discredited puglists each of whom has, is advance, sold the fight to the saloon.

PLACES TO STAND.

IN THE WAY OF SINNERS.

Blessed is the man that sitteth not i

ONE CANDIDATE SUITS.

remaining vacant seats.

(Continued from Second Page.) not enrolled as delegates to clamber

couple of flights of stairs and occupy

he prayer and praise service was an-inced to commence at 7,30 o'clock. By time every seat in the house, save only in all these cities of the east, and they are neight hoxes contained as many as they id with any degree of comfort to the inpants. In the corridors of the lower rand the balcony were at least a huncery and the balcony were at least a huncery and the balcony were stream of the corridors of the lower crystallization of all the effort and energy

The meeting proper was preceded by a service of song, conducted by Prof. T. J. Gillespie. For a half hour the great audience sang the sacred songs adapted from the songs of David. If there was one feature of the meeting that was more sig-nificant of the deep interest and boundless sificant or the deep interest and boundless enthusiasm of the delegates than any other feature it was the singing. It was a meeting where everybody sang. The preceptor and his large chorus merely started the crowd and led it through the hymns. The United Presbyterians are fond of sacret song, and when over 3,000 of them lift their volces in hymns of praise there is a volce where the spirit of the Lottlemer Christ whose we are and whom we

After the service of song, Prof. Swan of Monmouth college made a prayer. President Quay then introduced W. G. MacLeod, who represented the Omaha and Council Bluffs Baptist unious.

Mr. President, Delegates of the Young People's Christian Union: You have already been welcomed to this metropolis of the commonwealth of Nebraska; you have been welcomed to this state of the golden rod, the golden corn and the golden grain. Almost everything Nebraska has to offer represents gold or its equivalent, except her candidate for presidential honors. We do not wish you to take the present temperature as an indication of a cool reception, for we understood that you selected Omaha as your place of meeting because of its being a popular summer respont you, but rather planned for this cool weather as one of the evidences of a cordial reception.

I have the great honor and high privi-

union, a maltese cross four feet each way Surmounting the cross, in flowers also, was the American shield, the open bible and "Loyalty to the motto of the union: Christ;" also at the points of the cross the initial letters B. Y. P. U. artistically worked

In flowers.

To you its cross may stand for our belief in one divine headship of the church, "For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." The open bible will stand for our only guide in matters of faith and religious practice. The shield of our glorious country for that liberty of conscience for which our fathers have stood, as well as for our undying loyality to the star-spangled banner, that flag under which soul-liberty was born and cradled, under whose folds no man must submit his body in an unwilling servitude to any other; under which no man's soul is chained to the opinions and dogmas of another; under which every man and woman is guaranteed the right of an unfettered body and an untrammeled soul. But brethren, we believe the flag also stands as we do, unalterably and eternally opposed to that mistaken form of liberty called license. Let us unfurl this flag, and this flag only, over all our people as the emblem of liberty, determined that with it shall go the cross in which Paul gloried, and that the bible, which is the Holy Spirit's legacy, shall be everywhere proclaimed and opened to the people.

ALL UNDER ONE BANNER.

We have heard outbursts of patriotism which proclaimed for "No north, no south." To you its cross may stand for our belief

ALL UNDER ONE BANNER.

We have heard outbursts of patriotism which proclaimed for "No north, no south," but we seek for something even greater, when all political boundaries shall be forever obliterated, when the banner of the King of Kings shall float over the whole world, a united people with no law save the law of Love and the Golden Rule shall be the universal standard of man's dealing with man.

You have doubtless ere this observed a striking and harmonious whole into which your motto and our motto may be blended. Your motto, "Whose we are and whom we serve;" our motto, "Loyalty to Christ;" both together forming the one beautiful sentence, "Loyalty to Christ, whose we are and whom we serve." We greet you for what we believe you represent, a body holding loyal allegiance to the old tried and true way, carefully observing the old landarks in pointing out the way of the kingdom. You are not readily captiyated by the New Theology, or the Higher Criticism. The old, old story seems good enough for you and for us.

The old, old story seems good enough for you and for its.

In the great Exposition, for which preparations are being made in all this western domain, will be spread exhibits of the mighty power of man's genius when directed in the channels of invention and improvement. But mid the crashing downfall of the old and the clatter of the uprising new, there stands alone the religion of our Lord Jesus Christ, a thing perfected from its birth as once delivered unto the saints by the hand of God himself.

"For there is one way men can't improve, Although it has been tried by men who have studied and studied.

And worried until they died.

It has shone undimmed through ages, sike gold refined from its dross.

It's the way to the Kingdom of Heaven, by the simple way of the Cross."

GREETED AS FELLOW WORKERS.

GREETED AS FELLOW WORKERS.

Epworth Leaguers Extend the Hand of Fellowship. Charles W. Miller, representing the Ep-

worth leagues of Omaha's Methodist churches, followed with an eloquent address of welcome. He said: "Mr. Chairman, Brothers, Sisters, in the

young people's work of our Lord Jesus Christ: On behalf of the Tenth Chapter of the Epworth league of the Methodist Episcopal church of the city of Omaha, I bring you greeting. I bring you the greeting of one who loves the work of Jesus Christ, the greeting of a league whose motto and whose purpose is to serve Him in faithfulness of heart and soul, doing every duty to which He shall call us. John Wesley, or some other leader, said in the beginning of his ministry: 'I desire a league offensive and defensive with every soldier of the Lord Jesus Christ; and it is upon that foundation rock that we are building our league, and it is our purpose to join hand and heart with every soldier of the Lord Jesus Christ; reaching down the hand of love and fellowship

our love, our prayers, and our hearty sympa-thy that you, too, shall succeed in all your

up, and beheld for the first time your motto, I said to a friend who stood beside me: but time every scat in the house, save only ple in Beston, in Washington, in Nashville,

or and the balcony were at least a hunged patient, attentive auditors who were and ambition and power of the young ontent to stand throughout the meeting in the stage were seated the speakers of the meeting, the efficers of the union, the members of the general committee, the chorus of the general committee, the chorus go forth the vigor and power that shall help them in hours to come in the center of the battle for life and for strength and for righteousness and for holiness, and for the receiving of every soul with which these for righteousness and for hollness, and for the receiving of every soul with which these young hearts come in contact. So, with our purpose and league offensive and de-fensive with every soldier of Jesus Christ, we are ready to join you in heart and hand and prayer and faith, for the accomplish-ment of our purpose. And then, as I read your mottor, 'Whose We Are, and Whom We Serve I remember who groke those words

werve. So we come to you saying that volces in hymns of praise there is a volume, as well as a sweetness, in the music that is grandly inspiring.

After the service of song, Prof. Swan of gather with you here and everywhere that

We do not wish you to take the present temperature as an indication of a cool reception, for we understood that you selected Omaha and the present temperature as an indication of a cool reception, for we understood that you selected Omaha and the proper of the cycle of the cycl

And so we say to you that you can keep on sending the best of your young men and young women to the west; there is room out here for all of them. We did not ask for the other element; it is not the time for them to gather here in this convention; for the other element; it is not the time for them to gather here in this convention; and, if some of you become so attached to our western air, and our western eity, and our western ways of doing things that you conclude to remain here, we shall be glad to welcome you; we shall be glad to welcome you into a Christian fellowship in this city. I ought to say, too, that you will find if you remain that the Christian people, the people that I am supposed to represent in our Christian Endeavor union—I cannot say of the other brethren—welcome you to no single denomination; for our union includes all denominations; and so our fellowship is wide; our motto is one not second to those already mentioned, "For this one is your Master, even Christ, and all of us, can stand together if we be Christ's under that banner, and we can also add those words that you have chosen, that you have selected, that you have gathered under, railled under, in all of your conventions, "Whose we are, and Whom we serve."

Again I welcome you to our city in be half of the Omnha Christian Endeavo union. (Applause.)

ARE OF A COMMON BROTHERHOOD. President Quay Replies to Welcome

of Local Societies. President Quay responded briefly to these three addresses, and then amidst great applause, shook hands with each of those who had welcomed the delegates. It was announced that a street service would be held at Sixteenth and Douglas streets immediately after the meeting. A reunion of the alumni of Westminster college was announced for 5 o'clock Friday afternoon

at the Hotel Delione.

It was requested that all articles that should be found in the conthat should be found in the con-vention hall be handed in to The Bee's bureau of information in the lobby. President Quay's address was as follows:
"Were it not that I am expected to say "Were it not that I am expected to say a few words in response, I would prefer to let these hearty demonstrations that come from the convention and which speak louder than words, be our expression of unity and brotherly feeling for you. I am glad to know that the day has come when those walls of separation that we thought were impregnable have been thrown down, and when we can come and meet with the Epworth league and the Baptist union and the Christian Endeavor under the banners that have been named tonight, and fight for the salvation of souls together. Your work is ours; your interests are ours; your

fellowship is ours to enjoy.
Behold, how good a blessing, and how big a well;
Where brethren of unity, in peace, can dwell.

dwell.

"These are the words of the psalmist.

They are the expression of the consecrated heart, and they voice sentiments in the hearts of all of God's people everywhere 'We call ourselves young people; and yet.

as you look over your convention, as I look over this convention tonight, I see many heads silvered with the badge of Christian endeavor and Young People's Christian union, which means that behind the coat beats the heart of the boy, or the heart of the girl; that they are young in expressions of sympathy and hearty accord with the

'In some of our early homes is a picture entitled 'The Spirit of 1876,' in which the father is pictured as marching to the front though he is severely wounded; with a bandage round his head, playing the fife. unmindful of danger going forward to vic-tory, with determination written upon his brow. By his side marches his little boy. brow. By his side marches his little boy, and you see him looking up into his father's face if he can catch some of the expression that come from it. I say to the young people tonight whose fathers come with gray hairs, that we may look up to them and get some inspiration to help us in the work because they have been in the service; they knew what the warfare is.

"Were I not limited in time I would like to speak of the warfare, but it might not be in keeping with my address. to every one in need, and, the one condition in keeping with my address. Let me just of our love shall be the needy soul, to elevate close it by offering as words of encourage-that soul up into fellowship with Christ ment to you the Indian's bymn, common and ourselves, and in this fellowship and in meter, 'Go on, go on, go on, go on,

go on; go on, go on, go on;" (A voice: "We

can sing the chorus just like that.")
There is nothing to sing.
"As the expression of our gratitude to you work for our same Lord and Jesus.

For this purpose we labor to build up the kingdom of our Christ; and, as I stood in this hail last evening when the curtain rolled up, and beheld for the first time your.

"As the expression of our gratitude to you and of our heartfelt feeling toward you let me say to you in the words of Johnsthan." Is thine heart right? Is thy heart as my heart? If so, give me the hand."

HE APPEALS FOR PROHIBITION. John G. Wooley of Chiengo Delivers

an Impassioned Address.

While waiting for the arrival of John G. Wooley, the speaker of the evening, the audience indulged in a second service of song. Four hymns, all from the Psalms, were sung in a spirited manner. When the eloquent Chicagoan did arrive from the overflow meeting he was greeted with an enthusiastic reception. The applause was long and hearty, and the honor of the Christian Endeavor salute, the waving of handker-chiefs, was extended to him. His address, which follows, was received with the greatest interest, and he was frequently com-pelled to cease speaking until the applause

subsided:

"Elessed is the man that walketh not in the counsel of the ungody, nor standeth in the way of sinners, nor stiteth in the seat of the scornful, but his delight is in the law of the Lord and in his law doth he mediate day and night. And he shall be like a tree, planted by the meeting of the streams, that bringeth forth his fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper."

It has been discovered that David was not the author of the First psalm. It is at least equally certain that he was. It does not much matter, it is not the kind of thing to greatly add to or diminish his fame. Somebody wrote it; it is very old, and so simple, as to both form and substance, that it seems to me that I should have written something very like it myself if no one else had done it. And the decided weight of opinion is that whoever wrote it did so by the inspiration of God, and I reckon that is so, whatever definition of inspiration be accepted, for it would be hard to find one, learned or simple, who would not put his finger on that steleful of poetic prose and say, "Chance, or law, or miracle, that is right, that is reliable, that is true, that will do to the to." At any rate, this church imputes to it absolute verify and accepts it unequivocally as the very word of God, and in the most earnest circles of church work it would greatly detract from one's usefulness, if not destroy it altogether, even to express a doubt upon the subject.

And so because I prize this bearing, and RULE TO VOTE BY.

stroy it altogether, even to express a doubt upon the subject.

RULE TO VOTE BY.

And so because I prize this hearing, and would set every step of my thought in a sure place today and bar out of this hour any possible personal vagary, I propose to you that, as you have often seen a tailor lay a pattern upon a piece of cloth, we lay this ancient, accepted evident, true, inspired scripture upon our politics and cut it out, and wear it at the next election as the toga vivilis of our Christian citizenship, wear it, I say, for it matters very little how admirable the cut of one's plety is, If he takes it off in the polling booth, as men take off their overcoats indoor, for fear of not "feeling" them when they come out into the open air.

It is a "narrow gauge" psalm, its silence as to any corrupt contemporary money system might be objected to by a superficial mind with bolting tendencies, as in the nature of a sanction of conspiracies of banks or some such thing. And I can see how, possibly, its use of the masculine noun, man, might seem, to some extreme feminine sensitive es," a slight to woman." But these infirmities of the holy scriptures we shall have to put up with, in view of the general good character of the book.

I will tell you framkly that with such very moderate ability as I can bring to bear upon the money question of today, I am persuaded to favor the present gold standard, upon grounds of the most elementary honesty, but I think bim a most noisome and pestilential bigot who keeps crying "blatherskite" to sliver advocates, or saying that there is no respectable or honorable argument upon the silver side.

And I am in favor of woman suffrage, upon grounds of a b c decency. My wife is married to a wanderer and is the mother of three tall, straight men, and, in the natural division of our labor, her place seems where her heart is—in her home—while we men do the voting.

FAVORS WOMAN SUFFRAGE.

But whenever, as a wife, mother, Christian, citizen, she may deem it well for her to a lat the holder to the cent

FAVORS WOMAN SUFFRAGE.

But whenever, as a wife, mother, Christian, citizen, she may deem it well for her to add the ballot to the gentle enginry of her power, we four stand pledged by every homespan chivalry to champion her right to it, against the world. But I confess to a certain gentlemanly, Christian languor when I hear that party platforms which omit the subject are to be deemed an insuit to our Christian womanhood. But Christian citizenship is new, and strange to many, and must deal with politics in its elementary forms at first, and, while each of these questions, money, suffrage, tariff, direct legislation, etc., is worthy of the time and thought of any man, yet neither one of them is fundamental; each is as yet involved, unreduced to distinctly moral terms and unready by so much or so

involved, unreduced to distinctly moral terms, and unready, by so much or so little, for solution.

On the other hand, the question of the liquor traffic is already reduced to a simple question, from which the reduction of a single election day will suffice to give the value of "X"—the cross of Christ upon a free man's ballot slip. An election is an example in division; the voting body is the dividend, the issue is the divisor. If it be single the quotation will be simple and final; if it be a polynomial, the answer will be but another problem, as difficult as the first. The one bright spot in the sky of practical politics today is that the people have compelled the parties to form a campaign upon single issues. The choice of practical politics today is that the people have compelled the parties to form a campaign upon single issues. The choice of divisors is one of three—an aminble mealey, the measure of a dollar, and "the measure of a man." What the church will get out of this election depends upon what she divides by. If she divide by a medicy, she will get confusion, more or less hopeful. If she divide by money, she will get money, and if she divide by manhood she will get manhood.

I do not say that any of the great economic questions are without the purview of this psalm but, going out to meet them with no weapon but "the sword of the spirit," I cannot clearly see where to strike, at gold or silver or tariff or the rest, to maim the wrong or kill it.

But the liquor traffic is not economics, but treason, overt, insolent; bloody as the shambles and black as the lees of midnight. I hate it, and when I think of it, all the voices of memory, the words of the book, and every fiber of my soul and body become a seething, unreasoning mob and ery, "Kill"

NOT INTENDED AS ARGUMENT. NOT INTENDED AS ARGUMENT.

I would not ask you to accept this redhot, lashing fever of my blood as any argument. I have eaten hell ashes until my
mind is alkaline and cuts up the unctions
lubricants of calm and decorous debate, and
spoils the play of thought. Perhaps there
may be something to be said in favor of
"the drink" for all my hatred of it.
I will not offer you the testimony of the
Woman's Christian Temperance union; most
of those women have been chained by the
implacable tyranny of their own love to the
Caucasus of drink, with bosoms bared to
the beaks and claws of licensed and protected vultures, and shame and wounds
have made them hypochondriacal, maybe.
Let us have something level-headed and

et us have something level-headed and

ispassionate.

Let us have something level-headed and dispassionate.

The speaker quoted the words of sundry courts and statesmen and continued:
But may not these be unconsidered dicta of fallible men and overburdened courts? Yes; I shail not ask you to rest on what it they say. But I do thank God and take courage as I remember that though Lincoln died and his party with him, thirty years ago, there survives to this betrayed and plundered people an incorruptible judiciary in the main. But it ought to be high treason for the confidence men who "do" the people in the dominant politics to call their organized conspiractes "the party of Jefferson"—"the party of Lincoln." God save the mark!

No sore-hearted appeals shall ware your judgment here. No outraged and indignant womanhood shall obtrude her tears to stamped your sympathies. Let stricken childhood wail on through the starless, voiceless midnight of its wrongs, unheeded. Let statesmanship find audience eisewhere tonight. Upon the certified record of the church herself, and his own admissions to his inner consciousness. I will indict the Christian voter and on the 3d of November let him plead "guility" or "not guility."

But may not the church be wrong? Yes, but nothing on this planet is so apt to be right as she. By the word of Jesus Christ she holds her commission. His own disciples were her first ministers. His mother, His brothers and sisters, moulded her carly life. Her life has been one long contemplation of His perfections. She is the mother of interpretation and criticism, old and new alike. The greatest heights of science are but spurs of the main range of her thought. God help this world if she cannot be trusted by her own sons. But does her word bind us? No, our own words bind us. We have taken her yows upon us and pledged ourselves in the blood of the New Testament, to love, honor and cherish her. You revere her, and I do, but it is by no sentiment that I exhort you. My business with you has to do with common honesty, and nothing more or less. The speaker quoted the words of sundry

It to receive, the vote of a Christian, so long as it stands committed to the license policy or refuses to put itself upon record in open hostility of the 17th as no defense, but take it as I find it, and ask no quarter when I assert that to cast a ballot for the democratic party-lin the coming election is to cast a stone at the church. I open the bible, put my finger upon the first Psalm, and remind you again that the church says "that is the bandwriting of Divinity," and then I welken my world, which is the bandwriting of Divinity," and then I welken my world, which is party politically the political which is party politically the property of the ungody says: "If you want to me the property of the ungody says: "If you want to make the whole rationale of Christian method me the whole rationale of Christian method in the whole variable that the salond kneepen is an instrument."

I presume I shall be within the truth and the proprieties of this occasion in saying that the salond kneepen is an instrument."

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I presume I shall be within the truth and the proprieties of this occasion in saying th

psalm. ENDS WITH SONG SERVICE.

heart, God hath forgotten."

BASIS OF HIS CLAIM.

What has he to say for his business?
Upon what basis does he calculate his polities? To what measure does he lay the lines of his citizenship? He says, "Men always drank and always will drink;" If I do not sell, somebody else will;" "There is revenue in it;" "It is a personal matter and moral suasion is the only remedy;" "Close the low dives by increasing the license and make the saloons respectable;" "Regulation is an eternal principle;" "Keep the question our of polities;" "We are in symmathy with all wise and well directed efforts to prevent the evils of intemperance;" "Public sentiment will not tolerate a prohibition law;" and more, but all to the same effect, and so, year in and year out, upon election day—the one day of the calendar when men are equal—the average Christian voter, like a dreary parrot perched upon a party boss's thumb, sometimes right side up, sometimes upside down, echoes the biasphemy and takes up the damnable paredy and chanis it through, to the dismay of the church, and the joy and satisfaction of her enemies: "Blessed is the practical man that walketh as erect as cossible, in the counsel of the ungodly, af-J. A. Dutt of Englewood, Ill.

the dismay of the church, and the joy and satisfaction of her enemies. "Blessed is the practical man that walketh as erect as cossible, in the counsel of the imgodity, affillates with the unclean in politics to control the soap market and confesses spiritual insolvency to speculate in his own dishonored pledges for the profit of a party that scorns the inconvenient virtue that would do right all days alike." "Blessed is the man that walketh not in the counsel of the ingodity."

All the triune beatitudes of the first psalm have to do with action. In Christian citizenship a "resolution" shows how the resolver feels, a ballot shows where he stands, "Blessed is the man that standeth not in the way of sinners."

Under our system a party is a voter's "way" in politics. We stand in the valley of the shadow of a national election. Political virtue will be in it only as a volce and a protest. The "honor of the nation" is not at stake in the contest over money standards that is a sparring match of discredited puglists each of whom has, in

OVERPLOW MEETING A LARGE ONE.

advance, sold the fight to the saloon.

PLACES TO STAND.

Three ways are open where a Christian may take a "stand." Republican, democrat and prohibition. I omit the populist and national parties, in order not to cumber my illustration, but I do so without prejudice to them. To be a republican this fall is, at the best, to "stand" for the honor of the gold dollar, as to be a democrat is to stand for the justice of a silver dollar. To be a prohibitionist is to stand for the integrity of Christian manhood, the honor of the church and the justice of Amighty God in American politics. Where are you going to "stand?" I assume that there is no one in this audicide so weak in his Christianity or so mean in his citizenship as to run away from the electon.

Stand here with me upon this mountain top and see the marshalling of the hests upon the plain. Two hundred and forty thousand saloons belch forth their self-destroying, promise-breaking, home-defiling, pauper-breeding, wife-beating clans, and they form in two sections and march by, with all the jeweled, painted ragged, harlotry of the nation following on. The stock jobbers and men who forner gold and silver, coal and light and food; the gamblers confidence men, vagrants and criminals of low and high degree; the officeseckers, the jackals of the victous classes, move to their party, whose leader, a clean, brave, honest mistalten Presbyterian, bears the flag of Jefferson, sustained, advised and cheered by Tammany hall, Hill, Gorman, Altgels and the rest; half to the republican party to be a single and willy Methodist, whose leaders are held up by Greenbut of the Na Mr. Murdock introduced John G. Wooley of I the rest; half to the republican party by a snug and wily Methodist, whose dos are held up by Greenhut of the Na-nal Whisky trust, Saloon Keeper Cox of ad man's alley," the Platts, Quays, sytons and other despicable, but power-procurers of that lik in darkest poli-I say no word in personal disrespect of these candidates, but they stand "in the way of sinners." They are "in the hands of their friends," and their friends comprise their friends," and their friends comprise he scum and crime of cities, states and hations, and they expect to win by "standing in the counsel of the ungody" and by he contributions of the agglomerated treasons of the body politic. And, for my-leif, I freely say that rather than choose between them, in that company, and upon hat conceded and stipulated bankruptcy of principle, I would strip off my right of ranchise as a filthy rag and voluntarily secome "a man without a country."

In politics, a man's "counsel" is the "way" he reasons his party is the "way" he stands, and the sum of them all is the "way" he soots up, in the long run—his seat of government, his capitol. He occupies it by lection to office or by electing someone lese.

"Blessed is the man that sitteth not in to the highest bidder. He denounced Christ.

"Blessed is the man that sittleth not in the seat of the scornful," but I dare say to you that the winning candidate in this campaign will take his seat by virtue of his baving scorned the voice of God and of the church. The peril of the republic is that congress is no deliberate body, "according to the counsel" of the godly or the patriotic, but a nest of schemes, where agreement is impossible save at a price paid down in pariy "counters," or some local or personal interest, which, disregarding downright loyalty, says covertly, "you vote fownright loyality says coverity, "you vote or my bill and I vote for yours," to the right of there, saye as an ad captandus noident in debate, while in municipal govincident in debate, while in municipal gov-ernment no man, with rare exceptions, car-get or hold a seat without the condition of holding godliness, as defined by the church in utter scorn. The United States senator who said that "the sermon on the mount in politics is an irrediscent dream" spoke literal truth, according to his light and the practice of the senate. Send the most careful newspaper reporter to Mr. Bryan careful newspaper reporter to Mr. Bry to ask him what his administration w do about the saloon in the event he wi and he will tell him frankly: "Nothing, am opposed to sumptuary legislation." Send to Mr. McKinley the same question and he will say: "I decline to be inter-lewed." Is it as bad as that? Yes, worse

viewed." Is it as bad as that? Yes, worse for if they were to answer "according to the counsel of the godly" they would be executed by the parties as fools and traitors. But I do rejoice to know that there is a candidate in the field, the peer of either of the others in body and in brain, and a full century beyond them both in business standing and ability, who, if you ask him "What will your administration do about the saloon in case of your election?" will say promptly as thunder follows lightning "We will kill it, by the trace of God and divide its annual income of a thousand millions among the honest lindustries of the land."

But what would the one-ideaed prohibition dress the chairman introduced Rev. J. G. McCrory of Pittsburg, who delivered a talk on the same subject of "Christian Citizen-

"That bringeth forth his fruit in his sea-son." Whose season? That of the man who planted it? No! No! the tree's sea-son—an orange tree brings forth fruit in orange season; that is, God's season for oranges. "His leaf also snall not wither"—ever green, blooming, growing, bearing, renewing, day by day. "And whatsoever he doeth shall prosper," and if that does not mean victory, there is a lie in the first psalm.

After the address of Mr. Wooley, "How Blost and Happy," from Psalm i, was sung. Rev. Edgar McDill called for 300 volunteers for Saturday's picnic to Florence, and securing them declared that the picnic would be a go. The monster meeting was dismised with a prayer and the benediction by Rev.

Following is the program for today: Following is the program for today:
Devotional service; address, "Separation,"
by Mrs. Edith Livingstone Peake Rockford, III.; sectional conferences; presbyterial
secretaries in auditorium, side room; junior
workers, Kountze Memorial church, lecture room; choir and choir leaders, in
Young Men's Christian association hall,
corner Sixteenth and Douglas streets; committee work, auditorium, main hall; Sabbath school officers and teachers, Kountze
Memorial church corner Harney and Sixteenth streets, main room; missionaries

Memorial church corner Harney and Sixteenth streets, main room; missionaries and velunteers, in Young Men's Christian association building.

Friday Afternoon-Opening exercises; address, "Personal Effort in Soul Winning," by R. A. Torrey, D. D., Chicago; address, "The Present Need in India," by Rev. George Morrison, India; address, "Home Missions and Citizenship," by Charles H. Strong, D. D. Sterling, Kan.

Friday Evening-Prayer service; address, "The Educational Work in Egypt," by John R. Alexander, D. D., Egypt; address, "Paul, the Missionary," by J. D. Rankin, D. D., Denver, Colo.; closing service.

Discusses the Question of Christian

Citizenship. An overflow meeting was held in Creighton hall last night to accommodate the large number of people who could not gain admittance to the main meeting. John H. Murdock of Washington, D. C., retiring president of the union, presided at the meeting, and the singing was led by Prof. Wiley, with Mrs. McMichaels at the piano. The hall was very comfortably filled when

Chicago, the well known advocate of temperance reform, who proceeded to deliver an address on the same subject on which he addressed the main meeting a few moments later, viz.: "Christian Citizenship." Mr Wooley lost no time in getting at the true inwardness of his subject, and proceeded to characterize the ordinary Christian citizen dent of Monmouth college, is a prominent when called upon to exercise the elective female delegate. Mrs. McMichael was secrefranchise. He likened him to a balky horse who is beaten and pounded by this and that politician, with his ears tied together by this one and his mouth filled with dirt by that one, and finally driven to his destination by the low down politician, whom he lespines. He also drew a picture of the Christian voter between the fires of his church and his party and advised all true Christians to leave the party which gave no indication of ever doing what was abso-lutely necessary for the good of the country and join a new party, if it was necessary to do that in order to accomplish the desired result. The speaker then proceeded to discuss the temperance question and brought the subject home to his auditors by assert-ing that what was right for the government or a municipality, was right for the individual to do. The government or the municipality, he said, was simply the individual multiplied, and if a thing was right for the government to do it was equally proper for the individual to do. If the government has the right to sell to the liquor dealer the right of way through the country and the right to sell liquor, it would be equally right for the individual men and women in the country to sell their virtue liquor license system as sin per se and said the crying need of the country was for sal-vation, and the only kind of salvation that would save it was the salvation of Jesus

COST OF THE TRAFFIC. "We spend \$1,800,000 in this country every year for liquor and tobacco," ex-claimed the speaker in impassioned tones. "That is more than double the amount we expend for bread and meat. What's the expend for bread and meat. What's the matter with the country? All this talk about silver is all rubbish. When a man spends twice as much for liquor and to-bacco as he does for bread and meat everybody knows what's the matter with him. He is simply a drunkard, a common bum. They don't waste any time talking to him about the financial question or political economy. If the people give him more money he will only spend it for more whisky. The reports of the internal revenue department show that the first business to feel the effects of good times is the retail liquor business. If we give the country more money it will be spent for liquor. If we give it more acreage it would be used to build more breweries. The only thing that will save the country is the gospel of Christ. It would not be kindness to the man to putty up the cracks in him and varnish him over, just so it is no charity for us to keep our mouths shut about the greatest crisis that ever afficted the country." The speaker closed his talk with an impassioned appeal to his hearers to make election day a day for Christ and If necessary to do this to leave the old parties and join a party that will accomplish this result.
At the conclusion of Mr. Wooley's ad-

God save the mark!

No son-interred appeals shall ware your No son-interred appeals shall ware your sympathes. Let strick annual norms of a thousand mite sample of the sa

a chance, to strike a Slow at the liquor

EXCURSION PLANS FOR SATURDAY. Visitors Will Be Given a Five-Hours'

A most entertaining excursion has been planned by the local committee for the purpose of giving the visitors a good idea of day school supplies of all kinds. the general conditions in eastern Nebraska.

without tiring them with a long trip. The excursion will take place Saturday after noon, when the visitors will be given a sixty-mile ride, lasting five hours, and taking in the principal points of interest in the vicinity of Omaha. The train will leave the Webster street dead at 11 h n m and in the principal points of interest in the vicinity of Omaha. The train will leave the Webster street depot at 1.15 p. m., and will run over the "Omaha" road to Florence, where a stop of thirty minutes will be made to allow the excursionists to inspect the magnificent plant of the water company. From there the train will proceed to Irvington, where it will be switched to the Eikhorn road, and will run south past the state fair grounds to South Omaha, where a stop of forty five minutes will be made while the visitors inspect the practical workings of the mamnoth packing houses. A special exhibition will be given for the benefit of the excursionists, showing the to Council Bluffs, and from there over the new bridge of the Omaha Bridge and Ter-

Five Cities Have Already Jumped Into

the Field. The general committee is in receipt of location of the conventions is decided by posed to hold a reunion some time the general committee, which hears the arguments to be presented by the advocates of the places desiring to have the meeting, and then either decides the matter week and present their respective claims.
Each point has a strong delegation on the
ground and the coatest is warming up. Surface indications seem to favor Chicago at
this time, but the other cities are making

it interesting for the Windy city.

Hee will keep open house, and during those hours The Bee building will be brilliantly vention, their friends and all of the visitors are cordially invited to inspect the building and witness the work of making a great NOTES GLEANED FROM WAYSIDE.

Gossip of the Convention and the Members. An excurison is billed for Monday to

Tarkio college, via Lincoln. President J. B. McMichael of Monmouth college is in attendance at the convention. Editor Edwin Brown Graham of the Midand of Chicago is a delegate to the con-vention and renders invaluable service to the representatives of the press. The F. H. Revell company, publishers of Chicago, New York and Toronto, have an exhibit of religious supplies of all kinds in

Creighton hall in charge of James M. Wood-Miss Alice Winbigler, associate professor of mathematics of Monmouth college and a matter, mostly descriptive in its nature.

member of the general committee of the In the balcony, to the right of the platconvention, is in attendance at the conven-

Mrs T. H. McMichael, wife of the presitary of the convention at Columbus las year. A check room for the convenience of the

very description may be checked free The Misses Cynthia and Mary Wilson Morning Sun, Ia., are delegates to the con-vention. The Misses Wilson were formerly missionaries to India and served in that field

several years

A great many of the delegates pay all or nearly all of their expenses while in Omaha as such a large attendance would not be ossible if each society paid the expenses f its delegates. Prof. J. C. Hutchinson, formerly professo

f natural science at Monmouth college, now resident of Cherokee, Ia., is a delegate to he convention, representing the Christian Endeavor society. The members of the Alumni of minster college, New Wilmington, Pa., will meet at the Millard hotel at 5 o'clock this

afternoon, when they will discuss topics pertaining to their school days. President J. A. Thompson of Tarkio col-lege, President F. M. Spencer of Cooper Memorial college and President R. G. Ferguon of Westminster college are among thos in attendance at the convention.

About 300 stragglers arrived in the city yes terday morning, most of them having missed their trains on the regular day. Their tickets were accepted a day later, however and they are making up for lost time. Mrs. Mary J. Reed, secretary of the Women's Board of Foreign Missions, is here. Mrs. Reed's headquarters are in

Pittsburg and she has the direction missionaries in India who are maintained by the board. The Union Pacific will give a one-fare excursion to Denver on Monday next for the especial benefit of the delegates to the Young People's Christian union convention The indications are good for a heavy

load of sight-seers. The local committee desires to announce that all who desire to come to the city on Saturday of this week to attend the conven tion will be provided with ample accommodations and given every facility for mak ing the most of their time.

The Bee Bureau of Information, in the lobby, is in great demand, and is fully equal to all demands that may be made upon it. The visitors are eager for information regarding points of interest, etc., and directions how to get to various parts of the The United Presbyterian church has five

denominational colleges, as follows: minster, at New Wilmington, Pa.; Mon-mouth, at Monmouth, Iil.; Muskingum, at New Concord, O.; Tarkio, at Tarkio, Mo., and Cooper Memorial college, at Sterling, Kan. Mrs. Edith L. Peabody, who speaks on Friday morning, was for a time an actress.

A special meeting and conference of these evangelists will be held during the week to discuss methods of work,

The United Presbyterian Board of Publication has opened headquarters in the lobby of the theater, with Miss Junia Park in charge, where delegates may obtain the official pro-

benefit of the excursionists, showing the entire operation of killing and dressing beef and hogs and turning out the finished product. From South Omaha the train will proceed over the tracks of the Union Pacific ing secretary of the Board of Church Extension and W. S. Owens of Indrara, Pa., corresponding secretary of the Board of Home Missions.

inal company to East Omaha, and thence to the Websier street depot. This trip will give the strangers a fine view of the three cities, and also of the rich agricultural district in the valley of the Pappio, where the glant corn of Nebraska may be seen in all its glory.

**THEFFIXE:*

| AUDITION | R. J. Miller, D. D., editor of the Christian union lie; ald, a weekly denominational paper and the official organ of the Young People's Christian union, is in attendance upon the convention. The Herald has been established sixteen years, and had been the official organ of the union during the eight years the latter has been in existence. Monmouth college has established head-

quarters in one of the vacant store rooms in the Ramge block, across the street from The general committee is in receipt of the theater, where Prof. Russell Graham is invitations to hold the next convention. In charge to welcome all who call. A large which meets in 1897, at Buffalo, Denver, number of the alumni of the college are in Indianapolis, Cleveland and Chicago. The attendance at the convention and it is pro-

then and there or takes further time to fully investigate the matter, as the situation seems to warrant. The plan, so far as the with the response that the crowds had been easily taken care of by the boarding houses and hotels more contiguous to the general committee on Saturday of this Dr. J. Knox Montgomery, paster of the

First church of Cincinnati, O., is a prominent delegate. Dr. Montgomery delivered an ad-dress at the convention at Columbus, O., last year on "United Presbyterianism," in which he used the expression "I am not ashamed he used the expression "I am not ashamed of my creed or my crowd. This caught the Bee Keeps Open House.

Tonight from 9 until 11:39 o'clock The fancy of the delegates and has b stereotyped expression among them.

One of the most prominent female delegates to the convention is Mrs. Jennie Logue Campbell of Monmouth, III., wife of Rev. W. T. Campbell, pastor of the Second church of Monmouth. Before her marriage doom. Upon this occasion the delegates church of Monmouth. Before her marking doom. Upon this occasion the delegates to the Young People's Christian Union control to the Young People's Christian Union control to the Young People's Christian Union college, one of the principal educational includes maintained by the denomination. stitutions maintained by the denomination, and she now occupies the chair of English literature in the college.

Miss Lillie M. Robertson of Chicago is one of the delegates. The Chicago Presby-terians held a rally at the depot in their city Tuesday night to extend welcome and Godspeed to the delegates passing through the city. A "rally song," composed by Miss Robertson, was sung on that occasion and took the crowd by storm. The song will be distributed at the convention and will be sung during the proceedings.

Tarkio college has opened headquarters in a room opening off the lobby. It has been tastefully decorated with the Tarkio colors, royal purple and cream. The place is in charge of C. H. Thompson, and visitors are supplied with the "convention number" of the Phoenix, the college paper, a handsome phamphlet of twenty-four pages, containing a deal of entertaining reading matter, postly described in

form, yesterday morning, sat William Hill of Carnegie, Pa., one of the trusted and honored citizens of western Pennsylvania. For a number of years he has been superintendent of the Allegheny county workhouse, which occupies a high place among the penal and reformatory institutions of the country, be-cause of the admirable manner in which it is conducted. Mr. Hill finds it a delightful visitors has been established at the door of Creighton hall, upstairs, where parcels of convention.

convention. Robert H. Wilson of Saltsburg, Pa., one of the delegates, is a composer of some note. He wrote the music to the song, "Lead Me to the Rock," which was sung for the first ime at the convention last year at Columbus, and which is a prime favorite with the church. Mr. Wilson has two new songs in the official program for this year, "He Leadeth Me," based on Palm 23, and "They That Trust in the Lord," based on Psalm 125. In every day life Mr. Wilson is a civil engineer.

Omaha has had an important part in the

organization and development of this young people's movement. Mr. George G. Walace, so well and favorably known in this city, was a member of the first general committee appointed by the general assembly in 1889. This committee drafted the constitution of the local Christian unions. Mr. Wallace was chairman of the general committee for 1893 and arranged for the institute of that year, which was held in St. Louis, and which contributed an important part toward the attainment of the present development of the Christian union. The seating of the delegates is done under the direction of N. G. Brown, chief usher, who has about twenty assistants, and the working capacity of these energetic young men is taxed to the utmost to get the large crowd seated without confusion tempt is made to seat the delegations in order, but the rule is to fill up the lower part of the house first and then take the balcony and galleries in order. There was not a vacant seat anywhere in the house yesterday morning, except in the highest gallery, and the lobby was filled with people who could find nothing but standing

room. The original idea in gathering together United Presbyterians annually was that the leading laymen and prominent divines of the church might be addressed by speak-ers from their own number as a means of instruction in the doctrines and teachings of the faith. But in the last three years the scope of the institute has broadened, until now each society is entitled to two delegates, and it is probable that this year the name of the meeting will be changed to convention in place of institute, idea of the broadening view of the tioners may be drawn from the fact that on this year's program there are speakers from four outside denominations. This may, perhaps, he taken as an indication that the Christian union may once more assimilate with the Society of Christian Endeavor, of West- which it is an offshoot

Came Off

I had an obstinate skin disease, called Eczema. My body, head, and arms were covered with apots like drops of mortar, which came off in layers of dry scales. I suffered for over a year without relief, consisted savaral doctors without aid, and had almost given up hope. I saw an advertisement about Curicuna Remedies; took them, and in eight neeks I was as well as eye, for my skin is as nice and clear as a buby's.

GEO. REABURN, Hanover, Ontario, Canada.

SPREDT CURE THEATMENT. - Warm baths with Cuticuma Soar, gentle applications of Cu-ticuma (cintment), the great Skin Cure, exter-nally, and mild desce of Cuticuma RESOLVENT, greatest of humor cures.

Soid throughout the world. Price, Curiousa, Ser. Bone, 200; Resolvery, Ser. and 41, Potran Date and Copy. Comp. Soile Propa, Boston.

AMUSEMENTS BOYD'S SUN., MON., TUES Harry Williams' Great Play of Life "A BOWERY GIRL."

With FLORRIE WISI on a Big Cast. Everything New and Novel. Sale of seals will open Saturday morning at 9 o clock. Prices Fire floor 50c, 75c and \$1; balcony 50c and 75c; gailers 25c.