Store Closes Daily at 5:30 p. m.

NEW YORK STORE
ESTABLISHED 1853
INDIANA'S GREATEST STORE

PORCH FURNITURE
IN THE BIG CLEARING SALE

Porch Furniture selling time is just about at an end, even if there are a couple of months of use in them—hence the need of cutting the prices a quarter to a half to clear out every piece. We haven't many pieces and they'll go quick at these prices on the red tags.

$3 Light Settees now $2.25.
$2 Rockers now $1.25.
$1.50 Old Hickory Chairs $1.00.
$5.00 Old Hickory Table $3.50.
$5.00 Old Hickory Rocker $3.50.
$4.25 Old Hickory Chair $3.00.
$5 Rattan Settees, red, green or weathered, now $3.75.
$9 Weathered Oak Settees, $7.50.
—Fourth Floor.

Pettis Dry Goods Co
Sole Agents Butterick Patterns.

AMUSEMENTS.

The second week at the Park Theater will open this afternoon, "The Scout's Revenge," a new Western melodrama by John Arthur Fraser being the attraction. Although the piece is of the sensational order it is said to be built upon lines that are not illogical, and the management claims that the story told in the play has been taken from life. Its plot deals with the adventures of a young government scout in ridding a certain locality in Texas of a desperate band of outlaws which has terrorized the country for many months. There is a love element interwoven in the narrative and many comedy scenes are introduced by way of giving variety to the entertainment. The play will be presented by a company that promises to be a very capable one and with a whole carload of special scenery. Miss Eleanor Worthington and Adolph Osler head the list of players. "The Scout's Revenge" will be at the Park for three afternoons and evenings and will be followed Thursday by "Nobody's Claim," to be presented by the Holden Company.

x x x

The Ostendorf band of thirty-six musicians, under the conductorship of William E. Barnes, will offer the patrons of Fair Bank a series of attractive summer night concerts this week, beginning with a well-arranged programme this evening. There will be no more vocal soloists at Fair Bank this season, the management of the park returning to the original plan of presenting purely instrumental programmes with a low price of admission to the grounds. The concerts will continue to be the same high-class entertainments that have been given all summer and instrumental soloists will form special features of the programme each evening. Pasquale Montani, the piccolo player, will be the star of to-night's concert, which promises to be a very pleasing one.

x x x

Liebler & Co. had hoped to bring Madame Rejane, the great French comedienne, over to America this season, but have been obliged to give up the plan until the season of 1904-'05 because of a complication arising fom the fact that Rejane's husband is managing director of the Vaudeville Theater in Paris. The actress can leave France for an extended length of time only with permission of the Vaudeville directorate, as she is pledged for a certain number of performances each season at that house. Last winter she went to South America, and business was so bad at the Vaudeville during her absence that the board decided that she could not leave for at least another year.

x x x

One of the earliest New York theaters to open for the season will be the Fourteenth-street Theater, which has a new musical farce-comedy, called "A Son of Rest," booked for next Monday night. Nat M. Wills, who has been giving a tramp specialty in the vaudeville houses for the last five years, and who has appeared in this city at the Grand, is to be the star of the piece. Following the brief run of "A Son of Rest" Andrew Mack will be seen for several weeks at the Fourteenth-street Theater in his elaborate revival of "Arrah-na-Pogue," the old Boucicault play, which he first produced in this city at English's last spring.

x x x

W. A. Tremayne and Irving L. Hall have just completed for Robert B. Mantell a romantic play in a prologue and four acts entitled, "The Light of Other Days." The prologue takes place in France in the stirring time of the revolution, and the action of the play is about fifteen years later during the Napoleonic wars, and is laid in Ireland and France. The leading role is said to be better suited to Mantell than any character he has had to portray in many years. He will probably be seen in Indianapolis in the new piece during the season.

x x x

Lee Shubert, of the Shubert Brothers, who sailed for New York last week after a sojourn abroad, has sold the English rights to "The Runaways," which has been running at the Casino in New York all summer, with Fay Templeton as the principal feature. "The Runaways" will be given a London production in November. Mr. Shubert while abroad purchased a number of English, French and German plays, which he proposes to bring out in this country.

x x x

The American tour of the great Italian actor, Novelli, who has never been seen in this country, will begin late in October, and will be arranged so as to avoid conflict with the tour of that other great Italian, Salvini. Although Novelli is not nearly so well known in America as Salvini, not a few of the best critics in France and Italy consider him Europe's greatest actor. He is remarkably versatile, being equally effective in tragedy and comedy.

x x x

Henry E. Dixie is now in the seventh week of his Chicago engagement at Power's Theater in the comedy, "Facing the Music," and the curtain-raiser, "Over a Welsh Rarebit." These two productions have been among the biggest successes in their line ever put on in Chicago.

x x x

Blanche Walsh, with Alexander von Mitzel and Zenaide Williams as her leading support, will appear in her last season's great success, Tolstoi's "Resurrection," until February, when she will be seen in a new drama which her managers, Wagenhals & Kemper, will then produce.

x x x

The Elizabethan Stage Society of England, which was responsible for the revival of the beautiful morality play of "Everyman," will give a spectacular revival of Marlowe's "Edward II" before the students of Oxford University this afternoon.

CHAT OF THE MORNING.

Summer Girls' Notions.

Philadelphia Ledger.

Summer girls by the shore and at the various mountain resorts have a pretty fashion thus summer of wearing big ribbon bows of various pale colors on the hair, which is dressed low, of course, on the nape of the neck. If the colors are chosen discreetly these bows add much to mademoiselle's charms. She of the dark rose complexion may wear deep pink, and it will cause to glow the rich tints of her cheek. She of the olive skin usually looks well adorned with a bow of pale apple green.

Let no summer maiden set out on her vacation travel minus a knit scarf. The kind to which reference is here made resembles an afghan, and its weave is entirely plain. It is usually white, with stripes woven across it in all the colors of the prism, lavender, rose, pale blue and yellow. Nowhere can you find a more charming picture than a fair maiden reclining in the bow of a boat with one of these draped over her white dress, especially if the time be sunset and all the rich hues of the evening sky glow on the calm bosom of the water.

It is every one's duty to be in harmony with the beautiful. Why wear a dun, gray shawl or even a pure white one when these dainty, many-tinted things are just as easily obtained? Any girl who knows how to use a pair of large ivory knitting needles can make one for herself.

A Whim of the Moment.

The Pilgrim.

The fad of the moment is for things Dutch. As predicted in the April Pilgrim, blue is the popular color and styles Hollandaise are much sought after. The round Dutch neck is the quaint and comfortable finish for afternoon and evening gowns—simply cut in baby fashion and finished with a tiny pleating of baby ribbon or lace. The clear blue of Delft ware is the favorite tint in linen or foulard gowns; while the newest shirtwaist buttons are of burnt wood treated with Holland scenes painted in blue.

The newest creation in summer dresses is the old-fashioned French frock our mothers wore. A more satisfactory gown for morning and early afternoon wear was never devised, for, made as it is with waist and skirt gathere into a one-inch band, it can be slipped on in a moment and with the adjustment of belt ribbon one is dressed in the proverbial "jiffy."

The skirt to the popular runabout gown is round, just escaping the ground, and the edge is bound with self-colored ribbon, which gives a very smart touch and can be easily replaced, for the edge of a short skirt quickly frays.

Virtues of Hot Water.

New York Mail and Express.

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out quickly and applied over the stomach acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out and applied quickly over the seat of pain will, in most cases, promptly relieve toothache and neuralgia.

A strip of flannel or towel folded several times lengthwise and dipped in hot water, then slightly wrung out and applied about the neck of a child suffering with an acute attack of croup will usually relieve the sufferer in the course of ten minutes if the flannel is kept hot.

Hot water, if taken freely a half hour before bedtime, is one of the best possible cathartics in severe cases of constipation, while it has a soothing effect upon the stomach and bowels.

There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat or rheumatism as will hot water when applied promptly and thoroughly.

Feminine Observations.

"Farmer's Wife," in Comfort.

Ef a hard-workin' hoss gits a brand-new harness when the old one busts, an' without any objectionable remarks at that, why ain't it the same with a hard-workin' wife?

Ef a good many men let their horses work as many hours a day as they do their wives, there'd be some overworked veterinary doctors as a consequence.

Ef somebody'd get a law passed makin' it state's prison offense for a man not to be jest as nice to his wife five years after he marries her as he was five years before, the feller that passed it could have the nomination for President jest as soon as woman's suffrage comes along.

Most women want to help their husbands to keep things in good shape; but when a woman sees a fancy new plow bought with the identical dollars she'd planned to use for a new coat next winter, she'd be more than human if she didn't think things.

"Early to bed an' early to rise" an' lots o' hard work, too, are all right but seems to me that if the Lord had meant some people to be up an' eating breakfast by lamplight, he'd a indicated it by letting the sun rise a few hours earlier.

HOME DRESSMAKING HINTS.

By MAY MANTON.

Skirts that just clear the ground are among the latest decreed by fashion and can be relied upon as correct both for the present and the season to come. This very excellent one provides a graceful flare about the feet and is available for the entire range of skirt and suit materials, but, as shown, is made of Sicilian mohair stitched with corticelli silk.

The skirt is cut in five gores, which are so shaped as to fit with perfect snugness about the hips, while they flare freely and

4493 Five Gored Skirt, 22 to 32 waist.

gracefully below the knees. The fullness at the back is laid in inverted plaits and can be stitched as illustrated or simply pressed flat as preferred. The upper edge can be finished with a belt or cut in dip outline and underfaced or bound.

The quantity of material for the medium size is 6¼ yards 27 inches wide, 3¾ yards 44 inches wide or 3¼ yards 52 inches wide, when material has figure or nap; 3 yards 44 or 2¾ yards 52 inches wide when material has neither figure nor nap.

The pattern 4493 is cut in sizes for a 22, 24, 26, 28, 30 and 32-inch waist measure.

PATTERN COUPON.

For patterns of garment illustrated above send 10 cents (coin or stamps).

Cut out illustration and inclose it in letter. Write your name and address distinctly and state number and size wanted. Address Pattern Dept., The Journal, Indianapolis, Ind.

Allow one week for return of pattern.

CITY NEWS NOTES.

Dr. T. C. Hood returned yesterday after three weeks' vacation in the mountains of Colorado and New Mexico.

The Woman's Foreign Missionary Society of Meridian-street Church will meet at the home of Mrs. S. N. Rollins, No. 930 North Alabama street, to-morrow, Aug. 11, at 2:30 o'clock.

Mrs. David Koontz died yesterday afternoon at her residence, 912 Bellefontaine street. She had suffered a year and a half from dropsy of the heart. The funeral will occur to-morrow afternoon at 2 o'clock.

Daniel Hudson, an inmate of the insane hospital, died at that institution last night, and his remains were placed in the care of Undertaker Kregelo until communication could be had with the relatives of the deceased, who live in North Dakota.

Wandered Away from Home.

Louis Canan, a four-year-old boy living with his parents on Eddy street, was picked up at No. 3431 North Senate avenue by Patrolman Spearing last night and taken to the police station, where he was cared for by the matron until called for by his parents. He wandered away from home early in the afternoon, he said, and was unable to find his way back.

"F. F. W."

New York Press.

"Not long before his death Mr. Blaine made a short speech before some woman's rights advocates," said a member of the sisterhood the other day. "He was in a cheerful humor, and I must admit that he poked fun at us. He proposed the establishment of a college for females in which the following 'sciences' should be taught by competent professors—cookology, sewology and motherology. These he interpreted to mean that young ladies mastering them would be competent cooks, able to do their own sewing, and qualified to become mothers. He would give them a regular diploma, with the honorary degree of 'F. F. W.' The initials stand for 'fit for wives.' Of course, we did not take him seriously; neither did we get angry."

"THE MANIFOLD LIFE"

PARTIAL THEORIES MUST BE DISCARDED REGARDING RELIGION.

So Said J. Cumming Smith at Tabernacle Church Yesterday—Rev. Tinsley at Central-Avenue Church.

The Rev. J. Cumming Smith took for his subject yesterday morning, at the Tabernacle Presbyterian Church, "The Manifold Life." The discourse was, as usual, scholarly and convincing. He said in part:

"Every partial theory is a precipice for the unwary to fall over, and the Old Testament misleads unless you read in it the largeness and illumination of the New Testament. Christ alone is the explanation of the Bible. We believe God gave a series of progressive revelations, and, therefore, as in all kindergarten methods, there was a rawness in the earlier interpretation of divine things. Not until we come down to the full-orbed effulgence of noon, when Jesus, the divine manifestation, threw light on the mysteries of life, do we feel that our eyes behold the entire landscape.

"It is almost pitiful to see Solomon groping in the dark and trying to pick his way to a complete and cosmic theory of life. He is like a person busy peeling an orange and examining the qualities of the outside skin, and forgetting to pierce to the juicy fruit itself. Solomon merely pricks the outside. He was a reveler and a royal voluptuary; a bohemian or bacchanalian by temperament, held a little in check by the austere customs of Moses; his winerooms full and his concubines many and his stables the envy of Oriental ranchmen; a large, rotund, sunny-souled monarch. His caste of mind was epicurean. His creed was that life was too short to waste it in looking too far away or prying into impenetrable secrets. Hence his level-headed advices come home to discreet agnostics, who enjoy the moment and leave eternity to take care of itself. Life is like an islet; behind it no light of sun or moon falls upon the silent waters; before, there is an equal gloom. Therefore, do not venture out upon the dark waste of waters unlit by any star; use the islet; tax the present life for its joy; squeeze the vintages near by for the grape wine, and do not cloud your days by morbid speculations about the unknown. This is about the viewpoint of the ancient Solomon. It certainly has the ring of common sense, but under its plausibility lurks a serious fallacy. The world would sicken without the unknown and the unseen. We are not refined animals. The doctrine that you must limit your thought to the grass earth and shut out the sweet sight of the sky, with all its strange suggestions, is a doctrine to teach the poor little gophers as they burrow down under the ground. And gophers are blind.

"However, look for a moment at the astral and manysided life Solomon urges us to seek. He fills the docket with every conceivable pleasure. 'A time to be born and a time to die; a time to plant and a time to pluck up; a time to mourn and a time to dance; a time to war and a time of peace.' What a varied and munificent programme of existence?

"Is this practical? Your answer depends upon your general standpoint. I met a veteran the other day with cramped views of a city's enlargement and he complained of the money squandered in building the beautiful bridges across Fall creek. I was expatiating on the architecture but he said: 'The old wooden bridges were good enough and taxes shouldn't go toward putting up fine things folks can do without.' There was no argument with such an old timer. Only those who are young or who keep themselves young can grow with the growth around them and change their views to match new conditions.

"Is Solomon practical when he preaches the poetic doctrine that life ought to be generous and opalescent? One gruff answer comes from the strenuous sort of man who sets aside all care of his soul in his hunt for tangible prosperity. He exclaims: 'Let the poets and preachers theorize up in the clouds as long as they choose; they draw their pay from the keen, nervy workers who put their brain into one line and achieve success.' This is the creed of the overpractical type. 'They choose one thing and stick to it and work to the top. This is business. All else is frills.'

"Such men have a tin-whistle and play this one sharp, shrill theme. Solomon on the contrary treats life as a thousand-voiced organ with a drama of passion and color and lyrical joy and chords of tender love or solemn agony. To Solomon the world was a tremendous affair for variety and possibilities. Mere money making is monotonous and unspeakably vulgar when it poses as a comprehensive plan or schedule of human energies. Enlargement and elasticity are the keynotes to an expanding scheme of life.

"Take one critical instance. The overpractical merchant is grouchy and short tempered when you introduce the claims of religion. 'Away with it! Away with it! Religion is good for children, or weak women, or weak men, who are worse than any, but religion does not fit into things nowadays. Competition knocks all poetry and sentimentalism on the head. We are too busy for church.'

"Exactly! In other words, the man is running in a rut and praises the rut. He leaves out of his railroad timetable all the beautiful express trains and emphasizes the bulky freight trains. He is a practical materialist and materialism is brother to atheism.

"When you reach his ghastly conclusion your business man swoons a little and rather draws back from such a bitter, blasphemous influence; but materialism is the creed of the belly, and plunges the world into midnight, no matter if diamonds and jewelry advocate it.

"To Solomon such a life, groovy, stereotyped, narrow, is the most frightful specter. To leave out God and thus quench the soul is to blight the beauty and deeper aspirations forever. Men want to get away from the supernatural and the unseen, as if these were the sources of intellectual torture and and ghostly visions. But remove the canopy of the supernatural and dwarf the mind into a petty expert contrivance for immediate pleasures and all the glory fades from our history. Suppose a tourist through the Alps was a slave to a similar theory and growled to his guide, 'Take us along the shortest, quickest trail; sublime sceneries are nuisances; clouds brooding on mountians, or rainbows arching the abysms of cataracts, or vistas of silent pine forest are foolish rhapsodies and never add one dollar to the bank account. Ignore them all and lead us along the quickest route to the end of the journey.' This theory suits Sahara desert. But life is a Switzerland. Every sunrise is a miracle of astonishment; every birth of child is the opening of a history big with event; the tears and sorrows and springing hopes, the heart's incessant cry for God, who remains concealed, but who sent a Son with a winning welcome. These make life. To take a thing of such wondrous unfolding and possibility, and starve it into emaciation is the most hideous crime, yet no crime is more common. Look at the crowds pacing our streets with such fevered ardor worshiping the senses and fashions and everything except the life that is unseen and eternal—what is this but the funeral of the heaven and the exaltation of lower ambitions? I bury some people in Crown Hill who have been practically buried for years before. Kind and gentle allusions befit the last obsequies. Our shallow criticisms are hushed as we stand by the open grave and hear the clod of dust fall upon the coffin with a thud and then reflect that some day soon another grave will open and receive us; all our criticisms are rebuked at such a time, and the sadness, however, is worse. It is the consideration of a person's character that was fashioned to be flexible, and feel every chord of life throbbing in it, actually smothered and benumbed by what is called, in dignified phrase, a practical enthusiasm, but which, when shorn of mask, simply means an intense slavery to one piece of work. This is a dog's life. Hear Solomon once more: 'Broaden out; make fewer dollars but touch life at every point; develop the royal faculties and fear God; this is the beginning of wisdom.' Hear a greater than Solomon: 'Thou shalt not live by bread alone, but by every word of God. Seek first the kingdom of God and His righteousness.'"

REV C. W. TINSLEY IN CITY.

Preached at Central-Avenue Church Yesterday Morning.

Rev. C. W. Tinsley, of Terre Haute, formerly pastor of the Fletcher-place M. E. Church, of this city, preached yesterday morning at the Central-avenue M. E. Church, taking as his subject, "Obedience, the Test of Discipleship." Rev. Tinsley chose his text from the first chapter of John, the seventh verse: "If we walk in the light as He is the light, we have fellowship one with another, and the blood of Jesus Christ, His son, cleanseth us from all sin." He said:

"Here are all the essentials of discipleship and in the rightful and normal order—obedience, experience and salvation from sin.

"First is obedience, 'if we walk in the light.' John had just affirmed that 'God is light;' i. e., God is holy—for 'light' here stands for holiness, as the context reveals. That is the great condition, to walk in holiness. It brings all other fruits of divine life into the soul. It seems trite to say that obdience is the one test of discipleship, but it is also true, as John here declares.

"It is a neglected truth that needs emphasis. A false emphasis is as bad as heresy. Language wears out and needs renewal. We need to return to the facts it was meant to express. So with religious language. What do we mean by 'getting religion,' 'being converted,' 'being saved,' 'born again'? Often they are given a false meaning.

"What would it signify if the kingdom of God were to come to-morrow? Some great manifestation to the senses? Rainbow rafters in the sky? Vision, voices and ineffable music? No. These could be of no religious value. All these would be simply a celestial entertainment. The coming of the kingdom would mean something very different. It stands for love of men and God. The spirit of Christ in folks—that's all. Its establishment in the world is God's supreme purpose. Everything should contribute to that end. How to bring in the kingdom of God with power is the problem. So, 'getting religion,' or 'saved' means simply getting to do God's will. To be Christian is to be filled with the filial spirit toward God which brings obedience. This is all 'born again' means. Of course, we may always count on the help of the Holy Spirit in all efforts to be good. He co-operates with every soul that 'wills to do God's will.' The man with a withered hand whom Christ healed is the symbol of it. The Master said: 'Stretch forth thy hand'—the one thing he couldn't do. But he could 'will' to do so, and as he did 'it was restored whole as the other.' So in our efforts to attain holiness or moral wholeness in co-operation with our poor wills is the divine energy of infinite love and goodness. For the Christian then the very essence of religion is discipleship and the test of it is obedience—only that and nothing more. Jesus made that plain. 'Not every one that sayeth unto me, Lord, but he that doeth.' 'Ye are my friends if ye do.' 'He that heareth these sayings and doeth them.' Paul confirms this in that wonderful apostrophe to love in the thirteenth verse of first Corinthians: 'Though I speak with tongues and have not love (the only language of which is service and sacrifice for the object of its devotion) I am nothing' Let us modernize that: 'Though I speak in class meeting, make elegant prayers, testify to wonderful outpourings and spiritual manifestations; though I had a marvelous conversion, half swoon and half ecstasy, yet am not careful to obey Christ, I am nothing.' Emotional explosions and raptures depend on the nerves and temperamental conditions. They are not an index to spiritual character. They have no moral quality.

"Just here is the greatest need of a revival. That Christians should obey Christ, feeling or no feeling. The Master stands waiting for his bride, the church, to 'walk in the light' of holy living—not during a moral spasm in the winter—not when feelings are aroused, but all the time. That is the 'power of the holy spirit'—not some weird, mysterious, occult something that rests upon the believer. The 'fruits of the spirit' in life and character constitute 'power.' Love, joy, peace are internal, but long-suffering, goodness, meekness are outward, and when manifest in the Christian are the real 'power,' which is to woo and win the world to Christ—no power can convince and save like that. That is 'walking in the light.' John was right. It comes first and is the great condition of all spiritual life. To live as Jesus lived always precedes feeling as Jesus felt.

"It is also the door into the kingdom. Faith is obedience. It is an act. The best definition of it is found in the eleventh of Hebrews, where in that wonderful array of spiritual activities we are told that by faith Moses and others did great things—obedience saves, and faith is obedience. Second, then comes experience—'fellowship one with another.' True religion must become a matter of personal life and experience. But it is not true that we must first have an experience of any sort before we can become Christians. Many under this falsely mystical view, instead of surrendering to God, are seeking to have some sort of experience—looking for something to happen, for some sort of spiritual lightning to strike them, and when it doesn't, which is frequently the case, then comes uncertainty and artificiality. Thus harm is done. A boy of sixteen, intelligent and of good character was seeking God. For eleven nights he knelt at a Methodist altar. He, anxious, did all that was told him. He was told to 'believe.' He did. To 'give up all to God.' He did. 'Consecrate himself.' He did the best he knew, but nothing happened so for eleven nights. The minister grew impatient, and on the last night, as the poor little fellow still knelt and prayed, he denounced the boy, and said, 'God can do nothing for this young man. He is harboring sin in his heart or he would have gotten through.' Chagrined and stunned by these words, he arose and left the church, never to enter a church again, and to-day remains embittered against religion Sad—all because of the ignorance of the minister. Take another case, showing the true way. A young minister just from college found in the community of his first charge two elderly men of good sense and good character—'brothers-in-law to the church.' He sought to bring them to Christ by inviting them to the altar to seek an experience. They stopped him, saying, 'We have been through all that, there is nothing in that for us,' and then asked him if there was anything further he could suggest. He was perplexed, but finally fell back on the simple gospel plan: 'Begin to live in such a way as will please Jesus and let everything else go,' he said. They did, and soon were happy and effective members of the church of Christ. Both of these cases are instructive. The case of the boy shows the danger of seeking an experience, as such, instead of beginning a life of obedience. That of the two men shows that such a life will always show itself in experience. Lady Henry Somerset, the Frances Willard of England, walking in her garden almost an atheist, when something seemed to say to her, 'Act as though God were real and He will become real.' She did so, and the sense of His reality came. So no one is under the slightest obligation to seek any experience. We are to 'seek the Lord.' 'Seek first the kingdom of God'—to follow Jesus."

"You say, 'That's mere morality of ethics; there is no life, or warmth, or emotion in that.' Let us notice this objection. There is much misunderstanding here. Many think emotion is the essence of religion itself. But they are wrong. Of course, there is deep religious 'joy in the Holy Ghost,' certainly. But emotion is often sought after apart from its proper foundation in Christian truth. Emotion that is rational is based on ideas. So with religious emotion. Then only has it value. Feelings must never be sought for their own sake. They must be spontaneous if healthy. If one sets out to have a good time and stops to ask, 'Am I really having a good time?' he misses it altogether. So with religious emotion. We must fix our thought on God. Seeking a good time is purely selfish. Physiology shows a strange complication of the emotions with physical nature. Ethics shows its worthlessness as a test of character. Psychology shows that it may never be directly aimed at, thus it is lost. Observation shows that certain types of emotion vary with mental and moral development. The high-pressure emotionalism of past generations is passing in religion, and ought to pass. Some, in mistaken zeal, are still striving to stir the old-time fervor and think it a sign of degeneracy in the church when they fail. But it is rather a sign of development. Men are becoming ashamed of barren subjectivities; tired of the falsely mystical view of religion. They are demanding that religion be tested by 'fruit,' as Jesus said—fruit in character, in righteousness, in enthusiasm for humanity and for the bettering of the world. We are not less religious, but religion is changing to a better form of expression. It is being made ethical. The world has grown tired of selfish schemes of salvation—ashamed of artificial subjectivities. It is fixing its thought on bringing in 'the kingdom of God,' which is a very practical thing. That is true spirituality. Jesus was spiritual. He said little or nothing about His emotions or feelings. He had a better emphasis. To His disciples at the well of Samaria He said: 'My meat' (that which sustained, satisfied, strengthened Him, the very sustenance of His soul life), 'my meat is to do the will of Him that sent me, and to finish His work.' Here was His supreme joy. That was good enough for Jesus, and is the joy of every true disciple of His. Third, then, comes salvation from sin. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' Here is the present tense continued. This cleansing keeps company with the 'walk' and the 'fellowship.' When they cease this also departs. We talk a great deal about 'sanctification.' What is it? It is simply the christianizing of the Christian—conforming the disciple to his Lord's likeness. It is not an event. It is a process. Negatively it is deliverance from sin, but this is not its main work. It is chiefly the development of the divine life that conquers sin and grows through unnumbered stages. The Christian life is ever higher and higher. Every inch of the road to perfection must be traveled. Mere sinlessness is not perfection. The 'blood of Jesus' is a Jewish term. The real meaning is the 'life of Jesus.' The 'blood' stands for the 'life.' It is the life of Christ in us that offsets the gravitation of the life toward sin and keeps us from evil. Dwelling on mere freedom from sin, however, as the great work of Christ in the believer is a misplaced emphasis which is as bad as heresy—is heresy. It leaves a false impression as to the meaning of religion. It is mystical even to mistiness, and, therefore, harmful. It is too subjective. It puts the stress on that which is wrought in us rather than on the practical result of our union and co-operation with God; on the subjective rather than on the objective; on spiritual surgery rather than on Christly character. The church will continue to refuse this interpretation."

STRENGTH OF WILL POWER.

Sermon by Rev. Cornelius Woelfking at the First Baptist Church.

"The strength of the inner man—will-power," was the theme of a strong sermon at the First Baptist Church, New York and Pennsylvania streets, last night, by the Rev. Cornelius Woelfking, of Brooklyn.

The will is the governing power of all man's actions, he said, and according to its strength or weakness is a man's character weak or strong. A man's conscience is strong or weak according to the way it is educated, he thought. All men's consciences are of the same nature and to the manner born, he said, but conscience differs in different men. The Rev. Woelfking said in part:

"The soul is the inner man. For simplicity's sake let us divide the soul into a palace containing a throneroom, a judgment hall, a studio, a music room, a library, a schoolroom, etc. The throneroom is the human will, the music room is the human emotions, and in the palace we have memory, understanding, imagination and the other human faculties. We cannot touch all of these to-night, nor can we exhaust any one of them.

"The will is the king of all the faculties of the soul. The will dictates every action of man. It is for the will to say whether man's thoughts shall become actions, it is the will that judges man's motives, good and bad. We can look separately at the activity of all the other faculties of the soul, but in them all we see the will. We can get behind all the other faculties, but when be come to the human will be have to halt. It is not in man's power to get behind the will. The will is the base line of character. A man's weakness or his strength comes from his will. Man is judged by his will force. A man is morally strong only when his will is so strong that it judges aright all the desires and impulses and allows only those that will do good to take the form of action or speech.

"When we say a man is a weak individual we do not mean necessarily that he lacks fancy, that he lacks emotions, that he has no conscience. No, a man may be weak and still be brilliant in all these. A man is weak when his will-power is not strong and when he has not educated his conscience to carry him aright and keep him within the limitations of right living. A man is weak because he doesn't execute the commandments of his conscience, because he has a flacid will, which doesn't hold him up to the path of duty.

"One of the saddest things of life is to see a man of genius, a man who has some faculty of the soul, poetry, music or imagination, in such a large measure and developed to such a high state of perfection that all the world admires him, who hasn't the will-power to control his life. There have been many men in the history of all nations who were brilliant in one way or another and attracted world-wide attention and praise, whose secret lives we would have shuddered at had we been permitted to look into them. Yes, we can read the history of science, of literature, of scholarship, of music, of poetry, of painting and know men of this kind.

"And another of the saddest things of life is to see a man of strong moral fiber, of highly developed will-power, but with the other faculties of the soul in only a small measure. But history tells us that many such men as this have been prominent in the development of the world—these men who were not brilliant in one way or another, but were men of undoubted moral fiber; men who stood for right and accomplished what men of the other kind could not and did not accomplish.

"Conscience is man's faculty which is always trying to hold humanity to duty. And conscience is always the last of man's faculties to turn against God. Conscience is the chief magistrate of the soul, conscience is the final court of appeal in man's soul. If a man is the right kind of man, that is, if he has so conducted himself and so schooled and trained himself that his will-power is strong, he carries every detail of life to his conscience. That's the only safe way. Conscience is instinctive to every man and every woman; conscience is to the manner born.

"Good and bad as to motive, and right and wrong as to action, are the only words of conscience's vocabulary. These four words are the only language of the conscience. Conscience is alike in all men and in all women in regard to its nature, but it is different as to education. Don't trifle with conscience. Don't destroy the oughtness of conscience—that is, the sense that one ought to do something, the sense that it is right—for if you destroy the oughtness you set a human soul adrift. But correct the oughtness if it is wrong. God helps a man who has a misdirected conscience."

The speaker dwelt upon the fact that conscience makes cowards of men and women, quoting from "Macbeth." Macbeth saw the swords where there were no swords and heard the owl hoot when there was no owl, he said, because his conscience had made a coward of him.

"But it is not true that 'Conscience doth make cowards of us all,'" he continued. "Conscience makes heroes of some men. A good conscience void of offense toward man or God makes a hero of a man. The more conscience is allowed to dictate what man does—and conscience never dictates any action that a man ought not to do—the stronger will conscience be, and the more power it will have."

The Rev. Woelfking came to Indianapolis from Winona Park. He occupied the pulpit of the First Baptist Church yesterday morning also.

The Rev. Villers, pastor of the church, will be home from his vacation in two weeks. The pulpit will be vacant from now on till his return.

MESSAGE FROM THE SEA.

Lesson Drawn by Rev. Worth M. Tippy in His Sermon.

The Rev. Worth M. Tippy took for his subject last night at the Broadway M. E. Church, "A Message from the Sea." The address was listened to with marked attention and many useful lessons were drawn from the theme. He said in part: "The Hebrews were first wandering tribes of the desert and later a settled people in the inland regions of Palestine. As a nation they had no seacoast except in the triumphant days of David and Solomon, and yet to the west of them but a little way, the waves of the Mediterranean beat incessantly upon their promised inheritance. Its deep blue waters were visible from the mountains about Nazareth and from the highlands of Judea. Thither the people journeyed who hungered for a sight of the sea. They knew its quiet moods, its gladness under the sparkle of the noonday sunlight, its restlessness, its mystery at night by the dim light of the stars, and its fearful majesty in time of storm. The Hebrew mind and Hebrew literature were profoundly influenced by the thoughts of the sea, as one discerns who reads the psalms, the book of Job and the prophetic rhapsodies. The love of the sea was strong in Jesus. His ministry lay largely in the country that encircled the Lake of Galilee, and he was always drawn to its shores. He made at least one long journey with his disciples to the coast of Tyre and Sidon, visiting the cities and journeying for days in sight of the Mediterranean. How refreshing it must have been to the soul thirst of Him who knew the earth and the sea as an expression of the Father's love and care. It pleases one, also, that the Master had this love for nature. There is a sentiment in religion that discounts the earth, but it had no place in His life."

Mr. Tippy spoke at length on the ocean as an expression of the loving providence of God; of its value as a means of communication between the nations; of its immense importance as a source of food supply during the heated season, for health and recreation.

He then spoke upon suggestions from the sea, dwelling upon its suggestion of the limitless power of God and that it is another evidence of the wonderful love of the beautiful in God. Speaking of the beauty of the sea he said: "The beautiful has such a commanding place in nature and instinct, for it is so strong in human life, that we may well conclude that it has an important place in the life and purposes of God. We must not fear to make for it a larger place in the religious life and to make a religious test side by side with the thought of duty, which is harmonious or beautiful.

FORMER PASTOR PRESENT.

Rev. J. E. Gilbert Speaks at Meridian-Street M. E. Church.

Rev. J. E. Gilbert, of Washington, D. C., general secretary of the American Society of Religious Education, stopped over in Indianapolis yesterday and delivered a sermon at the Meridian-street M. E. Church.

Rev. Gilbert was on his way West on official business and could not pass through the city of Indianapolis, where he once lived, without stopping, he said. He entered the church unannounced and Dr. J. H. Martin, president of the Moore's Hill College, who occupied the pulpit in the absence of the pastor, invited Dr. Gilbert to preach. Rev. Gilbert was pastor of the Meridian-street M. E. Church about fifteen years ago and yesterday delivered a characteristic sermon from Isaiah xxxiv, 16.

At the close of the discourse those of the congregation who were members during Dr. Gilbert's pastorate went forward and gave him a most cordial welcome.

FROM SUNDAY'S JOURNAL.

Brief Summaries of the Chief Items in the Issue of Aug. 9.

The stock market was hit hard by a bear raid.

General Young assumed command of the army.

Pope Pius X is introducing innovations at the Vatican.

In the mimic naval war off the coast of Maine the attacking fleet was captured.

Rear Admiral George W. Melville retired as chief of the bureau of steam engineering.

Trial of the Humberts, alleged swindlers, has been begun at Paris. Mme. Humbert asserts her innocence.

The Langley airship became unmanageable on its trial trip and flew into the water. It was badly damaged.

Witness in Caleb Powers's trial claimed Governor Taylor offered $2,500 and a free pardon to the man killing Goebel.

Twenty thousand Bulagarian insurgents are reported in the field. The Russian consul at Monastir was killed by a Turkish official.

A walk overhanging the bleachers at the Philadelphia National League baseball park fell to the street, carrying 200 persons with it. Four were killed, twelve probably fatally injured and 150 more were hurt.

Of Indiana Interest.

David Fagmeyer, of Fort Wayne, was killed by a train.

A. J. Westerfield, of Manilla, was fatally injured by the bursting of an emery wheel in a sawmill.

George M. Ray has asked for a list of those who have paid delinquent taxes in Shelby county.

Miss Mary Wilson gave up her place as bookkeeper at the Southern Insane Hospital at Evansville.

Muncie relatives received information of the reconciliation of Carrie Nation and her husband, David.

An investigation of the cause of death of John Hipsch was begun at Corydon. It is thought he was poisoned.

The story of the kidnaping of Miss Mary Marcus from the retreat of the Sisters of St. Francis at Lafayette is declared untrue.

Senator Fairbanks paid a tribute to the pioneers at the thirty-third annual meeting of the old settlers of Hamilton county. Ten thousand persons were present.

John Wilson, a negro, accused of criminally assaulting Mrs. U. S. Biggs, of near Valparaiso, was saved from lynching by the determined attitude of Sheriff Lacount.

Results of Saturday's Ball Games.

American League—St. Louis 4, Chicago 2; New York 7, Washington 2; Boston 11, Philadelphia 6; Detroit 9, Cleveland 0.

Central League—South Bend 5, Wheeling 1; Marion 1, Terre Haute 1; Evansville 8, Grand Rapids 7; Dayton 2; Fort Wayne 0.

National League—Pittsburg 2, Chicago 1; Boston 5, Philadelphia 4; St. Louis 1, Cincinnati 11; St. Louis 5, Cincinnati 3; New York 6, Brooklyn 1; New York 4, Brooklyn 3.

American Association—Indianapolis 4, Minneapolis 2; Indianapolis 6, Minneapolis 2; Columbus 8, Milwaukee 0; Louisville 6, St. Paul 5; Kansas City 19, Toledo 7; Kansas City 3, Toledo 4.

THE COURTS' RECORD.

APPELLATE COURT.

—New Suits.—

4932. Mary H. Rennert vs. Milton Shirk, et al. Miami C. C. Record. Assignment of errors. In term. Bond.

4933. Muncie Pulp Company vs. Samuel J. Martin, et al. Delaware C. C. Record. Assignment of errors. In term. Bond.

4934. The P., C., C. & St. L. Ry. Co. Porter C. C. Record. Assignment of errors. Notice served.

4935. Henry N. Miller vs. William A. Julian. Cass C C. Record. Assignment of errors. In term. Bond. Appellant's brief (8), and appellant's petition for oral argument.

RECENT LEGAL OPINIONS.

—Union and Nonunion Men—Rights.—

The right of men to leave their employment for good reasons or bad reasons, where no contract is broken, is as perfect and complete as is the correlative right of all men to seek employment wherever they can find it, without let or hindrance, whether belonging to labor organizations or not. There are common rights secured by the Constitution, which by its terms was established "to secure the blessings of liberty" to all alike. [Superior Court of Cook county, Illinois, 35 Chicago Legal News, 413.]

—Transfers—Street Railways.—

Where the conductor on a street-railway car gave plaintiff a transfer, which was refused by the conductor of the car to which plaintiff properly changed, on the ground that the transfer was defective, and plaintiff, being without money, was forcibly expelled from the car by the conductor, he could recover damages therefor against the street-railway company. Negligence in the issuing of the transfer was that of the company, and plaintiff was not bound to eaxmine it. [75 Southwestern Rep. (Tennessee, Judge Wilkes), 729.]

—Monopolies—Purchase of Competing Business.—

Under a statute providing that any corporation which shall create, enter into, or become a member of any pool, trust, combination, or understanding with any other corporation, to fix the price of any manufactured article, merchandise, commodity, etc., shall be guilty of conspiracy, it is not illegal for a manufacturing corporation to purchase the plant and business of another manufacturing corporation engaged in the same business for a cash consideration and in good faith. [75 Southwestern Rep. (Missouri, Judge Fox), 737.]

—Sales—When Title Passes.—

Title to goods to be manufactured does not pass until the goods are completed and a delivery tendered. Under the contract for the manufacture of an article it is the general rule that no title vests in the purchaser during the progress of the work, or until the chattel is finished and delivered, or at least is ready for delivery and by tender or other equivalent act is appropriated by the buyer. [10 Detroit Legal News, (Michigan Supreme Court), 416.]

—Husband and Wife—Alienation of Affections.—

In an action by the husband for the alienation of the wife's affections, the law implies no damages on account of the benefit the husband might derive from the property of the wife, and if such damages are sought, they should be specially declared. In such a case evidence is admissible to show that the purpose of the husband in marrying was mercenary. [10 Detroit Legal News (Michigan Supreme Court), 383.]

—Interesting Hawaiian Legislation.—

Section 370 of the penal laws of the Territory of Hawaii, quoted in 13 Hawaiian Rep., 14, provides that "any person * * * who practices hoopiopio, hoounana, hoomanamania, anaana, or pretends to have the power of praying persons to death * * * shall be punished by imprisonment at hard labor not more than six months."

NOVEL AIRSHIPS

Invented and Tested for the Coming Contest at St. Louis.

Scientific American.

Three more airships have been invented and will be entered in the world's fair aerial tournament to compete for the grand prize of $100,000.

W. M. Morris, a Monte Vista, Col., mining engineer, is one of the contestants. His machine will be thirty feet in diameter and 150 feet long when fully rigged. Aluminium will be the material used in its construction, but no gas bag will be used, as in other flying machines.

E. A. Kindler, a Denver (Col.) man, has completed a model for an airship and conducted a satisfactory test. He will enter it in the contest for the $100,000 prize at the fair. Safety appliances are a feature of the airship. Canvas flaps three feet wide extend entirely around the balloon, as on Stevens's airship. These are limp except in case of sudedn descent, when they open out like umbrellas or parachutes, and are large enough to check descent to a gentleness devoid of danger should the gas bags fall completely. Motive power is furnished by a storage battery. The frame work, which is made of aluminium and light steel tubing, with the motor, battery and propeller, which is six feet from tip to tip and has four blades, will weigh about 300 pounds. A test was made recently of the model. The machine is said to have described a circle about fifty feet in diameter, rising, dipping and finally descending to its moorings without a hitch in its mechanism.

Streator, Ill., will be represented in the aerial tournament by an airship planned by Mr. Reiferscheid of that town. Reiferscheid's machine consists of a balloon pointed at both ends and lying in a horizontal position. Around this balloon are strips of aluminum strong enough to make a substantial framework. At each end are the propellers, six in all, to be used in raising and lowering the machine and to assist in guiding it. A six-horse-power gasoline motor will provide the motive power, and the balloon will be filled with hydrogen gas and hermetically sealed. Large fans will provide a safety device, which will permit the ship to slowly descend in case the balloon collapses.

HOW FAILURES ARE PREDICTED.

Where the First Intimations Come From—Rumors and Facts.

New York Evening Post.

Last Saturday every well-posted Wall-street man went home with a conviction, which amounted to knowledge, that at least one Stock Exchange failure, and possibly more, would be announced on the following Monday. Yet nobody appeared to know who the victim was to be. On Friday morning of last week failures were similarly predicted; yet in at least one case the name announced at half-past 2 in the notice of suspension was a surprise. These were not "rumors" in the usual Wall-street sense, and the question naturally arises, where did the information come from?

Stock brokers who borrow from the banks are required to keep on deposit collateral securities whose market value is 20 per cent. greater than the amount of money loaned to them. If the collateral's market value shrinks they are required to deposit more; if their position has become embarrassing it may not be easy for them to obtain the new securities. Thus the bank knows when a Stock Exchange house is in a corner.

Brokers doing an extensive business are apt to obtain loans from a number of different institutions; therefore, an exchange of information enables bankers frequently to determine to a nicety whether a borrower is going beyond his depth. Such information does not in any way affect the doings of the average customer, but it necessarily follows operations of a house whose position is open to any question. Such a situation makes it essential for every bank to prepare for whatever may be coming.

With Wall street what it is such intimations cannot be kept in a narrow circle; hence the word passes quietly around outside the banks until the facts are seized upon and wildly exaggerated by somebody interested in upsetting the equanimity of the Stock Exchange.

In case of really important impending failures several banks have frequently to be called into consultation with a view to saving the firm whose solvency is at stake. It is impossible to keep entirely secret such a situation. When strenuous efforts are made to keep it secret the market nevertheless is sure to learn that something is "overhanging the market." For nearly ten days before the house of Baring confessed insolvency in November, 1890, all Lombard street knew that some "big people" were "in trouble."

Blaming the Women.

Providence Journal.

"It is the women of the country who make tramps by giving meals to them," said one of the speakers at the convention of the National Association of Charities and Correction. That is rather an overstatement perhaps; but there is truth in it, nevertheless. Mendicancy thrives mainly on unwise and indiscriminate generosity.

DYSPEPSIA OF WOMEN.

Mrs. E. B. Bradshaw, of Guthrie, Okla., cured of a severe case by Lydia E. Pinkham's Vegetable Compound.

A great many women suffer with a form of indigestion or dyspepsia which does not seem to yield to ordinary medical treatment. While the symptoms seem to be similar to those of ordinary indigestion, yet the medicines universally prescribed do not seem to restore the patient's normal condition.

Mrs. Pinkham claims that there is a kind of dyspepsia that is caused by derangement of the female organism, and which, while it causes disturbance similar to ordinary indigestion, cannot be relieved without a medicine which not only acts as a stomach tonic, but has peculiar uterine-tonic effects as well.

Thousands of testimonial letters prove beyond question that nothing will relieve this distressing condition so surely as Lydia E. Pinkham's Vegetable Compound. It always works in harmony with the female system.

Mrs. Pinkham advises sick women free. Address Lynn, Mass.

SUMMER RESORTS.

THE CARLSBAD OF AMERICA

The new West Baden Springs Hotel, at West Baden, Ind., on the Monon R. R. The most unique hotel in the world. Open throughout the year. Cost, with furnishings, $1,500,000. American and European plans. Contains 708 rooms, with private baths and all modern conveniences. Absolutely fireproof.

THE ONLY FIREPROOF HOTEL IN WEST BADEN FRENCH LICK VALLEY.

Physicians prescribe West Baden waters as the best curative agents known for all ailments of the stomach, liver and kidneys, including rheumatism and catarrhal troubles. For particulars address WEST BADEN SPRINGS CO., West Baden, Ind.

IF

Your paper is not delivered to you regularly and early enough in the morning, be so kind as to notify us, that we may remedy the fault.

IF it should miss delivery, a telephone message will bring you a copy within half an hour.

Both 'phones 238 and 86.

DR. SWAIN'S HEALTH HOME
73 Middle Drive, Woodruff Place.
Superior accommodations for chronic and nervous cases. Afternoon office, 807 N. Illinois St.

YOUR SUMMER VACATION.

If you take one you will want to keep in touch with home. The best way to do this is to have the Journal mailed to you. Leave your order before starting. We will change the address as often as you desire.