

COOL WARE.

The printer will please not set that up "cool ware." We may have a cool ware now and then, but hot weather is certain, and we need cool ware—cool fabrics.

WASH AND WOOL WARE.

In Dress Goods for hot weather we have a vast variety, which includes Satens, Cashmere Ombre, French, Scotch and Domestic Gingham, Lawns, Batistes, Pongees and Challies, plain and figured, from 6c per yard up to the best imported, and Plain and Plaid Black Lawns and Organdies, from the cheapest to the best.

THE APPLICATION.

You will feel obliged to us if we induce you to examine this stock before buying. We feel sure that you will possess yourself with some of it.

L. S. AYRES & CO.

DOES NOT STOP.

One increase that is as great this time of year as any is in the tendency to have experts do expert work. We note it all the time. People having a house to paper, or carpet, or curtain to buy, ask advice and listen to reasons. They want artistic effects. They seek a creditable outfit from this point of view, as well as for its money worth. This is an explanation of the increase in tasteful house decorations. We devote all our time to this subject.

EASTMAN, SCHLEICHER & LEE.

CARPETS, DRAPERIES, WALL-PAPER. The Largest House in the State

BOOK SENSATION.

The reduction in price of the Encyclopedia Britannica from \$300 to \$175.00 is the highest triumph of invention and discovery in the line of cheap book-making yet announced. We have the agency for the best cheap edition, and expect COMPLETE SETS NEXT WEEK. Don't buy till you have seen our edition. Agents wanted.

The Bowen-Merrill Co.

18-24 West Maryland Street.

The New York Store

ESTABLISHED 1853.

SILK UNDERWEAR

We have reduced the prices on Ladies' Silk Underwear as follows: \$8.50 goods for \$6.75. \$9.00 goods for \$7.20. \$8.00 goods for \$6.30. \$7.00 goods for \$5.85. \$6.00 goods for \$4.86.

We have but a few of these; and they will go quick at our very low prices. Sizes 25, 30 and 32.

The New York Store

A CLEW IN A NUMBER.

Detective Thornton, while in Chicago, cleverly runs down a man Under Indictment here.

Detective Thornton arrived home on Saturday from Chicago with Charles Taylor, who is under indictment for robbery committed about a year ago at a house on Munson street.

Among other things taken was a gold watch, of which a description and the number were furnished to the detectives some six months ago.

Detective Thornton was in Chicago recently and incidentally saw a watch which had been found on a man who had been arrested for some offense committed there.

He compared the number with the number of the one stolen from the house on Munson street, and found them to be identical.

He was allowed to return the watch to the owner, and bided the time when the prisoner, whose name is given above, should have served his sentence in the Chicago Bridewell.

Taylor was greeted with a grand jury warrant last Friday, as he was about to leave that institution, and readily submitted to come to this city.

The Chicago authorities told the detective that it was not safe to attempt to escort Taylor here alone, as he is a desperate man, but the trip was accomplished without trouble.

The capture is an important one and reflects much credit upon detective Thornton.

Reaching Satisfactory Adjustments.

On Saturday division superintendents of the Big Four lines adjusted, on a satisfactory basis, switchmen's and yardmen's wages to be paid at the following points: Cincinnati, Cleveland, Springfield, Galion, Delaware, O.; Indianapolis, Terre Haute, Union City, Ind.; Kankakee, Mattson, Danville and Cairo, Ill. To-day the superintendents will meet the conductors and brakemen to fix their scale of wages and adjust any grievances they may have.

One matter has already been settled, and that is having Indianapolis the division point for passenger crews running between Cincinnati and Chicago.

Personal and Society.

Misses Cora and Flora Fletcher, who have been visiting friends in Richmond for a fortnight, have returned home.

The marriage of Mr. Ernest Wallis and Miss Mary Kafert was solemnized last night at the St. Paul German Evangelical Church, in the presence of a large number of friends.

Rev. G. C. Watusnau officiating. After the wedding a large reception was held at the home of the bride's parents, Mr. and Mrs. Kafert, No. 335 South Delaware street. Mr. and Mrs. Wallis will go out to housekeeping.

Board of Trade Committees.

The nominating committee of the Board of Trade, composed of the officers of the governing committee and the chairman of each of the standing committees, met this evening at 7:45 o'clock to select candidates for committees not yet elected.

New parlor goods at Wm. L. Eder's.

LESSONS FROM THE PULPITS.

Real Life in This World Comes Through the Development of Things Spiritual.

Lotteries Are Being Driven to the Wall, as Will be Trusts and Monopolies, by the Moral Sentiment of the People.

THE SPIRITUAL SIDE OF THE WORLD.

It is There the True Christian Finds the Assurance of His Faith.

The theme of Dr. Ford's discourse at Central-avenue Church, yesterday morning, was "The Spiritual Side of Intellectuality." He text was taken from Romans viii, 6. The Doctor said man is an immortal spirit, confined for a time in a body of flesh, with its organs of special sense, and environed by a material world to develop him into a conscious personal individuality. The origin of his mind is the divinity within him, but it is started into activity by nature playing on his senses. Each special sense is supplied with a battery of nerve-cells, with its lines running to every part of the body. Each battery is charged with a nerve force analogous to electricity. Nature touches one of these batteries, an explosion follows and the lightning flies to every part of the system. The thinker feels the shock and transmits the sensation into thought. But there must be a thinker with his antecedent consciousness back of the sensation, else there could be no thought.

"The sensational thoughts thus started," he continued, "are the very lowest in the range of thinking, the mere childhood beginnings of a mental activity that has no end. Thought, once started, acts upon itself, in self-repeating, and goes on continually. The mind that never pushes out from these sensational beginnings into the realm of philosophy is, in the very nature of the case, a sensational mind. In like manner the spiritual man has spiritual organs of cognition, which are quickened into activity by touches from the spiritual world. The intuitions of truth, and the yearning, and right enter the soul and create feelings which give birth to the incipient impulses of holiness, love, worship and the like. The thinker transmits these spiritual impulses into thought, and starts the spiritual mind into eternal activity. God is the life of the soul, holiness is its food, heaven is its home and worship is its native movement toward God, or mind in its highest activity. To be cut off from these is death. But God is banished from the sensational mind except in moments of imminent peril, when it is rejected because it restrains animalism and requires sacrifice; heaven is sensualized and held as a contingent for afterlife, and the soul is all directed toward self. This blighting sensationalism confronts us on every side. It rises like a Banquo's ghost at our intellectual banquet, like the threads of evil spun from warp and woof of our social fabric, and causes all the licentiousness, drunkenness, restlessness, strikes, inequalities, murders and crimes that mar our social system. It is the breeder of pessimism and the philosophy of death. Every drunkard is a living parable of sensuality, every suicide a living allegory of pessimism.

"Sensationalism," it was further said, "enters our homes in the form of sensational literature, checking the growth of the religious principle and destroying the power for religious worship. A story of licentiousness or murder is read with relish, while a story of a soul redeemed creates disgust. It stamps our religious atmosphere, stamping materialism on our ideas of heaven and writing carnalism across the brow of holiness. It sits in our ears in the form of criticism and casts a cold, glittering criticism on song and sermon, forgetting that it requires more brain to discover the artistic merits of a painting than it does to detect its defects. Even a donkey has the ability to betray his incapacity to appreciate the true, the beautiful and the good, and he brays accordingly. The sensationalist by nature a pessimist and pessimism is the philosophy of intellectual dyspepsia. Everything sour on his mental stomach. The world is all wrong. Evil predominates over good. Nature is either refractory or else she betrays the indifference of Providence to human suffering. Storms, disasters, poverty, disease and death stalk like a procession of nightmares across his disordered mind. And thus this dark-winged vulture from the cave of Democritus would blow his icy blast across the march of Providence to chill the budding flowers of hope and wither the opening germs of faith and love."

The Doctor then passed to a consideration of the spiritual world as the real world, saying that nature enacted in its image is a key to its interpretation. "The world is all wrong," he continued, "the spiritually-minded man moves with God in his heart and heaven in his soul. He is a Christian, not from policy, but from principle. His home is a family church, where the altars of religion always burn, his life is a punctuation mark in the community where he lives. He feels himself to be a tenant in an earthly house which must decay and perish. How or when are matters of little moment to him? He has a home of his own, eternal in the heavens, and when the order comes to vacate the old house it finds him with his grip-sack in hand ready to go. But in going he takes no mortgage on the old tenement to be closed in some future ideal contingency; he has a better inheritance, and he is not fleshly-minded. But like the bird leaving its crumbling shell for a higher life, he quite his dissolving body, singing as he goes, "This robe of flesh I'll drop, and rise again."

To seize the everlasting prize of nature such a man is the highest known exercise of God. To the pessimistic wail that if God is infinite we cannot reach him, the Christian replies that God is infinite, he is infinite He can reach us, and He does reach us. Nature is God reaching down and touching the latch-strings of intellect, and revelation is God reaching down and touching the door-bell of faith. As we push through the phenomenal we come into the atmosphere of the infinite, and faith begins her morning walk with God. To such a mind life is an inspiration, and man is a divine product that distances time and swings the pendulum of eternity. As we enter that morning light of divine reality, she throws back upon us a reflection of the doctrines of Christianity. Sacrifice is seen in the surrender of the self to God, and immortality is seen in the continuity of life, regeneration is seen in the budding springtime, hell is seen in the penalty of a violated law, and heaven is seen in rewards paid by nature for obedience to her laws. And thus there are sermons in rocks and hills, and trees and flowers.

The Doctor then referring to the environments surrounding truth as calling out the noblest qualities of the soul, said they are the stepping-stones to greatness. "The difficult problems he reaches to confront the spiritual mind must also be admitted. We cannot solve them all, but we can solve enough to know that all are solvable. We see through a glass darkly; but we see enough to convince us that there is more beyond us which is seeable. The air is full of unseen things, and to the persistency genius they become seeable. For twenty-six hundred years mind has had her sails spread in search of the hiding place of electricity, and at last it was sighted, but not in hiding. It was living in open luxury in the air about us, and playing its pranks before our very eyes. Thus discoveries in the spiritual world await the genius of the spiritual mind. It is true that we live in a land of shadows, but the very shadows suggest sunshine higher up than the clouds that cast them on the earth. While the pessimist is looking only on the dark-browed visage of the sky, the Christian thinker is peering through the openings of the clouds to the empire of sunshine and beauty that lies beyond. As we ascend to the higher plains of philosophy we get broader views of clearer ideas. Things we may have called evil now appear as atonements for human sensualism. Were they removed, the whole world would run into carnalism in the seeming erratics of nature. Deformity is a necessary prelude to the conception of beauty. The idea of disease is a necessary prelude to the idea of health. The idea of death is a necessary prelude to the conception of eternal life. Disasters are caution signals along the path of danger. Mind being a knowing substance in eternal activity, the material world soon becomes too small

for its operations. It wants for other fields. A tub was large enough for the ascetic Diogenes, but the world was too small for the conquering genius of Alexander.

"The spiritual world," said the Doctor in conclusion, "is knowable, and the spiritual man, by the world, was too small for his hand. Infinity spreads out her plains before him, punctuated with mountain summits burning with celestial glories. The stars are in his compass, and he is coming. His mind is on the march. It leaps over all obstacles, flies along the plains of the phenomenal, and rises to starry heights of the spiritual. He does not move back as he advances, and he does not recede as he approaches. Nothing escapes his rapacious mind. He touches at every point, and by the world, was too small for his hand. Infinity spreads out her plains before him, punctuated with mountain summits burning with celestial glories. The stars are in his compass, and he is coming. His mind is on the march. It leaps over all obstacles, flies along the plains of the phenomenal, and rises to starry heights of the spiritual. He does not move back as he advances, and he does not recede as he approaches. 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