

The Highland Park News.

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A. E. EVANS, BUSINESS MANAGER.

FRIDAY, OCTOBER 22.

THEY have had a bad railroad wreck in Japan. How rapidly those oriental nations are adopting the customs of our western civilization.

EVANSTON had a lecture last night entitled "The Worst Boy in Town." We can't have such a lecture, unless Evanston or Waukegan or some other place will lend us the boy.

THE good Quakers of Pennsylvania have made the discovery that the inmates of their state prison are making counterfeit coin. Oh, that's nothing, we have lots of folks here out of jail, who pant for a 16 to 1 silver dollar, worth about 38 to 42 cents each. When the old slow coach East gets ahead of the West, let us know it.

The Leutgert trial which began August 23rd and concluded October 18th, having continued just eight weeks and a day, will for years rank among the remarkable criminal trials in our country. Such is the general intelligence of our people that the average American citizen forms his own judgment irrespective of the jury and the lawyers. It has had one beneficial result not contemplated in the indictment — about ruined the Chicago sausage industry.

WE have heard some very flattering remarks concerning our last week's editorial about too many churches, and shall have something more to say along the same line next week; it is one of those subjects on

which we need to keep "pegging away." Secretary Van Home, one of the Rock River Methodist conference, has just been giving his brethren assembled in Rockford some figures and wholesome advice on the evil of six or seven little churches in little towns of only a few hundred inhabitants. They used to tell, down east, of farmers who were land poor, they had so much more than they needed. Perhaps Highland Park is "church poor."

GOSPEL PREACHING.

Prof. Galusha Anderson, D. D., of the Chicago University divinity school, preached in the Baptist meeting house Sunday morning, as he has done many times before, during the last five years; — and we may be pardoned for saying, we hope he will many more times in the future, — and he preached the gospel, a more rare event than some people think. Most ministers preach about the gospel, but Dr. Anderson preached the gospel itself, just as the Lord commanded, "Go ye into all the world and preach the gospel to every creature." He took for his text one of those simple, straightforward passages of Scripture, such as Whitefield, Wesley, Andrew Fuller and Jonathan Edwards used to select and preached as they used to preach, "The son of man is come to seek and to save that which is lost."

His introduction was a brief discussion of the fact that every system of philosophy or religion has its central truth, just as the solar system has its central planet, the sun, and that which differentiates Christianity from every other religion is that its God seeks to save lost men. His points were these: Christ seeks to save all men, irrespective of their social position, wealth, culture, political influence or any other accident of human life. Hence his treatment of the blind beggar, the leper, the sinning woman, the publican Matthew, the Roman centurion and the woman of Samaria. Second, the work of individual Christians, as Christ's disciples, is to seek to save the lost on the same lines. Third, the work of the Christian church, as Christians organized, is to save the

lost. Hence missions are the normal effects of a live, gospel church. Fourth, the prophecy inlaid in missions as the work of the church at large. This point was developed with great freshness and vigor and along new lines of thought, and was a masterly effort in itself.

His conclusion was an application of the truth to the Baptist church in Highland Park, what it is doing to save sinners and what each member would do during the week, citing, as an illustration of the effectiveness of such work, an instance during his pastorate some years ago in Janesville, Wis., where a drunken, church neglected, meat-man was sought, reached and saved. There was more than one moist eye in that audience as the Doctor closed, though anything dramatic or sensational was the farthest removed from his spirit or manner. And we kept saying, "why could not lots of other Christians have heard the same sermon and been blessed thereby, instead of being scattered about in other little congregations?"

AN EXPLANATION.

Some exceptions have been taken to an article in last week's NEWS touching the Bethany church suit before the supreme court. The article was not written by us. It did not exactly express our views, for there is no more obligation to the highest Christian conduct on the part of the Bethany people, than on the First United church. We only express the general desire of the town, when we say we wish there was good sense and divine grace enough in both these churches to unite some way, or at least so work as to have but one German Evangelical church.

The First Church has two meeting houses, one more than it needs; the matter of rent or sale to Bethany of the old one is purely a business transaction; we will give our advice when it is wanted. We ask both parties not to act on the impulse of the hour, but what they think ten years hence will appear as the best. Our last church work was with just such a split church as this; we know how disastrous it all is; what the outcome will be, and hence what should be done now, and that is what we want.