

# In the Religious World

## What the Church Folks Are Thinking About and Doing. Religious News From Everywhere.

### SUNDAY SCHOOL LESSON AND YOUNG PEOPLE'S TOPIC.

**A Life in His Best.**  
The International Sunday School Lesson for June 17 is "The Transfiguration." Luke 9:28-36. The Golden Text is: "This is my beloved Son; hear him." Luke 9:35.

BY WILLIAM T. ELLIS.

**B**EHOLDERS of the passing show of life get only an inadequate conception of the dignity and power, the beauty and nobility of humankind. A crowd of people on the street give no conception of the greatness resident in the broadest and noblest of souls. To look merely away at the base of all of one's thinking is this: every man is better than he looks to be, and a man is not rightly known until he is known at his best. People would indeed be petty and trivial and light-headed were they no more than they seem to be, as they move to and fro on the public highways.

Yesterday you saw a mother transfigured, as she bent over the crib of her first-born. You wondered that you had never before noticed how beautiful was her face, the fact is, never before had you been given a glimpse of her soul. Today you saw a lover transfigured at the approach of his beloved. He forgot the surrounding prosaic world and his soul leaped into his eyes, as he stood before you a transfigured being. By these two glimpses you learned more about this woman and this man than you could have learned by days of common living with them.

The same is true of men in their larger relations. No man is more than an extent of land and an elaborate machinery of government. You may have read all its laws, and met all the men who make and execute its laws, and yet have known no nation at all. Only in the hours of inspiration, when the national spirit breaks forth at its loftiest, does one truly discern the character of a people. As Kipling says: "If England were what England seems, 'An' not the England of our dreams, Her faithful sons would not freely give, but their hearts would be as free as air."

**A Message From the Mountain.**  
A glimpse of the glory of the Man of Galilee, who had unpretentiously walked among his fellows, seeming as much like them as possible, is given in this lesson on the Transfiguration. Jesus had spent a week in the region of Caesarea Philippi, to retreat with his disciples. It was not a time nor an occasion for the multitude. The great themes of the Church and the world were to be considered by the college of the apostles. They themselves were being prepared for a greater work than they knew. No preparation is complete until a man has been through the fire, for one can greatly learn among men or for men he must greatly live apart from men. The example of Jesus lies back of the familiar lines of George Herbert: "By all means use some times to be alone; Salute yourself; see what thy soul doth want; Dare to look within thy chest, for it is thine own; And tumble up and down what thou findest there."

Especially to those who are doing the hard and heavy work of the world and of the Church are these times of retreat and seclusion necessary. A man's effectiveness among men is in direct ratio to the seclusion he has had. He must be apart from men. One cannot always be with the crowd and still lead the crowd.

**What Friendship Sees.**  
There was an inner circle among the friends of Jesus. From their place of seclusion in Caesarea Philippi he took his three familiar friends, Peter, James and John, up into a high mountain apart, doubtless on one of the spurs of Mount Hermon. It was before his closest friends that he was transfigured. The table never knew a man as the children and wife and mother and nearest friend know him. The sacred revelations of one's innermost spirit are reserved only for the closest and the dearest. It is to love that which is most precious. The person who is critical toward another, may be assured that he cannot see that other in true perspective. No matter how close proximity, one man dwells to another, as the alien and stranger unless their hearts reach comradeship. Through all of life the love runs that is the closest which begets transfiguration. The place on the mountain top is to inspire the man that comes with the friendship of Jesus. Those who are nearest to him see him in his glory. To them are granted a vision of which the world knows nothing. As the transfiguration story has been an idle tale to those at the foot of the mountain, so the sweetness of Jesus Christ to a disciple is incomprehensible to a man who is not a Christian.

**A Man's Best Moods.**  
Not only is it before his best friends, but also when in his best moods, that a man's best self is revealed. It was "As he was praying" that Jesus was transfigured. His mind had been cast aside. All the lesser concerns which he, with every other man, was bound to carry, had been laid aside as he heard his soul to the Father in prayer.

Prayer is transfiguring. It does more than impart a new light to the consciousness; it adds a new lustre and beauty to the life. I saw Dwight L. Moody, of the mountain back of his home at Northfield, one Sunday afternoon, when a group of men were gathered for prayer, and although I have heard and seen him many times, I always remember him in that conviction; for then it was that his face shone as no other on earth could within it; the story of the Transfiguration is linked with that experience in the presence of a great man or God. Whoever opens his heart to the noblest sentiments, and who cultivates assiduously the divine side of his character, is certain, all unconsciously, to impart to his very appearance the beauty of holiness. It is no accident that a company of Christian people—like, say, the great students of the Transfiguration at Northfield a few months ago—is a comelier and more attractive company than the ordinary convention of miscellaneous people. When the Spirit of God dwells in human hearts, it writes over human faces the sign of his presence.

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### New Power for New Living.

Terse Comments upon the Uniform Prayer meeting of the Young People's Societies, Christian Endeavor, Baptist Young People's Union, Epworth League, etc., for June 17, "The Glorified Life." John 17:1-24.

BY WILLIAM T. ELLIS.

Except Christ be in us we have no hope of glory.

When the spirit of Christ fills the heart, he drives out the spirit of criticism. Holiness is never manifest by finding fault with the unholliness of others. The long-suffering and gentleness are invariable fruits of the Spirit.

Without Christ, without purity, peace and power.

If we labor to pile up good deeds for which we may be rewarded at the judgment our motives for service will be wrong and we may go unrewarded; if we give ourselves to ministry, simply because the Spirit of Christ possesses us, then our works will glorify him.

The motive of ministry is more important in God's sight than its results.

Peace, in the highest sense, cannot be known outside of Christ. He who understands like, all these had been persecuted for righteousness' sake; all three had borne on their hearts the burden of a people who had experienced in life that loneliness of spirit, which is the heaviest sorrow of a great soul. In all heaven there were none so well acquainted with the sorrow, who were about to sacrifice himself, as these two representatives of the Old Testament dispensations.

Christ's really congenial sympathy is heaven's sympathy. The paradox of the Christian life is that the man or woman who walks closest to our side can give us the greatest comfort and comforter that the invisible Man of Sorrows may be. For he who was himself comforted on Hermon's mount is still the great comforter of the world.

When King Edward and the czar and the German emperor talk about when they meet, it is the subject of endless speculation. Great interviews generally have great subjects. The mountain top dealt with the approaching death of Jesus. The disciples might minimize it and fail to grasp its meaning, and the world might be utterly ignorant of its importance and significance; but in the heavenly realm it was a subject of overwhelming importance. Well may we imagine how the heavenly hosts uttered their praises that night that they might listen to this momentous conversation upon the theme which engrossed the thought of God and his redeemed ones.

**A Great Interview's Topic.**  
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**The Things We Miss.**  
Philadelphia Quaker meeting this year reported that some of the members in the monthly meetings had been tempted to dressiness. They had conspicuous examples for sleep-headedness. The three apostles, Peter, James and John, who were chosen for the high privilege of sharing the Transfiguration with Jesus, were overcast when a great light shined upon them. They missed the full vision of the great scene, and they either saw what followed dimly, or else they were awakened to their sleepiness by the glory that shone round about them. This befuddled condition of their brain is responsible for Peter's remark about building three booths. He knew not what he said. He was confused, embarrassed, and incoherent. The remark was that of a man suddenly awakened from sleep.

**When the Spirit rules our lives he makes us servants of others.**  
It is when rooted in Christ that we bear the fruits of the Spirit. These are possible only to those whose life-roots strike down into unshakable life. This is the one and only way of attaining these graces of beauty. They can not be imitated successfully and they can not be grown by any other kind of life than that which is united to Christ. But such a life can not help bearing them unconsciously, any more than a perfect fruit tree can help bearing its fruit in season.

**SEVEN SENTENCE SERMONS.**  
God often comes to visit us, but generally we are not in—Abbe Robt. A good man does good merely by living. I hold That it ill becomes a man to nurse despair But in the teeth of clenched antagonisms, To follow up the worthless till he is anon.

**RELIGIOUS THOUGHT.**  
Gems Gleaned From the Teachings of Personality warm life into color and thrill it into music. Negative, neutral men are of no power and of small value.—Rev. J. F. Carson, Presbyterian, Brooklyn.

**DIRECTORY.**  
Location and Time of Service of the Churches.

**BAPTIST.**  
First Baptist—Corner Ninth and Jackson streets. Rev. Thomas S. Young, pastor.  
North Topeka Baptist—Corner Harrison and Laurel streets, North Topeka. Rev. Walter E. Tanner, pastor; residence 26 West Laurel street.  
First German Baptist—Madison street, between Second and Third streets. Rev. Jacob Albert, pastor; residence 223 Monroe street.  
Swedish Baptist—Corner Fourth and Fillmore streets. Rev. Gustaf Nyquist, pastor; residence 22 Fillmore street.  
Second Baptist (African)—Corner Third and Quincy streets. Rev. C. H. Davall, pastor; residence 312 Western avenue.  
First Baptist (African)—Corner Twelfth and Washington streets. Rev. W. O. Banks, pastor; residence 14 Lime street.  
First Baptist (African)—Corner North Railroad and Western avenues. North Topeka. Rev. W. H. Hart, pastor.  
Central Baptist (African)—42 West Gordon street, North Topeka. Rev. H. W. Taylor, pastor; residence 51 West Seventh street.

**METHODIST.**  
First M. E.—Corner Sixth and Harrison streets. Rev. W. C. Evans, pastor; residence 400 Topeka avenue.  
Kansas Avenue M. E. church—Between Gordon and Fairchild streets, North Topeka. Rev. W. Reed, pastor; residence, 112 North Jackson street.  
Oakland M. E. church—Corner Chester and Seward avenues, Oakland, East A. H. Boyd, pastor; residence, 383 Chester avenue.  
Abraham Grove M. E.—Corner Tenth and Harrison streets. Rev. Homer E. Taylor, pastor.  
St. John's Lutheran—Corner Second and Missouri streets. Rev. Theo. Bundenthal, pastor; residence 1212 Second street.  
Lutheran—Corner Second and Tenth streets. David Northing, pastor; residence 1212 Second street.  
Swedish Bethel—Polk street, between Fifth and Sixth streets. Rev. Peter Peterson, pastor; residence 212 Clay street.

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# "Help." Cry Your Nerves

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