and its services of prayer and praise, keeps away from the communion table—such an one has ceased to grow as a Christian. He is dead while he lives."

PRACTICAL LESSONS FOR A CHRISTIAN'S DAILY LIFE.

The Reverend Edward McClusky of Curby Memorial Presbyterian Church Delivers Sermon.

At the Curby Memorial Presbyterian Church yesterday evening the Reverend Edward W. McClusky preached the first in a series of sermons on Jonah, his theme being, "A Runaway Preacher." He said, in part:

"My object in preaching a series of sermons on the book of Jonah is to derive practical lessons for the Christian in everyday life. I do not desire to discuss the interpretation of the book, or to attempt a solution of its knotty problems. I leave such work to the ecclesiastical gladiators. Doctor Harper strikes the keynote when he says that the underlying principle is the love of God, and Wordsworth is apt as well as poetical in saying that the book of Jonah is like a beautiful rainbow of hope set by God's hand in the dark cloud of sin and suffering.

THE REVEREND E. W. McCLUSKY.
Pastor of the Curby Memorial Presbyterian Church.

"In this passage Jonah appears as 'a runaway,' or as one who willfully says, 'Not thy will, but mine, O Lord, be done.'

"God's call to Jonah was a personal one. The idea of personality and individually is one that seems ever to have been connected with the work of the Lord. He called Abram to leave the land of his fathers and go to a land that he would show him. He came to the temple where a child was laid down to sleep beside the ark, and called, 'Samuel, Samuel.' He appeared in the solitude of the Hills of Midian in the burning bush and called Moses to the mighty task of leadership. When one was nearing the summit of the success of his misguided zeal the Lord tenderly called to him, 'Saul, Saul, why persecutest thou me?' As to his sheep, he knows them all by name. As to his servants, he has given to every man his work, and the work given to one cannot be accomplished by another. Thus we are not given certain tasks by mere chance, but if our ears are open to the king we will hear his personal call and reply, 'Lord, what wilt thou have me to do?'

"God's call to Jonah was an urgent one. 'Arise, go.' In the Hebrew the word 'arise' used before the word 'go' implies excitement. It is similar to the calling of Lot from Sodom, or the calling of the firemen to the burning building to save the perishing.

"It should be responded to speedily. There is no time for rubbing the eyes or saying, 'A little more slumber, a little more sleep.' True, men never hesitate when lives are in the balance. In connection with telling an untruth, David gave expression to a great truth when he said to Ahimelech, 'The King's business requires haste.' Zachariah saw and recognized heaven's anxiety for man's safety when one angel spoke to another and said, 'Run speak to that young man.' Jehu had a great many faults, no doubt, but one of his virtues was that he did not let the grass grow under his feet. The watchman said, 'The driving is like the driving of Jehu, for he driveth furiously.' His motto seemed to be, 'What thou doest, do quickly.' Is Nineveh perishing? Then shall the servant of the Lord be indifferent or hesitating? If we fail to arise and go at the first call of the Lord we may not all be as fortunate as Jonah, for an opportunity lost is sometimes—almost always—lost forever. We must work the works of him that sent us while it is called to-day, for the night cometh, when no man can work. We must be about our Father's business.

"The call should be responded to cheerfully. If there is joy in heaven among the angels over one sinner that repenteth, surely there ought to be joy on earth among the sons of God in the work of leading sinners to repentance. 'Make a joyful noise unto the Lord, serve the Lord with gladness, come before his presence with singing.' When the shepherd pictured by the matchless lips of Christ went out to find his lost sheep and returned, he did not tell of his trials during his search, he did not point to his thorn-pierced hands and feet, nor to his clothing, tattered and torn with briers, he did not speak of hunger and thirst and fatigue, but he said: 'Rejoice with me, I have found the sheep that was lost.' When Wellington once had some hazardous work to perform for the Queen he dreaded to compel his men to engage in it with him. Instead, however, he asked those who would go cheerfully to advance three paces, while he removed some distance from them and turned his back. Upon turning about again, the line was still straight. He showed his disappointment in his face, when the man at the end of the column remarked: 'General, every man has advanced three paces.'

"God's call to Jonah was to a difficult and discouraging duty. It was to go to 'Greater Nineveh,' the metropolis of the world, the 'city of bloods,' and cry against it. Nineveh was noted for two things—its greatness in the estimation of men and its wickedness in the sight of God. To this wicked, heathen city Jonah was called to go as a missionary.

"Contemplate the wickedness of our modern cities. We have had the life and death of Jesus the Christ. We have had two thousand years of gospel preaching, we have had hundreds of churches, thousands of Christians, and Bibles, which can be had for the asking, and yet the wickedness of our cities (our own not excepted) must come up as a stench before the Almighty. There is covetousness, luxury, pomp, irreligion, injustice, robbery, murder and what not. Such a condition of things almost places the wickedness of heathen Nineveh beyond the conception of the human mind. Entering its gates one was in the midst of the noise of whips and wheels, the prancing of horses, the jumping of chariots, the flame of sword and flash of spear, and the sum was multitudes slain.

"Let us look with charity, therefore, upon Jonah's disobedience. At least, those of us who live in glass houses need not thrown any stones. He rose up not to obey, but to flee from the presence of the Lord. He rose up to go down the broad path of sin. He went down to Joppa. We need not condemn Jonah so long as we are willing to speak to the lost. Too many of us must confess that we, like Jonah, rise up at the command of God, not to do his will, but our own; not to say, 'Nearer, my God, to Thee,' but to flee from his presence; not to go up to the Nineveh of duty, but to go down to the Joppa of pleasure.

"Sin is always down-grade. The backslider never slides uphill. It is 'down from the heights of fellowship with God; down from the life of high and noble purpose; down from self-restraint and high endeavor; down into strife without victory, into toil without fruit, into mere money-making, mere pleasure-seeking, mere time-wasting.' He 'found a ship.' There's many a painted ship ready to set sail when one is on the downward way. But every ship weighing anchor and spreading its sails to be filled with the favoring breeze is not meant for us. We dare not pass lightly a God-given opportunity and think to make amends by taking advantage of the next one upon which circumstances seem at first to smile. The ready way is not always the right way, and we can count on the little voice within to tell us when it is not.

"Beloved, face the lion of uninviting duty in his den. A duty sometimes has an ugly appearance to the foresight, but set to work to perform it and see what the 'hindsight' will reveal. True and lasting happiness never comes by running away from duty. By all means, if God calls you to Nineveh, go."

"TRUTH FROM THE DEVIL, OR TRUE VALUE OF LIFE."

Reverend Josephus Stephan Says That Man Entertains Erroneous Conception of His Existence.

"Truth From the Devil, or the True Value of Life," was the subject of the evening sermon by the Reverend Josephus Stephan, pastor of Marvin Memorial M. E. Church, South. His text was Job ii, 4: "Skin for skin; yea, all that he hath will a man give for his life." He said, in part:

"We have the Scripture statement that the devil is a liar and the father of lies; but even a liar can sometimes tell the truth, as does this arch liar in the words of the text. That a man will give everything he has for his life is a self-evident truth, and corroborated in the experience of all mankind. Truth is the same, it matters not who may utter it, and hence the devil may be taken for an authority as to the superlative value of life.

"The love of life is a God-given, universal instinct. The lowest savage possesses the law of self-preservation, and will defend his rights and interests, but as we go up the ascending scale there is a greater value and appreciation of the privilege of living. So powerful is this instinct that no sacrifice is too great to preserve our physical life. Convince a man that the only way to save his life is to part with any or all of his limbs, and he does not hesitate a moment rather than to be buried with them all. We feel this passion for life before we can appreciate its worth, or estimate the evil of the loss. Age does not diminish it; misery does not extinguish it; during all the years of natural life it holds us like the stem the apple on the bough.

"But this instinct was not given simply to preserve the mere physical, sensuous life for its own sake. Life has in it a higher valuation than merely breathing and sleeping and eating and drinking, enjoying and suffering, working and obtaining. That would be a desperate estimate of it, and yet that is all that it means to the great masses.

"One class adopt, consciously or unconsciously, the materialistic view, making life physical in its birth, physical in its aims and ambitions, and physical in its death, while different in degree from all other animal life, yet in the ultimate end on the same level. The thought of the other class, whose view is a logical result of our commercial age, is 'what is a man worth, not what is he? What can he produce, not what good can he accomplish? This is shown in the aims and ambitions of multitudes for themselves and their children, as they operate on the low plane of mere earthly and commercial success.

"This prominent value universally placed on life is to be found in its relation to the eternal world. 'Tis not all of life to live, nor all of death to die.' This is proclaimed within us all, but it was left to Christ to bring to light life and immortality. This is the mere prelude to our true existence. To conclude that this life is all—life has reference alone to the present—would make life a most contemptible, trifling matter.

"The end does not equal man's character, nor are the results commensurate with the materials employed, nor is there an explanation for its powers and capacities. He must go through life with his wants and longings unsatisfied. He assumes consequences, prophecies greatness, and rots.

"But when we adjust him, as he rightly belongs, to a future world, then we have a solution to the enigma. His being, and its conditions and employments and expectations are intelligible. As soon as we see that the present is only introductory to the future, and draws after it endless consequences, all is tremendously grand, and life has on it infinite value. As the foundation is important in proportion to the buildings, height and grandeur, so life is to be estimated by the grandeur and the permanency of its effects.

"Christ's warnings of danger are not directed to momentary dangers of time, with which we wrestle, but the peril of losing our soul. 'Fear not them which are

THE REV. JOSEPHUS STEPHAN.
Pastor of the Marvin Memorial M. E. Church, South.

able to kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.' This was the basis of his mediatorial work—not dying to save us from sorrow or other disabilities of life merely, but final and eternal loss, and to give us the perfect bliss of heaven. God gives us his estimate of our value in deeming him worth the infinite sacrifice of his son.

"Our possibilities also give value to life. Even those of the natural world. The mere success which is earthly, or the development of the mental faculties, or the astonishing achievements of man, are a wonder. But they do not compare with the possibilities of his sainthood, and his true character as a man of God. The mere possibility of earthly advancement is but a type of what is possible on moral and spiritual lines. The transformation of the wild grape, wild apple, wild flower into the finest fruit and most costly flower is a picture of the transforming power of the grace of God. A bar of iron in native state is worth $5, when converted into horseshoes is worth $12; made into needles, $350; into penknife blades, $3,000, and into balance springs for watches, $250,000. But who can estimate the value of that life absolutely committed to the divine workmanship, in character and in service for his age?

"The very brevity and present limitations of life are an argument for its value. We have but one life and a short, fleeting one at that. In it is wrapped up all our possibilities, our privileges, our preparation. It is like the youth who finds his time for life's preparation brief, and if missed then is missed forever.

"Life is our opportunity, the greatness of which is determined by the greatness of the prize which is to be won or lost. If there be a season to obtain the salvation of the soul, and in which to glorify God, it will be as superior to every other opportunity as the salvation of the soul itself surpasses every secular claim. The gospel is a sovereign and an only remedy, offers blessings answerable to all our wants, but they are attainable only in life. Now is the acceptable time; now is the day of salvation. Although fortunate enough to secure forgiveness late in life, there is the inestimable loss of what we might have been through the grace of God. The chances are always against him who is dillydallying concerning the great question of salvation.

"What consummate folly to let anything get in between us and this great boon. To consider what others say, or think or do what we may materially gain or lose. Cheap indeed is the price for which we are exchanging life's greatest blessings and possibilities—mere temporal and personal trifles are the pitiable sum. We once knew an old man who died of a broken heart because he had sold a most valuable piece of mining property for a trifle, to the profit of another, but what is that to selling too cheap the glorious and unspeakable possibilities of life, as weighed in the balance of eternity? Here is the secret of hell's remorse. This will be the chief ingredient of eternal woe."

SIGNIFICANCE OF JESUS CASTING OUT DEMONS.

The Reverend Doctor Michael Burnham Preaches on "Demoniacal Possession" at Pilgrim Church.

"Domoniacal Possession" was the subject of a sermon by the Reverend Doctor Michael Burnham at the Pilgrim Congregational Church yesterday morning. He took his text from Mark v, 19: "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee," and said, in part:

THE REV. MICHAEL BURNHAM.
Pastor of the First Congregational Church.

"The same narrative is found in Matthew viii and Luke viii. These narratives are full of instruction, and they have been deeply studied.

"There are some differences in the statements of the three evangelists, but no contradictions. There are differences as to the exact location of the ancient Gadara or Gergasa. Doctor Thompson is satisfied that the place called Gergasa in Origin's time is the place, and so modern Gersa or Kersa.

"Matthew speaks of the two demoniacs, while Mark and Luke speak of only one, but the smaller number does not exclude the larger. Lafayette and his son both visited America and were everywhere treated with honor in 1824, but most writers speak only of Lafayette. The demoniac Christ cured was the more important person undoubtedly. Doctor Hovey pointed out likewise the difference between demoniasm and insanity. There may have been a substratum of physical disease, but the infliction was not merely physical. Trench says very aptly: 'Our Lord everywhere speaks of demoniacs not as persons merely of disordered intellect, but as subjects and thralls of an alien spiritual might.' He addresses the evil spirit as distinct from the man.

"This miracle stands in striking contrast with the one that went immediately before, where our Lord calmed the winds and waves of Galilee. The first bidding of Christ to the demoniac was not immediately obeyed. There was a remonstrance. They sought to find a dwelling place in the swine. As to the question, 'What right the Lord had to allow the loss of the swine?' a sufficient answer is found in the reply that 'Christ came to save the souls of men and not the lives of these swine, which these men had come over into Gadara to raise to sell to the Gentiles.'

"There could not have been as we study the passage, a very exalted moral condition in Gadara, where the first thing that met our Lord were two demoniacs, and then these men in great excitement coming to him and begging him that he would depart out of their coasts. So different were they from the people of Samaria after the conversation with the woman at the well. So different were they from those on the other side of the lake, who gladly welcomed Jesus as he returned to them. Our Lord verified the fact that, as one has said, 'there should be some examples of severity, to check the presumption of mankind in all ages; and to warn them of the danger of rejecting a divine prophet, who, though he eminently appeared as the messenger of God's love, was also the appointed minister of his justice.'

"And so Jesus stood out in greater grandeur because of this event. And now as Jesus was about to leave, the redeemed man wanted to go with him; but Jesus would not permit it, and bade him thus: 'Go home to thy friends; and tell them how great things the Lord hath done for thee and hath had compassion on thee.'

"There were evident reasons why the man should want to go with Jesus. It has been supposed that a fear lest in the absence of his deliverer the spirits of the pit should resume their dominion over him possessed him, and he felt nowhere so safe as in the nearness to Christ. Then, too, he was full of gratitude and desired to be near him, to whom he owed his mighty deliverance. But whatever was his motive, the Lord suffered him not; and also for manifest reasons. Our Lord himself was leaving those who had shown themselves so unworthy of his presence, and this man, so singularly delivered from the worst bondage to evil and the evil one, would be to them a standing monument of his grace and power, an evidence that he would have healed them, and was willing to heal them still, of all the diseases of their souls.' And the very fact that the man 'departed and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel,' showed that among the people who knew his former condition and now saw his marvelous change the gospel of salvation through Christ would be best appreciated. Our most effective work in preaching the gospel can be, will be only after we have experienced it.

"But as we study more deeply the passage, we can see that the peculiar moral condition of the man himself needed just this going out among those who knew him best. James had commanded others whom he healed, 'See thou tell no man,' but here 'was a temperament overinclined to melancholy, with his fellow-men'—so came the command to go and tell others the great things God had done for him. The healthy condition of his own soul demanded it.

"This man stands as an exhibition of the fruit of moral evil, moral evil which includes what may have been the result of his own sins as well as the sins of others. I dare say this man was a sinner. That was not his misfortune; it was his guilt. But he was also a victim of misfortune. Demoniasm was a calamity, and he was a pitiable demoniac. But the results and fruits of our own sins and the sins of others in such a world as this can be named legion.

"A similar figure of spiritual desolation is found where seven devils were cast out of Mary Magdalene; and where the man out of whom the unclean spirit had gone, in his failure to find rest, decided to return to his house and take with him seven other spirits more wicked than himself. This is a sad picture of spiritual desolation. A double feeling is engendered as we look upon such a sight. First, the sin and guilt of men who are always calling about themselves evil spirits, cursing the world with awful sins and sinners, fostering rum shops, brothels, bribery, cruelty, lust, theft, madness, creates a feeling of indignation. And then, as we think of those who suffer who are not personally guilty of these great moral desolations on earth, our feeling turns to pity.

"But Jesus was equal to all this. Christ came on earth to face all these moral evils, to be maligned by them, to be crucified by them; and yet an infinite love, if men will receive his person and his power, is equal to all of them, and mightier than all the hosts of moral evil.

"I quote from John Chrysostom gladly his ingenious remark that 'the animals which went out of Noah's ark went out the same as they came in. The crow went out a crow; the wolf, a wolf; the fox, a fox. But the church (and we might substitute Christ for the church) transforms the animals she receives into her bosom, not by any change in their substance, but by the extirpation of their sin.' The magic wand of a Circe formerly metamorphosed men into brutes; but the Divine Word changes the brutes into true men. Yea, more than this; it changes them into angels.

"So this man was changed from the sinner, the demoniac, the victim of moral evil, into the image of Christ and at his feet with a bond of affection never to be broken in life or in death.

"What this unfortunate demoniac gave up in the change that came over him we can easily see. He gave up the evil spirit that possessed him; his unnatural life; his poverty, homeless wanderings, wretchedness, restlessness, deeds of violence and sin; he received all the blessings that came with a reasonable mind; comforts of life; good friends; the Lord Jesus with his rest and his peace and his usefulness.

"There were two prayers here, one of which the Savior granted. The Gadarenes prayed him to depart out of their coast, and he went, never to return, so far as we know. The demoniac prayed Christ that he might remain with him; but Jesus sent him home to his friends to tell them what the Lord had done, and he won stars for his crown. He could labor where he was best known.

"Jesus Christ, my dear hearer, comes to us with the offer of infinite blessing. We have the power to receive all the impress of alien spiritual might; we can receive also the power of Jesus Christ, his life, his salvation, his marvelous grace, and receive it in abundance."

NEWS FROM THE PARISHES.

Anniversary of Monsignor Muehlsiepen's Death to Be Commemorated.

The death, one year ago, of the Right Reverend Monsignor Muehlsiepen, V. G., will be remembered at the Ursuline Convent, of which he was chaplain, next Thursday morning. Invitations have been sent out to the diocesan priests by the Reverend Father Francis Goeke, the present chaplain of the convent, on behalf of the Ursuline Sisters, announcing a solemn requien mass in the Convent Chapel at 9:30 o'clock Thursday morning, this day being the anniversary of Monsignor Muehlsiepen's death.

After forty-four years of absence, Sister M. Wilhelmina, superioress of the Holy Name School at Allegheny, Pa., and her sister, Sister M. Adriana of the Orphanage at Newark, N. J., returned to their home at Belleville, Ill., last week to pay a visit to their aged mother, Mrs. Elizabeth Rudolph, of No. 191 South Mill street, and their brothers, Messrs. John and George Rudolph. The two nuns are guests of the Sisters of the Immaculate Conception Convent. Mrs. Rudolph is 92 years old, and the religieuses are 61 and 63 years old, respectively.

The feast of St. Vincent de Paul, which in the calender of the church occurs tomorrow, will, as in former years, be celebrated with unusual grandeur by the whole St. Vincent de Paul Society, next Sunday. There will be a general communion of all the members at 7:30 o'clock mass, at the Church of St. Vincent de Paul, Ninth and Barry streets, after which the quarterly meeting will be held in the school hall.

The members of St. Vincent de Paul Society visited Mount St. Rose's Hospital on South Broadway yesterday at 3 p. m.

The euchre and lawn fete given in the beautiful grounds of All Saints' Church, corner Sixty-third street and Maple avenue, was a splendid success, financially and socially. The attendance was very good and the weather perfect. The rector, the Reverend Father J. S. Long, wishes to return most sincere thanks to all patrons.

A handsome new parsonage for the Reverend Father Joseph Meckel of St. Mary's Church, Alton, Ill., will be ready for occupancy within a few weeks. The present parsonage will be devoted to school purposes.

A triduum in honor of St. Ann, the mother of the blessed virgin Mary, will be held in St. Ann's Church, Page boulevard and Whittier street, July 24 to 26, inclusive. The Reverend Father Chapoton, C. SS. R., will conduct the exercises.

Among the many beautiful pictures and statuary in the Fine Arts building at the World's Fair a bust in marble of his Grace, Archbishop P. J. Ryan, of Philadelphia, attracts particular attention. It occupies a prominent position in the large room, near the entrance.

The Reverend Father P. G. Brunner, O. S. B., of Florence, Ala., was in the city a few days this week, the guest of the Franciscan Fathers.

The Reverend Fathers Quinlan and Nicholas, S. J., who were recently ordained by Archbishop Glennon at St. Francis Xavier's (college) Church, sang their first mass in Chicago last week at the Church of the Holy Family.

By the will of Mary Welch of Quincy, Ill., the sum of $100 is left to the rector of St. Peter's Church, to be used for the benefit of the church. The residue of the estate is to be equally divided between the Sisters of the Poor, who have charge of St. Mary's Hospital and St. Vincent's Home for the Aged.

The Reverend Father Bourke of Rockford, Ill., was a visitor in the city last week.

The Reverend Father Jacques of Marquette, Mich., who has been visiting the Reverend M. S. Brennan of St. Lawrence O'Toole's Church, the past three weeks, has departed for home.

At the meeting of the Father Mathew Monument Association Wednesday evening the following committee was appointed to select committees to visit the various councils and place the matter before them: Edward Devoy, W. J. Walsh, Patrick Mulcahy, E. J. Costigan and Thomas Bowdern.

The Reverend Father Scanlon of Shackleford, Mo., sailed for Ireland early last week.

Brother Louis, C. SS. R., who for over four years has been stationed at St. Alphonsus Church, departs in a few days for New Orleans, La.

The Reverend G. H. Worpenberg, S. J., of St. Mary's, Kas., will open a retreat August 6 for the Ladies of the Sacred Heart at Maryville, South St. Louis.

The Reverend Edward Kennedy, C. SS. R., of Kansas City, Mo., is conducting the annual retreat for the Sisters of St. Joseph on Cass avenue. The exercises will close Saturday morning.

The Reverend Father Weir, S. J., is conducting the annual retreat for the Sisters of the Visitation, on Washington boulevard. The retreat will close to-morrow.

The Reverend Father Kenney, S. J., vice president of St. Louis University; the Reverend Fathers Garvey, S. J., and William Whelan, S. J., of Florissant, Mo., are giving retreats in Chicago and vicinity.

SHOT FIRED FROM A TRAIN.

Robert Calvert Says That a Soldier Caused His Wound.

Robert G. Calvert, a paperhanger, of No. 8219 Minnesota avenue, was brought to the city yesterday afternoon on a Wabash train and taken to the City Hospital, suffering from a wound in the right leg, which he said was inflicted by a soldier who fired a pistol from the platform of an M., K. & T. train near Moberly.

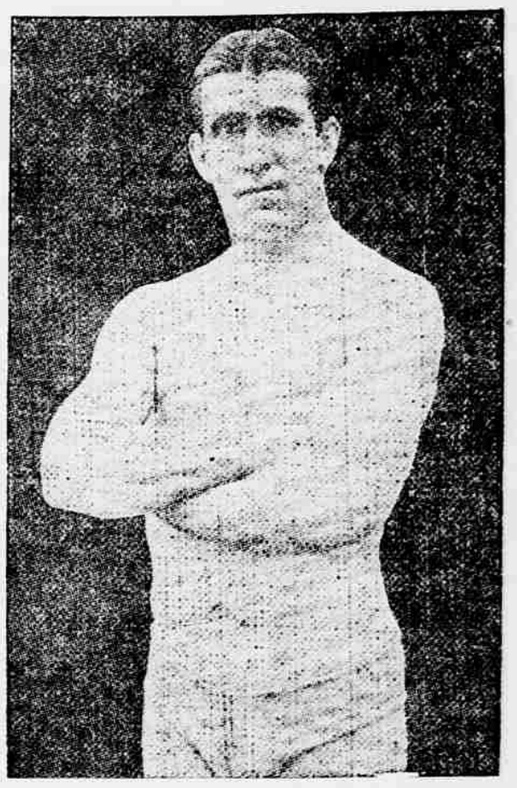
Calvert said that he was sitting alongside the Katy tracks about a mile from Moberly yesterday morning at 5 o'clock when a train loaded with soldiers passed. From the platform of the last car, he says, a soldier fired a pistol. He does not believe the soldier fired directly at him, but was shooting more at random.

Moberly physicians treated him temporarily and then sent him to St. Louis. His wound is not serious.

Read what Jim Corbett, Ex-Champion Prize Fighter of the World, has to say about

HEPTOL SPLITS

The only laxative water that is palatable, effective and absolutely harmless.



St. Louis, July 15, 1904.

The Morrison Heptol Co., St. Louis, Mo.:

Gentlemen—I have used Heptol Splits and take pleasure in recommending them as a very fine and pleasant, sparkling aperient water, with unusually agreeable effects. I have sent samples to friends and have heard nothing but good reports from them.

Very truly yours,
JAS. J. CORBETT.

This is but a sample of the hundreds of other equally strong indorsements received from Doctors, Lawyers and the general public.

! You're Not So Warm

At least you do not feel the heat if you drink

ROSE'S LIME JUICE

Refreshing and cooling—healthful and bracing—snappy and delicious. A tablespoonful to a glass of water with or without sugar makes a most delightful summer beverage for everybody.

At soda fountains, or at drug and grocery stores in bottles containing enough to make 50 glasses.

L. ROSE & CO., Limited,
Lime Juice Merchants,
London, Leith and West Indies.
JAS. P. SMITH & CO., Sole Agents,
115 So. 4th St., St. Louis.