"BE NOT ANXIOUS."

BY DAVID CLAIBORNE GARRETT,

Rector of St. Mark's Church.

"Take therefore no thought for the morrow."—Matthew vi:34.

It is said that the principle underlying this portion of Jesus' gospel will not stand the test. We are told to take no thought for our life, what we shall eat or drink or wear, that God knoweth all of these things, and that we must just leave all to Him. As He feeds the ravens and clothes the lilies, so will He care for us if we only give up all in faith to Him. I can fancy some one saying: "This may be very well in sentiment, but not in fact. It is absurd on the face of it, for it is plainly at variance with the conditions of national growth and individual prosperity." How could any business be conducted, it is asked, if man is not to consider the future? Is not this principle opposed also to the proper care of one's family? Is there not even a religious duty in the provision for old age or emergencies? Such questions are a part of a general criticism of the morality of the New Testament as impracticable, a criticism that says the precepts of unqualified alms-giving, world renunciation, voluntary poverty would be subversive of the good of society. The reply to such strictures is, that they arise from a one-sided way of reading the scriptures, the passages being taken apart from their context as absolute ethical maxims in themselves, as literal statements of truth, instead, as they often are, of illustrations of some deeper principle. If we take the injunction: "Take no thought for the morrow," as it stands, it is, of course, an absurdity. Life demands such thought. We must look out for the future, and, moreover, Christianity teaches such prudence; it inculcates the duty of attending well to our business. Without dwelling on such texts as "render unto Caesar," etc., which means the obligation to the nation as a citizen, or the words of the apostle, "Be not slothful in business," we find the whole spirit of Christianity imbued with the duty of diligence in our daily occupation and right provision for the future. Many times Jesus enforced this lesson. It is put strongly in the parable of the talents. The man who invested his money prudently received the reward; the one who took no thought for the morrow went away rebuked. In a very tender solicitude Jesus himself took this thought for the future when from the cross he said to Mary, "Woman, behold thy Son." Either by direct teaching or clearest inference the morality of the New Testament makes it obligatory to use all of our powers, mental and physical, not only for the maintenance of life day by day, but for the needs of the days to come. It teaches us to develop all of our resources carefully as the stewards of God, and "that while man is the steward and God the owner, the Master is one of the greatest possible liberality." He allows man free use of His possessions, but for this use man must give an account. It is sometimes said that no successful business man can do business on Christian principles. It is not true, for thousands of good Christian men are leaders in the business world and their Christian morality has been the key to their success. The two things are not only compatible but they should never be separated. It is sometimes forgotten that duty to one's family and care for one's business is duty done to God. Religion is not shut up in the church building nor confined to beautiful forms of devotion. The church stands as a means for uplifting to a higher plane the life of the world. The dishonest merchant is not only cheating men, but he is robbing God, and dwarfing his own soul for the sake of a few years at most of doubtful pleasure. Read the Bible aright. Enter into the life of Jesus and understand the breadth of that divine character and get hold of the true meaning of life. Many things called evil are only evil because man has made them so. Business, and every phase of life may be degraded or ennobled according to the spirit put into it. The spirit is everything. Religion is too often narrowed down to the letter. Read the words of Christ aright. Some, perhaps, have never gone behind the letter of the English text. Take this particular sentence, "Take no thought for the morrow." Is that what it really means? Not at all. It should read, according to the original: "Be not therefore anxious for the morrow, for the morrow will be anxious for itself." Again, "Which of you by being anxious can add one cubit unto the stature of life?" What Jesus meant was that faith, and not anxiety should be the ruling principle of life. Faith does not exclude proper forethought, but rather justifies prudence. It is by reason of faith that we lay by carefully for the morrow, faith that the morrow is worth caring for. And when we are told to "take no anxious thought," we assume that it is right that we should take some thought.

But the principle itself: Does not the world need it? Do we not all need it? If there is any one lesson that ought to sink deep into men's souls just at this present time it is this lesson against over anxiety in worldly matters. Our whole country is suffering from want of faith. The sin of self-seeking, the striving after the good things for a few to the damage of the many, is staring us in the face with a recklessness that menaces evil. Men need to be called to their senses. They want a little of the religion of Christ put into their hearts, something like this caution against undue anxiety, something that will restore faith in one another and in God. What is it that sickens and saddens so many home lives today, alienating husband and wife and making even little children look like men and women in their faces? Needless worry. The father is burdened with his affairs. Over anxious to get rich he has carried too much real estate, or made some poor investment, and now his anxiety is real. He cannot shake it off if he will. The wife shares the trouble, and home has lost its old brightness, and now they would give the world to get back to the old days of small ambition, but greater joy, the old days of modest competence, but rich with the sweetness of wedded love. Then think of the multitude of little worries that throng the life incessantly, little things that come up almost every hour and are yielded to with scarcely an effort. Just consider how one wrongs life by this foolish fretting. It is not right. It is true that many are in hard straits, that times are hard for very, very many, but let the soul be brave and strong. Have courage to front the danger and remember there is a God not only in heaven but in the world—that He who feeds the ravens and clothes the lilies is not going to let you suffer. Have faith to hold to that. One trouble is that many want too much in too brief a time. They must learn, and just such times as these are teaching the lesson, that real happiness is not to be found in outward things, but in the right disposition of the mind. It is not in lands and goods that joy can be attained, but only in the cultivation of the life within. Here is one with great resources. He has, so people say, all that one wants for a good time. He can travel and that is about the best gift of wealth; he can have a big house, but can only fill so much space; he can help the less prosperous and relieve the actual wants of the poor, and this is the real joy of riches. But aside from the happiness of doing for others, is the man we have pictured really happy? He is not, unless he has found his happiness somewhere outside of his wealth. The truth is he must stand just the same chance for happiness as the man with the small house and slender income. Indeed, the rich man's chances are the poorer, for his treasures bring cares and fears and restless cravings unknown to the one in the little home who has perhaps found the secret of joy in a godly contentment. The real blessing of life is in the heart. According to the heart our home is a paradise or a place of discomfort as we choose to make it. The heart must be right or everything around will be out of sorts. It is love that harmonizes the world with man. Get the fullness of love in the heart and there will be no place for care.

Thus, while we are justified in thinking rightly about the future, while it is even a duty to consider the health and comfort and happiness of ourselves and others, our first duty of all is to have great faith in God. It is faith and this alone that will sustain us amid the changes life brings. By faith is meant the consciousness that we are in this world for a purpose, that here we have a work to do, a soul to develop. All else must be subordinated to this. We must have a soul conviction that our God is a father, and that in a way often beyond our knowledge He is leading us to an eternal destiny. That is the highest faith, to feel sure that God has an infinite purpose for our life. Sometimes you doubt this. You think God has nothing for you to do or be. You are even tempted to stop believing in the good at all. You are tired of the struggle which has gone on so hard against you and wish to lay down the burden of living at all. Here is one who has always run up against a wall. No matter what his aim has been he has been balked in the effort to get ahead. Are we to say to this man: "Take no anxious thought?" Are we to tell him to believe still in God's providence? How can he help worrying? By taking an eternal view of life and by living in the Spirit. There is no life that need to give up, no life so fraught with misfortune that need to despair. Even those whose troubles cannot be traced to their own willfulness are still to look up, and pray, and wait. The faith we all want is faith that can measure God's providence not by the longest term of mortal life, but by the eternity beyond. It is faith that will make us cry:

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die,
And Thou hast made him. Thou art just."

You look about you in this world of ours and in spite of the conflict and pain and evil you see the signs of a great power of love. It is there. Man has marred it often by his own rebellion, and mysteries there are we cannot yet explain, but still we behold in humanity, sin-stained and demeaned as it is, the elements of the divine. Goodness, love and truth are stronger even than sin, hatred and deceit. And the evil is finite; the good is eternal. Herein we see the wisdom of God. It is God who is leading the world and every soul in the world up out of sin and pain into holiness and joy. Believe this and you will believe what Jesus said about the care given the fowls of the air and the lilies of the field. Not that you are like them and are to idly wait God's favor, not that, but that as these perishable things receive his care and grow without a struggle and fulfill their part quietly and as it were with a certain faith, so must you, you with soul immortal, believe in God and grow towards Him with perfect confidence. Go on and use your powers as best you can. Live bravely and earnestly. Take each duty as it comes, each burden as it falls, and remember all the while that underneath are the everlasting arms, that when things go wrong and the future seems fearful, you are not to worry. Pray from your heart. Faith will come. "A beam in darkness, let it grow." Do your duty in the consciousness that you are really God's child, and then nothing ought ever to disturb you. There is no greater comfort for a man than this: I have done the best I could with my life, and now if it is what men call failure it is not my fault. I will rely on God for a vindication. Oh, rest assured that God will vindicate Himself and redeem that disappointed life with a victory eternal and complete. If not here, then surely there, when the veil is lifted and we see him, and every mystery, face to face.

Rev. N. W. Fletcher's Belief.

Rev. N. W. Fletcher, pastor of the First Baptist church at Ballard, says that many untrue statements have recently been made about him and his church.

"It is due the congregation and trustees," says Mr. Fletcher, "to state that the report that a committee and delegation called upon the pastor, is false; also, the statement that leading members of the church are leaving it is false. References made to the trustees' meeting are also misleading, for the fact is the meeting was called at the request of Rev. D. D. Proper, representing the Home Missionary Society. It was unconstitutional to bring a matter of that nature before the trustees.

"I was licensed and afterward ordained to preach the gospel, and it is every minister's duty to serve God rather than men. My teaching is that Jesus Christ is not and never was God, for if he is, there are two Gods instead of one. I do believe that God was in Christ, manifesting Himself to the world through the flesh. The complaint against me was brought because I teach that Jesus is not God. This is not a peculiar doctrine to the Baptist church. Baptists are not all united on this doctrine."

Bishop McCabe and Mr. Ingalls.

Chicago Record.

Ex-Senator Ingalls evidently owes Bishop C. C. McCabe an apology. He owes this not so much for his mistake in attributing to the bishop remarks which he did not make, as for the gratuitous insult in his declaration in his open letter to the bishop: "I talk and write—as you preach—for money." If Mr. Ingalls had been acquainted with Bishop McCabe and his history he would have known that such a statement was utterly untrue.

When the bishop began preaching he probably did not receive as salary $100 a year. Had he been after money he would have become an opera singer, for he had a voice which charmed all who heard him and has thrilled hundreds of thousands with its music. Soon after he entered the ministry the war broke out, and he enlisted as chaplain. While caring for the wounded of the battlefield he was captured and sent to Libby prison, where he spent some months. Several years after the war he was invited to give a talk to a number of children on his prison experiences, and he selected as his subject "The Bright Side of Life in Libby Prison." The children were charmed, and they spoke so much about the address that the bishop, then known as Chaplain McCabe, was requested to prepare a lecture on the same subject. He did so, and has delivered it hundreds of times since. Indeed, he has delivered it so often that he declares it to be "the oldest chestnut in the Methodist Episcopal church, except a few bishops' sermons." By its delivery churches, missions and other benevolent societies have been aided to the extent of about $200,000. The bishop has, by reason of his special abilities, held positions that paid fair salaries, but small compared with men in business holding corresponding positions. But of the salary he has received, a large part has been given away for benevolence.

It must be true that Mr. Ingalls talks and writes for money, for he says it is, but it is not true that Bishop McCabe preaches for money.

Guitars, Violins, Mandolins, Etc.

We have a fine selection to pick from. Our goods are all personally selected, and you cannot fail to be pleased as to quality, tone and cost. Sherman, Clay & Co., 715 Second avenue.

The Great Northern is the banner line to all points East. Have you seen their library observation car on all overland trains?

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.

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, 508 Olive. Services at 11 a. m. and 7:30 p. m.

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

Haven—Corner East Newton and East John. Sunday school, 10 a. m. Class meeting, 12 m. Preaching morning and evening by the pastor.

Madison street—Madison street and Twenty-third avenue. Rev. W. T. Ford, pastor; residence, 1623 Cloverdale. Preaching at 11 a. m. and 7:30 p. m. Everybody is invited.

African M. E. church—1320 Jones street. Rev. George A. Bailey, pastor. Services at 11 a. m. and 8 p. m. Class, 12 m. Sunday school, 2:30 p. m. Services of song every Wednesday at 8 p. m. Holy Communion first Sunday in each month.

Grace—Thirtieth avenue south and King street. Rev. W. H. Selleck, pastor. Class on Sabbath 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.

First—Corner Third avenue and Marion street. Rev. E. M. Randall, jr., pastor; residence 622 Union street; telephone Green 301. Reception day, Wednesday afternoon and evening. The morning services will be as usual: General class, 10 a. m. Preaching, 11 a. m. Sunday school, 12:30 p. m.

Trinity M. E. church—W. S. Harrington, D. D., pastor. Class meeting at 10:15, H. B. Richardson, leader. Preaching by the pastor at 11. Sunday school at 12:30, O. A. Curry superintendent. Junior League at 3:30, J. H. Carr superintendent. Epworth League at 6:30, F. J. Criddle president. Preaching at 7:30 by the pastor. Weekly prayer meeting on Thursday at 7:30 p. m.

Lutheran Churches.

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

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

Holy Trinity, English—Corner Seventh avenue and Union street. Rev. James F. Beates, pastor; residence, 704 Pike street. Services at 11 a. m. and 8 p. m. Sunday school at 12:30 p. m.

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

German South Seattle Mission—In hall near postoffice. Sunday services every second and third Sunday of the month at 3 p. m. Sunday school every Sunday at 2 p. m. Pastors, E. Knappe, 1016 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 at 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 at 7:30 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 meet at 8 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.

German Congregational—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.

Edgewater—Rev. J. T. Nichols, pastor. Services at 11 a. m. and 8 p. m. Sunday school, 12:15 p. m. 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 at 8 p. m.

Plymouth—Corner Third avenue and University street. Rev. W. H. G. Temple, pastor; 1307 Seneca street; telephone, Green 391. Study at house. Home usually each day until 2 p. m. Sunday services at 11 a. m. and 8 p. m. In the morning there will be a reception of new members and communion, also a short sermon. Evening subject, "Apple Blossoms." The public cordially invited.

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 Buzzelle, rector of St. Clement's.

St. Paul's Chapel—Warren avenue and Republican street. Sunday school, 3 p. m. Service with sermon at 4 p. m., conducted by Livingston B. Stedman.

St. Stephen's—Ballard. Rev. P. E. Hyland, rector. Divine service every Sunday at 11 a. m. and 7:30 p. m. The Holy Communion is celebrated on the first and third Sundays of the month, on the first Sunday at 11 a. m., on the third Sunday at 8:30 a. m.

Trinity Parish—Corner Eighth avenue and James street. Rev. H. H. Gowen, rector. Holy Communion (choral) and sermon, 11 a. m. Evening prayer and sermon, 7:30 o'clock. Sunday school, 9:45 a. m. Morning sermon by the rector. Evening sermon by Rev. Dr. Nevins, of Tacoma.

St. Mark's—One square north of intersection of Madison street and Broadway. Rev. D. C. Garrett, rector. Holy Communion, 7:30 a. m. Service with sermon and Holy Communion, 11 a. m. Sunday school and Bible classes for adults, 12:45 p. m. Young people's service, 7 p. m. Evening prayer and sermon, 8. Special services Wednesday and Thursday by Rev. Percy Webber, "Missioner."

St. Clement's—Twenty-fourth avenue south, near Yesler way. Rev. George Buzzelle, rector. Sunday school, 10 a. m. Morning service and sermon at 11 o'clock. Evening service and sermon, 7:30 o'clock. Celebration of the Holy Communion on the first Sunday of every month at 11 a. m. and on the third Sunday of every month at 8 a. m. Service every Friday at 7:30 p. m.

Presbyterian Churches.

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

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

First Presbyterian—Corner Fourth avenue and Spring street. Rev. A. L. Hutchison, D. D., pastor; residence, 619 Spring street. Services at 11 a. m. and 8 p. m.

Welsh—Seventh avenue and Olive street. Rev. William Davis, 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.

Second, North Seattle—Third avenue north and Harrison street. Rev. W. A. Major, pastor. Preaching at 11 a. m. and 7:30 p. m. Y. P. S. C. E., 6:45 p. m. Midweek meeting Thursday at 7:30 p. m.

Catholic Churches.

Sacred Heart—Sixth avenue and Bell street. Conducted by the Redemptorists. Rev. Joseph A. Kautz, C. SS. R., pastor. Low mass with sermon, 8 a. m.; high mass with sermon, 10:30 a. m.; Sunday school, 2:30 p. m.; vespers, sermon and benediction, 7:30 p. m.

Church of the Immaculate—Broadway and Madison street. Rev. A. Diomedi, pastor; Rev. A. Trivelli and Rev. J. Nicholson, assistants. Conducted by the Jesuits. Low masses at 6 a. m. and 8:15 a. m. High mass at 10:30 a. m. Sunday school at 2:30 p. m. and evening service at 7:30.

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.

Baptist Churches.

Swedish—Corner Eighth avenue and Bell street. Rev. Andrew Swartz, pastor; residence, 531 Dexter avenue. Sunday services at 10:30 a. m. and 7:30 p. m. Sunday school at 12 m. Young people's prayer meeting at 7 p. m. Prayer meeting Thursday evening at 8 o'clock. Weekly meeting of Young People's Society Saturday evening at 8 o'clock. All who understand the Swedish language are cordially invited.

First—Fourth avenue, between James and Cherry streets, Rev. Louis S. Bowerman, pastor; residence, 802 Columbia street, at home till 2 p. m. except Monday. Sunday services at 11 a. m. and 8 p. m. Morning sermon, "How They Did It." In the evening the pastor will give the fifth in series of Bunyan's Pilgrims, "The Cross." Bible school, 12:15 p. m., Corwin S. Shank, superintendent. Young people's meeting, 7 p. m., the pastor to lead. All cordially invited.

Methodist Protestant Churches.

Yesler Junction Church—Preaching on Sunday at 11 a. m.

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

First—Pine street and Third avenue. Preaching at 11 a. m. and 7:30 p. m. by the pastor. Rev. W. M. Kellogg. Class meeting, 10 a. m. Sunday school, 12:20 p. m. Y. P. S. C. E., 6:15 p. m. Prayer meeting Thursday at 7:30 p. m. Monthly meeting the first Thursday of each month at 8:30 p. m.

First Spiritual Christian Church.

The First Spiritual Christian church holds regular services in the old St. Mark's church building, corner Fifth avenue and Olive street, two blocks above Pike street, every Sunday. Morning service, 11 a. m., song and preaching. Sunday school, 12:15. Evening service, 7:45 o'clock. Song and praise service and lecture by Rev. Williams. "Healing, as taught and practiced by Christ, the apostles of past and modern times. Every Thursday evening, song and inspirational meeting at 7:30. Young people's meeting at 7 p. m. each Thursday and Sunday. Louis Williams, pastor; residence, 2203 Fourth avenue. All are cordially invited to attend, especially strangers to the city. Seats free.

Evangelical Association.

Corner Birch and Harrison streets, near Cedar street car line. German preaching every Sunday at 11 a. m. and 8 p. m. Sunday school, 9:30 a. m. Young people's meeting, 7 p. m. Weekly prayer meetings Wednesday and Thursday at 7:45 p. m. English Sunday school every Sunday afternoon at the new mission, corner of Rollin and Harrison streets, at 2:30, followed by a Gospel sermon. A mission Sunday school has also been opened in Ballard, corner Wilbert street and Second avenue, beginning at 3 p. m., being conducted in the German language. Aug. Ernst, pastor; 820 Harrison street.

Cumberland Presbyterian.

Cumberland Presbyterian—East Cherry street and Twenty-second avenue. R. F. Powell, pastor; residence, 701 Twenty-second avenue. Preaching by the pastor at 11 a. m. and 8 p. m. Sunday school at 12:15 p. m. Junior Endeavor at 3:30 p. m. Y. P. S. C. E. at 7 p. m. Church prayer meeting Thursday, 8 p. m. A cordial invitation extended to all.

Free Methodist Church.

First Free Methodist—912 Pine street, between Ninth and Terry avenues. Rev. Alexander Beers, pastor. Preaching at 11 a. m. and 7:30 p. m. Sunday school at 9:45 a. m. Young people's meeting, 7 p. m. Prayer meeting Wednesday at 7:30 p. m. Seats free to all.

At the Y. M. C. A.

Rev. W. A. Major will speak at the Y. M. C. A. meeting today at 4 o'clock. Dr. J. B. Eagleson will conduct the meeting. Mr. E. E. Green's gymnasium men's Bible study club meets at 5 o'clock.

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.

First Church of Christ—Scientist.

Russell hall, corner Third avenue and Cherry street. Services Sunday at 11 a. m. and Thursday at 2:15 p. m. Sunday school immediately after the Sunday service. Reading room open during the week.

First Christian Church.

Seneca street, between Third and Fourth avenues. J. N. Smith, pastor; residence, 2122 Fourth avenue. Preaching at 11 a. m. and 8 p. m. Sunday school, 9:45 a. m. Y. P. S. C. E., 6:45 p. m. Prayer meeting Thursday night.

Theosophy.

Theosophical Society, Ananda Lodge—Meets Sunday at 7:30 p. m. in its new quarters, 1105 Third avenue.

Seattle Theosophical Society, 612 Third avenue. Sunday, simple talk on "Theosophy" at 1 p. m. Lecture at 8 p. m. by Charles J. Clark. Subject: "Man and His Development."

Christian Adventists.

Christian Advent meetings are held at the corner of Third avenue and Madison street. Dr. W. Chapman, pastor. Prayer meeting, 10:15 a. m. Preaching, 11 a. m. Sunday school, 12:30 p. m. Free lecture today on the Eastern question by the pastor.

First Spiritual Society.

First Spiritual Society meets every Sunday at Rialto, on Madison street, between First and Second avenues. Lyceum meets at 12:30 p. m. Conference meeting at 2 p. m.

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.

Christian Mission, Seamen's Bethel.

In basement of Seattle National Bank building, Occidental avenue and Yesler way—Services every night at 7:45 and every noon from 12 to 1. Thomas Rees, chaplain.

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.

Milnarian-Restitution.

Meetings every Sunday afternoon at 2:30 at 2308 First avenue. All are invited, and free speech allowed.

Socialist Union.

The Seattle Socialist Union meets every Sunday at 3 p. m. in Masonic temple, top floor, front entrance. All are welcome.

Christian Alliance.

The Christian Alliance will meet today at 2:30 p. m. in their new hall, 307 Union street, between Third and Fourth avenues, near Armory hall.

Mental Science.

Mental science class meets every Sunday at 2:30 p. m. at the banquet hall, Masonic block, entrance on Pike street. All are cordially invited.

Evangelical Association.

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

Progressive Lyceum.

The Children's Progressive Lyceum meets every Sunday morning in Pettis' hall, First avenue, at 11 o'clock.

Mount Carmel Mission.

Mount Carmel Mission, No. 1406 Third avenue, between Union and Pike streets.

Salvation Army.

Barracks, corner of Yesler way and Second avenue south.

Spiritualists.

Spiritualist meeting, Pettis hall; platform tests. Lenont.

The Queen at Portsmouth.

LONDON, April 30.—Queen Victoria reached Portsmouth today from Cherbourg, on her return from the south of France.

If you go to Spokane or East try the Great Northern and you will enjoy the library observation car.

Dr. Stillson has resumed practice, Hinckley building.

MARITIME RECORD.

FORECAST FOR SUNDAY.

Portland, May 1, 1897.

Fair weather; warmer.

U. S. DEPARTMENT OF AGRICULTURE, WEATHER BUREAU.

DAILY BULLETIN.

Seattle, May 1, 1897.

PLACE.	Barometer.	Temperature.	Max. Temperature.	Wind. Direction.	Wind. Velocity.	Precipitation.	Weather.
Seattle	30.22	56	58	W	Lt	.06	Cloudy
Pt. Angeles	30.22	52	52	W	14	.00	Clear
Tatoosh	30.26	50	52	S	12	.00	PtCldy
Portland	30.18	56	58	NW	6	T	PtCldy
Roseburg	30.18	58	60	N	10	.00	Clear
San Fran	29.94	56	58	W	22	.00	Clear
Red Bluff	29.90	72	72	N	14	.00	Clear
Eureka	30.20	50	56	NW	16	.00	Clear
Walla W	30.08	62	82	SW	12	T	Clear
Ft. Canby	30.28	50	54	W	8	.00	PtCldy
Spokane	30.00	60	64	SW	14	T	Clear

G. N. SALISBURY, Observer.

Tides at Seattle Harbor Today.

High Tide.				Low Tide.			
a.m.	ft.	p.m.	ft.	a.m.	ft.	p.m.	ft.
2.57	11.4	6.47	11.1	10.39	-0.1	10.11	9.6

AT PORT TOWNSEND.

2.30	8.0	6.20	7.8	9.58	-0.1	9.30	6.7

MARINE OBSERVATIONS.

Special Dispatch to the Post-Intelligencer.

TATOOSH, May 1.—9 a. m.—Barometer, 30.18; clear; wind west, eight miles. Inward, last night, steam schooner Alliance, at 4:10 o'clock. Outward, a four-masted schooner at 6 a. m.; a barkentine, at 8:20 a. m.; tug Holyoke, at 8:30 a. m.; a bark, in tow of Sea Lion, at 8:45 a. m.

12 m.—Barometer, 30.25; partly cloudy; wind, west-southwest, eight miles. Outward, a schooner, at 11 a. m. In the Straits, bound out, three schooners. Outside, a ship, a bark and tug Sea Lion.

4 p. m.—Barometer, 30.27; partly cloudy; wind south, twelve miles. Passed in, tug Sea Lion, at 12:30 p. m.; a ship at 1 p. m. Passed out, a schooner, at 2:40 p. m. In the Straits, bound out, three schooners.

NEAH BAY, May 1.—9 a. m.—Clear; calm.

12 m.—Partly cloudy; light southwest wind.

4 p. m.—Partly cloudy; light southwest wind. Tug Sea Lion in Straits.

CLALLAM BAY, May 1.—9 a. m.—Cloudy; calm. Tug Vigilant in bay.

12 m.—Partly cloudy; brisk west wind.

PORT ANGELES, May 1.—9 a. m.—Barometer, 30.10; clear; wind west, fifteen miles.

12 m.—Barometer, 30.22; clear; wind west, fifteen miles.

4 p. m.—Barometer, 30.22; wind west, twenty miles.

MARINE NEWS.

HOQUIAM, April 30.—Sailed—For San Francisco, schr Enterprise and stmr Sunol from Cosmopolis. Arrived—Schr Jennie Thelin, from San Francisco, for Hoquiam. Sailed May 1—For San Francisco, schr Sailor Boy, from Aberdeen, and schr Jas. A. Garfield, from Hoquiam.

PORT TOWNSEND, May 1.—Arrived—Bktn Retriever, from San Francisco, at Hadlock; schr William F. Witzman, from San Jose de Guatemala, for Port Gamble, to load lumber for San Pedro. Sailed—Br bk Pomona, for Chemainus, to load lumber for Australia.

SAN FRANCISCO, May 1.—Arrived—Str Arcata, from Coos bay; str Truckee, from Tillamook; str Mineola, from Tacoma; schr Gotama, from Coos bay. Sailed—Str Jennie, for Mary island; str City of Puebla, for Victoria.

SAN DIEGO, April 30.—Arrived—Schr Maria E. Smith, from Port Blakeley.

REDONDO, May 1.—Arrived—Schr Jennie and Stella, from Portland.

FREEMANTLE, April 30.—Arrived—Bktn Omega, from Coos bay.

HONGKONG, April 30.—Arrived—Bark Amy Turner, from Honolulu.

QUEENSTOWN, April 30.—Arrived—Br ish Yanduara, from Portland.

PORT GAMBLE, May 1.—Sailed—Schr Spokane, 571 tons, Capt. Jamieson, for San Diego.

The Puebla's Passengers.

SAN FRANCISCO, May 1.—The following passengers left on the steamer City of Puebla today for Puget sound:

Seattle—F. Toklas, H. Diffenderfer, A. Connelly, Miss Kelley, Tom Grannon, J. Kudleberger, William Allen, Miss Jasman, Mrs. Keith, A. Clark, F. Stone, P. Skinner, A. Waldorf, H. Vachill, K. Johnson.

Tacoma—Mrs. Henton, Mrs. Jeffs, Miss Pitcher, William Charnock and wife.

Port Townsend—R. Haskell, F. Barnes, A. Newlan and wife, J. Jansen, E. Margne and wife.

Victoria—A. Cameron, Mrs. Twitchell, E. Williams, W. Bovey, F. McNeill and wife, J. Byrne, G. Ogden, Mrs. Courtney, Mrs. Rispin, R. Sheard, A. Kutzsh, L. Abraham, Mrs. Armstrong, Mrs. Bauer, G. Hewson and wife, Mrs. Cole, John Milton and wife.

WATER FRONT NOTES.

Steamer Greyhound will come off the Moran ways tonight and will resume her run to Everett Tuesday morning.

Schooner George W. Prescott sailed yesterday for San Francisco, where, it is said, she will fit up for a whaling cruise.

Bark Highland Light, 1,180 tons, now at Comox, has been chartered by the North American Commercial Company to load coal there for Dutch harbor.

The steamship Amarapoora was yesterday released from the custody of the United States marshal by the settlement of the libel claims against her in the Federal court.

Steamship Transit, of the Puget Sound & Central American Steamship Company, left Central America on her return voyage to the Sound last week and will arrive here about the middle of the present month.

Steamer Wolcott, of the Pacific Steam Whaling Company, sailed yesterday afternoon for Alaska, where she will act as tender for the canneries of the company. She was in command of Capt. Humphrey, and J. C. Downing will act as pilot. Aboard as passengers are Mrs. and Miss Brownell, of San Francisco, who will spend the summer with Mr. Brownell at one of the canneries. The trial trip of the Wolcott, given on Friday, was very successful.

Kate Vaughan's Husband.

Chicago Record.

Although a decree of divorce has been pronounced by the courts in London against Mrs. Wellesley, better known by her stage name of "Kate Vaughan," yet public sympathy is all with this original and foremost of the Gaiety girls. Every one in England knows that after Col. the Hon. Frederick Wellesley had been turned out of the army for cowardice, and out of the diplomatic service for drunkenness, besides being deprived of his place in the royal household as aid-de-camp to the queen, it was Kate Vaughan who kept him from starving, and who maintained him in quasi-luxury by means of her earnings on the stage. His relatives and former friends would have nothing to do with him—so low had he fallen—and Kate Vaughan was the only one who took pity on him.

That after being a dependent on her charities for so many years he should have first neglected her, then deserted her and finally demanded a dissolution of his marriage is in entire keeping with his past career, and cannot fail to render him even more contemptible than before.

The person to be congratulated is Kate Vaughan, who is at length rid of a husband who has been a perpetual drag upon her finances and a source of irritation and trouble.

No man ever started off in life with brighter prospects than Fred Wellesley. His father was Earl Cowley, the powerful British embassador at Paris who exercised so much influence over Napoleon I., and as soon as he was 12 years old the queen attached him to her household as one of her pages of honor. On concluding his term as such he was given a commission in the guards and provided with a number of valuable staff appointments, among them being the lucrative post of military secretary to the viceroy of India, military attache to the embassy at St. Petersburg, where for the first time he showed the white feather in a dispute, and secretary of embassy and charge d'affairs at Vienna.

It was while in the latter capacity—that is to say, intrusted with the duty of diplomatically representing his queen and his government in the Austrian capital—that he rendered himself guilty of the misconduct that resulted in his final disgrace. On returning to London he was called to account by his fellow-officers of the guards, being denounced as a coward and as unfit to associate with gentlemen.

The Duke of Cambridge, who was commander-in-chief of the army at that time, having summoned Wellesley to his presence, finally drove him from his room with some of those picturesque curses for which the old gentleman is so justly celebrated, demanding his immediate resignation of his commission. His expulsion from the guards' club and all the other London clubs to which he belonged followed immediately afterward, and for several years afterward nobody would have anything to do with him. He has been repeatedly bankrupted, and the only effort that he has ever made to earn a livelihood for himself has been by starting and running a few questionable clubs, where high play and heavy drink were indulged in, and which quickly came to grief. It is difficult to find one single redeeming trait in ex-Col. Wellesley, who, without exception, is one of the very blackest sheep of the British aristocracy.

HOTEL ARRIVALS.

THE RAINIER-GRAND.

B. R. Putnam, Victoria.
R. S. Rosenberg, New York.
Dr. J. A. Payzant, Rossland.
C. F. Wilbur, Newcastle, Pa.
E. J. Coyle, Portland.
Geo. McL. Brown, Vancouver, B. C.
Capt. A. H. Patterson, Portland.
I. Grant, M. D., Rossland.
Miss Grant, Rossland.
Miss E. Grant, Rossland.
W. E. Pettis, San Francisco.
Miss Ross, Madison, Ind.
Miss Frances Ross, Madison, Ind.