"The Ecclesiastical Closed Shop."
The Reverend Doctor John W. Day.

"Profitableness of Prayer."
The Reverend John C. Horning.

"Modern Business Methods."
The Reverend F. W. Simpson.

EXTRACTS FROM SUNDAY SERMONS PREACHED IN ST. LOUIS PULPITS

"The highwayman is with us on every dark night, but the stand-and-deliver policy of modern business, so frequently met with, is but a more powerful enemy of the same kind. We are so used to political dishonesty and debaucheries that it takes a fearful explosion in its cesspools to arouse the people."—The Reverend Fred W. Simpson.

"On the low physical level prayer is profitable, but that is the least that it brings. Above this is the spiritual gain of prayer. It is a spiritual exercise that brings us into communion with God."—The Reverend John C. Horning.

"A rejection of the testimony of God concerning his Son is not simply an error of the intellect, but an insult of the blackest kind offered to the greatest of all beings in the universe."—The Reverend Doctor Palmer.

SAYS MEN STILL REJECT TESTIMONY OF GOD.

Doctor Palmer Preaches On Refusal to Admit Unitarians to Inter-Church Conference.

"The Sin of Making God a Liar," was the theme of a sermon preached by the Reverend Doctor Palmer at Lafayette Park Presbyterian Church yesterday morning, in which he referred to the refusal of the Executive Committee of the Inter-Church Conference on Federation to admit the Unitarians to a participation in the meeting.

Doctor Palmer said, in part:

"'He that believeth not God hath made him a liar, because he hath not believed in the witness that God hath borne concerning his Son.' Such is the startling record which the gentle John makes, under the direction of the Holy Spirit. We read the words with bated breath. They shock us as we hear them read. It does not seem possible that any man could ever be guilty of calling Almighty God a liar. When the lie passes between men something dreadful is likely to occur. What shall befall a man who makes Almighty God out a liar? And there can be no mistake about it. 'He that believeth not God hath made him a liar' and the proof of it lies in the next sentence, 'Because he hath not believed in the witness that God hath borne concerning his Son.'

"Let us look at this matter with care, lest we be numbered with those guilty of such awful blasphemy.

"The sources of our knowledge are two fold. Some things we know through our senses. What we see, hear, touch, taste, smell. I know this house of worship is here, in the city of St. Louis, on the corner of Missouri avenue and Albion place, that it is made of stone, etc. I know it because I can see it. I know the page of this book is smooth, that the wood of this pulpit is hard, because I can feel it; and so through the other senses of the body I know certain things, and quite a number of facts about them.

"But as a matter of fact the knowledge which I have acquired through all these five senses of mine, is but a very small fraction of what I know or may know of this world in which I live. I am absolutely dependent upon the testimony of others for by far the larger part of my knowledge of this world. So far as my five senses have given me any knowledge, this world is made up of a very small portion of this continent of North America. But I know there are other continents, and islands almost without number, washed by seas, inhabited by men and women, and a good many other things about them. But for this knowledge I am wholly dependent upon the testimony of others, some of it conveyed to me by word of mouth, some of it I have read in books and so on, and this knowledge is just as trustworthy as that which I gain by my own observation. I am just as certain that the Czar of Russia is a man, that he lives and rules in the mighty Empire of Russia, as I am that Theodore Roosevelt is the President of these United States. But I have never seen Czar Nicolas, never heard him speak, never felt the grasp of his hand. I simply believe the testimony of those who have seen him. I know that away yonder in far-away Italy there is a city called Rome, and that in that city lives a man who is called the Pope. But I have never seen either city or Pope. But I believe it as surely as I believe that in the western part of this city there is a church called First Presbyterian, and that a man named McKittrick is the pastor of that church. We assent readily to truths communicated to us by others, and we must constantly rely upon the testimony of others, or we must forever remain fools. We should starve to death, die of thirst, never dare to ride on steam or trolley car, if we did not trust others, those whom we have never seen, and are never likely to see.

"Now, this principle which holds society together, which is the key to all progress in knowledge, all achievements in science, the spring of all useful activity in the world, is precisely that which in religious matters is called faith. What is faith but dependence upon the credibility of another's testimony concerning something which we cannot verify by any of our five senses? Whenever we decline to believe another's testimony, we certainly challenge his veracity.

"Do I depend upon the testimony of others for my knowledge of by far the greater number of American cities, cities and countries beyond the seas, and their rulers and peoples? How much more must I depend upon the testimony of someone other than myself for my knowledge of worlds beyond this, and for those spiritual truths which transcend human experience and reason. What can we know of heaven, of the state beyond the grave, of the people who are there and their occupations, through any of the five senses? Who can tell what God the Great Creator intends to do with man? Who knows what His plans and purposes are? For this knowledge we are dependent absolutely upon the testimony of God himself. He alone can tell us of these things. To accept and believe his testimony concerning these things is to exercise true faith. To reject or to deny his testimony concerning these things is to challenge the veracity of Almighty God, or in the plain, blunt language of the text, it is to make God a liar. 'He that believeth not God hath made him a liar, because he hath not believed the testimony which he hath borne concerning his Son.'

"Three things then are clearly taught in this startling passage of Scripture. First, Almighty God has borne certain definite testimony concerning his Son, Jesus Christ. To the mere facts of the earthly life of Jesus of Nazareth the human testimony of the four Evangelists, Matthew, Mark, Luke and John, are a sufficient ground of evidence. But to the fact that he was the Son of God, the Divine Redeemer and Savior of men from the guilt and consequences of sin, the testimony of Almighty God himself is necessary to compel our belief. Have we such testimony? The voice from heaven at Jesus' baptism, 'This is my beloved Son in whom I am well pleased,' the descent of the Holy Spirit upon him, the voice on Mount Hermon that night when the blinding light so awed and frightened the three disciples, 'This is my well-beloved Son, near him, the mighty miracles which Jesus wrought, all answer we certainly do have the direct and unmistakable testimony of Almighty God to his Son.

"Second, the text clearly implies that there are some men who do not credit the testimony of Almighty God concerning his Son. There were many contemporaneous with Jesus who challenged the veracity of God. They did not deny the mighty miracles, they could not. How then did they account for them? They said, 'He hath a demon, and by demoniacal power he performs these miracles.' But would the devil cast out one back from the dead? Would the devil feed the hungry multitude from the five little barley loaves and two small fishes? Would the devil comfort the sorrowing by telling them of the house of many mansions?

"Men still reject the testimony of Almighty God concerning his Son, Jesus Christ. Next month in the city of New York there is to be held the most epoch-making convention the world has ever seen. A mighty gathering of Christian men, Protestantism of the world, to consider federation in Christian work. The papers during the past week have been filled with dispatches with startling headlines, announcing that Edward Everett Hale, Commander Long and the Reverend Elliott have been denied a place in this convention. Why are they refused seats? Because they do not believe the testimony of God concerning his Son. God testifies that Jesus was and is his only begotten and well-beloved Son, the Divine Redeemer of the world, the only Savior from sin. These men say, and all others who believe with them, that Jesus was simply a good man, the best the world has ever seen, whose example is well worth following, but they deny his divinity. 'He that believeth not God hath made him a liar, because he hath not believed the testimony he hath borne concerning his Son.'

"Third, the text clearly teaches that such rejection of the testimony of God concerning his son, is not simply an error of the intellect, but an insult of the blackest kind offered to the greatest of all beings in the universe, even to the Creator, God himself. 'He that believeth not God hath made him a liar.'"

WORK OF THE CHURCH MUST BE DONE BY PRAYER.

Reverend John C. Horning Preaches on the Profitableness of Petitioning God for Favors.

In his sermon yesterday morning at Maple Avenue Reformed Church, the Reverend John C. Horning took for his text: "What profit should we have, if we pray unto him?" (Job. xxi, 15), and said, in part:

"Life is frequently considered as a problem of profit and loss. In launching upon some new avenue of life the uppermost question is, 'What shall it profit?' The gain may be for self or for others, or for both, but no matter, the one question is, What is the profit? And the answer to that question determines whether or not we shall act upon it.

"The prophet Malachi rebuked the people for raising the question, 'What profit is it that we have kept his ordinances?' The gain was beyond their power to measure. The Master accommodates himself to the mind of man when he asks with spiritual suggestiveness, 'What doth it profit a man, to gain the whole world and forfeit his life?' And the apostle, speaking out of his own experience, declares, 'Godliness is profitable unto all things.' This afflicted servant of Jehovah puts the question in the mouth of the wicked, 'What profit should we have, if we pray unto him?' He implies the positive gain of praying relations with Jehovah. In the light of revelation and Christian experience we would consider the profitableness of prayer.

"Doctor Hyslop, who has made a life study of the sufferings of the human mind, states, with scientific confidence, that of all hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequels of disturbed mind he would undoubtedly give the first place to the simple habit of prayer. He goes on to say that a habit of nightly communion as a humble, individual who subterfuges or asserts his individuality as an integral part of a greater whole does more to clean the spirit and strength on the soul to overcome more incidental emotionalism than any other therapeutic agent known to him. These words from such an eminent scientists are significant in emphasizing the mere physical profit of the devotional habit, and they bear the weight of personal experience. This is something that seldom comes to our attention, but not a few of God's saints have experienced the refreshing influence of quiet communion. On the low physical level prayer is profitable, but that is the least that it brings.

"But above this is the spiritual gain of prayer. Prayer is a spiritual exercise that brings us into communion with God. We draw near to him and he draws near to us. In the atmosphere of his presence he becomes the very life-breath of our souls. Here we hold fellowship with our Lord; 'for truly our fellowship is with the Father, and his Son, Jesus Christ.' His mind becomes our mind, his heart our heart, his will our will, his life our life. We lose ourselves in him or rather we find our real selves in him.

"The fellowship is the blessing found in the spiritual exercise of prayer. God gives gifts in answer to prayer, but even the things we ask are not granted. God's fellowship ought to be more to us than the gift we ask; for in it he bestows something better than he withholds. But while this is true in Christian experiences, yet the gift that he does give in answer to prayer is the unmistakable token of his love and the proof of the reality of our fellowship with him. To-day the servant knoweth that I have found grace in thy sight, my lord, O King, in that the King hath fulfilled the request of his servant.'

"Furthermore, the profit of prayer is found in bringing about that which otherwise would not have come to pass. Prayer, then, is not only the way of entrance into the mind of God, but because of that it is also the way of bringing down to earth what without prayer would not have been given. Through the fellowship of prayer our wills are taken up into the will of God, and become the channel through which he fulfills his eternal purpose. In the words of the Master, 'If ye abide in me, ask what ye will and it shall be done unto you.' The history of the kingdom is written o'er and o'er with the answer to such prayers.

RELIGIOUS HABIT TAKEN BY SEVEN POSTULANTS.

Ceremony Follows Singing of High Mass at St. Mary's Infirmary by the Chaplain.

Seven postulants took the religious habit at St. Mary's Infirmary, on Pagin street, yesterday, the ceremony following the singing of high mass at 8 o'clock by the Reverend H. Jachering, chaplain of the infirmary.

The ceremony of administering the habit was performed by the Very Reverend D. J. Hoag, Vicar General, and was attended by many Catholics. The administering officer delivered a sermon in German. The Reverend John W. Doyle, of Washington, Ind., delivered a sermon in English.

Those invested were: Miss Josephine Leckamp, of Germany, to be known in religion as Sister Mary Arnolda; Miss Christine Knump, of Germany, Sister Mary Bede; Miss Theresa Peuhrt, Germany, Sister Mary Blanche; Miss Mary Jacobs, Germany, Sister Mary Justine; Miss Pauline Rother, Germany, Sister Mary Davidica; Miss Annie Kelly, Washington, Ind., Sister Mary Proxedis; Miss Louise Triplett, Ste. Genevieve, Sister Mary Placida.

The benediction of the Blessed Sacrament was observed at 4:30 o'clock last night in the infirmary chapel.

STERNBURG WILL NOT RETIRE.

Official Denial Made That Ambassador Will Quit Washington.

Berlin, Oct. 15.—A comprehensive denial is given officially of paragraphs which appeared in the German press to the effect that Baron Speck von Sternburg is likely to retire from the post of German Ambassador to the United States on account of delicate health. The question of a change of Ambassadors at Washington has not been considered.

Baron von Sternburg never looked better. He will have an audience with Emperor William on October 17, and will sail for the United States on the Kaiser Wilhelm II on October 24.

Baroness von Sternburg is recovering from the operation performed on her ankle October 4. The operation was apparently successful.

Big Coal Deal at Pittsburg, Kas.

Pittsburg, Kas., Oct. 15.—Deeds were recorded with the County Recorder here yesterday transferring 4457 acres of land in this vicinity to the Concordia Coal Company, recently incorporated in Delaware. George Gould is believed to be back of the company.

$14.60, New Orleans and Return, $14.60

Via Illinois Central, October 17. Equally low rates to other points in the South. Return limit twenty-one days—stopovers.

CATHOLIC CHURCHES TO HAVE TRUSTEES

Archbishop Glennon Orders Pastors to Secure Active Lay Participation in the Financial Management of Parish Affairs.

"No man has done more for the poorest of England's poor children than the late Doctor Bernardo, who for forty years devoted his life to founding homes and educational institutions for the waifs of London. Not less than 1,000 children have been dealt with in a single year, and free lodging has been given to as many as 60,000 children in a single year. Well does he deserve the title 'Father of Nobody's Children.' Beginning with an empty purse, his income for charitable work increased to the sum of three-quarters of a million dollars annually, and he expended more than $10,000,000 in carrying on his noble work. He is a mighty man of faith, and was as certain as that he was alive that the greater part of this vast sum came in direct answer to prayer. The experience of Doctor Muller, the Patriarch and Prophet of Bristol, England, is no less a remarkable example of the direct answer to prevailing prayer.

"The power of prayer is strikingly illustrated in the experience of the China Inland Mission, of which J. Hudson Taylor was the leading spirit. The missionaries spent eight days in prayer and were led to ask for 100 missionaries and $50,000 and before the close of the year that number of new missionaries were on the field and more than that additional sum had been contributed. Run through the history of missions and you see wonders that have been wrought in answer to prayer. From the day of Pentecost even until now the victory of the kingdom has been brought in through prayer.

"Let us learn that the great work of the church is to be done through prayer and that the world in sin and loss is to be reached by the way of the throne of God. And therein is the gain of prayer."

Imperative instructions have been issued by Archbishop Glennon requiring all pastors to establish a board of trustees in their respective parishes who are to have part in the management of the financial affairs of the congregation.

According to the instructions, the board is not to be a mere nominal affair, but an active body.

While several of the larger churches in the city have a board of managers which transacts all the business of the parish, no positive order on this subject has ever been issued, and the temporal as well as the spiritual, needs in many of the congregations were entirely given over to the care of the pastor.

In connection with the order, the Archbishop stated that the present is an age of business activity and that in consequence the management of church affairs must be placed on a par with that of business enterprises.

The trustees will be elected annually by members of the congregation and will advise with the pastor as to the needs of the church and also as to methods for raising funds for its maintenance.

It is thought the new regulation will result in a greater interest being displayed in the management by lay members of the various churches and that it will be a stepping stone to the eventual abolition of bazaars, picnics and socials as a means of raising funds.

MODERN BUSINESS METHODS WORSE THAN HIGHWAYMAN.

Reverend Fred W. Simpson Says Application of Gospel Only Cure for Evils of Times.

"The highwayman is with us on every dark night, but the stand and deliver policy of modern business, so frequently met with, is but a more powerful enemy of the sand kind," said the Reverend Fred W. Simpson in a sermon on "The Gospel for Our Age," at Bowman M. E. Church yesterday morning.

Mr. Simpson selected for his text: "I charge thee preach the word." II Tim. iv, 1—2 and said, in part:

"The text gets its relation to the topic because Paul was writing of the characteristics of the last days and now its sin should be met.

"I am not like the ancient Athenians, running after some new thing. Neither do I hunger for new methods in presenting the old truth. Christian leaders have lost as much as they have gained by the search for new methods. The old vigorous, straightforward presentation of the truth is hard to improve upon.

"My topic outlined by the forms of evil against which the church has to battle to-day. We are learning that sin takes different forms among different people at different times, and the emphasis of the gospel activities must be at the point of greatest resistance.

"What are the special forms of opposition to be met with in these days? What portion of the gospel truth must be emphasized in order to achieve success all along the battle line? I propose that the church be watchful of Satan's changes of front. He is no idle enemy. If one thing does not win he tries something else. Sometimes he is an angel of light—sometimes, like the cuttle fish, he darkens everything—sometimes he is frankly villainous. He uses every form of battlement and rampart. He takes a position in high society, or at the desk of conservative business, or masses his batteries at the poor man's club—as well as behind those intrenchments from which his ensign is openly flaunted.

"In our day the forces of righteousness must awaken to battle around the fundamental moralities. Coincidental with the rise of the later commercial and industrial activities there has arisen a certain spirit which undermines common honesty. Greed and avarice have battled thoroughly against strict business integrity. We have become used to cash registers and the various checking devices to protect against thievery.

"These are straws in the wind. But the entire land is startled to behold such rascality in higher finance as has recently filled the public prints. Men of supposably the highest integrity are branded as robbers or embezzlers. We wonder where the characterization may stop. The highwayman is with us on every dark night, but the stand-and-deliver policy of modern business, so frequently met with, is but a more powerful enemy of the same kind. We are so used to political dishonesty and debaucheries that it takes a fearful explosion in its cesspools to arouse the people. What is needed is a fresh emphasis upon the Ten Commandments. So-called ethical generalities—sugar coated and selling nothing—must be met by the unequivocal standards of the law of God, which must be obeyed.

"The church weakens itself by fighting on secondary principles against the forces of sin. Why should a Christian use only the argument of law enforcement against the saloon, when the divine fiats are so plain? Why not tell him that putteth the cup to his neighbor's lips, and no drunkard shall enter the kingdom of heaven. Let those proud and haughty in their arrogant conceits, know their criminal degradation in God's sight. No gloss can avert the opening dawn nor change the swift approaching shame.

"But there is one place—the center of the battle line—which must always be emphasized. In our days ethical culture and a fortunately so-called polite society, aided by man's innate self-conceit, on the one hand, and on the other modern evolutionary science, and the philosophical declarations of socialism and modern politics, declare that man is inherently good. The church needs to rally round the truth 'Ye must be born again.' Humanity does not need simply a new coat; it needs a new heart. That idiotic method of plasters and lotions, long since discarded as a cure-all by physicians, ought to be forewarn by religious teachers. No plaster on the body politic will save it. It must have a pure heart and be born from above. No faltering standards, no secondary methods, no compromising tactics will save this old sinful world, but only the clear truth, the unfaltering standards of right and the vigorous presentation of every fundamental element of the divine law will bring our age up to its God."

ROOSEVELT SENDS MESSAGE.

Expresses Sympathy With Sir Henry Irving's Family.

London, Oct. 15.—King Edward and Queen Alexandra, through Sir General Dighton MacNaghten Probyn, keeper of the privy purse and extra equerry to the King, to-day sent a message of sympathy to the family of Sir Henry Irving, in which their Majesties say: "He will, indeed, be a great loss to the profession of which he was such a distinguished member."

Messages of sympathy have also been received from President Roosevelt and Doctor Jules Claretie, on behalf of the Comedie Francaise.

ADMIRAL GOODE PRESIDENT.

Naval Institute of United States Elects Officers.

Annapolis, Md., Oct. 15.—The Naval Institute, composed of the officers of the United States Navy all over the world and organized for investigation along lines of professional interest, has elected officers as follows:

President, Rear Admiral C. F. Goode; vice president, Rear Admiral James H. Sands; secretary-treasurer, Professor P. R. Alger; Board of Control, Commander George P. Colvocoresses, Commander W. F. Worthington, Commander A. W. Grant, Lieutenant Commander H. J. Ziegemier, Lieutenant Raymond Stone and Professor N. M. Terry.

Anything of value can be sold through Republic Want Ads.

CHURCH DEDICATED AT WINCHESTER, ILL., AND PASTOR WHO SECURED ITS ERECTION

THE REV. CHARLES S. LYLES, Of Winchester, Ill.

NEW METHODIST CHURCH Of Winchester, Ill.

The first Methodist Episcopal Church of Winchester, Ill., which was built at a cost of $25,000, was yesterday dedicated. The exercises extended throughout the day and sermons were delivered by the Reverend D. A. Hayes of Chicago and the pastor, the Reverend Charles S. Lyles, through whose efforts the church was erected. The address was delivered by Joseph W. Powell of Buffalo, N. Y. Professor Franklin L. Stead of Jacksonville, Ill., presided at the pipe organ.

EXCLUSION OF UNITARIANS REQUIRED RARE BOLDNESS

So Says the Reverend Doctor John W. Day of the Action Taken by the Executive Committee of the Inter-Church Conference on Federation in a Sermon on "The Ecclesiastical Closed Shop" Yesterday Morning.

ORIGIN AND DOCTRINE OF UNITARIANISM.

The Unitarian churches of America belong historically to the Congregational body. They were expelled from the Congregational Church about 100 years ago because they opposed the then prevailing doctrine of everlasting torture, of hopelessly corrupt human nature, of tritheism and of an unchangeable creed.

So far as belief goes, they sanction the fullest liberty of individual expression. Freedom of thought and intellectual emancipation is their principle. They believe that the divineness of Jesus was not produced by an exceptional, unnatural birth, but consists of his oneness in spirit with God, and is proved in his character.

"Character in religion" is their chief watchword. Their five points of conviction are the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, and the progress of mankind onward and upward forever. They hold Christianity as the religion of Jesus, consisting of love to God and love to man.

Referring to the refusal of Unitarian representation in the Inter-Church Conference on Federation, by the Executive Committee of that body, the Reverend Doctor John W. Day of the Church of the Messiah in a sermon yesterday morning said: "It took no heroism to conduct the Inquisition. The times favored it. But to copy its spirit and standard now requires rare boldness."

Doctor Day said if the conference which is to be held in New York is intended as a family gathering of denominations holding certain specific views as to the definition of Christianity "we can praise the thoughtfulness which does not embarrass outsiders with an invitation.

His discourse was styled, "The Ecclesiastical Closed Shop." Taking for his text Matt. ii, 28-30: "Come unto me, all ye that labor and are heavy laden and I will give you rest. For my yoke is easy and my burden is light," he said, in part:

"One event of the past week gives proper occasion to clear and refresh the mind about a subject which often troubles and perplexes us. What is Christianity? The answer to that question is the multitude of different organizations which claim each to be Christianity. In modern times we have retoiced in a strong tendency toward union. The sincere effort has been to find the main thing all are after and to act together once in a while in common interest about that thing. The trouble, however, is that one strong and influential portion of the universal Christianity is generally left out of such combinations. The present instance is not new or unusual. It is only uncommonly conspicuous and presents the question in the strongest outlines.

"There is a proposed meeting, a federation of Christian churches. The American Unitarian Association appointed delegates because delegates to similar meetings in New England had been welcomed. The churches thus represented are Christian in their origin; they are Christian in their sympathies; they are Christian in their purpose and character. They have publicly declared in their one representative assemblage that they accept the religion of Jesus, holding with him that true religion is summed up in love to God and love to man, and are Christian in their work. They read the Christian Scriptures, use Christian prayers in their worship, and their chief aim is to do the kind of work Jesus taught and inspired men to do.

"The delegates chosen are not to be admitted, and it is explained that it was not proper to invite Unitarians and Universalists. The reason is that their definition of Christ's nature is not technically satisfactory. The delegation was notably strong. Two members are most widely known and highly honored, and the third bears a name not unworthy of such association. There is probably not a man living in America today who represents a wider interdenominational sympathy than Edward Everett Hale, the author of "In His Name." There is not a Protestant denomination of which some pulpit would not open with eager welcome to his visitation. John D. Long was in the Cabinet of President McKinley during a most trying period in our history, and gained enduring distinction. Doctor Eliot is the worthy son of the most eminent American educator, and is the president of the American Unitarian Association. It is clear at once that the objection to admitting such delegates must have been other than personal. The men who decided the matter did not act hastily or inconsiderately. They must have felt a grave compulsion.

"What can be said in behalf of men who must have acted conscientiously in such an important instance? I must first admire their courage.

"In voting as they have done they have set their faces against the modern tide, in an age of inclusiveness and liberality, they have set up a barrier of exclusiveness and narrowness. Knowing the force of public sentiment, they have deliberately set limits beyond which they will not allow it to pass. They cannot have done this blindly or thoughtlessly. It took no heroism to conduct the inquisition. The times favored it. But to copy its spirit and standard now requires rare boldness.

"Then I recognize a certain kind of consistency. If this is a federation of organizations, whose central principle is one special definition of Christianity, then those who do not accept that definition do not belong there.

"Evidently, these gentlemen have their minds fixed not on Christian churches, but on their particular definition of a Christian church. They are interested in a federation of churches which limit Christianity in a similar way.

"They do not call it a federation of Christian churches, but of Evangelical Christian churches, thus cutting out of it a body which, in proportion to its size, has probably done more than any other in making modern Christianity what it is. They are quite consistent in showing that their federation is not intended to be representative of modern Christianity. As an assemblage of a religious party it is quite proper to draw a careful line of distinction. No one ought to be charged with discourtesy if in a family celebration he declines to invite members of other families.

"Let us but understand that this federation is such a family gathering, and we can praise the thoughtfulness which does not embarrass outsiders with an invitation. It can even be argued that the danger of misunderstanding is thus lessened, that no one can make the mistake of thinking that such an assemblage is really representative to the degree which might otherwise appear. We need only regret that an opportunity of showing the whole force of Christianity was here declined. The committee implied an imperfection in Unitarianism; it really showed the imperfection of the federation proposed. It is well, too, in an event so deeply to be regretted, that we should recognize things to be thankful for. This kind of thing is often done where it cannot be seen in its true character.

"I am thankful for every instance that brings the issue out into the light. All error needs for growth is obscurity. All you need for its destruction is light. This action will show a good many people their false position. Easy, good-natured indifference, which lulls mind and conscience to sleep, will be stirred to reflection. The event will make men think; and when men think good is sure to come.

"Those who feel injured at being rejected should also gain happiness in the cause for which they suffer.

"No truth is ever really hurt by persecution. A good cause is helped by every conflict which shows its real character. To be sent out into the spiritual fellowship of Channing and Emerson, and Eliot, and Martineau, and a cloud of witnesses to the gospel of Christ, is not a chilly fate. To have the comparison forced upon the world between the kind of Christianity which puts the emphasis on 'Lord, Lord,' and the kind which emphasizes doing the will of the heavenly Father is only to prove anew what Jesus really meant. To reject plans in the name of Christ, to make Christianity a kind of closed shop can in the end have but one result. There will be a wider Christianity in place of the petty kind. The great things of righteousness and the kingdom of God will tower up above the little systems which have their day. Religious industry will break away from cramping restrictions which stop the vital circulation, and raise the call to its service which all men can hear. In the place of standards prescribed by shortsighted disciples we shall see the standard set by Christ. Whom did he invite to his religious federation? The weary and the heavy laden—all who needed help and courage and strength. What were his conditions of service? Were they things to confound the sense and darken the mind? 'My yoke is easy, and my burden is light.' And when councils still publish anathemas and say 'You cannot walk with us,' there is another clearer, surer voice sounding in our ears. 'Come unto me, all ye . . . and I will give you rest.'"

BALKY MULES CAUSE DEATH.

Driver's Skull Pierced by Nail From End of Whip Lash.

REPUBLIC SPECIAL.

Clearfield, Pa., Oct. 15.—W. L. Lamison, a teamster, died from a wound inflicted by a friend who was trying to help him start a team of mules that had balked.

Washington Grove, the friend, tied a tenpenny nail to the lash of a long whip, and struck at the mules. At the first crack the nail snapped from the lash and penetrated Lamison's skull above the eye. He dropped as though shot. Grove drew out the nail. Surgeons found it had penetrated the brain.

Republic Want Ads produce results.

Denies Striking Sister-in-Law.

Frank Griffin of No. 1609 North Broadway denied yesterday the statement made by his sister-in-law, Mrs. Nellie Griffin, that he had struck her, inflicting a severe scalp wound. He declared that he was not near her at the time of the alleged assault.

MELLINS FOOD Wins Gold Medal at Portland, Oregon

LEWIS AND CLARK CENTENNIAL EXPOSITION PORTLAND 1905 OREGON

Highest Award.

PARISHIONERS PAY FAREWELL TRIBUTE

Reception to Father McKeown, About to Depart for Hannibal, Marked by Big Attendance and Presentation of Gifts.

FATHER R. F. McKEOWN, Who is to become assistant pastor of the leading Catholic Church at Hannibal, Mo.

Nearly 2,000 men, women and children were present at the farewell reception given in honor of the Reverend Father Robert F. McKeown of the St. Lawrence O'Toole's Church, who will go to Hannibal, Mo., this week to become assistant pastor of the leading Catholic church in that city.

During and after the programme was rendered last evening the parishioners and individuals presented to Father McKeown many gifts.

A Knight of Columbia charm was presented by the young men of the parish, two sets of books by the children of the Sunday school and a purse of $250 by members of the parish. Two gold-headed canes were also presented by individuals, together with other tokens.

The programme of the evening consisted of several musical selections and an address by Father Brennan, the pastor. A chorus of Sunday-school girls sang "Keep the Old Friends With the New." Miss Mamie Looney gave a solo. Miss Agnes Rickaby closed the entertainment with "Home, Sweet Home." Miss Rickaby received an ovation for her efforts last evening.

Father McKeown will likely depart for Hannibal Wednesday or Thursday. He has been at St. Lawrence O'Toole's Church since he was ordained three years ago.

Government Weather Report.

Department of Agriculture, Weather Bureau—Meteorological observations received at St. Louis, October 15, 1905, at 6:23 P. 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	SE	82	68	....	Clear
Amarillo, Tex	SE	82	68	....	Clear
Atlanta, Ga	NE	64	68	.02	Clear
Baltimore, Md	S	66	78	....	Cloudy
Bismarck, N. D	NW	42	46	....	Cloudy
Buffalo, N. Y	SW	56	74	.01	Clear
Cairo, Ill	N	64	74	....	Clear
Calgary, Alberta	N	40	44	....	Pt cloudy
Charles City, Ia	W	42	48	.01	Clear
Charlotte, N. C	S	66	74	....	Pt cloudy
Chattanooga, Tenn	S	68	78	.28	Cloudy
Cheyenne, Wy	S	42	68	....	Clear
Chicago, Ill	W	50	62	*	Cloudy
Cincinnati, O	SW	66	70	.12	Cloudy
Cleveland, O	S	58	68	.04	Clear
Columbus, O	S	62	66	.06	Clear
Davenport, Ia	NW	48	56	*	Clear
Denver, Colo	N	34	60	....	Pt cloudy
Des Moines, Ia	W	46	54	*	Clear
Devil's Lake, N. D	W	38	42	....	Cloudy
Dodge City, Kas	SE	52	64	....	Pt cloudy
Dubuque, Ia	W	46	52	*	Cloudy
Duluth, Minn	NW	38	42	.02	Clear
El Paso, Tex	E	72	82	....	Clear
Galveston, Tex	SE	74	82	....	Pt cloudy
Grand Junction, Colo	W	34	52	....	Clear
Grand Rapids, Mich	SW	50	64	.06	Cloudy
Havre, Mont	SE	42	50	....	Cloudy
Helena, Mont	NW	36	60	.06	Cloudy
Huron, S. D	NW	40	54	....	Clear
Indianapolis, Ind	W	54	68	....	Clear
Jacksonville, Fla	NE	74	82	.20	Cloudy
Kansas City, Mo	W	56	68	....	Clear
Lander, Wy	NW	32	58	....	Pt cloudy
Little Rock, Ark	NW	50	76	....	Clear
Louisville, Ky	SW	60	76	.28	Clear
Madison, Wis	W	46	54	*	Cloudy
Marquette, Mich	SW	44	52	.16	Clear
Memphis, Tenn	NW	52	76	*	Clear
Modena, Utah	SW	36	64	....	Clear
Montgomery, Ala	E	66	84	....	Clear
Nashville, Tenn	S	64	72	.24	Clear
New York City, N. Y	S	64	72	....	Cloudy
New Orleans, La	E	74	82	....	Clear
Norfolk, Va	S	66	76	....	Clear
North Platte, Neb	S	32	62	....	Pt cloudy
Oklahoma, Ok	E	60	68	....	Clear
Omaha, Neb	W	50	56	....	Clear
Pueblo, Colo	NW	34	64	....	Clear
Parkersburg, W. Va	S	64	74	....	Clear
Philadelphia, Pa	S	64	76	....	Cloudy
Pittsburg, Pa	SW	58	76	*	Cloudy
Portland, Me	NE	52	60	....	Clear
Port Arthur, Ontario	E	44	56	....	Pt cloudy
Rapid City, S. D	E	40	64	....	Clear
Roswell, N. M	SE	48	72	....	Clear
St. Louis, Mo	E	52	60	....	Clear
St. Paul, Minn	NW	40	46	.02	Cloudy
Salt Lake City, Utah	NW	50	64	....	Clear
San Antonio, Tex	E	82	88	*	Pt cloudy
Santa Fe, N. M	SE	36	62	....	Clear
Shreveport, La	N	76	84	....	Pt cloudy
Springfield, Ill	SW	50	58	....	Clear
Springfield, Mo	NW	54	60	....	Clear
Valentine, Neb	E	42	50	....	Clear
Vicksburg, Miss	NW	76	80	....	Clear
Washington, D. C	S	66	76	....	Cloudy
Wichita, Kas	W	56	68	....	Clear

*Trace or less than .01 of an inch.
†Thunderstorm.

EDWARD H. BOWIE, Local Forecaster.

THIS BURGLAR A TEETOTALER.

"Drink and Tobacco Spoil Nerve," He Tells Police.

REPUBLIC SPECIAL.

New York, Oct. 14.—John Mulcare, self-confessed "grafter," "gum-shoe" man and fashionable burglar, leader of the trio responsible for the reign of robbery in Harlem, neither smoked, drank nor chewed tobacco.

Mulcare, after he and his two coworkers, Frederick Martin and Stephen Hagen, were each held in $2,000 bail in the Harlem Court, yesterday, said:

"You see, this life is too dangerous for an indulgence in drink. A good crook must put up a good appearance and drink will spoil the best man. It's the same thing with tobacco. Too much of it hurts the steadiness of your nerve and rather than run any chances I cut it all out."

Mulcare, who has many aliases, said before becoming a burglar he was employed as a clerk with a downtown broker.

Henry Berkman and Simon Levy, the two pawnbrokers accused of receiving the plunder accumulated by the three burglars, were each held in $1,500 bail for a further hearing. Berkman is accused within the last two years of having sold Levy $1,000 worth of silver, all of which is alleged to have been stolen.

"I consider the holding of these two pawnbrokers one of the best things I have ever done," said Magistrate Crane. "When a carriage can be driven up to a jeweler's store, and its stolen contents dumped out, and then sold and resold with the marks removed, it would seem to me to be an indication that the jewelers or jewelers in question are allied with the thieves and burglars, and are just about as culpable as they are."

FOUGHT DUEL WITH KNIVES.

Young Men Met in Lot and One Was Seriously Wounded.

REPUBLIC SPECIAL.

New York, Oct. 14.—As a result of a duel with knives, Michael Colasurdo, 24 years old, of No. 82 Colgate street, Jersey City, is in the City Hospital there with a stab wound in the abdomen that will probably prove fatal. Angelo Littoro, 22 years old, of No. 422 Second street, is under arrest, and the police say he has admitted that he did the stabbing.

The two men met last night in a saloon frequented by Italians at Colgate and Second streets. It is said they quarreled about a woman and agreed to fight a dual with knives. They went to a marsh lot, accompanied by a number of men who were in the saloon. After a few passages with their long knives Colasurdo received a wound in the abdomen and fell to the ground.

He was carried back to the saloon and Doctor Piskowski was called to attend him. After the bleeding had been stopped the wounded man was taken to the City Hospital. Littoro fled, but was arrested several hours later by Policeman Caprio. The police say he acknowledged having stabbed Colasurdo, but declared the latter agreed to fight a duel with him.

NAVAL MORALS ARE BETTER.

Admiral Evans Says Men Are Well Behaved These Days.

REPUBLIC SPECIAL.

New York, Oct. 14.—Whether it is the prospect of entertaining the British sailors who are coming with Prince Louis of Battenberg next month, or whether the American sailor is getting better, it is a fact which the officers of the battleships now in port deem worthy of remark that there has been less indulgence in liquor by