Avoid Desire to Punish.

The Reverend Elisha Safford.

Liquor Traffic Means Destruction.

Father James T. Coffey.

We Have a Jerusalem.

The Reverend J. B. Toomay.

EXTRACTS FROM SUNDAY SERMONS PREACHED IN ST. LOUIS PULPITS

"It is scientific to pray, and so long as we can rule and act in our material bodies we need not fear that God cannot rule and act in his created world."—The Reverend W. W. Pearce.

"Home may be the lean-to, the vestibule of heaven; home may be a prosperous annex, an open doorway to hell. It is only in the Christian dispensation that the world has come to realize the sacredness, the blessedness and beauty of what home means."—The Reverend Doctor D. E. Standard.

PRAYER IS THE MEANS OF COMMUNICATING WITH GOD.

The Reverend W. W. Pearce Says Petitions Are Heard in Heaven and Answered.

"Can God Answer Prayer?" was the subject of a sermon preached yesterday morning by the Reverend W. W. Pearce at Reformed Presbyterian Church. Mr. Pearce said, in part:

"I have not chosen this subject because I like to make the difficult problems of religion prominent, but because there are some Christians who are really beginning to doubt the efficacy of prayer and to lose its comfort out of their lives. There are few more weighty questions absorb our interest in life than the question of whether or not we have a way of communication open to the Eternal. Does God bend down to hear the heaving of a sigh or the falling of a tear, or is the power of prayer a mere fancy of religious poetry?

"The great objection which is urged in this scientific age against faith in the power of prayer is the fact that the universe is a system of laws, which, it is said, precludes the possibility of the interference of another power. One writes: 'In the universe all is one vast chain, from which, if you strike a single link, you break the whole. It has been truly said that to heave a pebble on the seashore one yard higher up would change all antecedents from the creation, and all consequents to the end of time. For it would have required a greater force in the wave which threw it there—and that would have required a different degree of strength in the storm—that again a change of temperature all over the globe—and that, again, a corresponding difference in the temperaments and characters of the men inhabiting the different countries. So that when a child prays for a fine day for his morrow's excursion, and hopes to have it by an alteration of what would have been without his prayer, he desires nothing less than a whole new universe.'

"If this be true, then prayer is at best but the privilege of beating ourselves against the rocks, and Ingersoll summed it all up when he said: 'We cry aloud—and the only answer is the echo of our wailing cry.'

"Now I do not presume that I can discuss all the issues which this question raises; but I want at least to show that the conclusion of the paragraph which was quoted, and which is from the pen of a minister of Christ, and which expresses the conviction which has taken prayer out of some lives, is not true. We will consider a parallel. The materialist sees in our bodies also nothing but material atoms. The anatomist finds muscles, bones, blood vessels and nerves; but no soul. Herbert Spencer believed that we, too, along with all things in the material world, are but following out the eternal law, which we cannot but obey; and he denied such a thing as free action. And if the conclusion of the paragraph above is right, and there is no motion in the universe except what is caused by the working out of eternal laws, then he is right, and the same laws cause the actions of our bodies.

"However, before we accept this, let us take in mind that great universal law that there can be no effect without a cause, and consider an action of a human body. A man speaks. The lips could not move without a cause. The anatomist points to the cause and tells you that they moved because certain nerves vibrated and a sensation came to them from the brain.

"But follow it up; what made the nerves vibrate? He tells you it was a movement of material atoms in the brain. Every time a man speaks nerve cells are broken down. Very well; what made the nerve cells move? We cannot say that they took it upon themselves to do so, or else we ascribe to them the power of free will; there must have been some cause.

"A thoroughgoing naturalist says that their action was determined in the first mingling of matter and force ages ago, just as the working of the engine is determined when the heaven is hidden in the mead, and that it could not have been otherwise. But we know better, and we do not need to prove what is a matter of such universal consciousness. The man who spoke knows better; he knows that his lips moved because he thought and he willed.

"So, back of and transcending the material brain there must be a personal will which originates all action. In the actions of our bodies there is the interference of another power, and they are not simply the working out of eternal laws which we have no power. And if it be true that our wills can and do impress themselves upon and move material things, shall we deny that God can do the same?

"I do not believe that my hand responds to my will more truly than the winds respond to the will of God; nor that I can put a frown upon my face more certainly than God can frown in the tempest. Charles Kingsley says: 'I do not believe that a handful of mud gravitates to its place without the will of God.' Paul said: 'All things work together for good to those who love God, who are the called according to his purpose.' Long ago a heathen King was brought to confess: 'He doeth his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand nor say unto him, What doest thou?'

"It is scientific to pray, and so long as we can rule and act in our material bodies we need not fear that God cannot rule and act in his created world."

SAYS HOME IS OFTEN OPEN DOORWAY TO HELL.

The Reverend Doctor Standard Preaches Sermon on "Living Within Our Means."

In his sermon on "Living Within Our Means" at St. Luke's M. E. Church, the Reverend Doctor D. Everett Standard emphasized the necessity of harmony, obedience and love to insure the happiness of home.

He took for his text: "But if any provide not for his own and especially those of his own house, he hath denied the faith and is worse than an infidel." Doctor Standard said, in part:

"It is concerning some of these necessities of the home which I have often—yes, many times—seen neglected, that I wish to particularly speak.

"Oh! there is so much—so very much in that word home. Home may be the lean-to, the vestibule of heaven; home may be a prosperous annex, an open doorway to hell. It is only in the Christian dispensation that the world has come to realize the sacredness, the blessedness and beauty of what home means.

"As we view things, it seems we've reached our zenith and now are going backward in the sense of obligation to our homes. Someone has said—Canon Farrar, I believe—that the classics of ancient times make no reference to the happy days of childhood and homecoming of a devoted loving father and husband. The reason is apparent, i. e., the ancients had very little felicity and joy provided within their homes.

"History reveals the fact that from the homes of a people we see sure index fingers pointing straight to the national life. In England, where the Bible has been read for centuries, and where home ties are held sacred, we see the real home. In France, where home relations are neglected and where infidelity has sown to reap, we find the home but a place. Here in America we have had to struggle with a mixture from the ends of the earth, and we tremble to contemplate the outcome if our people continue to pattern so largely after some of the practices of some from other lands, who have little respect for our holy Sabbath, and in whose hearts have not burned the refining fire of the spirit of God.

"In our own fair land, as in no other, the home life is the foundation of church and state. Oh, will we provide for it or leave it unprovided? There are three things which I consider very much more important to the making and maintaining of a happy home than all other things combined. These three things cannot be bought with money, and while they are within the giving ability of every one of us, yet they are most sadly, most negligently provided in the great majority of our homes.

"The first of these is harmony. I need not say that a harmonious home is very likely to be a happy home. While I believe each member of the home must have an important place in 'providing' the home with harmony, yet I believe that the lack on the part of some member may be provided by another.

"I must not confine my remarks relative to harmony to the married man and woman, for I think it is high time when a blast long and loud should be sounded from someone that will prevent a great many thoughtless, careless, indifferent, ridiculous marriages.

"It is one thing to sit down in the sand as boy and girl and play 'keeping house' with broken dishes and castaway furniture, devouring in imagination mud pies and cakes galore, but it is another thing, vastly different, to sit down as husband and wife at the table and play at real keeping house 365 days in the year, when ofttimes the potatoes are scorched and the meat not done and no salt in the bread, and the poor, tired housewife, between the mother of the baby and work-a-day duties of the house, finds it impossible to have her hair fixed and robed in a nice, bright dress, meet you at the door with a smile.

"Ah! it is different, girls, when he comes a-wooing, with his best side out, with his heart trying to get into yours, as with bright prospects he holds your hand awhile, and in devotion pledges you his love. Yes, it's different than when as husband, tired from a walk in the rain, when some business failure or disappointment has sunk his heart away down into his shoes, he comes home to rest his tired head on your bosom and have you kiss his tear-stained eyes and brush back the hair from his brow and tell him through it all, even if it means sacrifice and want, you'll love him.

"If, as lover, while he is in his best moods, and sees not the failures of you as sweetheart, he cannot keep sweet, tell me, can you, how sullen and sour and bitter and gall-like he will be when as husband and wife you come to the misunderstandings and moods when disappointment and fate hangs heavy clouds overhead.

"Do you see what I mean? I mean that disharmony before marriage can absolutely never mean harmony after marriage. I wish from the bottom of my heart that lovers who 'spat' would quit 'fixing them up and getting married.' This I say just here that the injunction of St. Paul to the Corinthians: 'Be not unequally yoked together with unbelievers,' should be a good rule for observation?

"It is an exceedingly great risk to marry one who makes no hesitancy in opposing the Christ and his church you love. It would be a gross, unpardonable neglect if in this relation I did not mention the most prolific cause of disharmony in the home—it is drink.

"'Shed' said indeed is it, to see social drinking growing into favor and practice with a great many to-day, even among the homes of church people. Simply because a few thousand who come, or whose parents came, from other shores to our own fair land, who have never been taught the sacredness of our Sabbath, or the cruel curse and crime of drink—because these want a so-called freedom—like a child wants to play with fire—could never justify a man of principle and standing worth like Governor Folk to 'raise the Sunday bill.'

"It is quite high time our American citizenship should cease to sacrifice our practices and principles of right-thinking and right-living, to imbibe the practices and disrespect for our Sabbath of some from other lands, who never realized from careful, prayerful thought and close communion with God the vast amount of disharmony this drink curse causes.

"I dare say there is not a single solitary man or woman who wants the Sunday bill raised in Missouri, who has gone with earnest thought and honest heart in prayer to God for wisdom in decision in this matter.

"I appeal to you that we all do our best, and it is 'within our means' to provide for our homes a permanent Sunday release from this murderous harmony destroying traffic, till its death knell shall be sounded throughout our State and land every day of the week and year. I appeal to you in the name of hundreds, aye! thousands of men and women who walk in the wake of that disappointed, despondent line who throng our courts for divorces. In nearly every single instance the record of proceedings reveals the fact that drink with its associations throttled and murdered the harmony that might otherwise have mended the breaches in the home; but, from the doors of the court now we see worse than widowers and widows, wretched and worried and wronged walk away into the world.

"God, pity them and God pity us for providing for our homes the touch and trial and temptation of these. I plead with you in the name of drunkards' wives who in countless numbers, and with agonizing sobbing souls, pour out their own and as their hearts ache the while. Yes, in the name of the drunkard's child, shameless and sin-smirched. I plead with you to keep this accursed stuff out of your house, for it does more than everything else combined to drive harmony out of your home.

"The second thing I want to speak of which is most woefully neglected in our homes is a 'choice of children.' I shall not have a great deal to say concerning this, for some will say, 'Oh, yes, the one who has no family can always tell us how to raise our children.' I do want to say that the best training school for the world, for the house of correction, the brothel, the anarchist's den and the penitentiary is the home in which is not taught obedience.

"You remember that God commended good old Abraham because he taught his children obedience. Some nonsensical noodles have conceived the idea that children never need to be punished. Some of our current literature contains articles in which we are taught that if our fathers and mothers will only study the science of psychology and learn the powers of hypnotism and telepathy we can manage our children as we wish merely by mental suggestion.

"Whatever may be your belief regarding the laying on of hands as a religious ceremony, I say to you that our homes may be 'provided' with obedience in the very best possible way, ofttimes, by the good, earnest, effectual laying on of hands and timber, too.

"The third thing which I desire to emphasize is a most important necessity of the home, and yet one which is most sadly neglected. It is love made manifest.

"There is a silly sentimentality pervading the minds of a great many people today that would indicate to us that it is weak and undignified in a man for him to love and caress and fondle his wife and children. God give us more such weak men, and undignified, to satisfy the stifled sobs of hushed, hurt hearts of unloved, uncaressed and unfondled wifehood and childhood! I tell you that a demonstration of love and affection and devotion to our households is not silly and soft and sentimental.

"It is 'providing' especially for those of our own house. This same sickly sentimentalism, however, does not sound a very loud word of disapproval if a husband and father provides love and affection for some member of another house than his own.

"It is very apparent to the observer that we find the happiest homes where love made known abides. Where is the man who could say, 'I am too poor' to do this much for my family—to 'provide for my house?' Oh, that some fathers and mothers would progress backwards for awhile, till they reach the place—as of old—when they were happy in their homes, providing them with love made known, and, when it would not be a shocking shame to society if a man was seen to kiss his own wife, or, removing his coat and collar and cuffs, have a romp with the children.

"You may say our men as fathers today are busy Twentieth Century, dignified, mannish men, who haven't time to provide their families with this familiar, free, frank, faithful fidelity. My text says such are 'worse than infidels.' I say to you that I believe the gates of heaven will be tighter closed, and the gates of hell wider opened, to such 'mannish' men than to any other."

SAYS PRINCIPLE IS LOST IN DESIRE TO PUNISH.

Reverend Elisha Safford Declares Russo-Japanese War Most Stupendous Ever Waged.

The Reverend Elisha Safford, in his sermon at the First Presbyterian Church of Edwardsville, Ill., yesterday morning, takes a unique view of the conflict recently terminated in the far East, basing his remarks upon 1 Sam. xvii, 47. In part, he spoke as follows:

"For days and months the eyes of the civilized world have been fixed upon two nations in the far East. Like armed gladiators, after a long period of training, of useless sparring back and forth, of vain attempts to defraud and outwit one another, they finally clinched in the death grapple. No struggle of ancient or modern times has ever been carried on on a more stupendous scale than this. From our distant point of observation beyond the seas we have caught faint glimpses of that carnival of horror and bloodshed. We have heard the labored breathings of the antagonists as, locked in war's deadly embrace, they have contended one with another for the mastery. We have listened to the distant echo of the battle's thunder, as the tide ebbed and flowed, and we have held our breath as the awful stories of slaughter and carnage have been borne to our ears. We have seen little Japan with her despised race of dwarfs outgeneral, outwit and crush beneath the iron heel of its trampling legions some of the finest trained soldiers in the world. We have seen the navy of an empire reduced to scrap iron, the imperious will of a despot set aside, and last, but not least, a moral victory for man and God achieved such as few generations of this world have been privileged to look upon. It is not our business at this time to commend the valor of the one or condemn the incompetency of the other. Neither is it our business to permit the splendor and magnificence of the tragedy recently enacted to blind our eyes to the truths that God would have us learn.

"Wars are great teachers. Stern, harsh and uncompromising though they are they still have their place in the social and economic order of the universe, and the lessons they convey the world cannot well afford to disregard. The conflict so recently terminated has not been one while behind the other conflicts of the world in this respect and yet it is doubtful if the great truth that has been falling upon our ears in endless reiteration as a consequence of every struggle is still fully realized. That truth may suggest itself in the form of one vital and overwhelmingly important question 'Is it worth while?' Does the end justify the means that have been used to secure that end? Does this war pay for itself or have wars ever paid? Does the first they began to imprint their hellish work upon the face of the world and to add to its already almost intolerable burden of woe and suffering?

"During the 567 days this war has been in progress we are told there has been expended by the two belligerents involved the enormous sum of $1,832,000,000. The reason that the human mind is not staggered at the mention of this vast sum is because of our inability to appreciate the full meaning of such figures. It is no exaggeration to state, however, that if this vast amount that has been expended in knocking out men's brains and mutilating their bodies and pulling them limb from limb, upon the relentless racks of hatred and jealousy, had been given to the people of these two nations there would have been enough to supply every poverty-cursed, downtrodden wretch with that which could keep him in health and strength and make him comfortable for years to come.

"When you think of the thousands upon thousands throughout the great Empire of Russia that are to-day living in bare cabins, without food to give them strength or clothing to keep them warm, when you remember the multitudes of little children born into destitution and misery in that bleak country, born to lives of unutterable woe and sorrow, to drag out wretched experiences as slaves and vassals of the more prosperous classes, you can see how foolish, how inconsistent, how hellish that men should have expended this vast sum in doing harm rather than good—in seeking to injure rather than help their fellow-sufferers in need.

"If this great amount were hoarded into one pile of silver dollars and placed side by side, edge touching edge, there would be a chain of silver long enough to girdle the world twice and still have enough left over to reach from St. Louis to New York City. If these dollars could be piled one upon another they would make a monument piercing beyond the highest buildings, the highest mountains, the highest clouds—a monument erected to the god of misery and suffering upon which the devil might gloat and feast his eyes, 280 miles high. All expended in working woe and misery when they might have been dedicated to such grander and nobler purposes. We are told that in this war Russia lost in killed and wounded 192,000 men and Japan 154,000, a total loss in human lives of nearly 350,000.

"If the unfortunates killed and wounded in this fiery struggle were placed upon the ground head to head and feet to feet they would make a chain of wretchedness and fearful misery sufficient to reach across the States of Illinois and Indiana and a part of Ohio—a ghastly, loathsome revolting bridge over which two nations must walk to settle their boundless prejudices and divide their sordid interests. And not until the judament day reveals it shall we be able to estimate the oceans of tears that have flowed, the wives that have that have flowed, the wives that have been widowed, the children orphaned, the mothers and fathers bereaved. Not until the judgment books are opened before the Judge of all the earth shall the long, long column of anguish and sorrow be fully known. Out of all this wreck and ruin, out of all the accursed carnage and slaughter, out of all the smoke of burning cities and the ruins of demolished homes there comes this great, terrible question: 'Is it worth while?' Has the end obtained justified the means used? How is this matter regarded in the sight of God? Occasionally we find men who hold to the idea that war is an absolute necessity; that to advocate peace is to ignore the ennobling and beneficial effects of warfare, that a nation is all the better and cleaner and stronger for having passed through a bloody crisis such as war never fails to engender, but if this principle be true then civilization is wrong in refusing to let individuals settle their disputes by strength of muscle and physical ability.

"The individual would say, much right to resort to such methods as this nation. But is this true? Do we truly settle our vital issues to-day by the sword or do we merely postpone them?

"Do you believe the fruits of the terrible struggle recently ended are a just compensation for the homes that have been rendered desolate, the wives whose hearts have been broken, the lives that have been crushed beneath the iron heel of envy and prejudice? What has Russia, the vanquished, gained by this war? Would she not have been better off if instead of venting her animosity toward Japan by rushing to strike her down like a hot-headed schoolboy, and thereby sacrificing 200,000 of her noblest sons and spending more than a billion of dollars, she had quietly submitted the disputed points to a board of arbitration and then acted in accordance with its suggestions, even if she had had to give up Port Arthur, Manchuria and everything else that the issues of war have compelled her to abandon? Wouldn't she have been better off and wouldn't there be a hundred or two hundred thousand homes in that great Empire far better off than they are to-day? Or what has Japan gained, after all, from this war? Literally she has gained very little more than she would have gained had she been willing to submit her claims to the opinion of certain disinterested parties. Well, some say, she has raised herself in the estimation of all the world. She will now take her place among its greatest Powers. What if she does? Is she truly any greater than she was before? It is a sad travesty on the civilization of the individual that he has to go out and knock down his brother before he can gain the respect of his fellow-men, and it is a sad travesty on the civilization of nations that one nation has to start in and cut the throat of another and kill two or three hundred thousand of its people before it can gal the title of 'civilized.' For hundreds of years Japan has been sending out the finest specimens of art and handmade bric-a-brac and silks and tapestries the world has ever seen, and men have called her 'pagan.'

"Now she steps in, batters a nation's navy to pieces, kills thousands of her people, burns a score or more of cities, tears up hundreds of miles of railroad and devastates millions of acres of fertile farms and growing rice fields, and we call her 'civilized.' If these two nations had not been so hot-headed and vengeful and so completely blinded by envy and jealousy toward one another this revolting slaughter might have been avoided.

"The trouble was that neither of the belligerents has reached that point in moral and spiritual development where it is willing to act in accordance with the great altruistic principles laid down more than 1,900 years ago by the humble carpenter of Nazareth. The true Christian does not accomplish his purposes by the strength of his arm or the power of his fist. When nations go to war they become incensed and inflamed. No matter how high the principles for which they may be contending at the first, it is soon lost sight of in the desire to punish and maltreat the other. In our youthful days we sometimes got into childish squabbles with our schoolmates. It might have been over a borrowed jackknife, a stolen pencil, a lost ball, but after we had been going a few minutes we always forgot principle in the desire to punish the other fellow. When he hollered 'nuff we were always ready to let him up whether we secured our property or not. So it is with nations. They quickly lose sight of principle in the desire to punish and wreak vengeance on the one that is at a disadvantage. Surely if we as men and women study the results of this war rather than its causes, we will agree with the wise man who said that the hospital teaches us greater lessons than the battlefield, and with that other wise man who said 'O that thou hadst hearkened to my commandment. Then had thy peace been like a river and thy righteousness as the waves of the sea.'"

DR. WS MODERN COMPARISON FROM GATES OF JERUSALEM.

Drawing a comparison between the modern gates of opportunity offered to men and women of the present day, the Reverend John B. Toomay, pastor of the Fountain Park Congregational Church, delivered a sermon upon "The Gates of Jerusalem" yesterday, taking as a text Psalm cxxii, 2, "Our feet are standing within thy gates, O, Jerusalem." On this text he said:

"The one hundred and twenty-second psalm is one of the songs which the pilgrims sang as they came up to the different feasts that divided the Jewish year. One can only imagine the extent of the general rejoicing when the weary multitudes rested their limbs and satisfied their hunger and thirst within the walls of their capital city.

"A great journey had been finished, a heavy task had been achieved, her gates were like the gates of heaven to the boy who came for the first time to walk about Zion and consider her palaces. They meant no less to the old man who came for the last time to tread the temple courts and who turned back from some point of vantage to take final farewell of the city in which centered the pride and hope and religion of the Jew.

"When the rural multitudes realized that they stood within the gates, it was a moment for thanksgiving and for song. It was the time whose anticipation had filled the years thus far. It was the moment that would be remembered when the head was crowned with silver hair. Such a moment filled all the past with deepest meaning, sanctified the tasks that were yet to come and lifted the years of the future into hallowed associations.

"We have no literal Jerusalem to which we can set our faces, as did the ancient Jew; but we have many moments when we stand within the gates of a new life, which are just as important, or even more important than theirs. Blessed are the eyes that behold the day, and the heart that discerns the spiritual moment when God has opened the gates of a better service and bids us enter, asking and receiving large things from his hand.

"The Gates of Privilege—Many of us are greeting our own friends and church more gladly to-day because we have been away and are thankful to be in the old place again. Perhaps we have seen how bad the world is and how active the servants of Christ ought to be. In many places the church is making but little progress because men do not believe that it is really in earnest about what it says or that it actually believes the creed it confesses. Perhaps you have seen the need of a deeper devotion. Then you know what to do. It may be that this needed rest has prepared some of us for something we were not willing to undertake before. We have returned with a fixed resolution to overcome some besetting sin or to correct some wrong or to become a help where we have been tempted to discourage ourselves and others before. Let us not despise the open gateway and the clear call of God. Some of us have worshiped in other churches, visited other Sunday schools, heard other choirs sing and other ministers preach. We have found many that were better than our own. We may have found just as many that were not so good. Be thankful then for what we have, and, like a loyal son or daughter of the church, do what you can to make us equal to the very best you have discovered.

"The Gates of Opportunity—We stand within the gates of opportunity. What constitutes a church? The size of its membership? Not by any means. That is important, but under certain circumstances it may become unwieldly; a drag and a hindrance. The most important thing in any church is the depth and power of its religious life. One thousand soldiers, confident in the right, under a leader, judicious and brave, can put to flight a thousand birelings who war for pay and not for principle.

What a beautiful picture is that cleansing, deepening flood in Ezekiel's vision! He measured a thousand cubits from its source, and the waters were to the ankles. A thousand cubits more and the waters were to the knees. A thousand more and the waters were to the loins. A thousand more and there were waters to swim in; a river that could not be passed through, and this great river sweetened the Dead Sea, and reclaimed the wilderness; while in its waters fish abounded, and on its banks trees grew, whose fruit was for food, and whose leaves were for the healing of the nations. It is for every church to decide how deep and wide its river of life shall be. From the place where Ezekiel discovered the source of this river the stream of our Christian life must come. It issued from beneath the altar of the temple of God. We must expect to meet with Christ as truly as we meet with one another, when we gather at the altars of our church, and pray for the spirit of wisdom and of might.

Long ago Jesus turned men to himself as the source of every needed strength. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." Every time we come together in his name we stand within the gates of opportunity. Whatever may be our condition of mind he is there, and the extent of our blessing will be limited only by our ability to receive.

The Gates of Responsibility—I want to remind the membership of this church today that we stand within the gates of responsibility. The miles you have come back from the vacation season conscious of a heavy obligation to do what you can for Christ and the church, you have not come in the state of mind in which I would have you leave this service to-day. God never gave to any church a better field than this one enjoys at the present hour. He never placed any church geographically or socially on more promising ground. I am somewhat acquainted with the State of Missouri and I say to you without the least hesitation that no congregational church in all our borders has anything like the prospect that is open before us to-day. In the surrounding district is the kind of people and into the church and Sunday school that class of people comes that is most likely to make a congregation devoted, aggressive and cheerfully obedient to the higher claims of the spirit of God. If we fail to make the most of this situation our condemnation will be both bitter and just.

Far down on the Gasconade one day, weary and thirsty, I came to the home of a retired Cumberland Presbyterian minister. He received me with the utmost kindness and interest, not knowing who I was, but like the Christian gentleman he is. In the course of our conversation, which was prolonged, and to me at least exceedingly helpful, I asked whether he thought vital Christianity was increasing or diminishing. By vital Christianity I meant that which proves by its fruits that it has the spirit of Christ as distinguished from that which merely bears his name.

He answered in a way I shall never forget, and which I trust you will remember. Said he:

"Where all the departments of the church, such as the prayer meeting, Sunday school, women's societies and the regular church services, are sustained and encouraged, it is increasing, but in communities where this is not the case there is a distinct loss."

This shows that our city churches, well equipped and with an unbroken pastorate, cannot dodge their responsibility to the outlying districts, where men are hungering and dying for the same gospel that we enjoy. This church can never afford to settle down in its cushioned pews and comfortable surroundings when there are districts in Missouri, larger in population and extent than those to which the Apostle Paul went when he heard the Macedonian cry.

The gates of responsibility have opened wide. We stand within them. We dare not live to ourselves, for if we live to ourselves and for ourselves we die; but if, like Christ, we give our life for others, we live.

Our Very Best—What I have said has been for the purpose of leading us to examine our own hearts and persuading us to give to the Lord our very best service. If we are honest, numerous ways will present themselves where we can improve, and nothing will mean so much at the summing up of life when we stand within the gates of eternity.

In one of our religious papers some of you have read recently a beautiful and tender story entitled "The Very Best." It is about a man of slow mind, who until he was grown was known as the farm fool. He was incapable of planning his work, but when set to work by others he could be trusted to perform it faithfully and well.

There came to that part of the country an educator noted for his success in brightening intellects that were dark. His sympathy and friendship went out to the dull but faithful boy. Little by little he developed in this seemingly all but vacant soul the germ of an ambition and high resolve. The purpose grew, and several years later the boy, now grown to manhood, sought the educator in the city where he lived to ask what to do next. He came with $400 he had saved, and he said to the educator: "You said I was holden for everything I could do if I tried hard, and I have tried hard. That's what you said Christ wanted."

The educator hardly knew what to do with this willing servant. "What would you like to do?" he asked. "Anything that would be the best, like Christ would want. I want it to be the best, the very best an' no mistake."

A letter lay on the professor's table. It came from a district stricken as New Orleans has been in the last few weeks. It told of the deaths of nurses and a physician and complained of the slow coming of help. It asked for a nurse or two—strong, resolute men, able to fight disease night and day and to face death without a tremor. He raised his eyes to the giant who stood before him. "You want the very best," he said, "without regard to hard work, danger and very likely death?" "The very best," he answered. "That's what I'm holden for."

He went. A few weeks later the professor received another letter. It told how this man had worked steadily night and day; how there seemed to be no limit to his strength and gentleness. They could not say how many lives he had saved, for he was equal to the best three nurses they had, and all felt a personal loss when he succumbed. Thus he had given his best—and it was very best.

So the service of Christ is a heroic one in the man who offers himself cheerfully to be used of God.

May we not count among the treasures laid up in heaven this year some that mark our very best?

INVALID PRAYED LONG FOR HEALTH; IS NOW WELL.

Bedfast for Twenty-Six Years, Woman Regains Use of Limbs—She Always Had Faith.

REPUBLIC SPECIAL.

Wilkesbarre, Pa., Sept. 10.—Miss Delilah Breech of Catawissa Township, near here, who has been bedridden and helpless for twenty-six years with paralysis, able to move only her left arm, is now able to walk.

She says she has been cured by continuous prayer and never-wavering faith.

She was stricken when she was 14, after an accident, and was so helpless that she had to be fed, and neither her friends nor the physicians thought there was any chance for her regaining power over her muscles.

"I am a great reader of the Bible," she says, in explanation of her case, "and whenever I read of the miracles I had renewed faith that a miracle would happen in my case and that I would be cured. I prayed unceasingly and seemed to grow more confident as the years passed.

"A few weeks ago the chance began to come and gradually I regained the power of my muscles, until this week I was able to walk, and am growing steadily stronger."

TRIES TO DIE UNDER TRAIN.

Men With Difficulty Prevent Woman From Killing Herself.

REPUBLIC SPECIAL.

Camden, N. J., Sept. 10.—With the exclamation, "I'm going to end it all," a well-dressed young woman about 25 years, tried to hurl herself in front of an Atlantic City express train of the West Jersey and Seashore Railroad at the Ferry avenue crossing.

Several men with difficulty prevented the woman from carrying out her purpose. She was turned over to Police Captain Stanley, who later let her go with a man who promised to take her to her home.

She refused to give her name or her reason for attempting her life.

Government Weather Report.

Department of Agriculture, Weather Bureau.—Meteorological observations received at St. Louis, September 10, 1905, at 7 a. m. local time and 8 p. m. seventy-fifth meridian time. Observations made at the same moment of time at all stations.

Stations.	Dir.	Tp.	Mx	Rain.	Weather.
Abilene, Tex.	N	76	84	.42	Cloudy
Amarillo, Tex.	S	70	78	....	Clear
Atlanta, Ga.	E	68	84	....	Pt. cloudy
Baltimore, Md.	S	70	76	....	Cloudy
Bismarck, N. D.	S	50	70	....	Clear
Buffalo, N. Y.	SE	72	78	....	Cloudy
Cairo, Ill.	SW	80	86	.01	Cloudy
Calgary, Alberta	NE	60	72	....	Pt. cloudy
Charles City, Ia.	S	68	82	....	Clear
Chicago, Ill.	SE	74	82	....	Clear
Chattanooga, Tenn.	S	68	82	....	Cloudy
Cheyenne, Wy.	SE	74	78	....	Clear
Chicago, Ill.	E	68	74	.08	Pt. cloudy
Cincinnati, O.	E	72	78	....	Cloudy
Cleveland, O.	SE	64	72	.34	Cloudy
Columbus, O.	S	66	76	.88	Cloudy
Davenport, Ia.	E	70	74	*	Clear
Denver, Colo.	N	58	82	....	Clear
Des Moines, Ia.	E	68	76	....	Clear
Devils Lake, N. D.	SW	72	86	....	Pt. cloudy
Dubuque, Ia.	S	70	74	....	Clear
Duluth, Minn.	N	58	66	....	Clear
El Paso, Tex.	E	80	86	....	Pt. cloudy
Fort Smith, Ark.	W	80	84	.30	Pt. cloudy
Galveston, Tex.	S	84	88	....	Clear
Grand Junction, Colo.	E	72	82	....	Cloudy
Grand Rapids, Mich.	NW	68	84	....	Clear
Havre, Mont.	NW	56	70	....	Cloudy
Helena, Mont.	W	58	82	....	Cloudy
Huron, S. D.	SE	74	86	....	Clear
Indianapolis, Ind.	SW	72	78	.06	Rain
Jacksonville, Fla.	SE	76	84	....	Cloudy
Kansas City, Mo.	NW	78	80	.12	Clear
Lander, Wy.	W	72	82	....	Cloudy
Little Rock, Ark.	NE	84	90	....	Pt. cloudy
Louisville, Ky.	SE	72	76	.10	Cloudy
Marfa, Tex.	SE	72	74	....	Clear
Marquette, Mich.	N	58	76	....	Cloudy
Memphis, Tenn.	SE	78	86	.10	Cloudy
Modena, Utah	SW	58	82	....	Pt. cloudy
Montgomery, Ala.	SE	76	86	....	Clear
Nashville, Tenn.	SE	68	86	2.36	Rain
New York, N. Y.	SW	70	78	....	Pt. cloudy
New Orleans, La.	S	80	88	*	Cloudy
Norfolk, Va.	S	68	84	....	Clear
North Platte, Neb.	W	58	82	....	Clear
Oklahoma, Ok.	NW	78	82	*	Pt. cloudy
Omaha, Neb.	SW	76	80	....	Clear
Palestine, Tex.	SW	86	92	....	Clear
Parkersburg, W. Va.	SW	68	76	.22	Rain
Philadelphia, Pa.	S	68	76	....	Cloudy
Pittsburg, Pa.	S	66	76	.06	Rain
Pueblo, Colo.	E	58	82	....	Clear
Qu'Appelle, Assin.	NE	48	76	....	Cloudy
Rapid City, S. D.	S	62	76	....	Clear
St. Louis, Mo.	NW	72	78	.18	Cloudy
St. Paul, Minn.	SW	62	82	....	Clear
Salt Lake City, Utah	SW	62	84	....	Clear
San Antonio, Tex.	S	76	82	.08	Cloudy
Santa Fe, N. M.	SW	68	80	....	Clear
Shreveport, La.	NE	82	94	.02	Clear
Springfield, Mo.	SE	66	76	1.04	Cloudy
Springfield, Mo.	NW	72	76	.08	Cloudy
Valentine, Neb.	S	62	88	....	Clear
Vicksburg, Miss.	SE	74	90	*	Cloudy
Washington, D. C.	SE	74	78	....	Cloudy
Wichita, Kas.	NW	76	86	....	Clear
Yellowstone Park	SW	70	76	....	Cloudy

*Thunderstorm. †Trace or less than 0.01 of an inch.

EDWARD H. BOWIE,
Local Forecaster.

Republic Want Ads will do the work.

Experimenting With Trout.

REPUBLIC SPECIAL.

Harrisburg, Pa., Sept. 10.—State Fish Commissioner Meehan is trying an important experiment with red-throat and black-spotted trout. To ascertain whether or not these two species of game fish can be successfully propagated in Pennsylvania water, Commissioner Meehan has determined to plant 70,000 fry in the lakes of the State. They will not live in running streams. The fry have been hatched in the Wayne hatchery from eggs furnished by the United States Government, from Leadville, Colo.

Don't Fail to See

Our new Fall windows.

HARLAN BROS., Tailors,
Sixth and St. Charles streets.

Sea Bathing and Fever.

Some people will tell you that sea water hurts nobody, and they are content to let their children paddle in the sea for hours in a blazing sun, with the result that one or more of the little ones go down with a smart feverish attack such as the seaside doctor knows only too well.

Just in the same way excessive bathing, staying in the water too long at first, is a fruitful source of illness both in children and adults.

Above all, wherever you go and whatever you do, don't forget your common sense. It is the most valuable of all your possessions, and it will save you more trouble than a volume of directions as big as the post-office directory and twice as dull.—Home Chat.

A "Hair-saver" that grows in popularity.

NEWBRO'S HERPICIDE

The ORIGINAL remedy that "kills the Dandruff Germ"

GOING! GOING!! GONE!!!

NOT A HAIR-GROWER

Newbro's Herpicide will not grow hair—nature does this—but by destroying the microbe enemies of hair health the hair is bound to grow as nature intended; except in chronic baldness. It requires but a slight knowledge of scalp anatomy to know that the hair gets its nourishment direct from the hair-papilla. Therefore, the only rational treatment is to destroy the cause of the disease. Herpicide does this; it cures dandruff, stops falling hair and relieves itching. A delightful hair dressing. Gives extraordinary results. Try it.

Drug Stores, $1.00. Send 10c. Stamps, to HERPICIDE CO., Dept. H, Detroit, Mich., for a Sample.

WOLFF-WILSON DRUG CO. and RABOTEAU & CO., Special Agents.

APPLICATIONS AT PROMINENT BARBER SHOPS.

NO DISSENTING VOICE HEARD AT MEETING TO INDORSE LID

Mrs. Richter Stated That Members of German-American Alliance Had Not Been Requested to Remain Away—Father Coffey Denounces Dives in Vigorous Terms—Doctor Palmore Speaks of Conditions Prevailing in Germany and Repeats His Attitude on Liquor Question.

MRS. RICHTER CONFIDENT MEMBERS STAYED AWAY.

Mrs. Richter