

SERMON FOR THE SUIT-INS

"God's Ownership of the Soul."

BY REV. W. H. G. TEMPLE,
Pastor of Plymouth Church.

"There stood by me this night an angel of the God whose I am, whom also I serve."—Acts, xviii, 22.

Paul was the only calm person aboard the Alexandrian corn ship on which he was a prisoner, en route to Rome. In the case in the center, Julius treated Paul very courteously and permitted him to visit his friends ashore. Later on, when they were at the Fair Havens, and the wintry sea looked wild and threatening, and the apostle undertook to remonstrate with the foolishly over-zealous and master of the ship for his venturesomeness in attempting to put out in such threatening weather, the centurion sided against the prisoner. Before long a hurricane swept across the Mediterranean, caused by a sudden change from a mild southerly wind to a fierce nor'wester, and as the vessel refused to mind her helm they were obliged to let her drive before the gale. They were so deeply laden that they had to jettison part of the cargo to keep her from above water. They even threw overboard some of the heavier rigging. The sun was veiled by day and the moon and stars by night, and this day Paul until in despair they gave up all hope of saving either the ship or themselves, and expected every minute to go to the bottom. It was in this crisis that Paul showed his true courage, and stood forth in the midst of them and upbraided them for their recklessness, saying: "Sirs, ye should have hearkened unto me, and not have loosed from Crete. And, having made them feel the superiority of his judgment, he changed his tone and exhorted them to be of good cheer, assuring them that all hands would be saved, though the ship would be cast away, because of a message he had received; for, said he, "There stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul."

It was the thought that God owned him that kept Paul calm in the midst of imminent danger when fear blanched every cheek and made the knees of the crew and of the centurion knock together in the presence of death. It is in this theme I want to dwell upon this morning. There is no necessity of keeping the sombre drapery of the nautical character together. Paul did not now for the first time cast himself upon God as his owner and employer, and pray for protection. He had often referred to God's right ownership of his soul, and when in the security of his residence at Ephesus, where he taught in the school of Tyrannus for about two years, he wrote his first letter to the church at Corinth, and reminded them of his conviction, for said he, "Ye are not your own, for ye are bought with a price." Peter meant the same thing when he wrote in his first epistle, "Ye are redeemed by the precious blood of Christ, who has redeemed us from all iniquity, and he has purged to himself a peculiar people, zealous of good works." Isaiah looked forward to the day when this relationship should be fully established, and one could stand at the end of the old dispensation, and bridge over 400 years of prophetic silence until the Messiah should come, pictured in most glowing terms, and he would say, "And they shall be Mine, said the Lord of hosts in that day when I make up my jewels."

Now what did Moses, David, Isaiah, Malachi, Peter, Paul and Jesus mean by these expressions? Simply this: That all human life belongs to God; that He is its proper owner, and that any process by which He is in danger of being defrauded out of His property is an affront to His sovereignty and an assault upon His vested rights. Should He not be man's owner? He had created man, and he alone has ever paid so large a price for a piece of property as God has paid for the soul of man. So high a price has been placed on it that the divine wealth has been well nigh exhausted in its acquisition. God has not tried to pay it all at once, but has laid down four principal installments, and we are to consider the action of the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. God, then, was man's maker, his inventor, designer and manufacturer. "It is He that hath made us, and not ourselves," says the Psalmist, and centuries after there rings back like the strain of an immortal novelty, doubt, doubt, "God, whose I am, whom also I serve." The Creator began to create man, and the counter claim was successfully put in, and man ceased to be the willing property of God.

When an inventor places a new mechanism on record he applies for a patent right in it, which protects him through the law from an infringement upon his invention. The Creator began to create man, and the counter claim was successfully put in, and man ceased to be the willing property of God.

The third installment—Redemption. God now lays down the price of man's redemption as the third installment. Redemption from what? From the curse of the law. All the Godhead had been concerned for and sustained in man's continuance to violate known law and came under his condemnation. He was hopelessly lost to holiness and heaven. Not only so, but he was also under the curse of the eternal Son. The fullness of time arrived, and He, the glorious Son of God, stepped forth, made of a woman, made under the law, that He might redeem them that were under the law. The law stands for retributive justice. The law held humanity in its grasp. It would not let the sinner go. It handcuffed him and chained him to the cross. He was captive to his sin. Now the Deliverer comes. What will this man do? He will deliver the sinner from the law. He will say, "I will give you a new character." Was He not winsome? Was He not fairer than the son of man? See the children gather about Him, won by the irresistible attractiveness of His person. Look at the fatherless forsaking their nets and a lucrative business to follow Him. What, Matthew? Hal the man after you had seen the power over you after you had seen the Christ? And you, Nathanael! Have you found that Nazareth can send forth one Holy One? And you, Zacchaeus! Short of stature, but how he has saved Him, whom you gave up all your unjust gains for! He says, "And you, Nicodemus! Timid, yet trusting, knowing not the truth, yet willing to learn, not quite ready to avow your faith, yet ready to defend Him, when you acknowledged to be a teacher come from God, and to bring sweet spices to His grave, has He captured your heart, also? And you, doubting Thomas! Did you not stand the music of His voice and the melody of His presence? And you, Pilate! Weak, ambitious, you saw His loveliness, and you would have saved Him, when you loved yourself and your position more than you loved the man who was suffering and suffering ones, yet valued His healing touch or retaining word, but was it not after all

the charm of His countenance and the sympathy of His love-like eyes which held you in their gentle thrall? Look at Him, all ye men; and ye, women, how could He have been anything else? But we will not presume upon appearances. Let us call up the witnesses of His daily life, the men who, when they gave their testimony, were guided by the infallible Spirit of God, so that they could not fall of the truth. Hear Peter: "Who did no sin, neither was guile found in his mouth." Hear Paul: "And ye know that He was manifested to take away our sins, and in Him was no sin." Hear Paul: "Tempted in all points like as we are, yet without sin." Read Matthew's record, and you will learn that He was tempted in the wilderness by hunger, vanity and ambition, and He yielded not. Read John's testimony, and you will learn that He threw away an earthly reputation, He would neither honor nor emolument. Read Luke's evidence, and you will learn that He was tempted in Gethsemane at midnight to surrender His precious blood for the sake of the world, but came of conqueror sweating as it were great drops of blood in the agony of the encounter. Listen! The prophets of old see the fulfillment of their certain words, and cry, "The Lord is He the Messiah!" and from the very throne of God comes the assuring declaration: "This is My beloved Son."

What God's own exacting justice? "I am satisfied with His character. I believe Him to be fitted for His work of redemption. I have no claim upon Him. He has never violated my law. He is blameless. What more do you want, then, O justice? I wait for the reply, and hear but the same question repeated: "What more hast Thou to offer, O Deliverer? Jesus answers: "I will give the red coin of His shed blood. I see the thorn crown and the beads of blood upon His brow. I see the furrows on His back where the scourge has laid its heavy hand. I see the stretched-out hands and the overlapped feet nailed to the cruel cross. I see the trickling blood of sacrifice flow down toward the earth as if it would wash away the stains of a third Sunday in the month at 8:30 p. m.

The last installment—The Spirit. The third installment has been paid over, and yet a fourth is necessary before God's ownership of the human soul can be complete. The Father has given, and the Son has died. It is now the Spirit's turn to do His part. So God pays down the last installment, the comforting and sanctifying power of the Holy Ghost. Without this the thought of Calvary is unavailing. The Spirit applies the atonement, renews the heart, directs and upholds the spiritual life, and sanctifies, trials, sorrow and discipline to the good of those who receive Him as a heavenly guest.

O soul, you ought to be overpowered with the record of this four-erred purchase. "Ye are not your own; ye have been bought with a price"—a price that has employed the entire Godhead in its discharge. Will you not acknowledge your God, and say, "I belong to Him, for He has a right to you altogether."

A word to those who profess to be the Lord's. Paul said, "Whom also I serve." If you are God's, serve Him. His service is no slavery; if so, it is the sweetest serfdom ever known. The consciousness of His love will pay you for all the work you do. The fact that He works with you will make you task a delight. At the end of the longest and most industrious life you will gladly add your testimony to that of thousands who have finished their course with joy, and have entered upon the larger industries of heaven—that His service is perfect freedom and the end everlasting life!

Hereafter notices in the church directory will be confined to notices 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 in this office at 3 p. m. at latest, and in order to insure publication on Sunday morning.

Methodist Episcopal Churches. Gilman Park, Ballard—Rev. J. W. Miller, pastor. Services at 11 a. m. and 8 p. m. Class meeting, 12 m. Epworth League, 7:30 p. m.

Presbyterian Churches. First Mission—In Ward's hall, Georgetown, South Seattle. Preaching at 7 p. m. Renton church—Rev. George F. Whitworth, D. D., pastor. Services at 3 and 7:30 p. m. Sunday school at 11 a. m. Calvary—Services today at 11 a. m. and 8 p. m. Sunday school at 12:15. Prayer meeting Thursday at 8 p. m. Rev. Donald Ross, pastor; residence, 121 Market street.

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

Methodist Episcopal Churches. Haven—Corner East Newton and East John. Sunday school at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Madison street—Madison street and Second. Preaching morning and evening by the pastor.

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A HISTORY OF THE DECLINE OF MANHOOD!



No. 1--Complete Manhood

Means vigor, vim, energy, resolution, strength, alertness, such as is depicted in this first picture. You see before you a man who can dare to do and does. You see before you a man who has not been ruined by vice, or dissipation. He smokes no ten packs of cigarettes per week. He chews no two pounds of tobacco in ten days. He sleeps well, eats well, digests his food properly, and is indeed a man—a complete man.



No. 2--Incomplete Man

Take the man of whom we have been speaking and let him begin a round of carousing and dissipation; let him abuse himself, and you will notice that the pupil of the eye is larger, that he is not in the pink of perfection—still a good enough man, only slightly premature. He is on his way to disease, melancholia, sorrow, despair. He is what you may call a dissipated man. He is no longer a real active, energetic fellow. He is losing the vim and vigor of his youth.



No. 3--A Dismal Man

The next step in this fellow's career brings him to real doom. He has ringing in the ears, facial nervous twitchings, premature weakness, inability to concentrate the mind. He is the picture of manhood far gone in decline. The eye has lost its wonted luster and brilliancy, the sense of smell, of taste, has fled; he goes bed tired, he wakes unrefreshed, and without vigor. To such a man the best thing he can do is to use the great HUDYAN remedy treatment. HUDYAN is the remedy treatment prepared by the doctors of the Hudson Medical Institute. It cures diseases and debilities of men. It does not cure consumption, or cancer, but it cures man of his declines. It uplifts the wayward, the fellow who has dissipated or abused himself.



No. 4--Nearly a Lost Man

The last stage of the decline of man is the poor unfortunate who is a complete wreck, mentally, physically, morally. Such a fellow has lost his true manhood; such a fellow is no longer a man; he is but the shadow of his former self. To him the great boon, the certain cure, is HUDYAN. This celebrated remedy treatment will cure such as he.

HUDYAN CURES.

HUDYAN cures Falling Manhood, Melancholia, Drains, Nervous Debility, Diseases and Disabilities of Man. NO ONE CAN GIVE YOU HUDYAN BUT THE DOCTORS OF HUDSON MEDICAL INSTITUTE. Write for CIRCULARS AND TESTIMONIALS FREE.

HUDSON MEDICAL INSTITUTE,

Corner Ellis and Market Streets,
SAN FRANCISCO, CALIFORNIA.

BIRTHS, MARRIAGES, DEATHS.
In order to secure correct insertion of notices under these headings, the same should be left at the business office 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.

BIRTHS.
MAYER—In Seattle, Saturday, March 27, 1897, to Mr. and Mrs. A. Mayer, a daughter.
BIRK—In Seattle, Friday, March 26, 1897, to Mr. and Mrs. Andrew Birk, a son, Pontus avenue, a daughter.

DEATHS AND FUNERALS.
BENSON—In Seattle, March 27, 1897, A. Benson, of droopy.
Funeral will be held at Swedish Lutheran church at 3 o'clock today.
NORD—In Seattle, Wednesday, March 25, 1897, at the Seattle General Hospital, of typhoid fever, Miss Clara Nord, of 26 years.
The funeral will be held this afternoon at 3 o'clock from Butterworth's undertaking parlour in Mount Pleasant cemetery.
BELLINGHAM—In Seattle, Friday, March 26, 1897, at the family residence, 28 Irving avenue, of consumption, Mrs. M. Peterson, aged 36 years, wife of L. I. Peterson.
The funeral will be held this forenoon at 11 o'clock from the residence.
LINDBERG—In Seattle, Saturday, March 27, 1897, at the family residence, 26 Ninth avenue, of heart trouble, Agnes Lindberg, aged 15 years.

ADVERTISERS' NOTICE.
Advertisers desiring display advertising notices changed for the Sunday issue must hand in copy by 5 o'clock Saturday to insure change.
NOTICE—The business office of the Post-Intelligencer is open until 11 p. m. on Sunday hours, 9 a. m. to 12:30 p. m. and 10 p. m. Classified advertisements will be received up to this time.
Advertisements will be received at branch offices of the Post-Intelligencer at PACIFIC BUSINESS BUILDING, No. 112 Pacific avenue.
PORT TOWNSEND—William J. Jones, O. H. Culver, Manager.
OLYMPIA—417 1/2 Main street, Charles Watson, agent.
The following letters await advertisers at this office:
A. B. C. Business, Merchandise, Real Estate, Mining Stock, Real Estate, Bargain, P. W. Boarder, Rooms.

Volunteers of America.
Gospel meetings are held every evening at 8 o'clock and Sunday at 11 a. m. and 3 p. m., at 217 Second avenue south, under the auspices of the Volunteers of America.

United Presbyterian Church.
Sixth avenue and Seneca street—Rev. W. M. Howie, pastor; residence, 1822 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, Seaman's Bethel.
In basement of Seattle National Park building. Occidental avenue and Yesler way—Services, Sunday at 7 and 9:45 p. m. Week-day services every day at 11 o'clock.

Spiritual Christian Church.
The First Spiritual Christian Church of Seattle will hold services Sunday at 7:30 p. m. in Harmony hall, room 5 Hinkley block. All are welcome.

Spiritual Meeting.
Services are held every Sunday at Masonic temple, Pike street entrance, at 7:30, under the auspices of the Seattle Spiritual League. All are invited; seats free.

Millicanarian-Restitution.
Meetings every Sunday afternoon at 2:30 at 228 First avenue. All are invited, and free speech allowed.

Socialist Union.
The Seattle Socialist Union will hold meetings in the new quarters, Masonic temple, every Sunday at 8 p. m.

Swedish Evangelical—Third avenue, near Pike.
Rev. Martin L. Larson, pastor; residence, 421 Pike avenue. On Sunday, services at 10:30 a. m. and 8 p. m. Sunday school, 12 m. and Bible class of prayer meetings at 7 p. m. On Thursday, services at 8 p. m. The Cent Society meet at 5 p. m. the first and third Tuesdays of the month.

Congregational Churches.
First—Columbia City. Preaching at 11:30 a. m. and 7:30 p. m.
Kirkland—Sunday services at 11 a. m. and 8 p. m. Y. P. S. C. E., 7 p. m. Sunday school at 12 noon.
Taylor—Birch street. Rev. George H. Lee, pastor; residence, 275 Birch street. Services Sunday at 11 a. m. and 7:30 p. m. German Congregational—Seventh avenue, between Pine and Olive. Services at 11 a. m. and 7:30 p. m. John G. Bisset, pastor.
Brooklyn—Preaching at 11 a. m. and 8 p. m. Sunday school at 12 o'clock. Y. P. S. C. E., 7 p. m. Prayer meeting Thursday evening at 7:30 o'clock.
Edgewater—Rev. J. T. Nichols, pastor. Services at 11 a. m. and 8 p. m. Sunday school, 12 m. Y. P. S. C. E., 7 p. m. Junior Y. P. S. C. E., Friday afternoon at 3:30. Prayer services Thursday evening at 7:30 p. m.
Congregational church, Ballard—Post street and Second avenue. Gottfried Graedel, pastor. German Sunday school at 12 m. English Sunday school at 11 a. m. English preaching at 7:30 p. m. Prayer meeting, Wednesday at 8 p. m.
Plymouth—Corner Third avenue and University street. Rev. W. H. G. Temple, pastor. 1307 Seneca street, telephone, 600. Study at home. Home usually each day until 2 p. m. Sunday services at 11 a. m. and 7:30 p. m. Morning subject, "God's Ownership of the Soul." Evening subject, "The Supreme Condition."

Episcopal Churches.
St. Mary's—Woodland Park. Rev. H. H. Gowen in charge. Service and sermon at 3 p. m.
West Seattle Mission—Service and sermon every Sunday at 3:30 p. m. by Rev. George Buzelle, rector of St. Clement's.
St. Paul's Chapel—Warren avenue and Republican street. Sunday school, 10 a. m. Service and sermon at 4 p. m. by Rev. P. E. Hyland.
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 the month at 11 a. m. and third Sunday in the month at 8:30 p. m.
St. Mark's—Fifth avenue and Olive street. Rev. D. C. Garrett, rector. Holy Communion at 11 a. m. and 7:30 p. m. Morning sermon, "Religious Dependence and Its Cure." Evening, "Divine and Lazarus." Young people's society, 6:15.
St. Clement's—Twenty-fourth avenue south, near Yesler way. Rev. George Buzelle, rector. Sunday school, 10 a. m. Morning service and sermon at 11 o'clock. Evening service and sermon, 7:30 o'clock. Communion on the first Sunday of every month at 11 a. m. and on the third Sunday of every month at 8:30 a. m. Service every Friday at 7:30 p. m.
Trinity Parish—Corner Eighth avenue and James street. Rev. H. H. Gowen, rector. Holy Communion, 11 a. m. Morning prayer, litany and sermon at 11 o'clock. Evening prayer and sermon, 7:30 o'clock. Sunday school in parish hall, 10 a. m. Subject for morning sermon, "Pharisee's Last Compromise." Evening subject, "Athanasius." Strangers cordially invited.

Baptist Churches.
Swedish—Eighth avenue and Bell street. Rev. Andrew Swartz, pastor; residence, 323 Dexter street. Services at 10:30 a. m. and 7:30 p. m. Bible school at 12:15 p. m. Corwin S. Shank, superintendent. Young people's meeting, 8:30 p. m. A. H. Dimock, leader. All cordially invited.
First—Fourth avenue, between James and Cherry streets. Rev. Louis S. Bowser, pastor; residence, 822 Columbia street, at home till 2 p. m. except Monday. Preaching services, 11 a. m. and 7:30 p. m. Morning service, "The Eastern Question—American vs. Crete." Evening, first in English and second in Finnish. John Hudyan and His Times." Bible school, 12:15 p. m. Corwin S. Shank, superintendent. Young people's meeting, 8:30 p. m. Miss Abbie Jones, leader. All cordially invited.
Our Lady of Good Help—Third avenue south and Washington street. Rev. F. X. Prefontaine, pastor. Low mass, 8 a. m.; high mass, 10:30 a. m.; benediction, 7:30 p. m.

Catholic Churches.
Sacred Heart—Sixth avenue and Bell street. Conducted by the Redemptorists. Rev. Joseph A. Kautz, C. S. S. R., pastor. 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 in this office at 3 p. m. at latest, and in order to insure publication on Sunday morning.

Methodist Episcopal Churches.
Gilman Park, Ballard—Rev. J. W. Miller, pastor. Services at 11 a. m. and 8 p. m. Class meeting, 12 m. Epworth League, 7:30 p. m.

Norwegian-Danish—Fifth avenue and Olive street.
Rev. E. J. Lundegaard, pastor; residence, 68 Olive. Services at 11 a. m. and 7:30 p. m.

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

Haven—Corner East Newton and East John.
Sunday school at 10 a. m. Preaching at 11 a. m. and 7:30 p. m.

Madison street—Madison street and Second.
Preaching morning and evening by the pastor.

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Church—1229 Jones street.
Rev. George A. Bailey, pastor. Services at 11 a. m. and 8 p. m. Class, 12 m. Sunday school, 12:15 p. m. Carvings of class every Wednesday at 8 p. m. Holy Communion first Sunday in each month.

Grace—Thirtieth avenue south and King street.
Sunday school at 10 a. m. Sabbath school at 12:15 p. m. Epworth League at 6:30 p. m. Morning sermon at 11 o'clock; evening at 7:30. A children's service with sermon at 4 p. m.

Trinity M. E. church—W. S. Harrington, D. D., pastor.
Residence, 1229 W. P. Richardson, leader. Preaching by the pastor at 11 Sunday school at 12:15. O. A. Curry, superintendent. Junior League, 3:30. J. H. Carr superintendent. Epworth League at 6:30. F. J. Criddle, president. Preaching Thursday at 7:30 p. m. Prayer meeting on Thursday at 7:30 p. m.

First—Corner Third avenue and Marion street.
Rev. E. M. Randall, Jr., pastor; residence, 1229 W. P. Richardson, leader. Green 3rd. Reception day Wednesday afternoon and evening. General class, 10 a. m. and 11 a. m. Intermediate League, 4:30 p. m. Epworth League, 6:15 p. m. Preaching at 11 a. m. and 7:30 p. m. to be seen daily at his residence from 1 till 2, and on Wednesdays during the afternoon and evening.

Lutheran Churches.
German Lutheran—Duwamish Mission. Services at 10:30 a. m. and 7:30 p. m. Norwegian-Danish—Fourth avenue and Pine street. S. E. Tolstson, pastor. Study at 8:30 p. m. Services at 11 a. m. and 8 p. m.

German Lutheran—Services in hall, corner Main street and Minor avenue.
Services at 10:30 a. m. and 7:30 p. m. Preaching at 7:45 p. m. by the Rev. W. H. Behrens, pastor.

German, South Seattle Mission—In hall, corner Third and Union streets.
Second and third Sunday of the month at 3 p. m. Sunday school every Sunday at 10:30 a. m. Pastor, W. H. Howell street.

German Evangelical, Lutheran Zion's—Corner Tenth avenue and Stewart street.
Services at 10:30 a. m. and 7:30 p. m. Bible school, 7:30 and 10:30 a. m. Thursday evening church practice, Tuesday, 7:30 p. m.

Holy Trinity, English—Corner Seventh and Union street.
Rev. James P. Boyce, pastor. Services at 11 a. m. and 7:30 p. m. Sunday school at 12:15 p. m. Mid-week Lenten services and Bible League meetings Wednesday at 7:30 p. m.

German Evangelical, Lutheran, St. John's—Corner Third and Union streets.
Corner Market and Main. Rev. E. H. Heilighs Baptist church, every first and