IN THE CHURCHES

The Vision in the Storm.

The International Sunday School Lesson for October 6 is, "Jesus Walking on the Sea." Mark 6:45-56.

(BY WILLIAM T. ELLIS.)

Now that it has become the vogue for politicians to use the phraseology and incidents of the Bible, we turn with new zest to one of the great stories, full of interest, suggestiveness and comfort, from the book that has contributed most to human thinking. Our day seems to be a trouble time for many persons, but there is a vision rising in the tempest; and this tale of how the Deliverer appeared amid the troubled waters for the help of some baffled toilers has greater pertinency for our own time than may at first appear.

The Leader Who Kept His Head.

Upon a slope in the northeastern side of the little sheet of water called the Sea of Galilee—a lake only twelve miles long by seven wide, which is yet better known to civilization than any of the seven seas—Jesus had performed one of his greatest miracles, the feeding of the 5,000. Carried away by the vision of easy prosperity and of some one who would provide them bread without work, the well filled rabble were eager to make Him king. The popular clamor was tremendous. The ovation was so real and enthusiastic that the object of it all might easily have thought that the whole world had been stirred in His behalf. Of course the outcry was merely that of a few selfish counsellors who sought their own ends more than His honor.

To keep His judgment steady, to preserve His bearings and to make sure of His perspective, the Hero of all this acclaim went off apart from people that He might think things through. He sent off His immediate followers and the multitude whom He had fed. This was no time for human counsel; one of the great hours had come to Jesus when the soul must be alone with the Father. So we find Him apart in the mountain praying. The spectacle is one to be contemplated with reverent awe. The soul rises to its sublimest heights in its hours of solitude. The compassionate Christ in the midst of the multitude is the familiar figure that is most in our minds, but we do not understand this aright unless we remember also the vision of the Christ alone in His hours of meditation, communion and prayer.

The Followers in Trouble.

One magnetic man prominent in the public life of the United States a generation ago was thwarted in his highest ambitions and went to an embittered grave because the people had discovered that he was essentially selfish and thought only of his own interest. Had he put the welfare of the people first his name would probably have geen added to the roll of presidents. The true leader must think of the people; that is his qualification for leadership. We see in the case of Jesus that no soul struggle was so great that he could not watch over the affairs of His handful of friends who at the moment that He was on the mountain in lofty devotion were struggling with the waves of a perverse sea.

There are no concerns of heaven so high as to divert God's interest from individual human souls. That is the heart ofthe Christian gospel: that is the message born to me from this record of the Christ who hastened from the mountain top of prayer to the turbulent waters where His friends labored in fear and distress.

Although it was three hours past midnight, this boatload of fishermen had only progressed between three and four miles, and that not in the direction in which they wanted to go. They were bound for Bethsaida and Capernaum but contrary winds kept them out toward the center of the Lake. Their helplessness in these adverse waters was a real difficulty despite their seamanship, as those who best know the water most clearly understand. The weary disciples needed help.

A Ghost? Or a Friend?

Sometimes it seems as if we grown-ups have not got very far beyond the state of mind of the children who see ghosts in the glinting of the moonlight on their bedroom walls. Everything new scares us. Multitudes of people are affrighted at the new ideas of brotherhood which are arising on the political horizon. Even that which brings help alarms us. So these fishermen were scared at the approaching figure which they glimpsed through the tempest, which brought hem succor over the water. They thought it a ghost. Humanlike, they placed the gloomiest construction upon the divine providence.

That dreaded ghost was their best Friend. As old as this narrative itself, is the lesson that the providences which upon their approach fill us with terror are the sendings of a gracious Father. "Ye fearful saints fresh courage take. The clouds ye so much dread
Are big with mercy and may break
In blessings on your head."

The Word of Cheer.

Above the roar of the wind and the pounding of the waves arose the hearty hail in the familiar tones of their best Friend, "Be of good cheer; it is I; be not afraid." That assurance allayed the alarm of the men who were seeing ghosts and brought them comfort and calm, for it was the Lord of nature who had come to their rescue. The storm died away, hopeless of attempting to baffle this sovereign.

The first word of God unto man is one of cheer and comfort and not of terror. His messages are for strength and gladness. Somehow mankind has got a perverse and evil idea of Jehovah; we look upon Him in terror. Yet He comes to us, not to chastise but to comfort. Let us not do Him this wrong of believing only evil of God. Even in our own tempestuous time the providences which are being wrought out by Him who sitteth in the heavens are beneficient and meant only for the good of man. Every story and picture of the Saviour walking on the Water to the help of the distressed should be eloquent with the message that God is good.

Learning the Old Lesson.

Venturesome, impulsive Peter set out at the sound of that voice to walk across the waves. So long as he fixed his eyes upon the approaching Master all went well. But when he began to think of Peter and of Peter's steps, his faith faltered and he would have sunk but for the helping hand of the Lord.

The entire incident set the deciples to wondering and to worship, saying, "Of a truth thou art the son of God." It had only been a few hours since that lesson had been taught them in the breaking of the loaves. They had failed to learn it vitally. Now in the presence of this new miracle they thought they had it. Alas that this greatest of lessons does not stay learned! So many times we are sure that after some new experience of God's goodness we can never again distrust Him. Yet like the disciples of old, we are ever learning anew the of the sovereignty and love of God. The grave found these men still ignorant of the significance of the Son and His character.

Probably it is inevitable that to the end of the chapter our grasp of this greatest of truths must be indifferent. Each sizes it with varying degree of firmness. The multitude who in the morning light recognized Jesus on the shore and came hastening to him with their sick and distressed had some hold of the truth. The disciples saw more than they. We have fuller knowledge than the disciples. All of us are but learners in the great school where is taught the lesson that Jehovah is sovereign over all, and that the best expression of His character is His helpful, brotherly, loving Son.

The Plant That May Not Be Touched.

Terse Comments for October 6—"The Christian Virtues. X. Humility. Luke 18: 9-17."

(BY WILLIAM T. ELLIS.)

There is a "sensitive plant" growing wild along the roadside, a delicate, beautiful thing, which shrivels up the instant it is touched by human hand. It is a type of the flower of humility. When once the virtue of humility is handled, it shrinks into formlessness. If it is not unconscious, it is unreal. "You cannot be humble and know it," runs the old Scotch saying. So one may scarcely venture to inquire concerning one's own humility; if the modest little plant exists at all it will lose its beauty if touched. The virtue must be won, if at all, by indirection and in real unconsciousness. For to stimulate humility observing its outer forms, is to become that most odious type of pharisee, the proud Pecksniffian pretender to lowliness of mind.

"And the devil did grin, for his darling sin
Is pride that apes humility."

While one must needs be unconscious of the virtue of humility in order to possess it, one may be well aware of one's own unworthiness. The reasons for humility may be perfectly plain, even while one may mistrust the existence of the virtue which should grow out of the conditions. A fair estimate of one's own worth should beget a feeling of undeserving such as runs through the psalms and all the great devotional literature of Christianity. It does seem as if saintliness and self-praise always existed in inverse proportions.

Lincoln's favorite poem was "Oh, why should the spirit of mortal be proud?" The judgment of history is that Lincoln, this humble-minded statesman who was so great in his simplicity, really had reason to be proud. With the vision of true greatness, however, he saw how little was man's best alongside of his possibilities. The highest are the humblest. They who best know themselves and life most clearly understand why the heart of man should be humble.

"What God wants is men great enough to be small enough to be used," says H. W. Webb-Peploe.

He who seems humble for the virtue's sake has acquired only a vice instead.

Most of us need the apostle's exhortation not to think of ourselves more highly than we ought to think. Here is a man who is seriously impairing his usefulness to his employer because he thinks he cannot be spared from the office for a vacation. This fussy, self-consciousness or vanity has been the spoiling of many a worker. Another man, of real gifts, is dissipating his powers doing a lot of petty tasks, to the destruction of his health, all because he is so conceited that he thinks nobody else can do them. Humility, real humility, would mean health for that man as well as happiness for his family and prosperity for his business.

A good exercise in humility is to stand on the most important corner of the principal street of a great city and watch the crowds go by. How few of them even so much as look your way. Only an occasonal atom in that rushing human tide knows your name. Instead of the all-important individual you thought yourself to be, you are to most people a negligible quantity.

Another way to acqure the same wholesome idea of your relative insignificance is to take a sheet of paper and write down he names of the persons you know. Be not too particular; include everybody with whom you have a speaking acquaintance. What is the total? A few hundreds, or thousands, at the most. Then compare this lis with the total population of your ity or country. You are not quite sch a center of interest as you thought, are you? nor quite so much of a somebody?

The graveyard is a primary lesson in humility. Consider the thousands of myriads and millons of persons—wiser, richer, holie, more useful than yourself—whose graves are now unmarked and forgotten. The discreet person walks sotly out of a graveyard.

One of Kipling's poems, "The Files," is a sprightly hmily upon humility, bidding the regler hunt among the newspaper files—

"Where unvisited, a-cold,
Lie the crowded years of old
In that Kensal-Green of greatness
called the files—
Where dead men lay them down
Meekly sure o long renown,
And above them sere and swift,
Packs the daty deepening drift
Of the all-recording, all-effacing files—
The obliterating, automatic files.
Count the mighty men who slung
Ink, Evange Sword, or Tongue
When Reform and you were young—
Made their basts and spake according
in th files—
(Hear the ghosts that wake applauding in the files!)
Trace each all-forgot career
From long primer through brevier
Unic Death, a para minion in the files
(Para minion—solid—bottom of the files)...."

When a man takes time to compare himself with the multitude of other persons who, his heart and judgment assure him, are his superiors in character and achievements, but who, nevertheless, claim less consideration from the world than himself, he wonders if, after all, he has not been a childish boaster. Look which ever way we will and we see better men and women than ourselves, walking humbly through the days. Would that we might rise to their worth and humility.

The great incentive to humanity, as He is the great example thereof, is He who "emptied Himself," and "made Himself of no reputation." Jesus counted something else as of more importance than His own life or name. He lived for a greater goal than self. For a Godlike ambition He endured reproach and ignominy, and accepted humiliation when He deserted honors. The thought of our Redeemer is the surest inspiration to humility. When we esteem not ourselves we are following in His train.

SEVEN SENTENCE SERMONS.

Whoever fights, whoever falls,
Justice conquers evermore.
—Emerson.

Greater love hath no man than this, that a man lay down his life for his friends.—John xv:13.

Let us have faith that right makes
might; and in that faith let us dare
to do our duty as we understand it.—
Lincoln.

And I smiled to think God's greatness
flowed around our incompleteness,
Round our restlessness His rest.
—Mrs. Browning.

'Tis not the whole of life to live,
Nor all of death to die.
—Montgomery.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
—Whittier.

Man is not the creature of circumstances; circumstances are the creatures of men.—Disraeli.

BROOKLYN TABERNACLE.

"IT IS I, BE NOT AFRAID."

Mark vi, 45-56—October 6.

"Straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid."—Matthew xiv, 27.

Today's study shows us how interested people become in anything that will relieve them of ailments, which cause our race to be, as St. Paul described it "a groaning creation." The crowds continued to gather wherever Jesus went, partly for hearing, partly from curiosity, and partly because the Message that He gave was one of consolation. He was not forever blaming them for not keeping the Law. He was continually expressing sympathy for their weaknesses, and encouraging them to "go and sin no more."

After the feeding of the five thousand, Jesus urged His disciples to return to the other side of the lake. He dismissed the multitude and went into the solitude of the hills for prayer. It is noteworthy that nearly all of the Great Teacher's prayers are brief. Whenever He wished to make long prayers He went to the Father by Himself. Undoubtedly this would be a good example for all of His followers. Long prayers are frequently a weariness to the flesh, and are likely to contain vain repetitions, or to be attempts to instruct the Lord concerning matters which He understands much better than do His children.

Walking on the Sea.

The disciples experienced contrary winds. In the night they saw what they supposed to be a spirit manifestation walking on the water near their boat. They cried out, for all saw it, and then they heard a voice saying, "It is I, be not afraid." Jesus got into the boat with them, and the wind ceased, to their amazement, for they had already forgotten the lesson of the feeding of the five thousand with the five loaves and two fishes.

In addition to seeing in this a further manifestation of Divine power, we may see a spiritual lesson. After the Master's ascension, the disciples were alone in the midst of a contrary people, and found progress difficult. This helped them to remember the Master's ability to come to them on the troubled seas, and how His coming brought peace.

St. Matthew gives an additional feature of this lesson not recorded by St. Mark. He tells us that when St. Peter learned that it was Jesus who walked upon the sea, he requested the Lord to sanction his walking on the water to Him. The Lord consented, and St. Peter had the courage to make the effort. Had his faith continued, doubtless he would have been sustained, but the Lord's rule with His people seems to be, "According to thy faith be it unto thee." We are not to encourage credulity in ourselves or others, but we are to remember that faith is very precious in the Lord's sight.

In St. Peter's case it was entirely proper that he should attempt to go to the Lord, because the effort had been sanctioned. But when he saw the boisterous waves his faith failed, and he cried, "Save, or I perish!" How true it is of all God's people that they would like to do some wonderful things to show their faith in the Lord! And how like St. Peter's are their experiences! They would utterly fail did not the Lord interpose for their rescue.

St. Peter the Teachable.

Much has been said respecting St. Peter's rashness. The criticism is to some extent justified, but the Master loved him greatly on account of his zeal and energy. Although he was the oldest of the Apostles he was evidently one of the most teachable of them. Of his mistakes he made a mirror, and thus, learning to know himself, he was safeguarded through the many dangers natural to his temperament; and he stands forth in the Scriptures as one of the noblest of the Apostles.

There must have been a strain continually upon the Great Teacher and Healer, for He was continually expending His vitality. In healing the sick, virtue, or vitality, went out from Him, and all His public teaching cost vitality, especially when He addressed multitudes. Thus was fulfilled in part the saying of the Prophet respecting Him, "Himself took our sicknesses and bore our infirmities."

Nevertheless, we find Him ever alert about the Father's business, and instructing all who gave evidence of being, or of becoming, children of God.

When the ship reached shore the people recognized Him and began to carry the sick to where Jesus was. And wheresoever he entered, into villages, cities or country, they besought Him that these might touch if it were but the corner of His garment; "and as many as touched Him were made whole."

BIBLE STUDY.

Acts II. Commit Verse 39.

1.—How and where do we find the apostles at Pentecost?
2.—How long after the ascension?
3.—What does the word mean?
4.—What did Pentecost celebrate?
5.—How did the voice of the Holy Ghost sound at Pentecost?
6.—What promise was fulfilled?
7.—At what time of day?
8.—Who came to attend the Feast?
9.—What surprise came to all of them?
10.—What did the skeptics say?
11.—Who explained the events?
12.—What was the gist of Peter's sermon?
13.—What did he make the people believe?
14.—How many accepted the Christ?
15.—What did they do immediately?
16.—What special feature in the new organization?
17.—Chapter, name and verse?

Acts. Chapter III.

1.—What was the first apostolic miracle?
2.—At what place did the miracle occur?
3.—Who healed the lame man at the Beautiful gate?
4.—What did the people do when they heard of the healing?
5.—Where did Peter preach the multitude?
6.—How did he say he cured the lame man?
7.—Of what did he accuse the Jews?
8.—Chapter, name and verse?

Tuesday classes 10 a. m.; 2:30 and 7:30 p. m. Picture Study classes 7 o'clock Monday evening, 10 o'clock Wednesday morning. If you are expecting to join us this year, in any of the work, do it now.

MRS. C. F. MENNINGER.

EVERYBODY'S BIBLE BOX.

Q.—Kindly publish the "Golden Rule," and state where it is found in the Bible, and, also, what was its origin. Do you not think that if we had "Golden Rule" political parties, and had "Golden Rule" courts, the millennium would be established in the earth? (Judge H. A. S.)

Answer.—The "Golden Rule" is found in the seventh chapter of the Gospel of Matthew, the twelfth verse—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." This is a part of the wonderful sermon on the mount, and is an epitomized statement of the "Law and the Prophets." It, therefore, is of Divine origin, as the Law had been given to Moses by the Creator, God; and all the holy Prophets "spake as they were moved by the holy spirit—the power of God." (Exodus xx; II Peter 1. 21.) It is not true that Confucius, the great Chinese philosopher, was the author of the Golden Rule. He stated the matter in its negative form—"Do not do to others what you would not wish them to do to you." The one is a positive rule to do good, while the other is a negative rule to abstain from doing evil. By comparison one may be called the "Golden Rule" while the other may be considered as the "Brazen Rule." The Golden Rule is to be enforced during the Millennium when all of the conditions in the earth will make for righteousness.

Q.—What is meant by the Scriptural expression, "Lay up for yourselves treasures in heaven?" Is money given for the promulgation of the Gospel "treasure in heaven?" (G. E. M.)

Answer.—There are different kinds of "treasures" upon the earth. The expression would, therefore, represent that upon which the supreme desires or affections were entered. The thought involved in the Master's saying (Matthew vi, 19, 20) is that the Christian should center all of his affections upon the heavenly things and not upon the things of the world. "For where your treasure is, there will your heart (affections) be also" (verse 21). "It is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matthew xiii, 45, 46.) This implies that the consecrated follower of Christ would be willing to sacrifice all earthly things in order to gain the heavenly prize. Whatever he may have centered his affections upon before he became a Christian, he now esteems as loss and dross in comparison with the glory, honor, and immortality of the heavenly Kingdom. He that esteems houses or lands, family or friends, wealth or fame, "yea, and his own life also," more than the heavenly treasures, is not worthy of them and will never receive them.

Q.—How can there be a physical life on this earth eternally when the Bible distinctly states that the length of a man's days be a hundred and twenty years? (Truthseeker.)

Answer.—There is no Scripture to the effect that the length of a man's life should be limited to a hundred and twenty years. It has been commonly supposed that the expression found in Genesis vi. 3, signified this, but a careful consideration of the context, together with the fact that quite a few individuals are mentioned as having attained to a much more advanced age, should convince one that the passage has some other significance. Shem lived 600 years, Arphaxad 438, Salah 433, Eber 464, etc., Genesis chapter xi) after this statement was made. The Lord's words "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years," has application to the time before the flood and leading up to it. That is to say that the Lord had appointed or set aside a hundred and twenty years in which His power or spirit would contend with the conditions of unrighteousness then prevailing in the earth, and then He would no longer "strive" with the evil that was within man but would destroy the race, with the exception of Noah and his household.

Q.—For several months I have been praying for a certain thing which I long for with all my heart. If I knew certainly that my request was not to be granted, I would direct my thought elsewhere. How long ought one to continue praying for a particular object? (M. W.)

Answer.—The Apostle Paul prayed three time that he might be delivered from a "thorn in the flesh" (II Corinthians vii, 9) and the Lord answered his prayer—in the negative. He afterwards rejoiced that his prayer had been answered in a way contrary to his expectations. Thus it may be in your experience. If you are a consecrated Christian, it would be your desire above all other considerations that the Divine will should be accomplished and not your own. Maintaining this attitude you should continue to pray for the thing desired until your petition is granted, or it is revealed to you that you have asked amiss. If you find that you have been asking for something contrary to the Lord's will you will, like the Apostle, rejoice that your petition was not granted. Keep in mind the Lord's parable of the importunate widow (Luke xviii, 1-6) and have the lesson before you "that men ought always to pray and not to faint."

CHURCH NOTICES.

First Methodist Episcopal church, Rev. Frank L. Loveland, D. D., pastor. Morning worship at 11; theme, "Who Crucified Christ." Evening at 7:30, the second in the series of Sermons on Journeys With the Master; subject, "The Empire of Our Subconscious Selves—the Real Treasure Land of the Soul."

First English Lutheran church, Fifth and Harrison streets. The holy communion will be administered at 11 o'clock and the pastor, Rev. M. F. Troxell, will give a short address on the subject, "The Habitation of God." He will preach in the evening at 7:30 on "Christianity Compared With Other Religions." A chorus choir leads the music. Sunday school at 9:45, and special meeting of young people at 6:30 p. m.

East Side Methodist Episcopal church, Seventh and Lime streets, D. A. Shutt, pastor. Sermon by the pastor at 11 a. m. and 7:30 p. m. Music by the choir, John Lungstrum, musical director.

German M. E. church, corner Tyler and West Fifth streets, John Koehler, pastor. Morning service at 10:45 a. m., subject, "Meeting Jesus." Evening service at 7:30, subject, "The Cross an Emblem of the Grace of God."

The evening service at the Euclid Avenue Methodist church will be in charge of the Euclid Choral society in a sacred concert. The program will begin at 7:30 o'clock. Sunday school will begin at 9:45 o'clock and the preaching service at 11 o'clock. Epworth League at 6:15 o'clock.

Evangelical Association, church corner Fourth and Monroe streets. Services both morning and evening. Evening preaching begins at 7:30 p. m., Y. P. A. at 6:45 p. m. (Take note of charge of time.) Rev. F. J. Schadt of Stull, Kan., will preach in the absence of the pastor.

First Church of Christ, Scientist, corner Huntoon and Polk streets—Sunday services 11 a. m. and 8 p. m. Subject of lesson sermon, "Unreality." Sunday school at 9:30 o'clock.

Third Presbyterian church, corner Fourth and Branner streets; J. C. Everett, pastor—Sabbath school, 9:45 a. m. C. E. Juniors meet at 2:30 p. m. and the Seniors at 6:15. At 11 a. m. the church will observe Sacrament of the Lord's Supper and receive formally any new members into its membership. The pastor will speak at 7:30 in the evening on "Half-Baked People."

Christian church, corner of Third and Lake; Herbert J Corwin, pastor—Sunday school at 9:30 a. m.; Mrs. W. L. Havens, superintendent. Preaching and communion at 11 o'clock a. m. Sermon, "Stirring Up the Fire." A membership meeting at morning hour. Music. Evening service, 7:40; sermon, "Did Christ Rise From the Dead?"

The Westminster Presbyterian church; Rev. Ralph Ward, pastor—The Sacrament of the Lord's Supper will be celebrated tomorrow and new members will be received at 11 o'clock. The theme will be, "Four Kinds of Joy." The evening theme at 7:30 p .m. will be, "Under the Wings of God." The Sabbath school observes Rally day tomorrow at 9:45 a. m.

First United Brethren church—Rev. Wm. Jones, presiding elder, will preach and conduct the communion service at 11 a. m. Rev. O. T. Deever will preach his closing sermon as pastor at 8 p. m.

Central Park Christian church, corner of Sixteenth and Central Park avenue, Ralph C. Harding, pastor. 9:45 a. m., Bible school. Women's Booster day. 11 a. m., communion and preaching, sermon, "Filling the Father's House." 3 p. m. Junior C. E., 6:30 p. m., Intermediate and Senior E. E.s. 7:45, preaching, sermon, "Self Mostery." The large chorus will sing.

Kansas Avenue Methodist Episcopal church, John W. Waldron, pastor. Sunday school at 9:30 a. m. Morning worship at 11 a. m., subject, "The Christian Home." Parents' day. Revival services at 7:30 p. m. Rev. W. I. Cole will preach. Overflow meeting at the Baptist church, Rev. J. W. Waldron will preach on "The Tragedy of Indecision."

First Unitarian church, 912 Topeka avenue, Rev. J. H. Jones, pastor. Service 11 a. m., sermon by the pastor. Music, solo, selected, Mrs. S. F. Thomas. Sunday school 10 a. m.

Second United Presbyterian church, corner Huntoon and Fillmore, Rev. William M. Jackson, pastor. Communion and infant baptism. Sermon at 11 a. m., "The Love of Christ." Subject at 7:30 p. m., "To Obey is Better than Sacrifice."

German Baptist church at Second and Madison streets, Paul A. Schenk, pastor. Sunday school at 9:45 a. m. Morning services at 11 o'clock, subject, "A New Vision." Evening services conducted in the English language, subject, "The Power of the Cross."

Second Church of Christ, Scientist, corner of Harrison and Sixth streets—Services at 11 a. m.; subject, "Unreality." Wednesday evening meeting at 8 p. m. Sunday school at 9:45 a. m. Reading rooms, 601 and 602 Mills building, open all day until 9 p. m.; also Sunday afternoons.

First Christian church, on Topeka avenue between Sixth and Seventh streets; Charles A. Finch, pastor—Bible school, 9:30 a. m.. Junior church and preaching, 11 a. m.; subject, "The Originality of Jesus." Y. P. S. C. E., 6:15 p. m. Sermon, "The Man of the Hour," 7:30 p. m. Prayer meeting, study of the life of Christ, Wednesday 7:30 p. m.

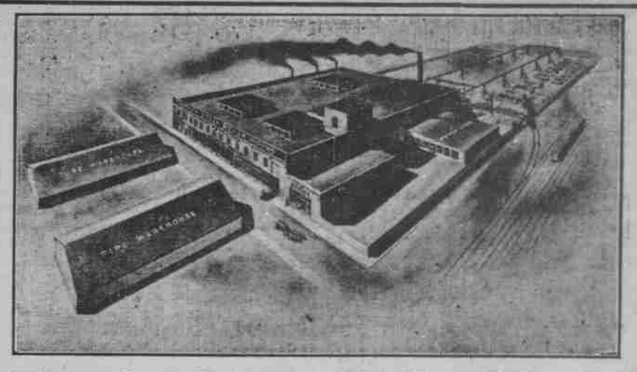
The pastor will preach at Seward Avenue Methodist church in the morning and Rev. Chas. Buck in the evening. Rev. A. R. Hodges will preach at Highland Park in the morning and the pastor in the evening. Revival to begin October 1.

First Presbyterian church, Harrison street opposite state house; Rev. Stephen S. Estey, D. D., pastor—Sermon at 11 a. m. by Dr. J. E. Adams. In the evening Mrs. Laura Clay of Lexington, Ky., will give a Bible study on Paul's letters to the Corinthians.

First United Presbyterian church, corner Eighth and Topeka avenues; Rev. J. A. Renwick, D. D., pastor—Sabbath school, 10 a. m. Preaching, 11 a. m. and 7:30 p. m. by the pastor. Sacrament of the Lord's Supper observed at the morning service. Christian Endeavor, 6:30 p. m. Prayer meeting Thursday, 7:30 p. m.

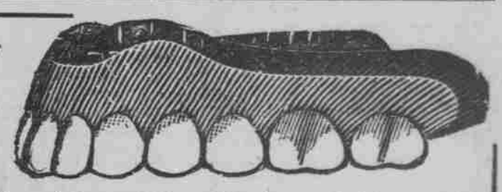
Walnut Grove Methodist church, corner Sixteenth and Harrison streets; C. B. Zook, pastor—Sacramental service at 11 a. m. At 7:30 p. m. the pastor, assisted by the choir, will give an autumn program, "A Safe Voyage Over the Sea of Life." Young People's meeting 6:15 p. m.

Lowman Memorial Methodist Episcopal church, Eleventh and Morris avenue—The pastor, George A. Marvel, will preach at 11 a. m. and 7:30 p. m. This is "Rally day" in the Sunday school, which meets at 9:30 a. m. This church will observe a week of prayer next week.



Topeka Steam Boiler Works
JOSEPH BROMICH, Prop.
113-129 Jefferson Street, Topeka, Kan.
Have on hand at all times a full line of black and galvanized gas, steam and water pipe, pie fittings, steam and gas valves, steam hose, packing oil cups, glasses, etc. Pipe cut and threaded to your order. Our prices are right. Work done while you wait.
Ind. Phone 465. CALL AND SEE US. Bell Phone 463

UNION PACIFIC
Standard Road of the West
Very low Fares to the West and Northwest daily to and including Oct. 10th. Pullman sleeper berth to the coast only $5.75. Liberal Stopovers — Through Cars — No Changes. You go via Denver, through "The Rockies," via Salt Lake and make Fast Time. Baggage checked through to destination.
Automatic electric block safety signals protect you all the way. See nearest Union Pacific Agent or address
G. R. Harries, Passenger Agent.
E. W. Jette, Agent Depot, Phone 3636.
F. A. Lewis, C. T. A., 525 Kansas Ave. Phone 53.

Money Saved
by having your teeth attended by us

Always up-to-date, painless, reliable and the largest dental concern in Kansas. Popular prices.

Best set of teeth	$8.00	Silver fillings	50c to $1.00
Good set of teeth	5.00	Cement fillings	50c
Gold crown, 22K	5.00	Extracting teeth, freezing gum process	50c
Porcelain crowns	4.00	Extracting teeth without medicine	25c
Bridge work, per tooth	3.00		
Goldfillings	$1.00 and up		

DRS. LYON & HEATHERLY
Office Established over 22 Years. Phone 1115.
511 Kansas Ave., Topeka, Kan., Over W. A. L. Thompson Hardware Co.

THE LARGEST, BEST EQUIPPED, MOST EFFICIENT PRINTING PLANT IN THE WEST
PHONE 101 HALL PHONE 101
LOOSE LEAF SYSTEMS AND DEVICES
618-620-622-624-626-628-630
JACKSON STREET
YOUR "PHONE" WILL PROMPTLY BRING OUR REPRESENTATIVE, AND YOU CANNOT AFFORD TO OVERLOOK OUR SERVICE, QUALITY AND PRICE

Rock Island
8 Trains to Kansas City
Fast Time No Stops Double Track

Lv. Topeka	Rt. Lv. K.C.
4:10 A.M	7:55 A.M.
5:45 A.M.	10:10 A.M.
7:40 A.M.	10:50 A.M.
2:25 P.M.	11:15 A.M.
3:25 P.M.	6:10 P.M.
7:55 P.M.	8:10 P.M.
8:15 P.M.	11:15 P.M.
11:35 P.M.	11:50 P.M.

USE THE Rock Island NEXT TIME
Never too Busy to Answer Questions
Phones 384 C. E. Bascom, City Pass. Agt

H. W. BOMGARDNER
Funeral Director and Embalmer
CAREFUL, CONSCIENTIOUS WORK IS OUR AIM
621 Jackson St., Topeka—Phones 146 W.