Ed Egan, J. Wiley, J. Farnham, P. P. Swensen, W. S. Milnor, J. McGowan, C. Hagan, D. Falvey, P. Westphal, L. I. Nasith, F. Whitmarsh, Nick Odenbright, Julius Hardt, Matt Corcoran, Charles Sheby.

Houston—J. C. Kelly, B. E. Henderson, Joseph Vossen, Matt McGinness, H. G. Forschler, Andrew O. Bye, A. J. Vonarx, Isaac Halliday, G. A. Hundremark, L. T. Lyons.

Le Sueur—John Wacek, Thomas Hessian, A. Schwob, J. McKasy, S. I. Davis, W. J. Sheehy, A. D. Veal, P. V. Ryan, W. A. Kennedy, M. R. Everett, O. P. Buel, James Delehanty, C. E. Penniman and W. Ahern.

Lyon (uninstructed)—M. E. Mathews, J. W. Williams, C. W. Main, John Weisner, W. A. Crowe.

Murray—J. N. Rivers, Robert Hyslop, G. H. Woodgate, William O'Neill, J. Nisbet.

Nicollet (uninstructed)—A. L. Sackett, D. T. Johnson, Paul Haesecke, Dr. A. W. Daniels, James Bennett, C. Rinkel, Edward Engesser, E. J. Boys.

Olmsted—Dr. W. W. Mayo, A. Nelson, Thomas Spillane, C. Elliott, C. J. Oslyn, F. A. Pamperin, H. Ungemach, all of this city; A. Bierman, Rochester; A. A. Dale, Dover; A. F. Rockwell, Eyota; John Chapman, Viola; Charles Russell, Stewartville; R. D. Mayfield, Byron; E. M. Boardman, Cascade, and Dr. Galloway, Oronoco.

Otter Tail (uninstructed)—C. L. Baxter, M. Shea, John Steichen, J. Brabec, J. O. Billings, L. J. Crooks, P. McCarger, G. G. Matthews, T. N. McLean, J. P. Wallace, Theo Strenkens, Frank Allen, J. S. Kotsherar.

Pine (uninstructed)—J. F. Stone, R. C. Saunders, J. Zabinsky, William McHale, C. Reinholson.

Rice (uninstructed)—Joseph Roach, A. J. Campbell, G. W. Miller, P. J. Morgan, Joseph Donaldson, W. N. Cosgrove, Frank Glotzbach, L. M. Gregg, John Dunn, J. E. Kennedy, Otto Strosberger, S. P. Wall, J. C. Onsted, Frank Rochac.

Redwood—W. J. McLeod, John O'Hara, C. E. Lamberton, Geo. W. Vaughn, A. W. Bager, John Haas.

Rock—D. C. Brownell, James H. Gray, Jay La Due, Max H. Voelz.

Steele—B. S. Cook, chairman, W. H. Murray, Geo. F. Darby, E. C. Samboni, Wencel Kovars, Knat Kovars, E. M. Morehouse, H. M. Hastings, Geo. Abernathy, Dr. E. W. Cooley, Nick Sterns, Tyos Dunbar.

Sibley—E. S. H. Johnson, J. Whelan, J. Safrauck, H. D. Brown, A. O. Store, T. McKasy, B. W. Pierce, W. H. Leeman, F. Brash, W. Z. Flower.

Winona—Luke Nagle, E. V. Bogart, J. H. Johnson, P. Fitzpatrick, H. Becker, J. Leicht, W. J. Whipple, M. McGrath, J. J. Specter, D. Fakler, Frank Randall, Mike Schneider, W. W. Miller, John F. Gay, Frank Monahan, M. Donahue, Samuel Miller, John O'Dea, Max Goltz, Albert Bittner, Nelson Breed, J. A. Matthews, J. B. McGaughey, George Fischer, Martin Trawicki, Ed. Pelzer, and J. Sikorski.

Waseca—R. O. Craig, J. T. Dunn, John Gilbertson, M. Gallagher, Robert Riechel, M. H. Helms P. McGovern, John Moonan, and J. W. Hosmer.

Watonwan—J. J. Thornton, Jno. I. Fisher, Ed. Winecke, S. D. Noonan, Thos. Anderson.

In addition to the above, Ramsey county's eighty-seven delegates must be counted for Lind, because they will be so instructed in today's convention. Dakota, Freeborn and Polk have also elected Lind delegates. The balance of the county conventions will be held today, and this evening the delegates will begin to arrive in the Twin Cities, preparatory to attending what promises to be the most unique political convention ever yet held in Minnesota.

Free Tickets.

Attend the Great Minnesota State Fair with your railroad ticket and admission tickets furnished by the Globe. See our grand offer on page 8.

SUNDAY AT THE HOTELS.

Louis Brahe, of Ausin, is at the Windsor.

B. A. Jacobs, of Winona, is at the Astoria.

W. H. Porter, of Omaha, Neb., is at the Ryan.

C. L. Allen, of Chicago, Ill., is at the Ryan.

F. Borchet, of Milwaukee, Wis., is at the Ryan.

A. W. Noble, of Butte, Mont., is at the Astoria.

H. M. Bell, of Winona, is at the Merchants.

B. Vonis, of Fairmont, is a guest at the Merchants.

C. Young, of St. Louis, Mo., is registered at the Ryan.

A. F. Pringle, of Northfield, is a guest at the Windsor.

W. E. Smith and wife, of Red Wing, are at the Clarendon.

George D. French and wife, of Winona, are at the Merchants.

Rev. P. M. Egan, St. Louis, is stopping at Hotel Metropolitan.

M. C. White, of Chatfield, registered at the Windsor yesterday.

C. L. Dobner, of North Branch, is registered at the Clarendon.

William T. Perkins, of Bismarck, N. D., is a guest at the Ryan.

H. S. Thompson, of Chicago, Ill., registered at the Merchants yesterday.

N. R. Thompson, Peoria, Ill., registered yesterday at Hotel Metropolitan.

Mr. and Mrs. W. E. Johnson, of East St. Louis, are guests at Hotel Metropolitan.

W. E. Cullen and wife, of Helena, Mont., are at the Windsor, the guests of Hon. O. O. Cullen.

P. H. Winans and wife, of Hillsboro, Ill., and Hans Rabyn, of Pittsburg, Kan., are at Hotel Metropolitan.

Grand Army Encampment.

Attend the G. A. R. encampment and the Great Minnesota State Fair. The Globe will present you with both railroad tickets and admission tickets absolutely free. See page 8.

GLORY OF THE KINGDOM.

Rev. J. F. Stout's Topic at the First Methodist.

Rev. J. F. Stout's sermon at the First M. E. church yesterday dealt with the kingdom of God and its glories, as described in the Bible. He concluded:

This kingdom, ruled by its King, Jesus Christ, having for its subjects all who consent to do His will, having for its law that love which works through the transformed life, revealed in the sermon on the mount, has had a description from the great apostle which, if it be true, places it easily above all other possible empires. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It is righteousness, it has its highest ideal in the truth, which is deified in Jesus, for said He not, "I am the truth?" It is peace, that which marks the old kingdoms has passed away, the reign of truth, which is the reign of righteousness, must have as a result peace, which passeth knowledge, which rests the heart of him who has it, unendangered by enemies that are helpless to involve in war, and this condition is made glorious by an experience, which has grown out of the same facts of human and divine relation, which have made possible the righteousness and peace; they have the joy of the Holy Ghost, the highest, holiest ecstasy known in the universe of God. The heart is exalted and enlarged by the kingdom life to an appreciation of the highest things. The established relation made possible by a consenting people has made possible the opening to human eyes the mystery of the divine glory, to human ears the melodies of the seraphic choirs, to the human heart the throbbings of the divine love, and so to that highest experience, the joy of the Holy Ghost.

The First ward John Lind club was organized at 660 Jenks street with John Blonquist, president; James Frost, vice president; secretary, Frank A. Lundberg; treasurer, J. A. Leneer.

Wives of Veterans

Will be furnished free railroad fare to the G. A. R. encampment by the Globe. See page 8 for explanation.

Naked Pills

are fit only, for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a coatless pill as a bad one. After fifty years of test no pills stand higher than

AYER'S Cathartic Pills

SUGAR COATED.

IN LOCAL PULPITS.

DR. BURRELL, OF NEW YORK, PREACHES TWICE AT HOUSE OF HOPE.

DR. DEEMS, HORNELLSVILLE,

ANOTHER EMINENT NEW YORKER, OCCUPIES THE CENTRAL PRESBYTERIAN PULPIT.

DR. STOUT ON GOD'S KINGDOM.

Eloquent Picture of Heaven's Glories by the Pastor of the First Methodist.

House of Hope congregations enjoyed two treats yesterday, the occupant of the pulpit being Rev. Dr. David James Burrell, now pastor of one of the Collegiate reformed churches in New York city, but previous to that pastor of Westminster Presbyterian church in Minneapolis, and one of the most active advocates of the Christian Endeavor and other auxiliary departments of church work, in whose advocacy he overstepped the limits of his own parish and became a leader in Minnesota Presbyterianism. Dr. Burrell's morning text was John xv., 7:

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

At one of the military posts on our frontier, an old Indian was accustomed to present himself for alms, asking of the soldiers at the post, from time to time, just enough to keep body and soul together. At length, it occurred to one of the soldiers to ask him what it was that he had suspended from a ribbon about his neck. It was a locket, and as it was opened a bit of parchment fell out. The soldier took it and read it—a pension signed by George Washington by virtue of services which the old Indian had rendered through the Revolutionary war and by which he was entitled, if he had only known it, to a competency for all the remainder of his life. He never knew it.

Here is an illimitable promise, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Why do ye, followers of the Lord Jesus Christ, go mourning "O, my leanness, my leanness?" Why do we lament our impoverishment in spiritual or in temporal things if this promise holds true? "Ye shall ask what ye will, and it shall be done unto you."

But observe the word was spoken to the followers of Christ only. It was a part of that sacramental sermon which he spoke in the upper chamber on that night before he was crucified. Not that a man who is not a Christian cannot pray. He cannot say "My Father," for "he that hath not the Son hath not the Father." He cannot say with all his heart "for Jesus' sake," for he has never by faith accepted Him who ever liveth to make intercession for us. But there is one prayer that he can offer and for his life must offer—the prayer of the man who went up to the temple, and while yet a good ways off, dropped his face upon his breast and smote himself there because he knew there was where the trouble lay—a heart diseased—and cried, "God be merciful to me, a sinner!"

Observe this promise—this illimitable promise—was made in connection with the parable of the vine and the branches, in which our Lord set forth His mystical union with those who love Him and believe in Him. "I am the vine and ye are the branches. Abide in me. My life flowing through as the life flows out of the vine through the branches into the purple cluster." The same parable which is set forth on this sacramental table, as it is written, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

The secret of a just apprehension of the privilege of prayer is in the filial relation with God. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

O, beloved in Christ, we minimize our prayer. We have no adequate apprehension of the tremendous power and possibility there is in prayer if we abide in Him.

"There is an eye that never shuts when
beneath the wing of night:
There is an ear that never shuts when sink
the beams of light;
There is an arm that never tires when human
strength gives way;
There is a love that never fails when human
loves decay.

"That eye is fixed on seraph throngs;
That ear is filled with angel songs.
That arm upholds the worlds on high;
That love is thron'd beyond the sky."

But—

"There's a power which man can wield
when human aid is vain—
That eye, that arm, that love to reach, that
listening ear to gain;
That power is prayer, which soars on high
through Jesus to the throne,
And moves the hand that moves the world
to bring salvation down."

A boundless prayer founded on three illimitable facts.

The first of these is the boundless power of God. He can answer our prayer if He will. All things are possible with Him. When Scipio was in Africa, he said to the people there, "Now draw upon me as ye would upon your generous Nile." That was magnificent hyperbole. But if we could sit beside the Nile and watch its torrent flowing by, and if that mighty volume were all of molten gold flowing out of the exchequer of God, yet through all the generations would it not drain His resources as much as one drop of water exhaling from the boundless ocean drains that fathomless supply. He can answer us if He will. What is it you want? Health? Is the finger of some mortal malady feeling for your heart-strings? I believe in faith cure. Not as faith cure, but I believe that the in the charlatanry that parades itself prayer for health falls within the circumscription of the great promise which includes all prayer. "Ask and it shall be given upon you." "If I may but touch the hem of His garment I shall be made whole."

"The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

"He is the same yesterday, today and forever." What is it you want relief from? Temporal affliction or distress? The cattle on a thousand hills are His, and all the gold that lies buried in the bosom of the everlasting mountains is His. He knows, if He will, how to direct you where to tap the golden vein. He can do it. What is it you want? Spiritual growth? Oh, God loves to hear the aspiration of a son or a daughter of His who longs to grow into the full stature of character in imitation of the ideal man. Or are you longing for the conversion of some friend? Are you pleading for the deliverance of some prodical son? If one of my dear ones were drowning over yonder, and you stood by within arm's reach, and I cried, "O, save him!" would you not? Does not God love us better than I love my dear one, and is not His power infinite to help us? Aye.

But what about the laws of the universe? The fixed laws of the universe are in His way and in the wayof prayer? Are they? If my watch goes too fast, I can turn it back. It is going in pursuance of a law which says that those hands shall turn from left to right. But here is a superior power which can interpose and turn those hands against the law. What is the universe but God's chronometer? What are laws but the creation of the law-giver." Stand thou still, O sun, upon Gibeon." Let the people laugh at God's miracle. "And stand thou still, O moon, in the valley of Ajalon. There is a man praying down yonder, and all the laws of the universe, if necessary, must be put under contribution that I may answer him." There is nothing too hard for God. But will He? Is He willing to answer?

The second great boundless fact upon which this tremendous promise made in the sacramental room rests in this: The boundless love of God. He is as willing as He is able. What is this we used to say:

"Could we with ink the ocean fill,
Were the whole world of parchment made,
Were every several stick a quill,
And every man a scribe by trade—
To write the love of God alone
Would drain that ocean dry;
Nor did the scroll contain the whole
Though stretched from sky to sky."

The promise comes to us bound with a three-fold cord. Our assurance comes to us bound with this three-fold cord which is not easily broken. Here is the Word, to begin with: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." Find a "perhaps" there if you can. To put an "if," or a "maybe," or a "perhaps" into that promise would be like putting dynamite under cavalry. And as if God in flesh had suspected that some man might arise after a while and question His literal sincerity in giving such a promise, He continued and reiterated it. "For whatsoever ye shall ask ye shall receive, and whosoever knocketh it shall be opened unto him."

And then the second cord in that twisted strength of our assurance is this argument, a fortiori, from the less to the greater: "For which of you if his son ask him bread will he give him a stone, or if he ask a fish will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more will your Father which is in heaven give good gifts to them that ask Him?"

And then the other strand is in that mighty earnest which he has given us, "For if God spared not His only son, but delivered Him up for all, shall He not with Him also freely give us all things?" It is as if God had taken the very heart out of His bosom and flung it down to the world, bleeding because of our sin and shame, and had said: "You must now believe it; I have given you the very core of my life, my only begotten and well-beloved Son to suffering and death for you. How shall I not with Him answer thy prayer and freely give you all things?" God loves to answer prayer.

When Josephine was crossing the Alps, she came with an attendant to a little hut, and, being thirsty, she stood in the doorway and begged for a drink of goat's milk. And then she saw that the woman of the house was sitting there with her face in her hands, weeping. She asked the trouble, and the woman said it was poverty; the goats must go and she must leave the little house. And Josephine said, "How much would relieve you?" "Oh," the woman said, "it is impossible, it is impossible—four hundred francs!" And Josephine sat down beside her and counted it out—four hundred francs—into the poor woman's lap, and then she fell down and kissed the empress' feet. That night Josephine wrote of it in her letter, and said, "Oh, this is the happiest day of all my life!"

God's life is full of such happy days. The soul of God is transported with the joy of loving—loving us.

And then this great promise rests, thirdly, upon the boundless wisdom of God. And if it were not for that I would not—I dare not—venture to pray; because, as the great dramatist said, we are in danger always of asking to our own harm. We know not what to pray for as we ought. But God knows what is good for us. I may ask a stone; He will give me bread. I may ask a scorpion; He will give me fish. But never vice versa. And knowing His wisdom, I may put out all my desire unto him. He knows. But if He knows,He knows all my need and all my desire; why need I pray at all? That thought never came out of the heart of a man who loved his Father. It is enough that He has said keep up this filial communication betwixt me and thee.

"Ask and it shall be given." And ask largely. Do you remember the word that is written in one of the psalms—"Open thy mouth wide and I will fill it." I wonder what David was thinking of. Was he thinking of the time in his boyhood when, perhaps, upon a cliff somewhere he watched an eagle coming from a distance, and the fledgings were in the nest down below, and he saw them opening their bills and awaiting the mother-bird that came with some dainty morsel for them? Was it this that led him to cry, "Open thy mouth wide and God shall fill it?" Our large desires honor the resources and the munificence of God. And ask with filial importunity. Let us stand here in the shadow while Jesus goes yonder to pray under the olive trees. He puts to His lips the purple cup of death. Death and the curse were in that cup. Oh, Christ was full for me. And I hear him pray, saying: "Oh, my Father, if it be possible let this cup pass from me." The shadow of the cross fell over Him. All His human nature shrank and shuddered in the fear of coming death. He would not have been a man made in all points as I am had He not been so. "O, my Father, if it be possible let this cup pass from me." He was asking a stone of His father. And again He prayed, "O, my Father, if it be possible let this cup pass from me." And again He prayed, "O, my Father, if it be not possible, Thy will be done," and drank the cup. That is the filial spirit which recognizes the wisdom of God. Was His prayer answered? Go stand beside the throne where He sits today and see how all the multitudes of souls redeemed come thronging through the twelve gates of heaven, and all of them as they cross the threshold bowing before Him and crying, "Worthy art Thou for Thou didst drink the cup of death for me"—the fruit of the travail of His soul. Thus God answers us; and so will we pray if we abide in Him.

The widow of a minister, long ago, came to one of the prophets and said, "What shall I do? The good man is dead, and I am left penniless with my two lads, and the creditor is come to take them in pledge. What shall I do?" And he said, "My good woman, what hast thou?" She said, "Nothing." "Nothing?" "No, nothing but a pot of oil." "Go to thy home and enter into thy room and prepare the pot of oil,and send the lads out to borrow vessels, (mind you, bid them borrow vessels, not a few), and enter into thy room and pour out." And she did so. She said to her lad, "Bring me a vessel," and she poured out of the pot of oil, and the oil was not wasted. "Bring me another," and she poured out, and still the oil did not stay. "Bring me another, and another, and another—bring me another," and the lad said, "There is not another vessel left." And the oil was stayed.

Brethren in Christ, the oil flows forever. It is the vessels that give out. Oh, for larger faith! Oh, that at this sacramental table today we might so come into this mystery of the vine and the branches—the mystic fellowship of the believer with his Lord—as we might conceive in our hearts a larger and bolder faith to apprehend this promise based upon God's boundless power, His boundless love, His boundless wisdom. "If ye abide in me and my words abide in you, ye shall ask what ye will, all that ye will, whatever ye will, and it shall be done unto you."

We call the attention of our readers to the special notice of our State Savings Bank under announcements.

TIME TO SPEAK OUT.

REV. WILLIAM WILKINSON SAYS THAT CLERGYMEN SHOULD DECLARE THEMSELVES.

SOME MORAL PRINCIPLES

ARE INVOLVED IN THE PRESENT POLITICAL CAMPAIGN IN THIS COUNTRY.

FREE SILVER, HE SAYS, IS RUIN.

Confidence in the Desire to Pay the Nation's Debts Should Be Maintained.

Rev. William Wilkinson, of Minneapolis, is not only a pronounced sound money man, but he intends to try and convince others that sound money is right morally as well as financially. He was asked Saturday what he thought of the outlook and he said:

"You would like me to tell you what I think about the present outlook in this Republic. This I am glad to do, because it is one of profound importance. Not alone from a political point of view, but it has to do with moral principles. It leaves the domain of politics and goes into that of ethics. There has been too much separating of the two, and we today reap the dire results. As between Mr. Bryan and Mr. McKinley, I believe the Republican will be elected by a majority which will be a surprise to very many men in all parties. My belief is founded upon my faith in the hard-headed, rugged, sound common sense of the people who live in the United States, and in their sterling honesty. I do not mean that all Americans are honest, or that a majority of us believe all that Mr. McKinley stands for, or all that the St. Louis platfrom stands for, but on the vital things for which it stands it appears to me that when men whose views are not warped by ambition or by other interest come to examine the silver part of the Chicago platform, they will say its ills are so great and its dangers so many we cannot vote for Mr. Bryan. As I look at it, if silver could be coined as there proposed, ruin, dire and long continued, would follow in its train. I shudder to think how those of us would fare who have to work hard and struggle now for a living. Fancy a minister paid in dollars whose value would be that of the silver they contained. I know it is said if government said fifty cents' worth of silver is a dollar, it is one, when made at the mint into a certain shape. The fallacy of all this when examined is common to all flat money theories. A man might as well say government can determine that every canary has three legs by saying each tail shall be called one. The silver men appear to me to deny that there is intrinsic value in things. It further appears to me that no proposition so bold and so selfish was ever made to a great people as this by men interested in silver mines, to have their silver at the United States mint very nearly doubled in price.

"They want to sell sixteen ounces of silver to the American people for the same sum they now sell more than thirty ounces for. Queer patriots these. It is proposed that I (a minister) should be paid in dollars which are not worth in real value more than about half what they are called, and as a matter of fact in dollars than which I can buy better ones for about half their nominal value. If that is not to cut wages in two, I do not know how it could be done. That is how it would affect ministers. Now how about the army of men who work on railways? Freight rates cannot be increased, passenger rates cannot be made more, and in that case what chance is there for wages to be increased? But it is proposed to pay wages in this silver dollar which must, in my opinion, be soon only worth its value as bullion. I know some will say, "If this is true, the silver owners will not be profited as you say." The answer is, they will, because they will have sold the silver before the crash comes.

"We are vitally interested in keeping up the credit of this republic, and no man so much so as are those of us who have to work hard every day for our living. The lessening of confidence in either the ability or desire to pay the nation's debts will hurt most; it will cause money to be locked up, trade to stagnate and enforce idleness, which must lead to want. Do the working men of this land know what free silver has done for every land where it has been the currency—China, Japan, Mexico? Do you want, to lower our standard of living to a plane below that we now have? Do we know what has been the history of England since the gold standard was adopted? The wealth of the nation has grown by leaps and bounds. Yes, says a silver advocate, I told you, you 'gold bug'—it is a part of English greed to have gold the standard. My friend, stop a bit; if you are a wise man you will not shout till you hear the end of the story. Mark well what I say. In no land under God's sunlit skies has the improvement of the working classes, in each and in every particular, been so rapid and so vast as in England. Before gold was the standard, the plight of the working man was a terror. Joseph Baker, one of the ablest men England has seen in this century, in his life, tells of their condition prior to 1816, and up to 1840. Wm. Cobbet tells how valuable a penny was to him. He lost one, and cried bitterly. He was one of England's ablest men. Lord Shaftsbury tells in his history of the factory legislation stories of the hardships which the working people had to suffer such as have no equal, I believe in England now. The man who talks about the slavery of those of us who have to work increasing does not know what he is talking about. The working man does not get all he ought to have or all he might have.

"The conditions under which he lives are not what they should be, or what they can be, and will be, if he is wise, and if McKinley is elected. Because, when the money question is settled, confidence will be restored, and commerce will be increased, work will be in greater demand, and all the world will know America stands for honest money. I do not say and do not think the money question will settle everything. It will not, but it will give a chance for all other questions to be settled. This is the time for the clergy to speak like the old prophets did. If they wait to see which side will win, and then join that side, their doom is sealed. The issue of this election is such as the wisest man cannot tell its end for good or ill. Every school district in all the land should ring with the sound of voices speaking in defense of American integrity—of meeting as quickly as we can all our obligations in full, and the people, I believe, will vote for money of which no American need be ashamed. If it is said the clergy should let politics alone, I reply, this is a vital question of morals, and a religion which is preached on Sunday which cannot be applied on Monday is not worth much. At least I for one love work and all who do it, so much I shall proclaim against free coinage of silver, whoever advocates it, and say if it is needed let there be a commission international to inquire into all the questions concerning it."

Maj. Costello Will Spellbind.

M. J. Costello, of this city, will be one of the speakers at the Irish national demonstration in Chicago Aug. 15. The celebration will be held under the auspices of the Confederated Irish societies of Chicago. Among the speakers will be Edward O'Meagher Condon, of New York, whose name is connected with the tragic event of Sept. 18, 1867, in the history of the Fenian movement; Col. James Moran, First regiment, Irish volunteers, of New York, formerly lieutenant colonel of the Sixty-ninth New York in Meagher's famous Irish brigade; Recorder John W. Goff, of New York, one of the Catalpa heroes; John Devoy and M. J. Costello, of St. Paul.

ITS FIFTH BIRTHDAY.

Lutheran Church of the Redeemer Rejoices in Well-Doing.

Yesterday, marking the fifth anniversary of the establishment of the English Lutheran Church of the Redeemer, was celebrated by the congregation by commemorative services, which were jointly participated in by the other Lutheran churches in the city. It is not in accord with the usual custom among the Lutheran churches to celebrate the foundation of a church or mission until after the tenth year of its existence, but in the case of the Church of the Redeemer, owing to its remarkable growth and at present flourishing condition, precedent was set aside and special services held throughout yesterday.

Previous to the morning service the children of the Sunday school participated in exercises appropriate to the occasion and rendered a chorus of praise music supplemented by a trio by Masters Charles Solberg, George Johnson and Freddie Schoen. At the conclusion of the Sunday school exercises the children entered the church in a body, where the largest congregation ever gathered within its doors had already assembled for the purpose of listening to a sermon by Rev. V. J. Miller, of the Zion church, who preached from the text, "Hold that fast which thou hast, that no man take thy crown from thee."

The music of the morning service was rendered by the church choir, composed of A. Hohenstein, basso; Clarence Lathman, tenor; Mrs. Detzer, alto; Miss Brandhorst and Miss Kate Winker, sopranos. "Teach Me Thy Way," by Vance, was beautifully interpreted. Master Charles Solberg also sang a sacred selection in soprano voice effectively for one of his years.

Immediately after the sermon the church was presented with two handsome altar chairs by the ladies' aid society of the congregation. The decorations of the edifice were most beautiful and artistic, being done in cut flowers and potted plants, arranged by the young ladies of the parish.

In the afternoon the sermon was preached by Rev. Dr. Eppling, of Ahnapee, Wis. The choir sang "Rejoice in the Lord," by Dank, and Miss Winker and Mrs. Detzer sang a duet. The sermon at the evening services was also preceded and followed by special music by the choir.

The Church of the Redeemer is one of the several missions established at the time of the separation of the English Lutheran church from the German Lutheran body and was founded five years ago by Rev. J. Adam Detzer, who has since been its pastor. The mission is at present partly supported by the main church and belongs to the synodical conference. Mr. Detzer took charge of the little mission from which has grown the splendid organization of today with but five communicants. The church in which the congregation of over 100 members now worship was secured from the Presbyterian synod at a cost of $12,000. In the five years just passed, Mr. Detzer has built up a thriving church organization with a Sunday school containing a membership of 115. The church is also possessed of an organ presented by one of the communicants, Mr. P. Johnson, at a cost of $1,500, and in addition to paying off a considerable portion of the church debt, has erected a comfortable parsonage on the church property.

LOCAL NEWS NOTES.

The Lincoln league meets tonight to elect officers.

The Socialists picnicked yesterday at Adler's park.

The Ramsey County Bimetallic league will meet this evening.

The executive committee of the encampment committee will meet tonight.

Two violators of the bicycle ordinance were assessed $2 each in the police court Saturday.

Rev. A. E. Driscoll, of Souris, Manitoba, preached yesterday in Arlington Hills Presbyterian church.

The refreshment committee of the women's department of the G. A. R. will meet this morning at headquarters.

The fifth annual meeting of Lady Somerset W. C. T. U. will be held at 8 p. m. tonight at 618 Central Park place.

Miss Laurena Barnum, of St. Paul, is spending a few days at White Bear as the guest of her aunt, Mrs. Frederick O. Hammer.

Hon. A. R. McGill, who has been suffering recently from an illness which confined him to his home in St. Anthony Park for a few days, has recovered.

The Sibley Mothers' club meets Friday at the home of Mrs. W. H. Cook, of 1011 Fauquier street. Mrs. F. C. Spates will read a paper on "Children's Rights."

Harmony camp invites the Royal Neighbors to attend this evening and see the team exemplify the work. Complete new paraphernalia have recently been purchased.

A meeting of the Sixth Ward G. A. R. committees on accommodation and decoration will be held at the residence of F. B. Doran, 201 Congress street, this evening at 8 o'clock.

The report of the the police court clerk for July shows $2,359 collected. Of this amount all but $192 was from criminal cases. The amount from criminal fines is the largest since November, 1895.

James Kennedy, who spent Saturday night in the tramp room at the central station, was taken to the city hospital yesterday suffering from an attack of malarial fever. Kennedy claims to live at Detroit, Mich.

The Red river drainage commission Saturday awarded the contract for the Morken ditch in Clay county to James Kennedy at 7.9 cents per yard. The Warren ditch contract was awarded to August Lundgren for 6.7 cents per yard.

The police have received a letter form H. B. Rieder, of Wooster, O., requesting that a search be made for Edward Rieder, who is supposed to be in St. Paul. The missing youth is 18 years old and has been traveling with a small circus.

At the headquarters of the women's department of the G. A. R. an important meeting of the refreshment committee will be held this morning at 10 a. m. All ward chairmen and each member of their committees are expected to be present if possible.

Louis Sandell, arrested for wife beating, was sent to the workhouse Saturday for thirty days. Sandell is the fellow who escaped from the station while being booked, and was the cause of Lieut. Pothen breaking one of his fingers in capturing him.

Julius Heilbron paid a fine of $20 in the police court Saturday for keeping a policy shop. The statement had been made by his attorney that the case would be appealed to the supreme court, but it was decided that it would be cheaper to pay the fine than appeal.

Johnny Simons, who stole an express wagon of the toy variety from a son of E. C. Knowles, will be sent to the state reform school today. The lad was arraigned in the police court Saturday, but as there was no stenographer present the case was postponed until today.

Jennie Freedman, a six-year-old girl living with her parents at 101 West Third street, while riding a tricycle on the sidewalk last evening fell off the walk under the feet of a horse that was hitched to the curb and was so injured that her left thumb had to be amputated by Dr. Wheaton.

Rev. J. Frank Stout, D. D., began a short series of sermons at the First M. E. church yesterday morning on "Christ's Emphasis on Great Themes." The following are the subjects: Aug. 2, "The Kingdom of God;" Aug. 9, "Righteousness;" Aug. 16, "Salvation;" Aug. 23, "Love."

Christian Egger, living at 353 West Seventh street, and employed as hostler by Boggs & Hoyt, commission men, had his right ankle fractured last night. Egger was kicked by a horse while engaged in working about the stable, and was taken to his home in the city ambulance.

There will be a steamboat excursion to Stillwater Sunday, Aug. 9, under the auspices of the Norwegian Lutheran Synod church, on the steamer Flora Clark and barge. The Philharmonic brass band and Halbe's mandolin orchestra will entertain the passengers. The boat leaves the foot of Jackson street at 8:30 a. m., and will return in the evening in time to take the car to any part of the city or Minneapolis.

THIS STRIKE GOES

DIFFERENCES BETWEEN SHAROOD & CROOKS AND THE SHOEMAKERS' UNION

WILL RESULT IN A STRIKE

ON THE PART OF 200 OF THE 250 EMPLOYES OF THE FIRM.

TEN PER CENT CUT IN WAGES

The Factor That Precipitated the Present Clash Between the Employer and Employed.

There will be many idle machines in the workshop of Sharood & Crooks, the shoe manufacturers, when the whistle blows this morning, if the employes adhere to the resolution which they formed yesterday afternoon at an enthusiastic meeting of the shoemakers' union. Sharood & Crooks proposed a flat wage reduction of ten per cent on all employes, the same to go into effect this morning. The employes, 175 men and 75 women, did not look favorably upon the reduction, and as a result there was much spirit manifested at the meeting at Assembly hall yesterday. About 200 of those affected were present and it was unanimously decided to strike rather than accept the reduced scale. The strikers will meet at Assembly hall at 9 a. m., to consider any developments that may arise in the situation. Everyone present at the meeting yesterday signed an agreement to abide by the rules of the union, and all were emphatically opposed to going to work unless the firm would receds from its position.

During the week just passed, the union had some difficulty with the Minnesota Shoe company, but the differences have been adjusted and the Minnesota factory will not be affected by today's strike.

* * *

Typographical Union No. 30 held its semi-monthly meeting yesterday. Communications were received from several unions on matters of interest to printers only. The proposition to turn out in the Labor day parade was unanimously carried, and the secretary-treasurer instructed to procure badges for the members who take part. F. J. Maxwell having resigned as sergeant-at-arms, J. J. Burke was selected to act in that capacity during the ensuing term. The newly-elected officers were then installed, the retiring president, Harry Franklin, administering the obligation. The president-elect, J. H. Gleason, on assuming the office, made a few remarks in which he stated that he would endeavor, to the best of his ability, to rule with impartiality, and also complimented his predecessor on his ability as a presiding officer and his absolute fairness in rendering his decisions. A rising vote of thanks for their work for the union was tendered ex-President Franklin and the retiring secretary-treasurer, T. F. Thomas. Those officers who were not present to be installed yesterday will receive the obligation at the next meeting.

* * *

The Labor day committee will meet at Assembly hall tomorrow evening to make further preparations for the picnic and parade Sept. 7.

* * *

L. G. Powers, state labor commissioner, has been selected by the newspapers of the city to discuss the gold side of the financial question at the picnic of organized labor to be held at White Bear lake on Monday, Sept. 7. The Labor day committee has not yet chosen its representative to discuss the silver side, but will probably do so some time this week.

TO THE SKEPTICS.

Dr. Deems Admonishes the Believers to Look Around Them.

Rev. Dr. Deems, of Hornellsville, N. Y., occupied the pulpit of the Central Presbyterian church last evening, preaching from the text Mark xvi, 16, "He that believeth not shall be damned." In his opening remarks Dr. Deems stated that the demand of the times was for a discussion of the pleasant phases of the Gospel, but that he did not propose to yield in any respect to the popular desire. He did, however, intend to discourse upon the text of the evening from the standpoint of his conception of the lesson it was intended to teach, and, contrary to the acceptation of many Christians, he did not believe the passage quoted had been uttered by Christ as a threat or in the spirit of vindictiveness, nor yet with a gloating inspired by the anticipation of the fate which He knew was to overtake those who refused to believe. On the contrary, Christ had given utterance to the words as a warning in a spirit of infinite tenderness, wholly consistent with His characteristic love. There was a sorrowful, pathetic plea in the words for the unrighteous to accept the salvation which He so freely offered.

He had said in the same spirit, "He that cometh unto me, I will in no wise cast out," and the refusal of the people to come, or believe, had troubled the Savior so deeply that His love moved Him to warn them against the inevitable consequences of their erring ways. Mercy was extended in one hand while the other was raised in protest against their unbelief.

Throughout his discourse Dr. Deems dwelt upon the refusal of those of the present day to believe in Christ, as had the auditors of the original text, and told how the same tender warning was still contained in the words of the Master. The lives led and the examples set showed whether or not the supplication in the text had been heeded, and if it was not, grieved as the Savior would be, the predicted sentence would be passed and the sinful lost through all eternity.

For Wakefulness

Use Horsford's Acid Phosphate.

Dr. H. C. McCoy, Algona, Io., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results."

All

Diseases originating in impure blood yield to Hood's Sarsaparilla, which cures scrofula, salt rheum, boils, humors, etc.

Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier.

Hood's Pills the best family cathartic and liver stimulant. 25c.

The Gordon hat is Correct.

A Handsome Complexion

is one of the greatest charms a woman can possess. POZZONI'S COMPLEXION POWDER gives it.

THE TURN OF LIFE.

THE MOST CRITICAL PERIOD IN THE LIFE OF A WOMAN.

Experience of Mrs. Kelly, of Patchogue, Long Island.

There is no period in woman's earthly career which she approaches with so much anxiety as the "change of life." Yet during the past twenty years women have learned much from a woman.

It is safe to say that women who prepare themselves for the eventful period, pass through it much easier than in the past.

There is but one course to pursue to subdue the nervous complications, and prepare the system for the change. Lydia E. Pinkham's Vegetable Compound should be used.

It is well for those approaching this time, to write Mrs. Pinkham, at Lynn, Mass. She has the experience of years to aid her in advising. She will charge you nothing.

She helped this woman, who says:—"I have used Lydia E. Pinkham's Vegetable Compound in my family ten years, with the best results. Some time ago my daughter had catarrh of the womb, and it entirely cured her. I was approaching the "change of life," and was in a deplorable condition. My womb had fallen, and the bearing-down pains and backache were terrible, and kidneys affected

"I began taking the Compound, and my pains ceased. I consider it the strong bridge between sickness and health, and recommend