

The International Sunday School Lesson

FOR JULY 5.

By Rev. JOHN N. LYLE.

ISRAEL ASKING FOR A KING.

We can err on the side of our virtues. Piety and goodness cannot be inherited.

Children are often neglected in the best homes.

Great revolutions spring often from slight causes.

Corruption in office is subversive of all government.

An invisible or a visible king—which?

Samuel's Mistakes.

The prophet Samuel was one of the most stainless, godly, symmetrical, and forceful characters in the history of the Old Testament Church.

He was the last and best of all the judges of Israel. But Samuel with all his beauty, spirituality, faithfulness, and charm of character made one serious and costly error.

Samuel was guilty of what is called nepotism. This is the sin of appointing to public office by those in authority their own relatives without regard to their special fitness for the duties of their office.

Governmental corruption, scandal, and disaster always grow out of such a practice.

The custom is neither virtuous nor virtuous. Yet it is a practice that the greatest and best men, in their human weakness, are prone to. It is an error that springs from the parental, affectionate, benevolent, and personally aspiring side of our natures.

It is the duty of all men to help and advance their own as far as it is right, so far as it does not rob others of their rights and opportunities.

Yet a public office is a public trust. To use one's public authority to promote the private and personal interests of self and one's family and relatives is a public crime.

Samuel, as he became advanced in age and burdened with the duties of public service, appointed his own sons to share the duties and responsibilities of the office of judge in Israel with himself.

But these sons soon became corrupt in the exercise of their offices and were in the habit of accepting bribes from interested parties to prevent judgment in their favor.

Their guilt in this regard became notorious throughout the nation, possibly without the knowledge of the good prophet and judge, Samuel.

The prostitution of justice by Samuel's sons was one of the direct causes that led to a great revolution in the form of government among the Israelites—the passing of the government from a pure theocracy in which God himself was the only ruler, the invisible King to that of a theocracy under the headship of a hereditary, earthly king as the viceregent of God—from a pure republic of faith and dependence upon God to the organization of a visible kingdom still ruled over by God.

In permitting the change in the form of government among the Israelites God never surrendered his own rights and authority over them as his own peculiar and chosen people. A pure theocracy is evidently the ideal form of government, and its nearest realization in modern times is our own American Republic.

The People's Mistake.

There are ways of correcting errors in the administration of justice without overturning the form of government. It is generally better to reform than to revolutionize.

Because judges fail, and juries fail, and legislatures fail, and officers of the law fail, in doing their

duty is not a good reason for abolishing courts, and juries, and legislatures, and representatives of the law, altogether.

The right method is to proceed in various ways to improve public sentiment so that it will not tolerate abuses and corruption in government positions.

Public sentiment is the real ruler of any community or country. It makes little difference what form of government is adopted if the ends of truth, justice, and righteousness are observed.

When the government of a country is wrong, that fact shows that the people of that country are wrong morally, spiritually, and intellectually.

When the Israelites found that the sons of Samuel were untrustworthy and corrupt as public officials they began to doubt the feasibility and correctness of their God-ordained form of government.

The doubt was a confession, in the first place, of a want of faith in God, and, in the second place, of a want of faith in themselves—a confession of their own moral degeneracy.

Their doubt was demanded an immediate removal of Samuel's sons from office, and their adequate punishment for malfeasance in office, and not to have demanded a complete revolution in their form of government.

Their action in the crisis was as reprehensible as our own countrymen would be if they should become dependent and disgusted by some governmental scandal at Washington and demand a change of government from that of a republic to a monarchy.

Such a procedure would be a revolution backwards in the history of the progress of civilization—a surrender of the rights and liberties of true and worthy freemen and the acceptance of the yoke that belongs to slaves and degenerates.

It is the duty of freemen to purify their governments when occasion necessitates it, not to strengthen government in a despotic way or to abolish all government and bring in a reign of anarchy.

The Israelites had just grievance as far as Samuel's sons were concerned. Some kind of a change ought to have taken place. It was right for them to go to Samuel in the right spirit and manner with their complaint.

The right of petition and complaint always belongs to a free people. But there is a suspicion that they had a deeper motive in their hearts than simply to have the abuses in the administration of justice corrected.

They probably merely used that as a pretext to gain their desires in a still greater matter. To gain their own way in other matters political parties often raise a great clamor and furor in regard to some minor act or mistake made by the party in power.

This is an old trick of politicians. There is a suspicion too that the people were very bitter in their minds against Samuel, and that they were making known their grievance to the aged prophet. How brutal political parties, all kinds of social organizations, congregations, churches, school trustees, and committees of all kinds, can be at times, to the officers and representatives that are over them by their own election and appointment.

Without any previous warning or consultation, all the elders of Israel gathered themselves together and came to Samuel unto Ramah, and said unto him, "Behold thou art old, and thy sons walk not in thy ways; appoint us a king to judge us like all the nations." That Samuel had tried to rear up his sons in the right way is shown in the names that he gave them: Joel, signifying "Jehovah is God," and Abiath, signifying "God is my father."

The best and most faithful parents often have bad children. There are young people who will go astray under the very best moral and religious influences.

Sometimes the best good men and good women while serving the public, like

Samuel was doing, forget to care for their own offspring.

The elders gave their motive in asking for a king away also by adding the words: "Like all the nations." It was world-mindedness, chiefly, after all, that was moving them to make their great revolutionary request.

They wanted to be in the fashion. They desired worldly pomp and glory. All the paraphernalia of courts and palaces and the show of military strength of kings attracted them.

The ever-recurring danger that comes to a republic and free people is shown here—the desire for more showy government. The danger to a free spiritual church today is a desire on the part of the communicants for more showiness in their worship and in their church government.

Hence the homage paid to bishops, and prelates and the constant elaboration of rituals. Fashion is a great tyrant. It is often based on folly. The habits of fashion are not where the most earnest men and the most spiritual Christians are found.

One reason why the children of wealthy Christian parents turn out so badly is just because the talk and ambition of the family has been so steadily directed to "fashion."

Samuel's Refuge.

The sudden uprising of the heads of the tribes of Israel and the Jews that they had to communicate to the avenged but not enfeebled prophet evidently "both wounded and surprised him"—"the thing displeases Samuel."

Samuel's displeasure might have been personal—feeling that the people had repudiated his long leadership over them, looking at their request from a personal standpoint of loss and disrespect to himself, or it might have arisen from a sense of loyalty to God—feeling that the people were rejecting their divine King. At any rate, Samuel did the right thing in his pain and perplexity. He prayed. It said that at every great crisis in the church of God in the world God has always had some great soul who took the burdens of the church to him in prayer—Moses, Samuel, Elijah, Paul, etc.

God's Answer.

God gave Samuel an answer in peace. He must have astonished him by directing him to grant the people's request. He pointed out to him that the true nature of the people's wish was deeper than a mere rejection of Samuel himself. It was a rejection of him.

It was God's will first that his people should have himself alone as their King, but that it was his will also that they should have an earthly king also if they so desired it. Provisions had been made for this contingency in the laws of Moses. God desired the best for us, but if we will not have the best he grants us the second best, and so on down.

God told Samuel to protest to the people against the nature of their request by showing the evils they were inevitably bringing upon their own heads for asking for a king, all of which evils history has proven abundantly true.

Samuel was the man for the hour to carry the new government into effect.

The greatness of Samuel's character is shown in nothing more strikingly than that after making the change had the sanction of God he led the new movement, with calm wisdom, to a successful issue. "I think that one of the most magnanimous and majestic and heroic deeds ever done in our world's story."

Samuel was the second founder of the Hebrew nation. He inaugurated a new era in the history of the Israelitish people.

SUNDAY SERVICES IN THE WASHINGTON CHURCHES

EPISCOPAL.

St. Mark's Church, Third and A Streets southeast, the Rev. W. L. Devries, Ph. D., pastor—8:30 a. m., Sunday school; 9:30 a. m., Y. P. S. C. E.

Western Church, H Street, between Nineteenth and Twentieth Streets northwest, the Rev. Gerhart A. Wilson, D. D., pastor—11 a. m., service with Union Methodist Episcopal Church, Twentieth Street, between Pennsylvania Avenue and H Street; 8 p. m., evening service in Western Church; 9:30 a. m., Sunday school; 7:30 p. m., Y. P. S. C. E.

Open-air evening on the Cathedral grounds, at 5 p. m.; special preacher, Chaplain C. Pierce, D. D., Y. P. S. C. E.; vespers, 7:30 p. m.; service with the Marine band. The following program will be given at 4:30 by the band: Prologue, "Eln Merchen," Ch. Bach; song, "There is a Green Hill Far Away," by Bousset, solo for trombone, "The Palms," Faure.

Pro-Cathedral Church of the Ascension, Twelfth Street and Massachusetts Avenue northwest, the Rev. John H. Elliott, S. T. D., rector—Fourth Sunday after Trinity, 8 a. m., holy communion; 11 a. m., litany, holy communion and sermon; 8 p. m., evening prayer and sermon. Preachers—11 a. m., the rector; 8 p. m., the Rev. Dr. Duncan.

Church of the Advent, corner Second and A Streets, Le Droit Park, the Rev. Edward M. Mott, rector—Sunday school, 9:30 a. m.; morning prayer, sermon, and holy communion, 11 a. m.; evening prayer and sermon, 7:45 o'clock.

Grace Church—Ninth and D Streets southwest—The Rev. Charles F. Sontag, rector—Fourth Sunday after Trinity; first service at 7:30 a. m. Morning prayer, 11 a. m.; sermon, 11:15 a. m.; celebration and sermon at 11 o'clock; 8 p. m., evening service, choral, sermon by the Rev. F. B. Hunden, rector of St. John's Church, Georgetown.

Methodist Episcopal.

McKendree M. E. Church, 915-919 Massachusetts Avenue northwest, the Rev. E. J. Hubbard, pastor—9:30 a. m., Sunday school; 11 a. m., communion; 8 p. m., preaching by pastor; 7 p. m., Epworth League.

Wilson Memorial M. E. Church, Eleventh between G and I Streets southeast, the Rev. Arthur C. Thomas, pastor—9:30 a. m., Sunday school; 11 a. m., communion, brief address by pastor. Twilight service at 7 p. m. instead of regular service at 8 p. m. Sunday school excursion to Bay Ridge Wednesday, July 8. Train leaves at 10 a. m.

Faith Chapel M. E. Church, Bowen Road, the Rev. George Buckler, pastor—11 a. m., service conducted by Andrew Smith, 7 p. m., Sunday school; 8 p. m., service by J. T. Gibson.

Bradford Memorial M. E. Church, the Rev. William Lynn, pastor—9:30 a. m., Sunday school; 11 a. m., preaching by the pastor; 3 p. m., praise service; 7 p. m., Epworth League; 8 p. m., preaching by the pastor, subject, "Of Many Colors," reception of members.

Abury M. E. Church, Eleventh and K Streets northwest, the Rev. W. W. Clair, D. D., pastor—9:30 a. m., Sunday school; 11 a. m., communion; 8 p. m., service by the pastor; 7:30 p. m., Old folks' love feast; 8 p. m., sermon by the Rev. R. H. Robinson; prayer meeting Friday evening at 8 o'clock.

Waugh M. E. Church, Third and A Streets northeast, the Rev. George E. Mayfield, pastor—11 a. m., communion service; 8 p. m., "The Wonderful Foundation"; 9:15 a. m., Sunday school; 7 p. m., Epworth League.

North Capitol M. E. Church, North Capitol and D Streets, the Rev. G. Edwin Amos, pastor—Sacrament of the Lord's Supper at 11 a. m.; preaching by the pastor at 8 p. m.

Dr. Pleasant M. E. Church, St. Stephen's Parish Hall, the Rev. Joseph D. Brown, Ph. D., pastor—9:30 a. m., Sunday school; 11 a. m., holy communion; 8 p. m., sermon on "Some of Our Methodist Ancestors."

Hamlin M. E. Church, corner Ninth and D Streets northeast, the Rev. Dr. G. A. Wilson, no evening service, congregation uniting with Western Presbyterian; Sunday school at 9:30 a. m.

Douglas Memorial M. E. Church, corner H and Eleventh Streets northeast, the Rev. G. C. Bacon, D. D., pastor—Communion service and reception of members, 11 a. m.; 7 p. m., union twilight services; patriotic songs and addresses by the pastor; the Union twilight services will be held every Sunday evening; 9:30 a. m., Sunday school.

Trinity M. E. Church, corner Pennsylvania Avenue and Fifth Streets southeast, the Rev. Dr. G. C. Nicholson, pastor—The Sacrament of the Lord's Supper, 6:30 p. m., twilight service; 9:15 a. m., Sunday school.

Union Methodist Episcopal Church, Twentieth Street near Pennsylvania Avenue northwest, the Rev. Dr. G. A. Wilson, no evening service, congregation uniting with Western Presbyterian; Sunday school at 9:30 a. m.

During July and August the Union M. E. Church and Western Presbyterian will be joint services, the morning preaching by the Rev. Dr. Gerhard A. Wilson, at Union Church, for the first two Sundays. Thereafter by the Rev. Dr. S. Reese Murray.

St. Paul's M. E. Church, South Seventh and A Streets northeast; the Rev. Dr. L. Blakemore, pastor—9:30 a. m., Sunday school; 11:00 a. m., preaching by pastor, subject, "In Remembrance of Me," under the leadership of the Epworth League meeting led by S. W. Goodson; 8 p. m., preaching by pastor, subject, "True Liberty." Van A. Potter will sing "If God So Clothed the Grass," Bischoff.

Presbyterian.

The Church of the Covenant, Connecticut Avenue, N. and Eighteenth Streets, the Rev. Dr. J. Thomas, D. D., pastor—James Austin Richards will officiate tomorrow at 11 a. m.; Thursday evening, midweek service at 8.

The Eastern Presbyterian Church, Sixth Street and Maryland Avenue northeast, the Rev. Dr. J. Thomas, D. D., pastor—The Lord's Supper, 11 a. m., sacrament of the Lord's Supper; 7:45 p. m., theme, "Go and Tell Jesus."

Second Presbyterian Church, 2145 P Street northwest—8:30 a. m., by Rev. E. and 8 p. m. by the Rev. David-Willis Hollingsworth, from Stoneva, Va. Prayer meeting Thursday, 8 p. m.

Assembly, Fifth and I Streets northwest, the Rev. W. L. Devries, Ph. D., pastor—Preaching at 11 a. m. by Rev. E. Warren, of Faith Chapel, No evening service. Y. P. S. C. E. at 6:45 o'clock. Midweek service Thursday evening at 7:45 o'clock.

First Presbyterian Church, John Marshall Place northwest, the Rev. Donald

C. MacLeod, D. D., pastor—11 a. m., administration of the Lord's Supper; no evening service; 9:30 a. m., Sunday school; 8 p. m., Y. P. S. C. E.

Western Church, H Street, between Nineteenth and Twentieth Streets northwest, the Rev. Gerhart A. Wilson, D. D., pastor—11 a. m., service with Union Methodist Episcopal Church, Twentieth Street, between Pennsylvania Avenue and H Street; 8 p. m., evening service in Western Church; 9:30 a. m., Sunday school; 7:30 p. m., Y. P. S. C. E.

Maryland Avenue Church, Fourteenth Street and Maryland Avenue northeast—Preaching 11 a. m. and 8 p. m. by the pastor, the Rev. J. W. T. McNeil; evening subject, "Sanctification."

Calvary Baptist Church, Eighth and H Streets northwest, the Rev. Samuel H. Greene, D. D., pastor—Sunday school, 9:30 a. m., W. S. Shallenberger, superintendent. Public worship with sermons by the pastor 11 a. m. and 8 p. m. Teachers' Bible Club, Thursday, 7 p. m. Church prayer meeting, 8 p. m. Endeavor meetings, Sunday, 3:30 and 6:30 p. m., Tuesday, 8 p. m.

Metropolitan Church, Sixth and A Streets northeast, the Rev. John Comp-ton Bell, pastor—Preaching at 11 a. m. and 8 o'clock by the Rev. Dr. C. N. Donaldson of Atlanta, Ga.

The Anacostia Baptist Church, at the corner of Jefferson and Monroe Streets, the Rev. J. E. Cerny, pastor—Sunday school at 9:30 a. m., Melvin Johns, superintendent; preaching at 11 a. m., and 8 p. m., by the pastor; C. E. meeting at 7 p. m., prayer meeting Thursday at 8 p. m.

First Baptist, Sixteenth and O Streets northwest, the Rev. Charles F. Winbiger, pastor—Morning subject, at 11 a. m., "Loyalty to God and Country," evening, 8 p. m., "Stars and Hearts"; preaching at 8:30 a. m.; Endeavor meeting, 7 p. m.

Second Auditorium, Fourth Street and Virginia Avenue southeast—The Rev. E. Hez Swem, pastor, explains "Her Lover, Father, and Father's Gun," 8 p. m.; preaching at 11 a. m. Short services, 7 p. m. West Washington Church, corner Thirtieth and N Streets northwest, the

Rev. Cornelius C. Coleman, pastor—Preaching, 11 a. m., by the Rev. H. F. Proctor, of Iowa; 8 p. m., by the pastor; Sunday school, 9:30 a. m.; Christian Endeavor, 7 p. m.; prayer meeting, Wednesday, 8 p. m.

Seventh Day Adventist.

"The Two Resurrections" and "The Two Judgments," subject of addresses Sunday at 11 a. m. and 4:45 p. m., by J. S. Washburn and O. G. Farsworth, president of Chesapeake conference, at the Seventh Day Adventist Church, corner Twelfth and M Streets. Services every Saturday at 10 and 11 a. m. Last Sunday services in church; tent meetings begin July 12.

The Seventh Day Adventist Church, Eighth Street northeast, between F and G—Regular services every Sabbath (Saturday) at 10 and 11 a. m.

Beacon Light Gospel Tent, corner Thirteenth and T Streets northwest—Services every night; special service Sunday night.

Lutheran.

St. Mark's Lutheran Church, C Street between Twelfth and Thirteenth Streets southwest, the Rev. J. Luther Franz, pastor—Services at 11 a. m. with sermon by the pastor. At 8 p. m. song service with "Story of the Hymn." Sunday school at 9:30 a. m. Luther League Wednesday at 8 p. m.

Grace Lutheran Church, Thirteenth and Corcoran Streets northwest, the Rev. J. E. A. Doernman, pastor—Divine service with preaching by the pastor at 11 a. m. and 8 p. m.; Sunday school, 9:30 a. m.

UNITARIAN.

All Souls' Church, Fourteenth Street corner of L Street northwest, the Rev. Frances G. B. Pierce, minister—10 a. m., unity study class; 11 a. m., morning service; sermon by the minister; 7 p. m., Young People's Religious Union.

METHODIST PROTESTANT.

Rhode Island Avenue Methodist Protestant Church, corner First Street northwest—Sunday school at 9:30 a. m.

JAPAN AND ENGLAND MOVE AGAINST RUSSIA

Demand the Immediate Evacuation of Manchuria.

ODESSA, July 4.—According to advices received by the St. Petersburg newspaper "Sviat" from Japan, the British and Japanese ministers at Peking have presented a note to the Chinese government in the following terms:

"First—Russia's occupation of Manchuria threatens the maintenance of peace in the Far East and injures the interests of England and Japan.

"Second—If the departure of the Russians from Manchuria is indefinitely postponed England and Japan must proceed to protect their interests.

"Third—China must demand from Russia the immediate evacuation of Manchuria.

"Fourth—Great Britain and Japan acknowledge no treaty between Russia and China which does not bind Russia to evacuate Manchuria.

"Fifth—If after the evacuation of Manchuria a treaty between China and Russia with respect to the civil administration of Manchuria is deemed necessary such treaty can only be concluded with the approval of Great Britain and Japan.

"Sixth—A reply to this note is demanded within five days.

Prince Ching, president of the foreign board, adds the "Sviat" has consulted the Emperor Dowager to accept the Anglo-Japanese demands, and has also requested United States Minister Conger to give them his support.

GEORGE WASHINGTON'S FATHER DIES IN AUSTRIA

VIENNA, July 4.—Baron Maximilian Washington died last night at Graz at the age of seventy-four. He was a member of the Austrian house of lords and chamberlain to the Emperor. He belonged to the family of the Washingtons in England and America, and his son, born in 1856, was named George.

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ENGLAND EXCLUDES THE AMERICAN HOG

Personality of the Trans-Atlantic Port-cine Under a Ban Just Now.

LONDON, July 4.—Owing to the representations of its veterinary inspectors at Liverpool and other ports, that hogs exported to England from the United States have been found diseased, the board of agriculture has issued an order revising previous orders and prohibiting the landing in Great Britain of any hogs from the United States, besides prohibiting the importation of cattle from New England, owing to the alleged prevalence of cattle disease there.

The order goes into effect August 1.

SPECIAL TRAINS ARRIVE FILLED WITH TEACHERS

Many Delegates in the City on Their Way to Boston.

In addition to the arrival of train loads of teachers mentioned on the Times yesterday, another small army of them came in last night, and still others this morning.

The teachers who arrived last night came in from Georgia, North Carolina, South Carolina, Florida, Louisiana, and Texas over the Atlantic Coast Line, the Seaboard Air Line, and the Southern.

This morning another special came in over the Southern bringing teachers from New Orleans.

The latter are to remain here until late this afternoon, staying over to witness the Fourth of July parade.

LOCKJAW BEGINS ITS HARVEST OF LIVES

NORRISTOWN, Pa., July 4.—Aided by the toy pistol, lockjaw began its annual Fourth of July harvest of human lives yesterday at Conshohocken. The first victim is Charles Nagle, fourteen years old, who died at 7 o'clock Thursday evening. A week ago he was playing with a toy pistol, when he wounded himself in the hand. Tetanus developed with violent symptoms yesterday.

MR. WENDELL RECATS.

TRENTON, N. J., July 4.—The Rev. Hugo Wendell, of Trinit, Lutheran Church, who was found guilty of heresy in preaching that he communicated with spirits and that he possessed healing powers, has made a formal recantation to the president of the Ministerium.

communion service, 11 a. m.; Juniors, 3:30 p. m.; Christian Endeavor, 7 p. m.; sermon at 8 p. m. by the pastor; the Rev. J. M. Gill, Thursday, church prayer meeting.

CONGREGATIONAL.

Fifth Congregational Church, corner Eighth and I Streets northeast, pastor, the Rev. David W. Montgomery—Sunday school at 9:30 a. m.; morning worship at 11 o'clock, sermon by the pastor; subject, "The Place of the Prophet in a People's Prosperity." No evening service. Christian Endeavor service at 7:30 p. m.

CHRISTADELPHIAN.

Washington Ecclesia, hall over the National Capital Bank, 316 Pennsylvania Avenue southeast—Every Sunday at 11:15 a. m., subject "Redemption—National, Individual and Racial."

CHRISTIAN SCIENCE.

First Church of Christ, Scientist, Scottish Rite Hall, 1007 G Street northwest—Service, Sunday, 11 a. m., subject, "Life." Wednesday, 8 p. m. Free reading rooms in the Bond Building.

UNIVERSALIST.</