SAINT PAUL.

NEWS FOR THE DRUMMERS.

The season of the year is at hand, and the boys, as a rule, are looking out for number one. The houses that make it a rule to pay a man something near what he earns will get the best men, while those who make it a rule to hunt for cheap men will find them: and then continue to kick because business is no better. Cheap men are like any other cheap article, the dearest in the long run. It costs just as much to feed an old plug as a thoroughbred horse.

The winter of the small hotel landlord's discontent is at hand. From Dec. 25 to about Jan. 10 the boys will be so scarce that a good game of pedro will be rare.

The annual meeting of the I. S. T.M. A. was well attended at Des Moines last week.

Don't think the T. M. are all illiterate. A certain commercial man out of Davenport, an elderly gentleman, with a handsome iron-gray mustache, has received $1,000 for a story he has written.

There are few better states in the Union to travel in the year around than South Dakota. The weather this fall, up to date, has been exceptionally fine, and she is never afflicted with bad roads in the spring.

Sioux Falls has three first-class $2 houses, all doing a heavy business. The Cataract, Commercial and Merchants' are, with the combined efforts of the T. M. and divorce candidates, always full. The Phillips is out of sight for a dollar a day house.

No more popular hotel man lives in Southeast Dakota than Capt. Willey, of the Merchants'. Seventy people were in the dining room at supper at one time last Friday night.

G. F. Fletcher, with Wagner & Co., grain merchants, of Minneapolis, is a lively fellow and noted for his genial disposition. His family are nicely situated in a beautiful home in Clear Lake, Io.

The Arcade at Watertown has now added a new feature. Boxing gloves are furnished the guests upon application, and if the applicants can furnish a certificate of good moral character, they may retire to the basement for a friendly bout. "Jim," the porter, is something of a "hitter" himself, as the writer discovered.

T. M. from Sioux Falls or Sioux City who have lost their certificates need not apply.

H. E. Cook, who makes Northern Minnesota and North Dakota for W. H. Peckham, is looked upon as one of the best stove men on the road.

It is becoming quite the thing for a T. M. to take his wife out on a two or three weeks' trip at least once a year. As a rule the benevolent and generous-hearted landlord makes no charge for the better half of the drummer.

The train boys assert that the GLOBE is the best seller out of the Twin Cities.

The "New Windsor" hotel, just completed in Windsor Park by F. A. Berry, will prove a popular resort for Northwestern traveling men. It is newly and well furnished, convenient to the world's fair grounds, and the rates are reasonable.

Rev. Holp, of the Watertown Congregational church, is a very eloquent pulpit orator. The boys go to hear him in gangs. He always says something well worth hearing and remembering. We believe he has ability enough to sell goods on the road, should opportunity offer.

The Watertown Commercial college is a very prosperous institution of that pretty town. Strange as it seems, it has its charms for the T. M. Many an overworked knight of the grip finds it quite convenient to dictate a score of letters Saturday or Monday, and in a short time have them delivered to his hotel. Their work is thorough and accurate, and the charges very reasonable. We predict for this college a very bright future under the management of H. L. Winslow, the president.

California

Is the state for Wine vintage, and the California Wine House, St. Paul, is the establishment that carries a larger variety of Wines than the combined stocks of the Twin Cities.

FACE AT THE WINDOW.

Why the Public Misses One at the Postoffice.

Many people have missed the sweet voice and pleasant smile of Mary A. Collins, the dark-eyed girl who for four years has been a faithful, efficient clerk at the receiving window in the St. Paul postoffice. Some have wondered what her new position is. She has entered the Convent of the Good Shepherd, renouncing the world to devote herself wholly to good works.

To the majority of persons using the receiving window the lady was not known by name, but only as one who always had a pleasant, courteous answer for the thousand and one questions asked by a thoughtless, forgetful and inquisitive public; who always gave a helping hand to the lone ones in a strange land, wishing to send some message to the loved ones in the home across the sea; or to the poor, humble, sometimes almost helpless ones, who never learned to write, but wished to send some word of cheer, or a plea for help, to distant ones, who are or should be their staff and comfort in their old age. Queries to gladden, to vex, and to sadden, mingle like the changing, shifting colors of the kaleidoscope at that postoffice window.

How little we know of the beauty and strength and depth of purpose in the hearts of those with whom we come in daily contact; we are not given to making ideals of every-day working people, yet how grand and sublime is the love of God and humanity which willingly resigns all that is supposed to make life dear—to help the poor, weak ones of earth; to teach and aid and comfort the Magdalenes of the world, teaching them there is hope and life and divine forgiveness for all who repent; teaching them there are helping hands and homes for such as they here on earth. Our heroes and heroines are to be found right among us, on every side of us.

OLDEST IN THE SERVICE.

Death of R. J. Mead From the Effects of a Fall.

Robert Jefferson Mead died at 7 o'clock yesterday morning in the city hospital, from the effects of a fall from an express car at Spooner the evening before. He was assisting in transferring the express packages from one car to another when he fell between the cars, fracturing his skull. Mr. Mead was the oldest express messenger in the service in this part of the country, having begun with the American Express company in 1863. At the time of the injury that resulted fatally, he was running on the Omaha road, between St. Paul and Duluth. His brother, C. H. Mead, is also an express messenger. He is a brother of Mrs. H. W. Toppin, of this city, and of Mrs. S. H. Powers, of Los Angeles, Cal. He was a widower, and had no children. The funeral will occur at 3 o'clock this afternoon, from the residence of H. W. Toppin, 1093 Summit avenue. The remains will be interred at Warren, Pa.

Fine Table Wine

Of every description to be had at lowest prices at the California Wine House.

MANY ARE AFTER IT.

Spokane the Liveliest Bidder for the St. Paul Plow Works Plant.

L. C. Dillman Makes a Big Offer to Carry the Concern West.

Great Showing the Company Made in One Year's Business.

No Possibility That St. Paul Will Allow It to Go Away.

The St. Paul plow works will probably be removed to Spokane, Washington, that city having made a proposition of a very flattering kind to secure the factory. This proposition involves 80 acres of land between the Great Northern shops and the city, worth not less than $60,000. The locaaion of this site makes it possible to use the magnificent water power of the Spokane river, while the development of the country insures a great local market for the products of the factory.

Some of the offers that have been made by other cities for the transfer of this large manufacturing plant are very tempting. There was little news obtainable from Charles Joy, the general manager of the plow works, who was seen at the Merchants' yesterday. He admitted that the insurance on the burned plant is being adjusted as rapidly as possible, and that he might have something to say in a few days. L. C. Dillman, of Spokane Falls, Wash., seemed pretty close to Mr. Joy. In response to a reporter's question Mr. Dillman said: "Yes, quite a proposition has been made to the plow works people to locate at Spokane Falls. It includes land enough near the Great Northern shops to accommodate a plant as extensive as the plow works, and also to have a valuable plat for homes on the side. It includes other important considerations. Maybe Mr. Joy will conclude to remain in St. Paul. He has been receiving propositions from points east and south of here, and, though I did not come for the purpose of affecting St. Paul, yet no one should be blamed for being alive to his own interests. There are several big propositions for the plant. We have the finest available water. The agricultural lands of Washington, Idaho and Montana alone offer a new and enticing field for the various implements these people make. Our railroad facilities are excellent, and we have abundant lumber at $3 or $4 per thousand cheaper than here. The raw material can be shipped west at lower rates than manufactured goods. We would welcome such an industry."

Since Mr. Joy took charge of the plow works they have been remarkably successful. Upwards of 200 men were given constant employment at good wages, and had the fire not destroyed the works the net profits for the year would have been about $50,000. This is a showing that few new industries in this or any other city can make. Under these circumstances it seems strange that St. Paul should allow the factory to go elsewhere.

Stock Your Cellar

With the best of Wines. Order them from the California Wine House and they will be right in brand, quality and price.

TAKES SCANLON'S PLACE.

Chauncey Olcott's Success in the Comedy "Mavourneen."

St. Paul had its first view, at the Metropolitan opera house last night, of "Mavourneen," the great Irish comedy written for Scanlon, and in which he had scored such a success before he was stricken down. The audience was much larger than usual for a Sunday evening, and it was sent home thoroughly delighted. "Mavourneen" is a typical Irish comedy-drama, but of a very high class, and is without the coarseness so common to plays of a similar kind. It is natural, refined, interesting, amusing and in parts pathetic—just such a play as Scanlon has made famous the country over. People wondered what it would be without Scanlon. His place was taken by Chauncey Olcott, very well known as a successful opera singer, and it was a shrewd critic who could have picked a flaw. Olcott has a naturally finer and much better trained voice than Scanlon, and if it lacks the fine sympathy which is the long suit of the popular Scanlon it makes it up in finish. Of course there is no discounting the winning grace of Scanlon, which once seen is never forgotten; but of Olcott it must be said that without once attempting to imitate his predecessor, he was entirely original and threw all the grace, sympathy and blarney into the part of the Irish lad that heart could desire; and it is more to the credit of Olcott that the audience was on the alert and constantly drawing comparisons with Scanlon. At the end of every act he was called before the curtain, and each song was encored with a heartiness that left no ground for doubt. The play was a success, and he with it. The company is good and will draw largest audiences for the remainder of its stay.

Wholesome Wines

In large variety can be had at the California Wine House, and their prices are within the reach of all.

EMMETT'S "KILLARNEY."

Good Work Done in an Irish Play Out of the Ordinary.

"Killarney," with Katie Emmett as the star, was presented at the Grand last night for the first time. The usual packed house of a Sunday night was the order, with people going away when informed they could have standing room only. The play differs enough from the usual run of so-called Irish plays to make it really enjoyable, and Katie Emmett is so natural-like and winsome that she at once takes a front place in the regard of the audience. As Kittie Burke, the wronged heiress, or as Terry Doyle, the seemingly ignorant gossoon, she is equally enjoyable. George C. Boniface shows up well as Martin Kavanaugh, the usurper, being not a whit less capable than of yore, never overdoing it, yet never missing a point. Thaddeus Shine presents a characterization that is true to life and deserving of unstinted commendation. As Dan Dooley, the discouraged, half-villainous boatman, he is so completely merged in the part that it would seemingly be impossible to improve upon his acting. Robert McNair also does admirable work as Paddy Dorman, a faithful servant. He works his face and his voice to the great enjoyment of all beholders, and it is seldom one can behold two such different characters so cleverly portrayed in a few brief scenes. Little Katie Benneteau is much more intelligible and pleasing than child actresses in general, and throughout the whole list, in fact, the company presents much to be admired, little to be criticised. The same bill will be on all week, with Wednesday and Saturday matinees.

The Best of Wine

From all the leading vintages, at reasonable figures, when ordered from California Wine House.

Celebrated Her Sixty-Sixth.

Mrs. Peter Young, of 236 Rice street, yesterday celebrated her sixty-sixth birthday in the presense of nearly all her children and grandchildren. Many of the little prattlers gave grandma tokens of their remembrance and appreciation in presents, while the older ones as well as giving substantial tokens, heartily wished her many returns of the happy day, and according to all appearances, she may live another score upon her three score and six. All made merry during the day, and after a bounteous supper enjoyed a pleasant evening.

CHARACTER MAKING.

John D. O'Brien's Admirable Advice to Young Men.

The attendance at the regular triweekly entertainment at Crusaders' hall yesterday afternoon was large. The principal feature was an address by John D. O'Brien, Esq. He chose as the subject of his discourse, "Character Making," and opened by giving an outline of an old German story called, "Peter Schleimel, the Man Without a Shadow." The story runs that a young man wanting money very badly was approached by the evil one in disguise, who offered him an inexhaustible purse if he would sell him his shadow. Peter accepted the offer, but was soon sorry, as he was continually haunted by the fear that some one would discover his weakness. At last the one from whom he would wish most to conceal it finds out that he has no shadow, and from that time forward his life becomes a wreck. "The value of this story," said the speaker, "is its moral, which is: Be true to yourself; do not part with any of your better self—even though it is only your shadow—for an unworthy purpose. How many careers become as unhappy and futile as Peter Schleimel's by some vague imperfection lying latent until the supreme moment in which either victory or defeat must be encountered. In the highest domains of thought and action it is the apparently small things that count. On broad, general principles men are usually agreed, and their conduct and motives present a pretty general average. Comparatively few people are conscientiously dishonest or unjust or profligate.

"Character formation is after all the great purpose of life; it is one of the few things that are within our own control. Our station in society, our success in life, may be largely influenced by intrinsic circumstances that are beyond our control, but our characteristics cannot be affected by anything outside of ourselves without our consent. Character once formed, change is impossible. The formation of character does not consist in making our sentiments or conduct correspond to some artificial ideal or standard, but rather in giving the fullest freedom to our prevailing tendency of thought and action, and having them dominated by lofty and pure purposes." In our desire to win fame we must not confound notoriety with greatness. He quoted largely from Emerson, and lighted up his remarks with many beautiful turns of thought and imagination."

J. J. Gleason delivered a short address, setting forth the claims of the society. A couple of violin solos were given by Mr. Frank Farley, and some choice piano selections by Prof. James Sullivan. At the close several young men applied for membership.

RIGHTS OF MAN.

Sunday Closing of the World's Fair Held to Be an Invasion Thereof.

Strong Words on the Subject From Early Defenders of the Great Republic.

The I. O. O. F. hall was quite well filled last evening in response to the call for a citizen's meeting. A Minneapolis choir rendered the music for the occasion. The address was given by H. F. Phelps, state press agent of the National Religious Liberty association. The speaker said: "We do not champion the cause of open or closed gates at the world's fair, but we do champion the couse of the rights of the people. There are principles that underlie this question. In discussing the principles we may arrive at the right conclusions. The first amendment to the constitution forbade that action. James Madison, Thomas Jefferson and George Washington, men who were at the head of the nation, presented the principles upon which we stand.

Said Mr. Madison: "The free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right, not something for which he must ask as a privilege."

Said George Washington: "Every man who conducts himself as a good citizen, is accountable alone to God for his faith, and should be protected in worshiping God according to the dictates of his own conscience."

Not the conscience of congressmen, but his own conscience. This act of congress was an invasion of these rights.

Said Mr. Jefferson "Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man."

These rights include the aight to believe or not believe; to worship or not worship. And no man, or set of men, has any right to invade these rights. This act of congress was made possible by the supreme court decision that "this is a Christian nation;" a decision that was also a menace at the free institutions of the nation. Justice Brewer said "this is a Christian nation," and congress says that the Sunday is from henceforth to be the Sabbath of the nation. And when congress or the supreme court decides upon a question, all the power of the nation is back of it to enforce it by civil penalties. Now, as congress says Sunday is the Sabbath, the next step will be to enforce its observance upon all, irrespective of the conscience of the individual. And this is but the beginning.

A religio-political organization is seeking to so secure the control of the civil power as to enforce the institutions of religion, and all others will be accounted as atheists, and to these they refuse to allow any rights. They may be tolerated upon "some lone and desolate island, where they may set up a government of their own, in the name of the devil and for the devil, and if they can stand it stay there till they die." And this from a professed minister of the gospel. Will the people awake? This is the spirit that is abroad everywhere, and unless the people do awake our freedom is gone. It is the right of the citizen to demand a repeal of that act in the name of the rights of the people. Another meeting is appointed for next Sunday, Dec. 11, at 7:45 p. m. The public are invited.

Eat, Drink and Be Merry.

In order to comply with this old adage in St. Paul, you must stock your cellar or sideboard from the California Wine House. Their motto is good goods and pleasing prices.

Coming Wrestling Match.

Moth and King each posted $250 with H. D. Abbey for a catch-as-catch-can match to occur at the Olympic on Friday night of next week. This style pleases Moth, for it gives him full opportunity to use all styles of wrestling—even the Cornish—at which ne is the world's champion.

THE GREAT ENGLISH REMEDY.
BEECHAM'S PILLS
For Bilious and Nervous Disorders.
"Worth a Guinea a Box" but sold
for 25 Cents.
BY ALL DRUGGISTS.

A LODGE OF SORROW.

The Order of Elks Holds Its Annual Memorial Sunday,

In Honor to the Memory of the Brothers Who Have Gone.

Hon. Hiler Horton's Tribute to the Merits of the Departed.

Rev. Vail's Sermon Draws the Moral on Unity.

On the first Sunday in December of each year the Benevolent and Protective Order of Elks hold a "lodge of sorrow" as a memorial to the departed brothers. Yesterday was that day. The services are simple, but impressive. There is a special ritual for the occasion, and the officers appear in regalia. They assemble at the lodge room and march to the church—the officers in the rear. The line is opened, and the officers pass through to the stage. As the members pass the altar they place upon it their floral offerings. The lodge is then opened by a beautiful dialogue between the officers, and the roll of the honored dead is called by the secretary. There being no response, the exalted ruler delivers a touching lecture. The members stand with folded arms until the sign and grip is called, when all bow the head, pass the right hand to the eyes as if to wipe away a tear, and then in unison extend the arm and drop both arms together by the side. An ode is sung to the tune of "Auld Lang Syne," to which all Elks' music is set, and the lodge is declared open. The exercises, consisting of a eulogy and a sermon, interspersed with music, follow.

Services were held yesterday in over 225 American cities.

The members of St. Paul Lodge of Elks formed at their hall yesterday morning and marched to the Grand opera house, where Memorial day exercises were conducted in connection with the services of the Universalist church. The altar was placed on the stage, and in front of it stood a large pair of antlers. There were also decorations of plants and flowers. The members of the lodge marched into the house and up and across the stage, each depositing a boutonniere on the altar as he passed. They then took their seats in the body of the house, where seats had been reserved for them, the officers and the eulogist remaining on the stage. After the opening ceremonies Hiler H. Horton delivered the eulogy, and Rev. W. S. Vail preached the sermon. The music consisted of a voluntary by the St. Anthony Hill orchestra; solo, "Jesus, Lover of My Soul," by T. C. Connors, and solo, "Calvary," by J. F. Heinlein.

Address of Hiler H. Horton.

One of the most beautiful and characteristic ceremonies connected with our beloved order is the memorial services which we hold annually in eulogy of our departed brothers.

The beauties of the ceremonies compel us to reflect on the uncertainty of life, and to appreciate by what a slender tenure our physical existence is bound to the great and unknown future.

And as we look upon the tablet in our lodge room, upon the steadily increasing roll of our departed brothers, we appreciate more fully that it will be a very short time before our names, all of us here present, will be placed among those whose voices are already hushed in the deep silence of the grave, and in whose memory we are here today.

That the offices we are now filling will be filled by other loving brothers. And let us so live, in contemplation of the immeasurable future, in charity, justice, brotherly love and fidelity, that when the dread summons calls us we go, "not like a slave whipped and scourged to a dungeon cell, but rather like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

The brave and tender brothers, whose voices are now silent in death, are not now, and never can be, forgotten by us. Years may dim their memory in our minds. The resting place of their mortal remains on this earth may be forgotten, but when we are summoned to meet them in the supreme lodge on the golden shore of the great and mysterious future, I have no doubt they will meet and welcome us to a higher life with the grand hailing sign of our order.

We have to chronicle during the past year the death of two of our most cherished brothers; to the names of Proudfit and Roselle, names both dearly cherished by the lodge, we must add those of Basil W. Armstrong and Ellis Stone Gorman.

Brother Basil W. Armstrong was born on the 12th day of October, 1854, and died on the 3d day of January, 1892. He was a charter member of St. Paul Lodge No. 59. He was the first secretary of the lodge, and always one of the most efficient and hard-working members. His efforts in the organization of the lodge and his words of encouragement and cheer in the days of the early history, entitle him to the warm spot in the heart of every devoted Elk which he always had.

He had not passed on life's highway the hall-way post, when, being weary for a moment, he laid down by the wayside, and fell into that dreamless sleep that kisses down his eyelids still.

Happy in the possession of a family that he dearly cherished, that he dearly loved and tenderly cared for, surrounded by friends, whose number was legion, full of respect and loved by everybody whose fortune it was to know him, when all the world seemed bright and cheerful, at an age when most in love with life, the blighting hand of the death angel was placed upon his shoulder and he passed to silent and pathetic rest. Naught that we can say or do will heal the breaking, sobbing hearts of his wife and children, or relieve the aching void in our own; our brother has passed from us, "and is now a silence in our lives."

Brother Ellis Stone Gorman was born Jan. 8, 1845, and died May 15, 1892. He was also a charter member of St. Paul Lodge No. 59, and the best evidence of the esteem and confidence in which he was always held by the members of the lodge, was his election to the highest position in our lodge, that of exalted ruler, in the year 1887, where he dispensed charity, justice, brotherly love and fidelity to all. I had known Brother Gorman for more than fifteen years, and to know him was to love him. He was an old and honored member of the bar of this county. His legal attainments were of the highest order. His professional life was above reproach. His private life was quiet, unassuming and free from all manner of ostentation, but full of honor, manliness and true worth. He dispensed charity with an open hand, and in equal justice to all, while brotherly love and fidelity were virtues deeply engrafted into his very nature, a combination and a form, indeed, where every God did seem to set His seal, to give the world assurance of a man.

The lives of all, the high, the low, the rich, the poor, the righteous and the unrighteous, end in tragedy, but the death of Brother Gorman was a tragedy sad and deep and dark. He was stricken down in the midst of robust manhood, without warning, without time to bid farewell to friends and family; the rustle of the wings of the dark angel was heard, and the soul of our dear brother and friend was gently wafted to its immortal home, that house not built with hands, eternal in the heavens.

At this point Mr. Horton said: "Upon my return to the city this morning I learned of the death of another member of the order, Louis Coyle Kittson. The news of the death was so sudden, and my heart is today so full of grief, that I will not attempt to pay a tribute to his worth more than to say that he was a life member of St. Paul lodge and a beloved brother, whose death came to us all like a shock."

The lives of these departed brothers should encourage us to solive in virtue, in honesty, in charity and justice, that when are names are enrolled with theirs, and in the silence of the night when we, as a vast army of spiritual Elks, pass in review of the Supreme Exalted Ruler, under the grand hailing sign, "Mori Te salutamus," then may He be pleased to say, "Well done, ye good and faithful servants, enter ye into the kingdom of eternal joy."

Rev. Va'l's Sermon.

The sermon of Rev. W. S. Vail, which followed, was upon the thought of the influence that friendship, springing out of the sense of brotherhood, had upon the life of man from the cradle to the grave. In conclusion, he said:

We were together over yonder in the little hall a year ago. On that day we stood up and paid our respects to those who had departed this life. We come today; yet we cannot cloak the fact that some with every hope as bright as ours on that day; with youth and strength and promise on their side, are not here. We imagine the invisible army. We may ask ourselves how these silent, unseen magic forces are armed, and with what a bullet they pick off the young as well as the aged. We only know that this army is with us, and we cannot tell who will fall next under the unerring aim. But let us have one thing with us, and let that one thing be the assurance that we dowered them with the best gift that love could give, and then let us do our duty to those who remain. And that duty will be best carried out by a broad, generous manhood, a manhood permeated with every idea that is honorable; with disposition charitable to all the world; with a life based upon ideal principle.

THE BETHEL COURSE.

Good Programme Offered for the Next Entertainment.

The next entertaiment in the "People's Course" given by the Bethel association will take place Saturday evening, at the Market hall. Master Paul Garvin, the five-year-old elocutionist, and his sisters will give the entertainment. The Garvin family are remarkable for their elocutionary talent. The following is the programme:

Opening Exercises—
Master Paul and Miss Myrtle
Borriaboola Gha.....Miss Jessie
"Vas Marriage a Failure?".....Master Paul
Solo—"Bird of the Wildwood"....Miss Jessie
"Putting Up Stoves".....Miss Myrtle
"Aunt Melissa on Boys".....Miss Grace
Solo—"That is Love".....Miss Jessie
"Neither Dead Nor Dying".....Master Paul
"The Bald-headed Man".....Miss Jessie
Song—"Catch the Step"—
Master Paul and Miss Myrtle
"Little Fritz".....Miss Grace
Solo—"Tit for Tat".....Miss Jessie
Daniel Webster's "Nature of True Eloquence".....Master Paul
Duet—"In the Starlight"—
Misses Jessie and Grace
Chalk Talks.....Miss Myrtle
Humorous Recitation.....Miss Jessie
Piano Duet.
"How 'Ruby' Played".....Prof. Garvin
Song—"Good Night."

A CHURCH BROTHERHOOD.

Order of Exercises Tonight at Church of the Ascension.

The Brotherhood of St. Andrew, a very useful organization of the Episcopal church, will tonight hold a service in the Church of the Ascension, Clinton avenue and East Isabel street, West St. Paul. A reception at the rectory will follow the exercises in the church. Following is the order of service, which will begin at 7:30:

Processional Hymn.....178
Choral Evensong.
Hymn.....175
Subjects for Discussion.
"The Invitation to Church"—
St. Mary's Chapter, Merriam Park
"Making the Church Service Attractive"—
Ascension Chapter, West St. Paul
Hymn—"The Home Land".....Sullivan
Miss Benjamin.
"How to Get Men Into Church Membership"
Good Shepherd Chapter, St. Paul
"The Necessary Qualification in Brotherhood Men"—
St. Mark's Chapter, Minneapolis
General Discussion.
Closing Prayers.
Retrocessional.....477
Reception at the Rectory.

Winter Tourist Tickets

Now on sale, via Chicago & Great Western Railway, to Tennessee, Mississippi, Georgia, Florida, Louisiana, Alabama, Texas, New Mexico and California, City Ticket Office, 195 East Third street

AN ALL-AROUND GAIN.

The Coming of Rev. J. Paul Egbert So Regarded.

Rev. J. Paul Egbert, of Buffalo, has accepted the call of the House of Hope church, of this city, to its pastorate, and after taking a much needed rest he will assume the duties of his new charge about April 1. Not only the church, but the city and the Northwest are to be congratulated on this fact. As a preacher Mr. Egbert has few superiors, as a scholar and author he has an enviable reputation, as a power for good in the city as well as the church, he has become fully recognized. He has refused several other attractive calls recently, and comes to St. Paul by choice, feeling that here is an unsurpassed center and field of influence. The church was unanimous and enthusiastic in the call to this leading pulpit, one so well and ably filled by Dr. Breed and Dr. Christie.

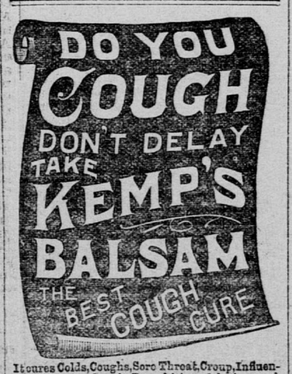
FOR MRS. RANDALL.

How St. Louisans Will Raise a Fund for Her.

ST. LOUIS, Dec. 4.—Prominent St. Louisans recently turned their attention to raising a fund for the widow of the late Samuel J. Randall. Yesterday it was decided to give a grand ball at Exposition Music hall for her benefit. Further details will be given in a short time, and the public will be informed of the arrangements for the sale of tickets. In no place in this country did the great Pennsylvanian have more friends or fewer political followers than here. Very few Democrats believed in his tariff theories, but they honored him for qualities of head and heart displayed during his long years of public service. The ball will doubtless be a success.

Movements of Vessels.

NEW YORK—Arrived: Aurania, Liverpool.



It cures Colds, Coughs, Sore Throat, Croup, Influenza, Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and $1.00.

ALLNESS OF SPIRIT.

An Interesting Sermon From the Standpoint of Christian Science

Delivered at Grand Forks Yesterday by Eloquent Miss Sutton.

The Second Coming of Christ as the Scientists Take Note of It.

Difference Between the Material and the Spiritual View of It.

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for a new heavens and a new earth wherein dwelleth righteousness."—II. Peter, iii., 12, 13.

"And then shall they see the Son of Man coming in a cloud with power and great glory."—Luke 21-27.

If we take these Scriptural passages in their literal meaning, they picture to the mind a scene which causes the stoutest heart to quail. And thousands upon thousands of hearts have quailed at this picture, for, as we know, the literal or material meaning is almost universally taught in Christianity.

When a child this was the one thing above all others that made me unhappy. "The day of the Lord shall come like a thief in the night." To my childish mind this was one of the cruelest things about it. To go to rest on a still, cool summer night, when everything out of doors wore a look of serenity, calculated to lull man into the belief of safety and the unconsciousness of sleep, to be rudely awakened by the thunder notes of the "great trumpet!"

Always a lover of nature, I have lain and looked out upon a moonlit night of beauty which would have made me happy but for the thought that perhaps "this is the night" when we shall all be awakened to come to judgment. I mused much upon the expected scene, as I gleaned it from the Bible and imaginative Sabbath school teachers; the sound of the trumpet throughout the whole earth, awakening the guilty and the guiltless, the saved and the unsaved; the Lord Jesus Christ coming out of heaven upon a cloud in a great light (glory), and attended by hosts of angels; all the people of the earth rushing out into the night, some from their beds, others from weary vigils beside sick beds, and many starting forth from the haunts of crime, where they were spending sleepless nights of revelry; I saw the faces of Christians, excited, yet tremulous with joy; the faces of the unsaved, horrible to behold, so disfigured were they with awful amazement, fear and despair! I saw Jesus gather all together in one vast concourse, and, out of the great record, read every thought and deed of each person; then followed the separating of the wicked from the just, the goats from the sheep, the just taken up into heaven and the wicked consigned

To Everlasting Torture.

I remember my thoughts did not dwell much upon the joy of the redeemed, but rather upon the misery of the lost. I felt somewhat as I once did when I feared a beloved sister would miss heaven. I could not willingly give her over to heaven's opposite, as taught in orthodoxy, and in an agony prayed God to punish me and save her in my stead. I saw the wicked falling upon their knees and pleading God to give them one more hour, one minute to repent, and I heard them pleading for others, not for themselves, but others: "Punish me, but oh, spare my wife, my children, my old mother." And I saw Him who the Scriptures declare "is not willing that any should perish, but that all should come to repentance," turn away with indifference to welcome the saved into heaven. How my heart ached for them as I witnessed (as though it had been real) their awful punishment and remorse!

This one misinterpretation of Scriptural figurative language has turned many a childish fountain of love for God into stone. "The fearful looking unto judgment" often pursued me for weeks, recurring each night to make me miserable, but vanishing with the bright light of each morning. I've often sprung up with the glad thought "We are all here yet." That was love, but the expected judgment was expressive of hatred, cruelty and revenge.

To believe that the material man Jesus will come again in a material cloud, to be beheld by human eyes, is a human interpretation of a spiritual event. If Jesus were in such form and condition as to be seen by mortal eyes, we would see Him now and always, as He said, "I am with you always." He is here now just as truly as He ever will be; but He is wholly spiritual, and His second coming will be realization of His presence coming to our consciousness. His human body He did not take to heaven. It was an illusion apparent only to human sense, as all matter is. He simply vanquished the illusion at the Ascension. Did He not say flesh and blood could not enter the kingdom of heaven?

Another inconsistency in the false beliefs concerning the second coming is the thought of it taking place in the material night. That would be impossible, as it is to come to the whole world, and but one-half is night at one time. This alone should teach us not to accept the literal meaning. The fearful thought that the whole earth shall be burned with material fire vanishes when we reason that fire would not destroy the elements of the earth. Burn up a hay stack, and is the substance (so-called) destroyed? No, it has but changed to a more rarefied form of ashes, smoke and vapor, and these will be absorbed by the earth and spring up in some other form. Hence the material burning of the whole earth would not destroy it, to give place to the new heavens and the new earth; but if the apparent laws of material nature were real and God-made, the material earth would be reshaped in some form or forms, since God's laws are everlasting.

The Material Universe

will be destroyed, as it is but an illusion that hides the spiritual and only universe of spirit's creation. But it will vanish before the facts of the spiritual creation, and these facts will not be brought by a material Jesus, but by the appearing of a spiritual Christ. This Christ can appear only to those who turn away from the expectation of a human advent to a spiritual coming. Only those who look will see. "Unto them that look for Him shall He appear the second time without sin unto salvation."—Heb., ix., 28. Without sin will be without the flesh, as the flesh is but the likeness of sinful thought, as it is written, "He came in the likeness of sinful flesh."

Many have wondered why God put off the judgment day so long. It would seem a great mercy to have brought these things to an end long ago, as but few have turned to God out of every generation; and the countless remainder is supposed to be eternally lost and tortured.

Jesus declared that these things should come quickly, "ere this generation pass away. So, had He really taught of the ushering in of the kingdom by material fire, it would have occurred long ago. But He knew this earth would sweep out of sight as a dream, when the great light (fire) of spirit came to man's perception. "He uttered His voice, the earth melted." This Scripture teaches us that the material earth will melt into its true nothingness when we learn the allness of spirit. "All falsity, or matter, will disappear before the supremacy of spirit." But many there ever were who understood Jesus' teachings in a literal sense. Thus we find in II. Peter, iii., 3, the question: "What is the true promise of His coming? For since the father feel asleep all things continue as they were from the beginning of the creation."

The last day is the last day of evil. It will come or dawn in the night of sin. The trumpet is the first intimation to man's mind that he is living in the dark and false beliefs; that the light in him is darkness, and "how great is that darkness." Jesus in the cloud is the conviction that there is light ahead, but it is so shrouded by the clound of false beliefs that man does not at first recognize it as the Christ, the "light of men."

The sheep and the goats, whom the King separates upon the right hand and the left, are the divine and the human qualities which each man finds in himself. Jesus in the cloud is seen to be the truth, as well as the way and life, and this truth is what separates the divine and the human, the good and evil, or the truth and the error, in each man's consciousness. The Christ within, not the Jesus without, does this work. The Christ in man thus judges after we have the spiritual understanding of

Divine Science as Revealed

by the spirit of truth, and "the judgment goes on hourly."

The Christ is God's image in man, and when man sees this, through the cloud of human sense, it is the second coming. And this Christ consciousness is the King who hourly sits in judgment and will separate the wheat from the tares. It is not God's children who are to be lost, but the sense of sin, and this sense is the sinner, but was not created by God, for Jesus once said to this false personality, who claims to be real, "Ye are of your father, the devil. * * * If God were your father ye would not seek to kill me." Nay, the Heavenly Father will lose none of his own, although hundreds of years pass away here and hereafter before all come to Him. That the second coming will be in the minds of the people Jesus certainly taught. "The kingdom of God cometh not with observation. Neither shall they say, lo, here! or, lo, there! for behold, the kingdom of God is within you. They shall say to you, see here; or, see there; go not after them nor follow them. For as the lightning that lightneth out of the one part under heaven; so also shall the Son of Man be in his day." Luke, xvii., 20, 21, 22, 24.

For, as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. Matt., xxiv. 27.

Here we have the assurance of the universal Christ-presence spreading throughout the hearts of men. It cometh "out of the east (dawn) and shineth even unto the west" (fruition). Those who preach a material coming say: "Lo, here, (locality), or, lo, there, (time). But there is neither any certain place nor time of his appearing. It is within you, and the time will be when you look; as you know, the second appearing is only to those who look, but they must look within and not without. They must discern the signs of the times, instead of studying the face of the material sky. Jesus declared this Christ should come to some quickly, "before ye have gone over the cities of Israel," and "before this generation pass away." And so it occurred. The Christ came in the descent of the Holy Ghost (whole truth) on the day of Pentecost. The actual presence of the living God as expressed in man is the Christ whom the apostle met that day. This is the Imanuel, "God with us," through which we are to work out our salvation. For "it is God that worketh in us."

The second appearing of Christ was to Paul on his way from Jerusalem to Damascus.

The second appearing of the Christ to the world in general was in the year 1866; "and he appeared first unto Mary" (Mary B. G. Eddy).

Jesus, referring to this second appearing to the whole world, asked: "When the son of man cometh, will he find faith upon the earth?" There is something in the question which implies that he would not find faith, or but little, and so it proved. The revelation of divine science, as voiced by this woman, is unmistakably the immaculate idea of God (Christ, the spiritual). But the people regarded this claim

As Blasphemy,

so buried were they in the false beliefs of the material appearing of Jesus, and that the day of revelation was passed. Revelation is nothing more nor less than the unfolding of truth, and God never withheld truth from us. He is like an ever-pouring river. We are dippers that may be filled if we will, but through ignorance and unbelief we withhold ourselves. The Christ in us is the understanding of God's allness, and that we live, move and have our being in this allness, therefore, that we are spiritual and not material, perfect and not sinful, eternal and not mortal, that when we see ourselves as God sees us, we will see this spiritual, perfect and eternal image of God. God's conception of man never changes, for it is his conception of himself ("image and likeness.") This scientific revelation of man as he normally is, reveals the fact that we are all one in Christ, also that the discovery of divine science and the descent of the Holy Spirit and the second coming of Christ are one—the same event. Eternal divine science ushers in life by showing us what life is and what it is not. It defines the creative life as good and the created life as goodness. In other words, God is good and he is the only source of man's life, hence man's life is goodness. Good produces goodness and not evil. As Mrs. Eddy writes, we imagine we live without being good, when the fact is, goodness is our only life. Whereas we had supposed evil to be life as well as goodness, Christian Science teaches us that goodness is life eternal, and evil is not life, but death. "To be carnally minded is death, but to be spiritually minded is life and peace."

To separate the real from the unreal, that is, to separate goodness from evil, or life from death, and to finally witness the annihilation of all evil (which is temporal), even this is the silent working of the risen Christ (Truth) in His second coming.

The Son of Man did indeed find small faith at His spiritual appearing; but, as Jesus prophesied, the grain like unto a mustard seed grew and waxed great, and all the fowls of the air (nations of the world) are coming to lodge in its branches. And alas, "as the lightning cometh out of the east and shineth even unto the west," so has this science of life spread—it goes in mind! It will usher in the millennium, when the earth shall be full of knowledge of the Lord, and this knowledge shall usher in the kingdom of heaven. These material elements will be seen to exist only in temporal thought, and when eternal