SAINT PAUL.

CITY NEWS SIFTINGS.

Rev. J. F. Byrnes, of Indiana, is visiting Rev. J. J. Lawler, of St. Luke's church, this week.

Rev. T. C. Horton, of the Gospel Tabernacle, preached to a large and attentive gathering at Rice park last evening, afterwards holding a song service in the Tabernacle.

Keith Rice, the man with the broken back, is reported by St. Joseph's hospital to be doing as well as might be anticipated. No special change is observed in his condition.

Capt. Wildt, of the census bureau, will take a spell of rest from toil today. He is the guest of O. O. Searl, of this city, who extends the amenities to the city and county officials of Minneapolis at his beautiful summer residence at Lake Minnetonka today.

Explosion of a lamp in the residence of Paul Kleist called out the fire department last night. Prompt action on the part of those in the house prevented a conflagration, and the damage was merely nominal.

J. Marvin Fonda, the bartender whose foot was cut off by a Fort Snelling car, and who is now at the city hospital, is said to have shown a marked improvement yesterday. The physicians are now much encouraged, and have strong hopes of Fonda's recovery.

The Wheeler mystery still remains mysterious. His remains have not yet been found at Forest lake, although a week has elapsed since the alleged drowning took place. Neither have the police received any word of the absent man appearing anywhere as a live fugitive.

A Ghastly Spectre

Disease is ever, but in no form is it more to be dreaded than in that of the formidable maladies which attack the kidneys and bladder. Bright's disease, diabetes and gravel may alike be prevented, if inactivity of the kidneys is rectified in time with Hostetter's Stomach Bitters, sovereign also in cases of rheumatism, dyspepsia, constipation, malaria, billiousness and nervousness.

REGISTERED TRAVELERS.

At the Aberdeen—S. P. Harbison, W. A. Harbison, R. W. Harbison, Pittsburg.

At Hotel Metropolitan—James Robertson, Spokane; B. Miller and wife, Hull, Ill.; F. J. Huber and wife, Menomonie, Wis.; C. M. Wilton and wife, Duluth; L. Williams, Milwaukee; E. J. Anderson, Chicago; J. S. Warden and wife, Terre Haute, Ind.; Mrs. L. Prest, Terre Haute, Ind.; T. S. Bowman and wife, St. Louis.

At the Clarendon—George A. Summerville, Oshkosh; H. M. Swift, Jefferson; J. H. Blair and wife, Sioux City; Benjamin Swehla, Chicago; D. C. Moore, Duluth; F. C. Johnson, Rishnakee, Ill.; Emma Howard, Evansville, Ind.; Edwin S. Ruse, Jamestown, N. D.; G. L. McGraw, Fort Totten; Dr. Beebe, N. S. Chittenden, Superior.

At the Windsor—Mrs. M. Murin, C. Koerner, O. Heede, J. J. Freeman, Chicago; Leo T. Rassieur, St. Louis; A. C. Pepple, Omaha; E. Bean, Louisville, Ky.; W. W. Kilane, Zumbrota; F. A. Bliss, Sanborn, N. D.; Kirby Thomas, Superior, Wis.; A. E. Fritz, St. Cloud; J. L. Hackett, J. Lick, S. Schau, M. Beaudlo, T. Nash, T. De Brisay, of the Rat Portage Rowing club.

At the Merchants'—N. N. Hayden, Eau Claire; Frank P. Leslie, Duluth; L. H. Eapries, William R. Schick, T. D. Simpson, William Shead, F. W. Clark, Chicago; J. F. Byrne, Terre Haute; L. T. Storey, C. H. Ellis, St. Louis; C. O. Pratt, Larimore, N. D.; S. P. Harris, Cleveland; B. T. Willson, Rochester, Minn.; M. L. Ayers, J. R. Howard, Dickinson, N. D.; M. Shenneman, Des Moines; G. H. Miner, Owatonna; E. E. Lloyd, William Kennedy, Winnipeg; I. A. Ewing, E. C. Hardin, Monmouth, Ill.; W. J. Skelly, Janesville, Wis.; W. Strothmann, Hamburg, Minn.; F. Kiefer, Keokuk; C. Evanson, Madelia; F. H. Ellis, Mankato; John T. Mullen, Litchfield; Emile Weill, New York.

At the Ryan—H. Gillespie, Dayton, O.; H. C. Chambers, Philadelphia; P. A. Barron, C. Sherwood, W. T. Sherwood, Richard Hopkins, F. F. Chadwick, H. D. Newson, J. W. Payntoe, A. A. Brown, M. W. Niven, New York; Frank Hibbing, A. J. Trimble, Duluth; George S. Bigelow, T. C. Elkin, J. P. Agnew, H. Gallagher, Gertrude Zerbe, A. C. Durburough, W. T. McQueary, Miss Colburn, Chicago; C. B. Clough and wife, Lynn, Mass.; W. J. Clark, Montana; J. A. Moore, E. James Jr., Boston; Alvin Retu, J. E. Doger, Toledo; John P. Ryan, Milwaukee; George Maitland, Detroit; Mrs. F. C. Nelson, St. Louis; A. K. Detwiler and wife, Toledo; M. Lyons and wife, St. Louis; P. Meehan, Milwaukee; L. G. Abbott, Boston; G. O. Welch and wife, Fergus Falls; J. A. Remick, C. Stinchfield, Detroit; J. L. Hackett, Rat Portage; S. D. Mitchell, Pittsburg; A. W. Clark, Winnipeg; William Shaw, Pittsburg; R. E. Boding, Shelbina, Mo.; P. P. Shelby, John Davis, Seattle; F. Klepetko, Great Falls, Mont.

HOREJS BROS.' PICNIC.

Employes Spend a Day at the Lake Very Enjoyably.

The employes of Horejs Bros., the bakers, with their wives, sweethearts, families and friends, picnicked yesterday at Lake Josephine, on the invitation of the firm. Upward of 200 people were on the ground, and not the smallest incident occurred to mar their pleasure. During the afternoon two nines were picked and a contest on the diamond resulted in favor of Gelderman's nine by a score of 7 to 2 for Nieman's nine. Other games resulted as follows:

100-yard dash for men—Ed Michaud won, V. Uieman second.

Sack race—Monda won, Herges second.

Putting the shot—E. A. Gehrke won, Phil Rotter second.

Three-legged race—Gelderman and Michaud won, Herges and Monda second.

Running broad jump—Sullivan won, covering sixteen feet; Gelderman second.

Running high jump—Gelderman won, Sullivan second.

Fat men's race—Emil Gehrke won.

Tug-of-war was won by the employers against employes.

Ladies' race, 50 yards—Anna Cook won, Mary Michaud second.

Potato race—Mary Michaud won, Anna Zak second.

Putting the shot—Katie Gelderman won, Mrs. Joe Horejs second.

Neat and useful prizes were offered for each event.

EXTRAORDINARY

Low Price for Coal.

For cash and immediate delivery the Philadelphia & Reading Coal and Iron Company offer their celebrated White Ash Schuylkill Coal at $6.25 per ton. The best coal ever offered in this market. H. J. Elliot, Agent, 131 East Sixth street, Ryan Hotel.

A BUGGY DESTROYED

In a Collision That Endangered Human Life.

While running to the Kleist fire shortly after 7 o'clock last evening chemical engine No. 1 collided with a buggy belonging to Mrs. R. H. Corbet, 1014 McLean avenue. Mrs. Corbet had just alighted from the vehicle on Fifth street, between Jackson and Robert. She had a young babe with her, but providentially herself and child escaped serious injury. The buggy was annihilated. The horse was thrown down, but shortly arose and sneezed with astonishment. Beyond the nervous shock, he was not injured. The accident is said to have been caused by the failure of a street car to grant the engine the right-of-way.

With Bad Drinking Water Use Horsford's Acid Phosphate.

Dr. E. G. Davies, De Smet, South Dakota, says: "It is one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

Charming Breakers.

Carleton—Did you dally with the breakers at Asbury Park?

Montauk—Yes; I met three charming girls, and they broke me in a week.

SIGHT OF THE SOUL

SERMON BY REV. DR. SMITH ON RELIGIOUS DEVELOPMENT OF THE RACE.

LIFE OF GOD IN THE WORLD.

PHILOSOPHY OF THE RELATION OF MAN'S SENSES TO HIS SOUL.

POWERS OF INTERPRETATION

That Make Man Superior to Animal—The Inner Force That Inspires High Endeavor

Rev. Dr. S. G. Smith preached from the theme "Sight of the Soul" at the People's church yesterday morning, taking his text from 2 Peter i., 19, "Until the day dawn and the day-star arise in you hearts." In substance he said:

Sometimes we work at living and somtimes we think about life. Our separate moods in some men harden into persistent habit, and we classify such people as men of thought or men of action. Soldiers like Sheridan or Sherman represent men of action, and philosophers like Plato or Hegel are typical of the men of thought. The greatest men combine thought and action in nice proportions, and hence the pre-eminence of men like Ceasar or Napoleon. The practical man of affairs has his chief activity through the senses—these are the gateways of his knowledge, while the man of reflection uses the senses as ministering to his mind force and finds his activity chiefly in what we call the soul.

But in the intellectual development of the race we have two quite distinct methods. Science deals chiefly with things—the thought is like a string to tie together a bundle of facts; here we have the largest use of the senses and the subordinate use of reflection. Now in philosophy we have the maximum of reflection with the subordinate use of sense preception. The object of science is quite different also, for it seeks what is true in the material and present world—the world of appearances—but philosophy seeks to know what is universal, and seeks beneath the apparent to find the fundamental reality. Religion is related to both these intellectual methods. It belongs to the historical and the external order of the world and here it follows the method of procedure used by science. It deals with the results of the senses. It makes its home in the world order, and by transforming that order it shows its definite relation to time and earth process. But on the other hand religion goes with philosophy into the world of reflection. She finds her native air in the inner home of the soul, where she too takes part in the problems that relate to eternity and to the absolute.

Much has been said of the science of the first chapter of Genesis, but it is even more significant in its undiscussed philosophy.

God created the world, so the account runs, but there is darkness on the face of the deep and no response in the heart of the Maker. It is after the Spirit of God had brooded upon dead matter and made the world alive with

THE LIFE OF GOD,

and after light had been created, that God saw—and saw that it was good. Order and light were needed for the Divine vision, as well as for the Divine joy. So order and light are necessary for the use of our five senses in the world, and we, too, see as a double process, partly physical and partly intellectual. So also our senses are related both to the body and to the soul. They are like five differently colored windows, through which the soul looks and gets five different interpretations of the physical world. Human experience with the external world is made up of the results of the senses, and what the soul brings to enrich that result. On no other theory can be explained the fact of human experience. What the soul brings may be called the power of interpretation. What a man will see in the practical world depends upon how the man is endowed. What we recognize as the

DIFFERENCES IN MEN

will illustrate the difference between the human animal and all other animals in their use of the world. It is not alone man's keenness of sight; other animals may see better than he. It is not alone his power of hearing, for some sounds escape him that instruct other animals. No; it is the power of interpretation of sight and sound that resides in man back of his senses which has made man the superior of other living beings and made for him, and for him alone, the possibility of civilization and a history.

You may ask why it is that every man knows at once that he has a body, but you must teach him he has a soul. The exigencies of life in a material order are such that most of our waking activities are put in on food, clothes and shelter. So that the emphasis upon the body becomes continual. Every day is the Sabbath of the body, and every voice is its prophet. Then, in the training of childhood, by even the best parents, are you not careful to teach the baby how to eat, then how to care for the body, then how to make a livelihood? Are you not much more anxious to teach wise diet rather than wise books? Are not the preservative, earth virtues your chief care rather than the heaven virtues that belong to the soul? And yet, in spite of the fact that the material activity of life engrosses us, and the material virtues make our training, yet is the spirit the essential emphasis of human history. Time was when man was chiefly a stomach, and that cry of imperious hunger was his greatest teacher. But upon that animal and earthly foundation has been builded toward the stars a tower of spiritual strength, and out of his mud bricks man has always aspired toward heaven. It is

THIS INNER FORCE

which has made civilization, and without which human life has never had a meaning. The soul, considered as intellect, has three important functions. In the first function it is the interpreter of the senses. It takes the result of their activity, and builds mental pictures. These are our conceptions of the world of sense by which we are surrounded. But the highest function of the reason is where it turns toward the spiritual world. It is because of what it sees here that it is able to glorify the world. The soul opens her eyes and sees the white garments of God, and in that immediate vision of absolute goodness she gets a measure for the comparison of conduct—her own conduct, all conduct—and so judges the ages. It is this direct vision of goodness that has been the power of conscience and the reserve of moral force in the world. She looks again, does the soul, again eager for light, and she sees God now with shining robes as the eternal source of all beauty, and she comes back with her standards for landscapes, and sunsets, and all other partial incarnations of God. The structure of the soul gives the axioms to mathematics; the vision of the soul gives standards for judgment that makes man critic, and, after God, creator. These are the poles of the uses of reason, but midway between is the other use of reason, which is reflection, or mediation between the senses and the intuitions. Mind and matter come into harmony in the proper

ANALYSIS OF MAN.

Mind and matter are other names for God and His world. The painter makes no pictures without his paint. Matter is the paint which God uses, and he mixes it with His thoughts and purposes, and so spreads the pictures which we see on the canvasses of time. Now historic religion belongs in the realm of the externalized experiences of individuals and races. Here it belongs to the senses and to the understanding. Here are its altars and its scriptures. Here are the methods of science and the collective order of church life. But it is of the eye of the soul that the Apostle speaks when he declares: "Ye have an anointing from the Holy One and know all things." Surely he did not mean that the Christian knows all history or physical science or statecraft or other early knowledge in virtue of his Christian faith. To none of these things did he refer, but to the soul sense awakened to see God. As the moon has one side which it turns always to the earth and another with which it faces the rest of the universe, so man has one side toward time and sense and another side which it turns toward God.

The day-star is dawning in our hearts. Let us turn toward its light and beauty. There is assurance which is beyond all argument. In the shining of the inner light comes the perfect vision. There is praise without psalms. There is thought without process. There is speech without words. There is reason that needs no steps of logic. In that pathway of the soul, she walks by the light of God. That experience is far beyond all doubt. It is the soul's ecstasy.

MUST BEGIN RIGHT.

Rev. G. H. Gamble Speaks of the Christian Life.

In the absence of Rev. J. W. Conley, who is away on his vacation, Rev G. H. Gamble, of the Hebron Baptist church, West St. Paul, preached at the First Baptist church yesterday, both morning and evening. In the morning a large congregation listened with deep interest to a very earnest and eloquent sermon on the subject, "How Can I Live a True Christian Life?" the text being taken from Galatians v. 16, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

"These words," said Mr. Gamble, "form one of Paul's answers to the question which is our theme this morning. In this matter of beginning life we should be careful to have a high ideal. We may never attain to more than the average, but we should do our very best, and not start out with the feeling that all we will aim for is to average up with our fellows. It pays to take time to be a Christian. We take time for everything else, and yet many of us do not give any particular time to this matter of the Christian life. I recognize with joy that this Christian life has a very important part in our business and home life, but if it is to have this part we must take a quiet moment very often in order that we may be in the right spirit, and that we may walk in the Spirit.

"Then again we need to make the aim of our lives not to be successful in a business or social sense, but in a Christian sense. This ought to be a truism with Christians, but it means a great deal. Many years ago four young men determined that there should be a Baptist college in the Southern states, and they never lost sight of this purpose, and today Louisville has one of the best-equipped colleges in our denomination. If we would put like purpose into our efforts for our local churches we should not hear so much of weak churches, but they would be strong and mighty in their influence for God.

A RADICAL SERMON.

Mind of Man Prostituted by Concessions, Says Rev. Mason.

Rev. Frank E. Mason, pastor of the First Church of Christ, Brooklyn, N. Y., preached in the rooms of the Christian Scientists, Globe building, yesterday morning upon "The Oracle Within." He said in part:

Man has prostituted his mind by conceding to others spiritual privileges and powers which he has denied in himself. None is the peer of another. Each is imbued with equal spiritual preogatives. Jesus Christ shows the possibilities of mankind. We shall be like Him, possessed with the same mind, when we cease making concessions to human law and learn to spiritualize our minds. The secret of Jesus' power lay in the fact of his co-ordination with God rather than special divine favor. We reckon ourselves from the flesh, and from the flesh reap corruption. Jesus allied Himself to God, and was equipped with power to overcome the discords which obtain in a human sense of life. Man does not think for himself. He thinks through a dead and obsolete past. He is a vassal to dead traditions and a pensioner upon a vacuous future. When man consults the oracle within he will begin to transform himself from an ecclesiastical pigmy into a son of God. The monitions of the moment are better than the traditions of the past. Man must find the God within him that he may be resurrected into the Christ mind. The Christ is God's image in man. The true Bible is God's word in the heart. The true pulpit is the sanctuary of the soul. The true Messiah is the man in man, "the image and likeness of God."

ISMS ARE DYING OUT.

Judge Flandrau Tells of a Rapidly Changing Sentiment.

Judge Flandrau returned home yesterday from Boone county, Kentucky, where he went to attend the funeral of his son-in-law, Tilden R. Selmes.

Speaking of the silver propoganda, which has been very active of late in Kentucky, and is headed in that state by Senator Blackburn, the judge said: "The silver craze is rapidly dying out in Kentucky and elsewhere in the United States. There is nothing which relieves a hungry man like being fed, and the returned business prosperity has taken the wind out of the sails of the silver fanatic and calamity howler. Of course, there are some who are blind enough to ascribe our improved financial condition to what they are pleased to call the prospect of a silver triumph at the next national election. I met some gentlemen in Chicago who are radical free silver men, and they made that claim very strenuously. I told them it had its parallel in the claim the Republicans make that the revival in trade is due to a prospective return of that party to power in the nation. The hard times were a legacy of McKinleyism and the late but unlamented Harrison administration. The unhealthy stimulus which his protection gives to manufacturing interests is like the stimulant of drink to a man who imbibes too freely today and pays for it tomorrow by having a sick headache or a spell of what my German friends call "katzenjammer." I expect to see both Democrat and Republican parties declare for sound money at their next national conventions. It has got to that point when the United States must have a solid and definite financial system of its own which cannot be affected by every political wind that blows from day to day. The free silverites will be found in the ranks of the Populist party in the coming presidential campaign, I think. They will certainly find no shelter in the house of Democracy and I doubt very much, with all its hospitality to voters, that the needy Republican party will dare to give them seats of honor in its household. People care less now for political parties; party lines rest very lightly on the voter. Commercial prosperity has more attraction for the citizen than the shibboleth of a party, and after the lesson which the business depression has taught the country I do not look for any new experiments in issues by the people of the United States. We have had quite enough of that.

"The result of the next campaign? A triumphant Democracy will be the outcome, of course.

For a Restful Trip East

Go via the lakes on Steamship "North West" or "North Land" Mondays and Fridays from Duluth in connection with Eastern Minnesota.

IS CHRIST DIVIDED?

REV. J. J. LAWLER OF ST. LUKE'S DISCUSSES THE DIVISIONS IN CHURCHES.

BIBLE DECLARATION BELIED

BY THE SPECTACLE OF THE MANY CONFLICTING DENOMINATIONS.

WHAT INFIDELITY THRIVES ON.

Contrasts of Divergent Beliefs Made in Language of Incisive Character.

Following is the text of a sermon preached yesterday morning at St. Luke's Catholic church by the pastor, Father Lawler:

To the outsider Christianity, with its different churches, must present a strange spectacle. He finds that the Bible declares in favor of one Lord, one faith, one baptism; yet he sees the hundreds of conflicting denominations, all professing different and oftentimes contradictory doctrines, all pretending to have the truth, and all laying claim to sincerity. Well may he repeat the query of St. Paul: "Is Christ divided?" His wonderment cannot but increase on hearing the widespread theory which is styled broad-mined and charitable, that one church is as good as another; that creeds are things of taste and choice. What wonder that infidelity scoffs at such pretensions!

No matter to what church you may belong, no matter what creed you may profess, no matter how you may worship God, provided you act consistently with your convictions, is the expression of a maxim as unsound as it is popular. However flattering the assertion may be that all forms of Christianity are equally good and true and acceptable to heaven, reason condemns it and the Bible rejects it. Were the contention made that contradictory views on any other question are all true, its palpable absurdity would be granted at once. What does reason say? Its verdict is that two contradictory statements cannot both be true at once. If I say that two and two make four and you contend that two and two make five one of us must be wrong. If you apply the same principle to the various systems of religion now in existence you will realize the untenable nature of the claim that all of them can have the sanction of Christ. He cannot contradict himself. Only one religion can have his approval. It is undeniable that the different churches

CONTRADICT EACH OTHER

in vital doctrines. It is a subterfuge to assert that they agree on essentials. They do not. Perhaps the Trinitarian who upholds the divinity of Christ and the Unitarian who rejects it agree on essentials! Can both be right? Perhaps the Universalist who teaches that all men will finally be saved and the Presbyterian who believes in an old-fashioned hell agree on essentials! Are both in possession of the truth? Can the church which holds that baptism is essential to salvation and the church which denies its necessity both be in the right? Can the Catholic who holds that the pope is infallible in matters of faith and morals in certain given conditions and the Episcopalian who maintains that he is not infallible join hands and bring themselves to think that one is just as near to the truth as the other? I don't believe it. I place too high an estimate on their intelligence. Evidently, if one is true, the other is false. There is no medium. Again the church which insists on but a portion of revealed truth cannot be as good a guide for humanity as the church which teaches it all. Christ intended that we should have it all, unmixed with errors. We need it all. Truly such things look like vital points. If not, what is essential in Christianity? Whoever asserts that the various churches find equal favor with heaven in the same breath affirms that God is as well pleased with error as with truth. It is impossible. Error and truth can never be the same to Him. If essential truthfulness is an attribute of the Divine Being, then He cannot but love truth and detest falsehood. Then church No. 1 which proclaims a certain text and church No. 2 which denies it cannot be equally acceptable to Him. To the unthinking it may seem to be a blessing that there are as many forms of religion as there are tastes, sentiments, inclinations, but were Christ to give his sanction to them all, He would be the author of contradictions, and as absurd a being as the Egyptian Osiris or the Hindo Vishnu. What does the Bible say? It is interesting to know what Christ thought of the maxim that all churches are equally good. Let us see. His command to His apostles is as clear and unmistakable as language can make it. "Going therefore teach all nations, teaching them to observe all things whatsoever I have commanded you"—all the truths of revelation without exception, without increase, without decrease. Everywhere and always your teaching is to be one and the same whether it be pleasing or displeasing to the likes or dislikes of human nature; whether it be delivered to rich or poor, prince or peasant; whether it be made known to Greek or Roman, Scythian or African; and "he that believeth not shall be condemned." The apostles were not authorized to preach one doctrine in one country and its contradictory to the inhabitants of another country. Never.

A NOTE OF SARCASM.

They who advocate the idea that it is a matter of no importance what people believe would have Christ address his apostles in language like this: Now, St. Peter, you will visit the Romans. They are proud masters of many nations, and slaves of many vices. We cannot afford to offend them. Take up My gospel and strike out the disagreeable passages which oppose their short-comings. Preach to them the revised edition of Christian doctrine, and all will be well. It makes no difference to Me whether they accept My gospel in its entirety or only the portion of it which pleases them best. Well, St. Peter, you are going to announce My gospel to many people. Should any of them be offended at the idea of an everlasting hell spare their tender sensibilities. Discourse beautifully on the joys of heaven, but utter not a word on the misery of the damned. Should there arise teachers with religions somewhat different from yours do not condemn them. Be liberal. They are all right. You know, one creed is as good as another.

If St. Paul was of the opinion that all religions are of equal value, why was he so uncharitable as to write thus to the Galatians: "But though we or an angel from heaven preach a gospel to you beside that which we have preached to you let him be anathema."

An outsider may justly ridicule Christians who lay great stress on their sincerity and who care little what they believe, whether they claim membership in this church or in that. Sincerity is an estimable trait, but good as it is, it is not a substitute for rights, and precious as it is, it is not so precious as truth. It is a mistake to confound it with truth. Sincerity may urge people to seek for truth, but it is not the truth itself. To be content with sincerity without truth is equivalent to being satisfied with a good appetite without food. They who deem sincerity, not truth, the important thing in religion forget that the mind is made for truth. Some one has said: "He can't be wrong whose heart is in the right." Yes, he can be wrong. A man may be sincere and still be in error, and however satisfactory his condition may appear it is in reality very unfortunate, like the plight of the traveler who, though well-meaning and honest, finds himself on the wrong road to his destination. The head should be in the right as well as the heart. Right thinking is an earnest of right living. Morals without sound principles will not long stand the brunt of temptation.

What sinews are to the physical body doctrines are to our moral nature. Morals without religion are like sunbeams without the sun, like a superstructure without a foundation. It is no exaggeration to say that many affect sincerity who have it not. Evidently they are not actuated by a pure, honest love of truth who entertain doubts about their particular creeds, yet who are unwilling to clear them up. Others who are convinced of the truth, but who refuse to follow it from wordly motives are far from sincerity, be their protestations what they may. Let it be remembered that doubt is incompatible with the true Christian faith. Though the honest, earnest inquirer for the right may be perplexed by the multiplicity of Christian sects he will not conclude that they are all false and useless. No, his conclusion will be that only one of them can be true and that it can be found. Why? Because he knows that Christ established a church on earth—only one church—with a promise of indefectibility and of immunity from error till the end of time. If Christ meant what He said, if He was able to keep His word, that true church must still exist somewhere. The sincere man will seek diligently until he determine which of all the rival forms of Christianity is Christ's.

Minnetonka Tours.

Tickets to Minnetonka and return via the C., M. & St. P. Ry., including tour of the lake, $1.00. Finest picnic grounds on the lake. Low excursion rates for picnic parties. For particulars call on "The Milwaukee" agents in St. Paul and Minneapolis.

TALKED OF HAWAII.

Prof. Ingram Believes the Island Will Be Annexed.

A fairly large audience listened with attention last night at the People's church to the lecture of Prof. James Ingram, of San Francisco, on "The Hawaiian Islands." An interesting synoposis was given of the history of the islands from the time of Capt. Cook's visit in 1778 to the present time. The religious, social and commercial conditions of the Hawaiians were reviewed entertainingly, while the impressive geographical features of the group were not forgotten. These distant spots in the Pacific are manifestly intended for the solace of the tramp, the poet and the philosopher. There were 400,000 natives there when Cook arrived, and work was a thing unknown. Only strangers from other climes now exert themselves, but their very example has reduced the numbers of the islanders to a mere 35,000. Nevertheless, the absence of industry has not hindered the religious growth of the gentle cannibals. The latter once revolted against a disagreeable custom of their old-time idolatrous priesthood, who occasionally killed off a small congregation by way of a revival. The revolt annihilated all religion. This was in 1819. That same year the American board of foreign missions, although ignorant of the Ingersollian paradise at Hawaii, sent out six missionaries. By 1828 the converts numbered 15,000 adults and 25,000 children. For years there has been no need of missionaries among the natives. The latter have numerous churches and pastors of their own. They are almost universally well educated in common school branches, and are very fond of both English and Hawaiian literature. Their dispositions are affectionate, and their eyes are a soft brown. "Queen Lil," said the lecturer, "and her brother, Kink Kalakaua, were the creatures of the sugar planters and the overthrow of their dynasty was most desirable." Prof. Ingram is confident that the islands will, sooner or later, be annexed to the United States.

Stuart's Dyspepsia Tablets cure dyspepsia, bloating, sour stomach, nervous dyspepsia, constipation, and every form of stomach trouble, safely and permanently, except cancer of the stomach. Sold by druggists at 50 cents, full sized package.

A COSTLY CONFLAGRATION.

Fire at South St. Paul Causes a Heavy Loss to Ald. Rosen.

The fur-dressing establishment of Ald. A. T. Rosen, at South Park, burned Sunday afternoon at 3 o'clock involving a loss of $30,000. After the 2 o'clock motor had left the place, which is close to the Great Western tracks, Mr. Rosen, who was at his residence close by, discovered a blaze in the roof. He ran to the factory and alarmed two workmen, who had just detected the fire themselves. The upper story was then full of smoke, and no tools could be gotten out. A safe and desk were rolled out of the office on the first floor, but nothing else was saved. The South Park fire engine was there by this time, but in getting over the tracks to the river broke an axle and was disabled. The South St. Paul engine was then brought up, but the fire was past control before a stream could be got onto it.

The building and machinery were valued at $24,000, on which there was an insurance, several policies having expired last month. About $5,000 worth of furs were being dyed and dressed; these were insured. Mr. Rosen expects to occupy his building in West St. Paul temporarily until a new structure can be erected. Some very valuable machinery was burned, one a French seal-fur clipping machine, there being only one other machine like it in existence, and that one in Paris. The building was built in 1886 by Gordon & Ferguson, and used by them as a tannery and glove factory. Mr. Rosen moved into it in 1889, since which time he has increased the size of the building.

Historic Boston

Is most easily reached from the Northwest by the Soo Line, the only through car route from St. Paul. Tickets will be on sale Aug. 19 to 24 inclusive, at rate of a single fare for the round trip. For full particulars, address W. S. Thorn, 398 Robert street.

STILLWATER.

Prison Sunday at the Penitentiary—Noble W. C. T. U. Workers.

Yesterday was "Prison Sunday," and it was especially fitting that on this occasion the services in the prison chapel should be conducted by that noble band of workers, the Women's Christian Temperance union. Early in the forenoon a large delegation from the St. Paul, Minneapolis, Hamline and White Bear unions arrived, and were met at the station by members of the local unions, after which they all proceeded to the prison, each bearing a huge bouquet of flowers. The services in the chapel were conducted by Mrs. A. C. McCurdy, of Minneapolis, state superintendent of the committee on penal work. A very interesting and very sensible discourse was made by Mrs. Mary A. Warner, of St. Paul, on "The Environments of Crime and Its Principal Cause, Strong Drink." Musical numbers were rendered by the choir, and solos were sung by several of the visitors. In marching out, each convict was presented with a beautiful bouquet and with a card bearing some appropriate scriptural verse. The ladies partook of luncheon, and in the afternoon conducted services in the female ward. They visited the hospital, leaving behind a bright ray of good cheer for the sick. Warden Wolfer is emphatic in his terms of appreciation of the good work done by the ladies, and says it will have a lasting and beneficial effect upon the convicts.

Some new local wheat is already being marketed, and it is of an excellent quality, the berries being large and well filled out. The yield in this county was unusually good.

Mrs. J. A. Deragisch is very seriously ill with heart trouble.

Water Carnival and Parade.

Minnetonka Beach, Tuesday evening, August 13th. Fireworks, illuminated boats and parade. Great Northern trains from union depot.

FEAST OF DOLLS.

In Japan the Festival Season Is Observed by All Classes.

A peculiarity of Japanese shops is that only such goods are displayed as are appropriate to the season of approaching festival. Instead of displaying a general stock of goods, as do all shopkeepers in England throughout the year, as soon as the festival season is over they are immediately packed up and carefully laid away for another year.

On the third day of the third month is the "Hina Matsuri," or, as it is generally called, the "Feast of Dolls." It is devoted to the girls, and is considered by them the greatest day of the season, and in years gone by was duly celebrated by all families with great pomp, ceremony and preparation.

Most of the dolls on view are from three inches to eighteen inches in height, and dressed to represent some noted daimio shogum or some prominent personage of the feudal times. Many still keep up the custom, and many of the old families possess a stock of heirlooms in the way of dolls that dates back many years. When a daughter has been born in the house during the previous year, a pair of images are usually bought for her, which she plays with until she is grown up.

When she marries she takes them with her to her new home and gives them to her children, and each year she adds to the stock as her family increases, so in some families a great number are collected. They are made of wood, clay, porcelain, and some are most exquisitely dressed.

In all the shops are found complete sets of everything belonging to the house, either for cooking, eating, sleeping or traveling. On the festival day, says the Pittsburg Dispatch, all these are brought out and arranged on an elevated platform, and offerings of saki, rice, candies and fruits are made.

Venetian Water Parade.

Minnetonka Beach, Tuesday evening, Aug. 13th. Round trip on Great Northern and steamer, $1.00. Fireworks and illuminations.

New Strength

Is given tired, nervous women by Hood's Sarsaparilla. "I had rheumatism and catarrh badly, but since taking 12 bottles of Hood's Sarsaparilla I am a different woman. I take Hood's Sarsaparilla every spring and am as strong and well as a woman of 35. A doctor is never called into my home, as all of my family use Hood's Sarsaparilla and Hood's Pills." MRS. ALICE V. ENRIGHT, 145 Jay St., Brooklyn, N. Y.

Hood's Sarsaparilla

Makes Rich Red Blood. $1; six for $5.

Hood's Pills cure all liver ills, biliousness, headaches. 25c.

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CASTORIA

Castoria is Dr. Samuel Pitcher's prescription for Infants and Children. It contains neither Opium, Morphine nor other Narcotic substance. It is a harmless substitute for Paregoric, Drops, Soothing Syrups, and Castor Oil. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria is the Children's Panacea—the Mother's Friend.

Castoria.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep Castoria within easy reach." CARLOS MARTYN, D. D., New York City.

Castoria.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

"For several years I have recommended 'Castoria,' and shall always continue to do so, as it has invariably produced beneficial results." EDWIN F. PARDEE, M. D., 125th Street and 7th Ave., New York City.

THE CENTAUR COMPANY, 77 MURRAY STREET, NEW YORK CITY.

Do You Know Its Cause?

Indigestion: Do you know when you have it? Do you know its cause and cure? Ask your druggist for Ripans Tabules. One gives relief.

ROYAL RUBY PORT WINE.

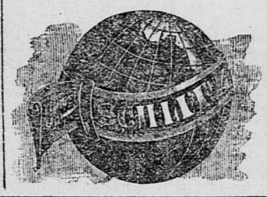
Absolutely Pure. The Standard of Excellence.

ADULTERATED WINE is injurious, but nothing gives strength and tones up the stomach like a pure old port wine. "Royal Ruby Port," so called for its royal taste and ruby color, is, on account of its purity, age and strength, particularly adapted for invalids, convalescents and the aged. Sold only in bottles (never in bulk), while cheap wine is sold by the gallon, and gives a larger profit to the seller but less to the user. This wine is absolutely pure, and has the age without which no wine is fit to use. Be sure you get "Royal Ruby."

PRICE PER BOTTLE—Quarts, $1, 6 for $5; Pints, 60c; 6 for $3.25.

—FOR SALE BY—

KENNEDY & CHITTENDEN, Third St., Cor. Wabasha.



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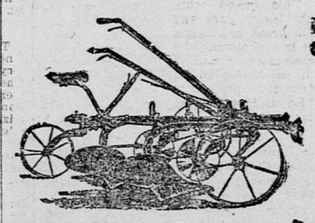

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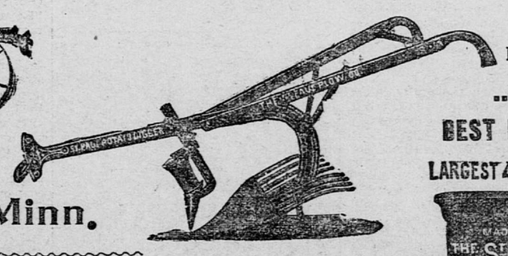

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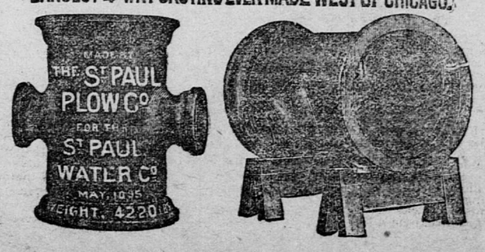

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