SERMON FOR THE SHUT-INS.

"PREVAILING PRAYER."—By Rev. W. H. G. Temple.

"Ask, and it shall be given you." Matthew vii:7.

"Ye ask and receive not, because ye ask amiss." James iv:2.

There are two conceptions of God which make prayer impossible. I do not call that attitude of the soul real prayer when it cries out to one who is so constituted that he can not grant the petition in any degree or manner. You can not pray to a wooden image, and you can not pray to helpless nature. You may mumble a few words which sound like devotion, but they are not real prayer. In order to be genuine the petition must be intelligent, must come from a sincere heart, and be addressed to one able and willing to help. That view of God which makes Him a mere embodiment of inexorable law renders prayer impossible. If things are irrevocably fixed by certain conditions which inhere in and regulate all matter, and I am a part of this system of fate, how can I hope by any prayer of mine to affect the impersonal deity at the head of the system, or myself a part of it, so as to secure an answer to my cry? I might as well ask a threshing machine to weave me a yard of cloth, or a sawmill to grind me a bushel of wheat. The rationalist, therefore, in view of the eternal fixity of things, through the imperious character of natural law, says it is absurd to pray. If his conception of God were right, it would be absurd to pray. But his conception isn't right.

Another Absurd View.

There is another view of God, which some very ignorant but really good people hold, which makes Him changeable, actually persuaded, almost forced by the importunity of men to grant their requests, when under ordinary circumstances He would not have thought of it. These misguided people violently attack the throne of grace, unwilling to be put off, believing that this sort of impertinence is the faith of the Bible, and basing their solitude largely upon the incident of the unjust judge and the woman who worried the life nearly out of him until she got her request. This is only another instance of the distortion of Scripture. The central thought of this parable is not the success of importunity, but the advisability of keeping up a good heart, even if the prayer is not immediately answered. In other words, the faith is to be in God's goodness and love, and not in our own powers of tantalization. The woman worried the judge because she had no confidence in him, and I have heard people pray as though they were afraid to trust their case in the hands of God, and thought they had better look sharply after their own interests. The being thus conjured up by a disordered intellect is not the God of the Bible at all, and it is useless to bend the knee to him. He is a myth! In order to get true ideas of prayer, we must form proper conceptions of both the parties affected by the exercise. Hence we must get a true idea of God.

These Views Discussed.

Now what is wrong with the first view? All matter, all being is governed by law, isn't it? Yes. These laws can not be violated with impunity? No. Then why should we pray for the revocation, or suspension, of these laws for our individual benefit, when a wide area of desolation may follow such a request, if granted? We don't. Law is not inherent in matter simply because it is matter, but because it is a creature of God. Law then is God's will operating in respect to what He has created. But God is infinite; hence His law is not limited but universal, and does not operate only in those ways that may be seen and tested of men, but in occult, underground, out-of-sight ways, beyond men's grasp and even reason. It is because men can not understand the mystery of infinity that they talk so absurdly of the dominance of natural law. These unseen influences are past our understanding, and yet they form a part of God's whole law, and must as truly do their work in the universe as the law of gravitation, or the mathematical law of average. Take a couple of illustrations of prayer offered to the God of inexorable law.

A mother prays at the beginning of the day that her little boy may be kept in safety throughout its hours. In the forenoon the nurse girl takes the child out for a walk. Meeting a friend, she stops to speak for a minute, and the little fellow plays along within easy reach. A mason is repairing a chimney near by. A brick rolls down the roof right over the child's head. The nurse sees it coming and screams; but the child is busy with its play and sees it not. To the girl's mind there can be no help for it, the child will be killed. The law of gravitation is inexorable. The brick falls! But just at that moment a sudden gust of wind sways a tree branch so that it intercepts the fall of the brick, and it tumbles upon the pavement not more than a foot from the innocent child, who picks it up and would make it tributary to his play if the frightened nurse did not hurry him home with her heart in her mouth. Was any law violated? Would you dare to say that mother's prayer was not answered?

Here are two armies approaching each other for battle. From thousands of homes are going up prayers for the safety of their loved ones, and for some merciful interference of Providence so that blood shall not be shed over the disputed matter. It would look as if preparations had gone too far for either party to retreat, and that the law of average must apply in this case as in any other, so that many must be slain. Let us see. The two opposing generals, from their vantage points, look over the ground, and they see that the result will be but indiscriminate carnage, and simultaneously moved with compassion they order a truce and bloodshed is avoided. That is no exaggeration or grotesque fancy; it is an actual occurrence in history. Was any law violated? Could not God have influenced these generals' hearts in answer to prayer that this happy issue might take place? God's laws are infinite. We must not imagine that those we know comprise them all.

But I hear some one say, "In escaping the view of the rationalist you have accepted the view of the sentimentalist. You have described God as altering the course of events to please His creatures, or else these things would have taken place anyway by the operation of the hidden laws you speak of." Well, that sounds pretty clever, and yet, O caviler, if there be any such among my auditors, you are very wide of the mark.

The Fatherhood of God.

In dealing with these considerations, I am taking it for granted that prayer means especially the offering of a petition, and that the petitioner is fulfilling the conditions of an answered prayer; that he is asking for something not contrary to God's will, and in such a spirit of faith as will be pleasing to the All-Giver. And just here comes in the tender thought of the Fatherhood of God. Only as our ideas of this relationship are taken from the very best human experiences, we must expand them to infinity before we can fathom the thought of divine paternity; but as that is impossible, we shall never in this world fully comprehend it. God is law, but He is also love. His law regulates His love. Otherwise His mercy might overbalance His justice. But His love is behind all law; so that all His purposes become benevolent. Moreover, His infinite foreknowledge and wisdom render both law and love infinitely intelligent. To be God presupposes all this, hence it must be taken for granted. We go to an earthly parent who loves us and we ask a favor. Father says, "Well, my son, I guess I can do that for you. I certainly will if I can. Your request is reasonable enough, my disposition is favorable enough, but circumstances over which I have no control may interfere. I cannot tell what tomorrow may bring. Perhaps when the time comes you may change your mind. We will see about it. I have no doubt it will be all right." Now, that is the most encouraging reply we can possibly get, because father is but man and can say no more than that. It is not so with God. He is not only always willing to befriend His children, but He is always able. He not only knows all that has transpired, and all that will come out of it, but all that will transpire independently in the future. Looking down the centuries from the beginning, He saw eternity stretch out before Him as a panorama. The things that are happening now have been eternally anticipated. He is not persuaded by our prayers to change His methods, for He has foreseen all our petitions and has been ever ready to grant them according to laws just as true in their operation as the laws of nature of which we are cognizant. In fact, it is the law of the Heavenly Father's being to grant His children's requests when they conform with His conditions.

Another Illustration.

Your child lies sick unto death. The doctors hold a consultation. They decide he cannot possibly recover. They say it will be a miracle only that will save him. They give him six hours to live, and you retire into close, faith-inspired communion with God. You pray for your child's life. Your heart is open before your Maker. It is a truly unselfish prayer. It is not for your own gratification that you pray; you have a noble purpose to carry out in the life of your boy. God sees it and approves it. Is that all? No. God saw it and approved it before the child was born; yes, before you were born. He has been waiting for this very hour to arrive. He honors your prayer. The fever turns. The danger passes. The doctors say they never saw or heard of such a case. Miraculous? Not at all. But then would it not all have happened if you had not prayed, dear mother? That thought is impossible. God saw from the first the sickness, the prayer, the recovery. They were all factors in the recovery. Was it fate? No; you were perfectly free. Did God alter His plan? No, this was His plan. Were the laws of disease suspended? No, the doctors were fallible. They reasoned correctly enough, but they were not able to get at the exact premises. I will take a step further, and then you will see how impregnable my position is. I said your prayer was anticipated by God as a link in the blessed chain of sequence. It was not only anticipated, it was inspired by Him. His Holy Spirit moved upon your heart to make that prayer, that very prayer, in the way you did and with the motive you did, and then God granted the prayer He Himself inspired. Could you have refused? Yes, but you did not. What then, is the inference?

Just this, that every answered prayer is inspired of God. Can He, the maker and ruler of the universe, be said to violate His laws by answering your prayer when He caused you to make it? And can it be said that you have persuaded God to set aside His plans or change His mind to answer your prayer, when both prayer and answer have been in His mind from the beginning? Why, His listening to and heeding your cry have been as truly a part of His work as the balancing of yonder worlds, the annual return of the seasons, or the keeping in harmony of the mighty solar system, which would immediately become chaos were His supervision removed.

A Definition of Prayer.

The true prayer, then, is no earth-born thing. It is falling helpless at a father's knee in answer to his call. It is the putting out of empty hands to receive what has been already promised. It is a sigh on earth for the riches of heaven, started into being by some faint, stray chords of heavenly song falling upon the pauper ear of earth. It is a poor, weak, trembling, mortal echo of the Father's heart-throb of love. It is incense arising from a consecrated soul set aflame by the descending spirit of God. It is a pure thought born in heaven, and struggling back again into its native atmosphere with some of the dust of earth upon its wings.

Ought we to expect that prayer will be answered? Most assuredly. It is not only a heaven-implanted instinct in our own breasts, a cry from the highest and best part of our nature, an exercise in which we are lifted up above all that tends to degrade the soul; but it is a vital element in God's own being. He is everywhere described in the Scriptures as a God that answers prayer. That was the characteristic that distinguished Him above the gods of heathen nations. He, the Infinite One, having created mortals, intelligent, moral, free agents, and yet dependent upon Him for every breath and circumstance of life, must, to vindicate His own character, open up some means of communication by which He and His creatures can come together in close communion, and He does it through the institution of prayer. There can be no closer connection between the human soul and its God. Into this loving, trusting, blessed attitude you are bidden by God Himself to come. His heart yearns toward your necessity. He longs to hasten to your relief. In numberless passages of the Bible He repeats the invitation, "Come." And seconding and more fully revealing the Father's will, Jesus says in the tender invitation of the text, "Ask and it shall be given unto you."

Unanswered Prayers.

So far I have been treating of prayers that God could answer consistently with His wisdom and love, and answer in exact accordance with the uttered requests. Thousands of such prayers have been fully and promptly answered, because they have fulfilled the divine conditions of successful prayer. They have begged for something God thought it was proper to have, and their prayers have been uttered in such a spirit of faith, submission and sincerity that He has violated no law of His being in granting them fully. But thousands of prayers are unanswered, or have been answered after long waiting on the part of the suppliants. Many of yours and mine have fallen under that class. Why? James tells us: "Ye ask and receive not because ye ask amiss." Here is where I want to be of help to you. If all your prayers were promptly and fully answered, there would be no need of my discussing this theme. The sermon would take the form of exultation over the goodness of God. But this is not our experience, and hence the necessity of further study. I here assert then, on the authority of God's Book, that the reason why we are not always the recipients of all we ask at His hands is because we ask amiss. Unless that statement is true, our Savior's invitation and direct promise are a mockery to us.

There are two or three elements in our wrong asking, and the first is that we often ask for that which is not good for us, and hence, contrary to God's will; for His will concerning us is always benevolent in the highest and best sense. Our wrong petition is the result of our ignorance. Doubtless we have a sweet spirit of submission in our prayer. We say, "Not my will but Thine be done;" but we do not know all that may arise from the granting of our request, and do not realize that we are actually seeking our own hurt rather than our own good, or the hurt rather than the good of those for whom we are praying. We ask for success in business, the carrying to completion of our plans, in a word, temporal prosperity. God sees that would ruin us. He sends us adversity, trial, disappointment, and we come out of the discipline ennobled and purified. We ask for health and strength and He gives us disease and weakness. We wince under the stroke of His apparent disfavor. We are mistaken. It has not been the falling of a harsh rod upon us. It has been the gentle love-stroke of an all-wise and loving Father. We did not know it then. Now we see how foolish we have been. We have in our pain been learning invaluable lessons. Sickness has been the schoolmaster to bring us more closely to Christ. How that experience has educated us in the lore of heaven! We have been asked to give up some of the brief delights of this short existence, in order to be able to enjoy the infinite gladness around the throne. We prayed God to spare our loved ones; but he took them. Then we sat down and cried and almost refused to be comforted, and when anybody tried to comfort us we snapped our fingers impatiently at the poverty and insufficiency of his consolation. But God was right all through that bereavement. He was altogether right. It may have been for their sakes He took them. It may have been for ours. He knows. We shall one day know. We asked for their recovery in faith. He denied the request. Shall we blame Him?

Sometimes mortals pray for death and it is not granted. That is unusual. But there are distressing circumstances when dissolution seems preferable to existence. It was, perhaps, a speedy relief from years of suffering with no hope of permanent recovery on earth. I have talked with some who have been thus situated and who have thus prayed. Their prayers were not answered. They asked for a wrong thing. God had a glorious purpose in their living. He is now carrying it out. Would you expect God to grant you that which was not best for you to have? Would He be God if He were no wiser than you? Would you worship a being who knew no more than yourself, and will you question His love because He shows His wisdom? To do that is to question His existence, for He can not be at all apart from His attributes. Here, then, comes in the element of submission. Let the language of your prayer be, "Father, grant this prayer if it be consistent with Thy will. If not, Thy will be done. Let me not suffer from my own ignorance. Do for me as Thou thinkest best." If that be the real thought of the heart, that prayer will be answered. God will make you happier and more useful without the coveted thing than with it. He will give another and better blessing. Instead of removing the trial, He will bestow sufficient grace to help you bear it, and to pluck out of it eternal joy. Instead of raising you to health He will make your affliction a ministering angel to others for whose conversion you have long prayed. He may continue the pain, but He will bend over you with His love all through it, and people will wonder how you can look so happy in the midst of such appalling sorrow, but they may not know that God has kissed you. Fulfill, then, the conditions of sincerity and submission, and you will always get an answer to your prayer; not the answer you have outlined to yourself in your ignorance, perhaps, but a far better blessing than you ever dreamed of. Because you do not know a blessing when you see it, you must not refuse it without inquiry. I am sure I do not know what would become of us if we had our own way all our lifetime. We manage wretchedly enough the few matters we do understand, and if left alone to deal with far-reaching influences we would be certain to wreck all our future prospects. Let us have faith in our Father's unending wisdom and boundless love. Then we shall profit by our denials, receive an education in faith that will do us untold and untellable good, and follow the perfect example of Him who in human weakness asked that the cup might pass from Him, sweetly adding His words of submission, and got as His answer the cross and the sepulchre; but afterwards realized the grandest victory the ages have ever witnessed. Lord, teach us what to pray for.

Prayer for Spiritual Blessings.

And now are you prepared to hear the most direct and delicate putting of the thought in James' words: "Ye ask and receive not because ye ask amiss." We have all been taught that whether or not temporal good should come to us in answer to our prayers, we shall not be denied spiritual blessings. But it must be equally patent to us all that if we fail of a right motive in asking these things, good though they be, we have forfeited our claim to God's promise. You, for instance, are an explosive man. You have been thrown into hot water many a time by your uncontrollable temper. After the excitement of the affair is over, you repent and ask God to forgive you, and save you from a repetition of the folly. Now, that is a good prayer. It asks a two-fold blessing—present pardon, future protection. God suggests to you the propriety of saying similar words of regret to the party with whom you quarreled. You say, "Yes, Lord, I'll do it." Well, if you did that you felt happy, I know, immediately after. But you asked more than pardon of God. You asked protection against a repetition. Now that you had mutually made up, you were off your guard again. You made a subsequent appointment. Did you go to God just before the interview and ask Him to save you from a second exhibition of foolishness? No. You imagined you could stand it. You met your antagonist. You opened up the subject calmly. Perhaps as you neared the touchy part of the argument your voice trembled. At the first contested proposition your eyes flashed, and in five minutes by the watch after the first word your opponent lay sprawling on the floor, for you had knocked him down. Defeated! Never pray "Lead us not into temptation," and then deliberately go into it yourself. But if your duty leads you there, be sure that you go clothed in the panoply of God through prayer.

And now I come to a case dear to the hearts of all you mothers. You say to me, "Surely, it is proper for me to pray for my loved ones' salvation. Why does He not convert my son?" Do you think any man can answer that question? I make two statements, to which I presume you will give quick assent. God is perfectly willing to answer that prayer. God is perfectly able. But He cannot violate the laws of His own being and by a stroke of divine sovereignty do that without the party's consent. Let me ask you three questions: Are you praying for your son's conversion for self-gratification, or for Jesus' sake? Perhaps you have not thought of that. Every moral act we Christians perform must be done for His sake. Having asked this thing of God, are you willing to be used by Him for the purpose? That is another very important matter. And have you enough faith to believe that God will really answer you even though it may take your death to accomplish it? A dying mother said to me, "Pray for my family." I have an idea that saintly mother's prayers will yet be answered, for if God can use anything for the salvation of a human soul it is the memory of a good mother. I know that, whether any of the rest of you do or not.

The Sum of It All.

Had we not better question our own hearts very sharply during each petition? Thus shall a new, glorious blessing come upon us all. While we are crying for daily bread, we shall learn better how to win it. While we pray for protection in danger, we shall learn better how to avoid it. While we pray for health, we shall learn better how to take care of it. While we pray for grace, we shall be more constantly in the attitude to receive it. And while we pray for the salvation of souls and the advancement of God's kingdom in the world, we shall learn better how to work for this grand result. The reflex action shall be commensurate with the direct effect. Praying for fidelity, we shall become spiritually educated in the art of prayer. Our lives reflect the spirit that animates our petitions; and all the thoroughfares through which we walk, and all the companionships we form, and all the enterprises we undertake, and all the struggles through which we pass, shall feel the power of our faith and glow with the promised blessing. He it yours to so pray here that you will be prepared to praise eternally hereafter!

Cut Rates to San Francisco.

For train leaving July 20, at 9:40 p. m. and July 21 at 4:40 a. m., $11.50 Seattle to San Francisco, including berth in Tourist sleeper from Portland; $22 first class, including berth in Pullman sleeper from Portland. Rates to points East through California same as via Northern lines. Southern Pacific ticket office, 613 First avenue.

Something Swift.

If you are in a hurry to get to your destination and want to avoid delays and layovers at junction stations insist upon having your ticket read over "The Northwestern." Three of the finest trains in America leaving St. Paul for Chicago and all points East. F. W. Parker, P. S. A., 601 First avenue, Seattle, Wash.

AT THE CHURCHES.

Hereafter notices in the church directory will be confined to announcements of church services only and subjects of sermons. Extended musical programmes for Sunday services and announcements of church entertainments will only be published at advertising rates. Notices for this department should be received at this office not later than 1 p. m. Saturday, in order to insure publication on Sunday morning.

Methodist Episcopal Churches.

Presiding Elder, Rev. T. B. Ford, D. D., Kinnear place and Anna street, Queen Anne.

Battery street—H. D. Brown, pastor.

Grace—Thirtieth avenue and King street, Rev. W. T. Ford, pastor; residence, 515 Sutter.

German—Stewart street and Summit avenue. Rev. Joseph Hepp, rector; residence, 1911 Summit avenue. Services, 11 a. m. and 7:30 p. m.

Norwegian-Danish—Fifth avenue and Olive street. Rev. E. J. Lundegaard, pastor; residence, 508 Olive. Services, 11 a. m. and 7:30 p. m.

Gilman Park, Ballard—Rev. W. H. Johnstone, pastor. Services, 11 a. m. and 8 p. m. Class meeting 12 m. Epworth League, 7:30 p. m.

Haven—Corner East Newton and East John. Sunday school, 10 a. m. Class meeting, 12 m. Preaching at 11 a. m. by Mrs. H. D. Brown.

Madison street—Madison street and Twenty-third avenue. Rev. M. A. Covington, pastor. Preaching at 11 a. m. and 7:30 p. m. by the pastor. Sunday school, 2:30 p. m. Epworth League, 6:30 p. m.

African M. E. church—1329 Jones street. Rev. Wilbur T. B. Harwood, S. T. B., pastor. Services, 11 a. m. and 8 p. m. Class, 12 m. Sunday school, 2:30 p. m. Services of songs every Wednesday, 8 p. m. Holy Communion first Sunday in each month.

First Methodist Episcopal—Corner Third avenue and Marion street. Rev. William Arnold Shanklin, pastor; residence, 922 Seneca street; telephone Buff 441. Services at 11 a. m. and 8 p. m. Morning subject, "A Spiritual Planetary Attraction." Evening subject, "A True Vision of God."

Trinity M. E. church—W. S. Harrington, D. D., pastor. Public services at 11 a. m. and 8 p. m. Class meeting at 10:15 a. m., F. J. Griddle, leader. Sunday school at 12:15. L. M. Tucker, superintendent. Junior League at 2:30, Mrs. J. R. Kinnear, leader. Epworth League at 7. Prayer meeting at 8 on Thursday. Morning theme, "Normal Soul Diet." In the evening a song service, with brief address by pastor.

Lutheran Churches.

German Lutheran—Duwamish Mission, Sander's hall, below Sweeney's brewery. Services 2:30 every other Sunday.

Norwegian-Danish—Fourth avenue and Pine street. S. R. Tollefson, pastor. Study in basement. Services, 11 a. m. and 8 p. m.

German Lutheran—Services in hall, corner Main street and Minor avenue. Services every second and fourth Sunday in the month at 7:45 p. m. by the Rev. W. H. Behrens, pastor. Holy Communion at 11 a. m.

German South Seattle Mission—In hall near postoffice. Sunday services every second and third Sundays of the month at 3 p. m. Sunday school every Sunday at 2 p. m. Pastors, E. Knappe, 1916 Howell street; W. H. Kurtz, 1020 Howell street.

German Evangelical, Lutheran Zion's—Corner Tenth avenue and Stewart street. Sunday school, 9:30 a. m. Sunday services, 10:30 a. m. and 7:30 p. m. Bibelstunde 7:30 and Jugendverein 8:30 Thursday evening. Choir practice, Tuesday, 7:30 p. m.

German Evangelical, Lutheran, St. John's Congregation—Sunday services, corner market and Main, in Rainier Heights Baptist church, every first and third Sunday of the month at 3 p. m. Sunday school, every Sunday at 2 p. m. Children's singing practice every Friday, 7:30 p. m.

Holy Trinity, English—Corner Seventh avenue and Union street. Rev. James F. Beates, pastor; residence, 1422 Fifth avenue. Sunday school at 9:30 a. m. The pastor will preach in the morning service commencing at 11 o'clock. No evening service. Luther League on Wednesday at 8 p. m.

Swedish Evangelical—Third avenue, near Pike. Rev. Martin L. Larson, pastor; residence, 1421 Fifth avenue. On Sunday, services at 10:30 a. m. and 8 p. m. Sunday school, 12 m., and Bible class or prayer meeting at 7 p. m. On Thursday, services at 8 p. m. The cent society meets at 8 p. m. the first and third Tuesdays of the month.

Congregational Churches.

First, Columbia City—Rev. B. F. Rattray, pastor. Preaching at 11:30 a. m. and 7:30 in the evening.

Taylor—Birch street. Rev. George H. Lee, pastor; residence, 226 Birch street. Services, Sunday at 11 a. m. and 7:30 p. m.

Kirkland, Kirkland—Rev. D. H. Bicknell, pastor. Sunday services, 11 a. m. and 8 p. m. Y. P. S. C. E., 7 p. m. Sunday school at 12 noon.

German Congregational church—Seventh avenue, between Pine and Olive. Services at 11 a. m. and 7:30 p. m. John G. Biegett, pastor.

Brooklyn—Preaching at 11 a. m. and 8 p. m. Sunday school at 12 o'clock. Y. P. S. C. E., 7:15 p. m. Prayer meeting, Thursday evening at 8 o'clock. Amos A. Doyle, pastor.

Edgewater—Rev. J. T. Nichols, pastor. Services, 11 a. m. and 8 p. m. Sunday school, 12:15. Y. P. S. C. E., 7 p. m. Junior Y. P. S. C. E., Friday afternoon at 3:30. Prayer services Thursday evening of each week.

Congregational church, Ballard—Post street and Second avenue. Gottfried Graedel, pastor. German Sunday school at 10 a. m. Pilgrim Sunday school at 12 m. German service at 11 a. m. English preaching at 7:30 p. m. Prayer meeting, Wednesday evening at 8 p. m.

Plymouth church—Rev. W. H. G. Temple, pastor, 1207 Seneca street. Study at home until 2 p. m. each day. Telephone Green 291. At 11 a. m., "Love Fulfilling the Law." At 8 p. m., "A Heroic Proposal." The Williams-Saunders-Conant-Lindsay quartette will sing at the evening service.

Episcopal Churches.

St. Mary's—Woodland park. Sunday school at 2:30 p. m. Evening prayer, with sermon, 3:30 p. m. Every one is always welcome.

St. Clement's—Twenty-fourth avenue south, near Yesler way. Rev. George Burrell officiating. Holy Communion, 8 a. m. Sunday school, 10 a. m. Morning service and sermon at 11 o'clock. Evening service at 8 p. m.

St. Stephen's, Ballard—Rev. P. E. Hyland, rector. Services at 11 a. m. and 7:30 p. m. Y. P. S. C. E., 6:30 p. m. Bible class, 3 p. m. Holy Communion, first Sunday in month, 11 a. m.; third Sunday at 8:30 p. m.

Trinity Parish—Eighth avenue and James street. Sunday school, 9:45 a. m. Morning prayer and sermon at 11 o'clock. No evening service.

St. Mark's—Fifth avenue and Olive street. Rev. D. C. Garrett, rector. Rev. Hobart Chetwood, from San Francisco, officiating. Sunday school, 9:45 a. m. Litany, sermon and Holy Communion, 11 a. m. Young People's meeting, 6:45 p. m. Evening prayer and sermon, 8 p. m.

Presbyterian Churches.

First Mission—In Ward's hall, Georgetown, South Seattle. Preaching, 7 p. m.

Calvary—Services today at 11 a. m. and 7:30 p. m.; conducted by the Rev. Donald Ross, pastor.

Second, North Seattle—Third avenue north and Harrison street. Rev. W. A. Major, pastor. Holy Communion, 11 a. m.

Renton church—Rev. George F. Whitworth, D. D., pastor. Services at 3 and 7:30 p. m. Union Sunday school at 11 a. m.

Welsh—Seventh avenue and Olive street. Rev. William Davis, pastor. Services at 10:30 a. m. and 7:30 p. m. Sundav school at 2 p. m. Class meeting Wednesday at 7:30 p. m.

First Presbyterian—Corner Fourth avenue and Spring street. Rev. A. S. Hutchison, D. D., pastor; residence, 1013 Marion street. Morning service at 11 o'clock. Subject, "The Christian's Boast." At 8 p. m. the subject will be, "Go a-Fishing." Sunday school at 12:30. Y. P. S. C. E. at 6:45 p. m. The pastor begins his vacation on Tuesday. The pulpit will be supplied.

Baptist Churches.

Market street—Twenty-fourth avenue south and Main street. Preaching, 11 a. m. and 8 p. m. by Rev. G. A. Bale. Young people's meeting, 7 p. m.

North Seattle—Third avenue and Cedar street. Services, 11 a. m. and 8 p. m. by Rev. D. J. Pierce, D. D.

First church—Fourth avenue, between James and Cherry. Preaching at 11 a. m. and 8 p. m. by Rev. J. Cairns, of Snohomish. Morning subject, "The Successful Commission." Evening, "The Books Must Balance." Sunday school, 12:30 p. m. Young people's meeting, 6:30 p. m. Prayer meeting Thursday at 8 p. m.

Swedish—Eighth avenue and Bell street. Rev. Andrew Swarts, pastor; residence, 323 Dexter street. Services, 10:30 a. m. and 7:30 p. m. Sunday school, noon. Young People's meeting, 7 p. m. Thursday prayer meeting, 8 p. m. Saturday, Young People's meeting, 8 p. m.

Catholic Churches.

Church of the Immaculate—Broadway and Madison street. Rev. Victor Garrand, pastor; Rev. A. Trivelli and Rev. J. Nicholson, assistants. Conducted by the Jesuits. Masses at 8:15 a. m. and 10:30 a. m. Sunday school at 2:30 p. m., and benediction at 3:15 p. m.

Our Lady of Good Help—Oriental avenue and Washington street. Rev. F. X. Prefontaine, pastor. Low mass, 8 a. m.; high mass, 10:30 a. m.; benediction, 7:30 p. m.

Sacred Heart—Sixth avenue and Bell street. Conducted by the Redemptorists. Rev. Joseph A. Kautz, C. SS. R., pastor. Most Rev. William Gross, D. D., archbishop, of Portland, Or., is the guest of the Redemptorist Fathers, Sixth avenue and Bell street. The Redemptorists will celebrate today the titular feast of their religious society, the Feast of the Most Holy Redeemer. His grace will assist at the high mass, 10:30 a. m., and deliver the sermon.

Methodist Protestant Churches.

Yesler Junction Church—Preaching on Sunday at 11 a. m. by Rev. S. Daily.

Duwamish Church—Daniel Bagley, pastor. Sunday school at 10 a. m. Preaching at 7:30 p. m.

Renton Church—Rev. B. F. Rattray, pastor. Sunday school at 11 a. m. Preaching at 7:30 p. m. by Rev. B. F. Rattray or Rev. S. Daily, president; residence, 917 Union street.

First—Pine street and Third avenue. Preaching at 11 a. m. and 8 p. m. by Rev. Boyd. Class meeting, 10 a. m.; Sunday school, 12:20 p. m.; Christian Endeavor meeting, 6:45 p. m. Thursday evening song and prayer service, 8 o'clock.

Free Methodist Church.

First—Pine street, between Ninth and Terry avenues. Rev. Alexander Beebe, pastor. Services: Sunday school, 9:45 a. m.; preaching, 11 a. m. and 7:45 p. m.; prayer meeting, Wednesday, 7:45 p. m.

Ross—E. L. Smith, pastor. Sunday school, 10 a. m. Preaching, 11 a. m. Class meeting, 12 m. Young People's meeting, 4 p. m. Prayer meeting, 7:30 p. m. Preaching, 8 p. m. Prayer meeting, Thursday, 8 p. m.

Cumberland Presbyterian.

Ravenna Park—Rev. L. D. Beck, pastor. Services at 11 a. m. and 8 p. m. Sunday school, 10 a. m.

Third Cumberland Presbyterian—Corner of Twenty-second avenue and East Cherry street. Rev. R. F. Powell, pastor; residence, 815 Twenty-first avenue. Sunday school at 12:20. Junior Endeavor at 3:30 p. m. Y. P. S. C. E. at 6:30 p. m.

Theosophy.

Seattle Theosophical Society—612 Third avenue. Sunday: Simple talk on Theosophy at 11 a. m. Evening meeting at 8 p. m. Subject for discussion, "The Seven Principles of Man."

Free Thought Christian Science.

Free Thought Christian Science class meets every Sunday at 1 p. m. and Thursday at 2 p. m. at 217 Rollin street, and every Tuesday night at 1510 John street, and every Friday night at rear of 614 Madison street, opposite Central school.

Unitarian Church

First—Seventh avenue, between Pike and Union streets. J. H. Acton, minister; residence 909 Eighth avenue. Sermon at 11 a. m. Sabbath school at 12:30. All cordially invited to attend.

Christian Church.

First—Seneca street, between Third and Fourth avenues. Rev. J. N. Smith, pastor; residence, 613 Fifth avenue north. Preaching at 11 a. m. and 8 p. m. Sunday school, 9:45. Y. P. S. C. E., 6:45 p. m. Subject for morning service, "The Embodied Gospel and the Great Copartnery." Evening, "Eating the Fruit of Their Own Sowing."

United Presbyterian Church.

Sixth avenue and Seneca street—Rev. W. M. Howie, pastor; residence, 1922 Terry avenue. Services, 11 a. m. and 7:30 p. m. Sunday school, 12:15 p. m. Y. P. S. C. E., 6:30 p. m.

Christian Mission and Seamen's Bethel.

In basement of Seattle National Bank building, Occidental avenue and Yesler way—Services, Sunday at 3 and 7:45 p. m. Week day services every day at 12 o'clock.

Church of Christ.

Olympia Avenue Church of Christ—314 Olympia place (end of North Seattle car line). Rev. A. C. Vail, pastor. Morning services at 11; evening, 8 o'clock. Sunday school at 10.

Restitution.

Bible reading every Sunday, 3 p. m., and Friday, 7:30 p. m., at 2208 First avenue. Restitution will occasionally be the theme. A cordial invitation is extended to all.

Christian Science.

Christian Science—Southeast cor. Third avenue and Cherry street. Bible class Sunday at 11 a. m. Reading room open during the week.

Adventists.

Advent Christian meetings in Masonic building—Dr. William Chapman, pastor. Social and prayer meeting at 10:15 a. m. Preaching at 11 a. m.

Evangelical Association.

German—Harrison street and Taylor avenue. Rev. August Ernst, pastor, 820 Harrison street. Services morning and evening.

Christian Alliance.

Gospel services in Freed's hall, on Ninth avenue, between Pine and Olive, at 3 p. m. every Sabbath, and Thursday at 2 p. m.

Salvation Army.

Barracks, corner of Yesler way and Second avenue south.

First Spiritual Society.

The First Spiritual Society holds its regular meeting in the Rialto hall, corner of Madison street and Second avenue, at 8 p. m. Mr. P. C. Mills, of Edmonds, will speak. The children's lyceum and mediums' meeting will be discontinued until September 1.

Y. M. C. A.

Young Women's Christian Association—A Gospel meeting with special song service will be held at the association rooms, 718 Third avenue, on Sunday at 4 p. m. All women and girls are cordially invited.

PUNISHMENT TO FIT THE CRIME.

"Come out o' dar, boy! Dem ain't yoah peaches! Doan' yo' know youse layin' yo'self liable ter impeachment?"

The Prostrating Shocks

Of malarial fever are not to be counteracted by quinine with any degree of certainty, or for any length of time. The eradication and prevention of diseases of a miasmatic type are, however, ascertained possibilities. Long experience has shown that there is infinitely more preventive efficacy in the fine botanic medicine, Hostetter's Stomach Bitters, than in the alkaloids, drugs and poisons which were formerly the only recognized means of removing and anticipating attacks of fever and ague and bilious remittent. When the system has been depleted by periodically recurring paroxysms, this agreeable restorative renews the fund of energy, and is not only a positive specific, but repairs the damage to the general health inflicted by all febrile complaints partaking of the malarial character.

WHEN THE DAWSONS MOVED AWAY.

Of all the childish memories that linger
With me yet
Amid the busy scenes of life there's one I
can't forget;
It rises oft before me spite of years that
intervene,
And recollection wafts me back unto that
olden scene;
I see two frowsy little boys a-standing
hand in hand,
With tears a-trickling down their cheeks
to vanish in the sand;
No matter what's in store for me, I'll ne'er
forget the day,
In the middle of the summer, when the
Dawsons moved away.

They lived across the alley, and from early
morn till night
We scaled the fence between us, now to
play, and now to fight;
Sometimes they sent me motherward with
garments sadly torn,
And I would send Jim Dawson home of
plumage often shorn;
We averaged ten spats a day; it made no
difference,
The stars would always find us side by
side upon the fence,
And there we'd sit and spin our yarns,
tremendous yarns were they,
And that is why I blubbered when the
Dawsons moved away.

There was little Jennie Dawson with the
freckles on her face,
A million more or less, but in my eyes
they lent her grace.
We'd wander down the alley to the ancient oaken tree,
And there I'd tell her modestly how dear
she was to me;
Her blushes hid her freckles for a moment, and her hand
Would touch mine in a timid way, and I
would understand;
But the fleeting dream was broken
fifty years ago today,
When to the new and golden West the
Dawsons moved away.

I've wondered often where they are, and
what's become of Jim.
His father used to say he'd make a congressman of him;
And there was Tom, the oldest boy, whose
hair was fiery red,
"I'll make a minister of Tom," his mother
often said;
And Ben, the little cripple, now his sad
white face I see,
He used to at the window sit and watch
and wait for me;
But most of all I think of her, though I
am old and gray,
For love is just as strong as when the
Dawsons moved away.

The old folks must be sleeping now toward
the setting sun,
And on the children's heads today old
Time his work has done;
He's frosted mine, he's frosted theirs, with
an unsparing hand,
And 'twixt us lie this summer night a
thousand leagues of land;
Old forms and faces fill my mind despite
life's ebb and flow,
And I feel again the kisses that she gave
me long ago;
But still a sorrow finds my heart, though
I am old and gray,
When I recall the morning when the Dawsons moved away.

—T. C. Harbaugh.

Master Semon sings new ballads this week.

Births, Marriages, Deaths.

In order to secure correct insertion of notices under these headings, the same should be left at the business offices of this paper. No charge is made for such notices.

Funeral notices, resolutions or other special announcements will be charged at the rate of 10 cents per line each insertion.

POST-INTELLIGENCER CO.

DEATHS AND FUNERALS.

LIBBY—The funeral of Charles W. Libby will be held at 2 o'clock this afternoon in Bonney & Stewart's chapel, under the auspices of St. John's Lodge, No. 9, F. & A. M.

NOTICE TO THE PUBLIC.

The public is hereby warned not to pay any money to parties representing to be agents of the Seattle Post-Intelligencer, except the following, who are the only authorized traveling agents of the Post-Intelligencer, viz.: J. A. McClellan, J. I. Hawley and C. R. Peck. This does not apply to resident agents of this paper who are located in various cities and towns in the Northwest, nor to postmasters, who are in all cases authorized to take subscriptions for the Daily, Sunday and Weekly Post-Intelligencer. City collectors: J. A. Catheart, R. T. Hawley, W. H. Hanna and W. W. Ewing.

REWARD.

A reward of $10 will be paid for information leading to the arrest and conviction of any one stealing copies of the Post-Intelligencer delivered to subscribers throughout the city.

ADVERTISERS' NOTICE.

Advertisers desiring display advertisements changed for the Sunday issue must hand in copy by 1 o'clock Saturday to insure change.

Advertisements under the head of Lost, Found, For Sale, For Rent and Situations Wanted will be inserted at the rate of 1 cent a word each insertion. Payment always in advance. No advertisement received for less than 25 cents.

NOTICE.—The business office of the Post-Intelligencer is open until 11 p. m.; Sunday hours, 9 a. m. to 12:30 p. m. and 7 to 9 p. m. Classified advertisements will be received up to this time.

Advertisements will be received at branch offices of the