

The Peninsula Methodist.

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Number 30

"COME ON IN; THE WATER'S FINE!"

BISHOP McINTYRE.

O vision of my vanished youth, O placid far-spread pond,
Sleeping beneath the summer skies, with sloping hills beyond,
High over thee in circles wide, the hovering hawk doth go,
And deep within thy mirrored breast its image saileth slow.
There all the boyhood playmates whom my happy fancy sets
In that picture of the past, like nude, slim statuettes,
Stand ready for their leader's call, upon the grassy shore,
The whispering woods behind them, the elm trees bending o'er,
When up the diver dripping comes, beyond the water line,
And flings the ancient challenge, "Come on in; the water's fine!"

Sweet is the song of that swift stream, which pleasantly doth plash
Its way toward the mossy mill, and sweet the limpid dash
Of that slow wheel, which all day long doth toil amid the foam,
And sweet the laughter of the flood which leaps from out its home
In that high dam, and with its weft of soft-descending spray.
Shot through the warp of slanting light, weaves sunset banners gay.
Sweet is the cadence of the birds amid the beechen boughs,
And sweet the bells, when lowing herds come to the brink to brouse.
But sweeter far than stream or wheel, cascade or bell or kine,
Is that old cry, of days gone by, "Come on in; the water's fine!"

Dear leader of our youthful band, since you have gone up higher,
Do you think of those who loved you, in "the land of heart's desire?"
As I stand again in memory, by our well-known swimming place,
You seem to rise before me, brave in all your boyish grace;
And I dare to speak unto you, as when first I felt your loss
For I am drawing nearer to the river I must cross,
And say that when my feet dip down at last to Death's cold tide,
And I stand alone and shrinking upon its earthly side,
It would comfort me, my comrade, it would cheer me, brother mine,
To hear you calling to me, "Come on in; the water's fine!"



The Peninsula Methodist.

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..... EDITORIAL CONTRIBUTORS

Rev. E. L. Hoffecker, D.D.

Rev. J. T. Richardson,

Rev. E. H. Dashiell.

Chestertown, Maryland, July 31st, 1909

Salvation.

E. H. DASHIELL.

There is being exploited in this day a view of personal salvation which is wholly at variance with the truth. Gradual spiritual evolution is the substitute offered for supernatural transformation. Nor is this so-called spiritual evolution such as, in any proper sense, recognizes the Divine agency. Faith is lowered to such an intellectual belief in Christ as leads to an empty imitation of His characteristics—thus, it is claimed evolving out of what native good may be found in human nature a form of Christ likeness acceptable to God. Scriptural regeneration, instantaneous by the Holy Ghost, is eliminated. All spiritual life is brought down to the human plain. Yet this is done very subtly, in order not to offend too grossly that large body of believers who hold the truth. Room is made for God in the workings of the mind. Unconsciously to us, He directs those mental movements which result in "evolved Christ-likeness!" But who, that has an experience of salvation, cannot detect the poverty of this apology to the truth? It is too poor ever to be offered as a substitute for "the riches of grace." And we are persuaded that only those who are themselves spiritually bereft could be led to give such a stone to the hungry multitudes, who stand at our doors and cry for bread. Such teaching is filling our churches with unsaved souls, and peopling the

world with practical infidels. The time has come for those who love God, and seek the triumph of His Kingdom, to employ every legitimate means for counteracting error, and to adhere with immovable tenacity to the great and glorious truth of salvation. This attitude, maintained in love, will call forth the blessing of God. Any other must eventually curse the church with spiritual death, and render her the gazing stock of history.

Salvation is the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him of everlasting happiness. (Webster.) This definition includes the entire plan for man's spiritual restoration and exaltation. But the ordinary use of the word salvation confines it to the RESULTS of Christ's atonement in individual experience, and to this popular restriction of the term we address our thought. Nothing can be of greater importance than a clear comprehension of what is involved in a fully saved relation of the soul to God. Darkness or uncertainty here must result in doubt and gloom, while light and assurance will illuminate the path and eventuate in everlasting happiness. Those prophets who "call darkness light, and light darkness," should beware lest, in the great day, the blood of misguided souls be found on their skirts. The truth as it is in Jesus, faithfully presented, will produce fruit unto life eternal. It is God's instrument,

ordained to that end. We occasionally fear that the reason some ministers do not insist upon its requirements is because that they have lost faith in, and conscious hold upon, the invisible. But no lightning stroke ever darted with greater swiftness than God will come to the support of those who are true to the principles of His government. Therefore, let us not fear, in Divine strength to stand, like the foundations of eternity, upon all that has been revealed as belonging to human salvation. "Take heed unto thyself, and unto the doctrine . . . for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. IV, 16.)

The havoc the saw mill is making in the timber of this country can best be judged by brief statistics. In 1908 31,231 saw mills manufactured 33,290,000,000 feet of lumber, 12,106,000,000 shingles and 3,000,000,000 laths yet this was a year of great depression in lumber manufacture. Washington is the first state in the union in lumber production, Louisiana second, Mississippi third and Arkansas fourth.

The Postoffice Department of Washington has gone into the ice business. Having for some time paid \$7.65 per ton for its ice, it proposed to cheapen the product and has recently established its own plant where it manufactures ice at 65 cents per ton. The profit on ice for some time past has been a vexed one to the consumer and probably never more so than this year, when the product of artificial plants are universally resorted to.

The Legislature of Maryland at its last session having required the time of filing a telegram to be transmitted with the message, some four or five words were thereby added and the thrifty telegraph companies immediately charged this amount as a part of the message, thus practically cutting in half the ten words permitted without extra charge. The Court of Appeals has rendered a decision that these extra words shall not be charged for and hereafter the public will have the benefit of same sized message as before the passage of the law.

Conference News.

Social and Church Events and Personal References.

Marydel Camp meeting opened yesterday.

Centreville Sunday School ran its annual excursion to Rehoboth last Friday.

Herbert E. Perkins Esq., Superintendent of Chestertown Sunday School is ill with typhoid fever in Germantown, Pa.

Rev. Dr. S. M. Morgan and Mrs. Morgan have been visiting friends in Snow Hill.

Elkton Chapter Epworth League will give a launch excursion to Berterton on August 11th.

New Castle Church is to be remodeled. The interior will be painted and frescoed at an expense of \$1,000.

SMITH'S ISLAND CAMP.

Smith's Island, camp, in charge of Rev. W. P. Taylor, will open on July 31st and continue until August 8th.

Rev. John Clarke, the railroad evangelist, and the famous Mezzick Singers will work in the meeting. H. C. Taylor of Dover, and Harry L. Stallings of Baltimore, both noted singers, are expected to assist in the singing. A large number of ministers have promised to preach.

A new boarding tent with accommodation for sixty private guests, as well as other sleeping quarters has been erected at cost of about \$700.

FEDERALSBURG.

Rev. H. B. Kelso of Magnolia, Del., will have charge of the services at the M. E. Church Sunday.

Rev. L. B. Morgan pastor of Concord M. E. Church, preached at the M. E. Church Sunday morning. The services at night were broken up by the threatening storm cloud.

—Courier.

Still Pond Sunday School hold their annual picnic in Idlewhilo Park on Thursday.

CHURCH HILL.

Owing to delay on the part of a part of our workmen, our newly repaired church will not be ready to reopen before the first Sunday in September. The building will be a very pretty affair. The old building a good substantial house, with excellent seats, pulpit furniture, chandeliers, metallic ceiling, repaired a few years since at a cost of \$1800, will likely be wrecked and the material sold, after we find sale for the furniture. Here is an excellent opportunity to buy good chandeliers, pews, pulpit furniture, nearly new metallic ceilings all at a bargain.

Our S. S. at Price's and Church Hill will picnic next week, Price's all day Tuesday, the 3rd at Rolph's Wharf and Church Hill school on Wed., 4th, at the same place—Salem S. S. will have a picnic in their beautiful grove, Wednesday, the 11th—The bush meetings at Burrisville will begin Aug. 1st. There will be service each evening during the week except Saturday evening.

The writer has on hand more than he will use at present of the new song book, gotten out in June, 1909, by Messrs. Hall and Mack, of Philadelphia, a combination of all the best selection of No's. 1, 2 and 3 of "The New Songs of the Gospel," and will sell the unused books to any one who calls first, at a bargain. This book has 350 pages and is the best I know out for evangelistic services, Epw. L. and S. S. work. \$15 per 100 copies. It is nice to put from 50 to 100 or more of these singable books in each church. Let every body sing. Each stranger coming to our services should be handed a song book and asked to join in.

E. H. DERRICKSON.

Rev. E. B. Taylor, of Red Lion has been granted a two-weeks vacation beginning Aug. 9th. Mrs. Taylor is in delicate health;

—If you like The Methodist mention it to your friends.

PORT DEPOSIT.

Mrs. Milligan and Miss Sallie Milligan, of Crisfield, are guests of Rev. and Mrs. F. F. Carpenter.

Rev. H. A. G. Westerfield, of Elkton, was the guest of his brother, Mr. Raymond Westerfield, Friday.

Rev. V. S. Collins and a friend, of Middletown, Del., left Port Deposit on Monday afternoon for Rehoboth Beach, in a sail boat.

CLEANING-UP

Summer Goods all over the store; Men's Suits at $\frac{1}{2}$ in our Special Sale, \$7.50 and \$8.50 for Black Unfinished, Blue Serges and Dark Mixed Worsteds Suits in 34 to 42. Stout Men's Suits, 37 to 40 size at \$7.50. Men's Linen Crash Suits at \$1.50, were \$2.50 and \$5.00. Khaki Trousers at \$1.00 and \$1.50. Coats, \$2.00, \$2.50 and \$3.00. Boys' Long Trousers Suits with Double Breasted Coats at $\frac{1}{2}$ price, \$2.20, \$4 and \$5, were \$5, \$8 and \$10. 100 Little Boys' Wash Suits at $\frac{1}{2}$, sizes 3 to 10 years, were 50c to \$2.50, now 25c to \$1.25. Special Shirt Sales at 50c, 65c and \$1.00. Straw Hats at $\frac{1}{2}$ and Low Shoes at $\frac{1}{4}$ off. Money savers in every size.

Biggest Because Best **MULLIN'S** Clothing Hats Shoes
Wilmington.

PRESTON.

The second quarterly Conference of Preston Circuit was held last Monday afternoon. Dr. S. M. Morgan, District Supt., was present. The Conference voted a two week's vacation to the pastor, Rev. C. N. Jones. He will take the vacation during Concord Camp.

The Sunday School, of Preston, held a picnic Wednesday afternoon, July 28, in the park at Choptank.

—Any subscriber who sends us two new subscriptions will receive The Methodist one year free of charge.

The Quiet Hour.

THE HEM OF HIS GARMENT.

The law prescribed that every Jew should wear on his outer garment a "fringe" or tassel to remind him of his people and his God. It was this tassel that the woman touched. To her it stood for the bond that connected her own life with that of the great prophet. She had not the courage to stand before him and say: "Sir, I am a wretched woman and unclean. I am not worthy to touch you, nor is it lawful; for my touch is pollution. But with all my wretchedness I am a daughter of Isarel, and therefore am of your kindred." She did not dare to make her plea openly and call the attention of all that throng to her secret sorrow; but there was a silent prayer in that touch, an appeal to the Jew and the prophet in the name of kindred and religion—an appeal that was effective. To this day the sinner that is ashamed of his sin, that would hide his shame even from the Saviour himself, may come to his Lord and touch the hem of his garment. The sin you have committed against your neighbor must be confessed, if not to God, at least to your neighbor. But every soul has some sin that defiles only himself. It may be only a habit of thought or some passion usually smoldering under the ashes, but bursting now and then into a flame. Let it be hidden then forever. But reach out the hand. The fountain of purity cannot be defiled.

This woman's faith was far above that of the theologians of the time. Like that of the Syrophenician woman, it was inspired by her distress and her humiliation. Like that of the dying thief, it was the faith of one who was drinking the cup of bitterness that Jesus alone of all men ever deliberately chose as his own. Whatever else may separate us from him, wretchedness cannot.

"The healing of his seamless dress

Is by our beds of pain;

We touch him in life's throng and press,

And we are whole again."

—Exchange.

HIS JOYS.

"To Jesus," says Phillips Brooks, "there was no joy which had not in it the power of sorrow; there was no sorrow which had not at its heart a beating possibility of joy. I think there can have been nothing which He did, and nothing which He saw, in which both were not present." Even throughout His life of humiliation there is abundant proof that He was capable of sincere and intense joy.

Happiness, as has been often remarked, comes best when not directly sought. It is a fruit of the Spirit; one of the things "added unto us" when we seek something better first.

Follow pleasure, and then will pleasure flee;
Pleasure follow thee, and pleasure will follow thee.

A man's chief happiness, again, ought to centre in the work of his life. A life cannot be happy unless busy too. It is those who have to do who have time to vex themselves with questions as to whether life is worth living.

Once more, real happiness comes from within rather than from without. It depends much less upon circumstances than upon character, disposition, and state of mind.

These thoughts, taken together, give us some clue to the source of Christ's joy. He did not seek happiness for its own sake; yet He found it in His sense of inward union with God, and of successful accomplishments of God's purposes. The keynote of His joy is well given in two sentences from Isaiah's fifty-third chapter: "He shall see of the travail of His soul, and shall be satisfied." "The pleasure of the Lord shall prosper in His hand." Hence He speaks of "My joy," like "My peace," and "My love," as a very precious and sacred thing, differing utterly from such counterfeit joys as the world had to offer. This joy manifested itself in various forms but in them all we find this same note—fellowship with God and success in His work.—Life and Work,

HEROES OF FAITH.

No man ever expected too much of God. Many a man cuts himself off from much that God would do for him by expecting too little. We honor God when we refuse to limit our expectations of His works and and His goodness. One prayed well "for the incentive of great expectations—that I may not be overcome by discouragements and 'all that can be expected' calculations." The phrase "all that can be expected" has no place on the lips or in the heart of any child of God. It is a deadener of energies and a destroyer of hopes, and is complacently based on man's on man's ability to forecast God's plans and powers. God's omnipotence will go right on working whether we expect it to or not; but it will not accomplish nearly as much for the man who thinks he sees the end of it as for the man who knows that it has no end. The incentive of great expectations is all that is needed to keep a man persevering where the man without it would stop. God can do most for the man who believes most of God.—Christian Work.

WHAT THE FACE TELLS.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illumined is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts, precludes the possibility of thinking about, and thus being tempted by things sinful, low or gross. In the well formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation on the law of the Lord, is a safe guard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—Scottish Reformer.

—Please pay your subscription NOW

A Transfigured Life.

S. D. GORDON.

First regarding the inner experiences. Without doubt the first result experienced will be a new sense of peace: a glad, quiet stillness of spirit which nothing seems able to disturb. The heart will be filled with a peace still as the stars, calm as the night, deep as the sea, fragrant as the flowers.

How many thousands of lips have lovingly lingered over those sweet, strong words: "The peace of God, which passeth all understanding, shall guard your heart and thought in Christ Jesus." It is God's peace. It acts as an armed guard drawn up around heart and thoughts to keep unrest out. It is too subtle for intellectual analysis, but it steals into and steadies the heart. You cannot understand it but you can feel it. You cannot get hold of it with your head, but you can with your heart. You do not get it. It gets you. You need not understand in order to experience. Blessed are they that have not understood and yet have yielded and experienced.

"Peace beginning to be

Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquillity:
Hearts of men upon earth
That rested not from their birth
To rest, as the wild waters rest,
With the colors of heaven on their
breast."

With that will come a new intense longing to do the Master's will; to please him. As the days come and go this will come to be the master passion of this new life. It will drive one with a new purpose and zest to studying the one book which tells His will. That book becomes literally the Book of books to the Spirit-dominated man.

With that will come a new desire to talk with this new Master, who talks to you in his Word, and is ever at your side sympathetically listening. His Book reveals himself. And better acquaintance with him will draw you oftener aside for a quiet talk. The pleasure of praying will grow by leaps and bounds. Nothing so inspires to prayer as reverent listening to his voice. Frequent use of the ears will result in more frequent

use of the voice in prayer and praise. And more: Prayer will come to be a part of service. Intercession will become the life mission.

But I must be frank enough to tell you of another result, which is as sure to come as these—there will be conflict. You will be tempted more than ever. Temptation will come with the subtlety of a snake; with the rush of a storm; with the unexpected swiftness of a lightning flash. You see the act of surrender to Jesus is a notice of fight to another. You have changed masters, and the discarded master does not let go easily. He is a trained, toughened fighter. You will think that you never had so many temptations, so strong, so subtle, so trying, so unexpected. But listen—there will be victory! Truth goes in pairs. You will be tempted. The devil will attend to that. That is one truth. Its companion truth is this: you will be victorious over temptation as the new Master has sway. Your new Master will attend to that. Great and cunning and strong is the tempter. Do not underrate him. But greater is He that is in you. You cannot overrate him. He got the victory at every turn during those thirty-three years, and will get it for you as many years and turns as shall make out the span of your life. Your one business will be to let Him have full control.

Still another result, of the surprising sort, will be a new feeling about sin. There will be an increased and increasing sensitiveness to sin. It will seem so hateful whether coarse or cultured. You will shrink from contact with it. There will also be a growing sense of the sinfulness of that old heart of yours, even while you may be having constant victory over temptation. Then, too, there will grow up a yearning, O! such a heart yearning as cannot be told in words, to be pure, really pure in heart.

A seventh result will be an intense desire to get others to know your wonderful Master, a desire so strong, gripping you so tremendously, that all thoughts of sacrifice will sink out of sight in its achievement. He is

such a Master! so loving, so kind, so wondrous! And so many do not know him; have wrong ideas about him. If they only knew him—that surely would settle it. And probably these two—the desire to please him, and the desire to get others to know him will take the mastery of your ambition and life.—From "Quiet Talks on Power."

WHAT GOD ASKS.

It is not the great thing, but the true thing, that God asks; and it would often be to our peace of mind to remember this. The Earls of Lincoln held their title and estates from the throne on the condition that they gave to the king annually one white rose in the time of roses. Now, that was not much to give, white roses are abundant enough, and cheap enough in the time of roses, yet it was enough. It was a lovely sign of loyalty; it signified that these nobles held all from the throne and for the throne, and that they would be found by the king's side whenever they were summoned. So God is not ever asking from us great, the costly, the difficult, but rather the easy, the simple, the practicable—the one white rose in the time of roses; and if we cheerfully, lovingly, loyally render that modest service, it is enough in His reckoning to whom things are neither great nor small. If the smallest thing is the only possible thing, it is a King's ransom.

—Rev. W. L. Watkinson, D. D.

GOD'S LOVE FOR US.

If ever human love was tender, and self sacrificing, and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved ones; if ever it was willing to lavish itself for the comfort or pleasure of its objects; then infinitely more is divine love tender, and self sacrificing, and devoted, and glad to bear and forbear, and to suffer, and to lavish its best blessings upon the objects of its love. Put together all the tenderest love you know of the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving hearts in the world, and then multiply it by infinity, and you will begin, perhaps, to have some faint glimpse of what the love of God is.—Selected.

Scriptural Holiness.

L. H. McDougle.

THE SECOND COMING OF CHRIST.

SECOND PAPER.

The Scriptures always speak of the coming of Christ as at hand. Such was the expectation of the early Christians that they sold their property and held all things in common. At the end of the first thousand years after the ascension of our Lord, great was the expectation and preparation for his coming; the expectation of the twentieth century bears no comparison. By the Scriptures and conclusions given below we do not say that Christ will not return under many thousands of years, but we do mean to say that the end of the world is not at hand, and that Christ's second coming depends upon the preparation of his Bride.

When the Lord called Abraham out of the land of Ur in 1921 B. C., he made this promise: "In thee shall all the families of the earth be blessed." Gen. 12: 3. The Lord renewed that promise four years later when the choice of land was made and Abraham located at Hebron. Gen. 13: 14-18. And twenty three years thereafter, or in 1898 B. C., God entered into a Covenant with Abraham. Gen. 17: 1-8, 19, "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Verse 7. Here "generations" is only named, not explained.

In 1872 God renewed the covenant that he had made with Abraham twenty six years before, at the time he offered his son Isaac, and did not withhold his only son, he said: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." Gen. 22: 16-18. In 1841, or 447 years later, God re-

newed the Covenant made with Abraham, Isaac and Jacob. When the children of Judah returned after their Babylonish captivity in 536, B. C., or 1362 years after the covenant was made with Abraham, God renewed his promise. "God hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Psa. 105: 8-10. Here the idea of duration enters into the covenant very specifically: an "everlasting" covenant and unto a "thousand generations." Mary, the mother of Jesus, claimed the fulfillment of that Promise, Luke 1: 46-55; and Zacharias in the same chapter verses 67 to 75; and by Paul Heb. 6: 13-18.

The conquest of the world is by the "Prince of Peace," "not by might or power, but by the Holy Ghost." By any other means he would forfeit his character and break this covenant. All measures of force are materialistic and cannot be sustained by a consistent interpretation of the Scriptures.

But what about the "thousand generations." In Ex. 20: 5 and 6 we find that "God visits the iniquity of the fathers upon the children of the third and fourth generation of them that hate him, and mercy unto thousands of them that love him, and keep his commandments." Justice extends to the third and fourth, while mercy extends to thousands of generations. What an infinite blessing. The Jewish, Deut. 5: 9-10 like the Patriarchal Decalogue, contain the same promise of blessing and cursing, while in Deut. 7: 9 "mercy" is extended to the "thousandth generation."

The years of a generation are determined by St. Matt. 1: 17. "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen genera-

tions; and from the carrying away into Babylon unto Christ are fourteen generations."

From A. to D. 14 gen. in 1000 yr., average 71 yr. to gen.

From D. to B. 14 gen. in 500 yr., average 36 yr. to gen.

From B. to Christ 14 gen. in 500 yr., average 36 yr. to gen.

This gives 14 generations in the first thousand years, and 28 for the second thousand, a total of 42. Had the longevity of the race continued to decrease at the same ratio the average age of man would have been less than ten years at this time. The advent of Christ prevented the annihilation of the race.

God made the covenant with Abraham in 1908 B. C. Divided by 42, the number of generations from Abraham to Christ, gives us 45 the average years of a generation. Multiplied by one thousand, the number of generations to whom the promise is given, and we have 45,000 years. Adding 1898 B. C. and 1909 A. D., we have 3870, which taken from 45,000 leaves us 41,130 years to our credit before the expiration of the covenant God made with Abraham.

Thus:—

$$1898 \text{ divided by } 42 = 45$$

$$100 \times 45 = 45,000$$

$$1898 \text{ B. C., plus } 1909 \text{ A. D.}$$

$$= 3870$$

$$45,000 - 3870 = 41,130.$$

Or, if there were 42 generations in 1898 B. C. we can suppose there to have been 42 in 1909 years A. D., which would give a total of 84 generations since Abraham. Subtracting 84, number of generations since Abraham from the 1000 generations specified in the promise, and we have 916 generations left to our credit before expiration of the Covenant God made with Abraham.

Then suppose that under the salient influence of the Christian religion the followers of Christ become more numerous, and more abstemious, and obey more perfectly the laws of health, the longevity of the race will naturally increase and the average of a generation lengthen when centenarians would be very numerous. If Christ should become the universal ruler, and righteousness cover the earth as the waters cover the sea, why not expect the

Continued on page 7.

Money-Order Business.

Money order transactions in the post-offices have grown to so large an extent in the last year or two that it is now necessary to maintain a force of approximately 750 accountants, bookkeepers, assorters and examiners in the office of the Auditor of the Postoffice Department. During the first three quarters of the last fiscal year, ended June 30, there was an increase of 2,089,000 in the number of money orders issued, as compared with the corresponding period in the preceding year. The value of the orders issued however, was \$28,846,000 less than for the corresponding period of last year.

The average value of domestic money orders issued during the quarter ended March 31, 1909, was \$6.61 and the average value of the inter-national money orders during the same period was \$20.58. That an immense amount of money is sent from America to foreign countries, and that the balance is heavily against this country, is indicated by the statement of Auditor Chance, of the Postoffice Department, that the inter national money orders issued in the United States and payable in foreign countries exceeded the value of orders drawn in foreign countries and paid in this country during the fiscal year of 1908 by approximately \$66,000,000.

In round numbers there are 850,000 money-order offices in the United States, from which 850,000 money-order accounts annually are received by Auditor Chance. They are accompanied by 28,000,000 paid money orders, aggregating \$575,000,000. Postmasters are required promptly to deposit surplus money order funds, and about 2,500,000 certificates of deposit, aggregating \$550,000,000, also are received by the Auditor for official record and inspection. The auditing of these vouchers and statements represent 140,000,000 separate transactions.

Approximately 250,000 paid money orders, weighing 500 pounds, are received at the Auditor's office each day. In the process of reassembling these vouchers numerically into states and offices of issue each money order is handled seven times, or the equivalent of 1,750,000 each day. This work alone requires a force of 165 expert assorters, all of whom are young women. The orders are distributed among the assorters purely by weight. As the work necessarily must be kept current, there is no "floating on the job" of an assorter.

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People Flee From Church.

The fact that a church has been struck three times by lightning has not tended to make the people feel that the third time is the charm. At least that would have been inferred Sunday night at the Bridgeville Methodist Episcopal Church during services. Rev. J. W. Colona was holding a song service instead of preaching. The storm came along suddenly and the lightning began playing among the clouds and the trees outside began to creak, when more than half of the congregation hastily left the church. There was a flash of lightning that lighted every corner of the building and then came a clap of thunder that resounded through the edifice like the roar of a lion. The pastor weakened and said: "In view of the congregation having already left and the storm is impending, we will close the service."

The cupola of the church has been struck by lightning on three different occasions this summer, and the people are almost afraid to congregate there.

—Delmar News.

Easton District Epworth League.

We are glad to be able to report that the interest of Epworth League work on the Easton District is growing. Some weeks ago two Sr. Chapters were organized on Cordova Circuit, Rev. John L. Sparklin, pastor. Bro. Sparklin and his good wife are alive to the Epworth League cause.

Bro. W. E. Matthews, Smyrna Circuit is always awake to the cause of his Christ and Lord, the salvation of sinners and the edification of the Church. Smyrna Circuit was blessed in securing Bro. and Sister Matthews

as their Spiritual leaders. During last conference year two great revivals blessed their labors on Smyrna Circuit. Both Friendship and Serversons were greatly strengthened by the manifestation of God's saving power. Sunday morning the 18th inst the writer had the pleasure of preaching in Friendship Church and organizing a Sr. E. L. Chapter with 43 members. In the afternoon he preached at Serversons and organized a Sr. Chapter of 36 members. This should be a means to help the "babes in Christ" the new converts to grow in grace and become strong Christian workers in the Church to which they belong. No better stimulant for Christian faith and Christian growth than Christian activity. What converts need is to be noticed and to be worked and this will help save them to the church and for the church.

D. J. GIVAN, Dist. Pres't.

Scriptural Holiness.

Continued from page 6.

restoration of the patriarchal age?

Some lessons we should learn. We cannot hasten the coming of our Lord by sin. We cannot destroy sin by any material agency whatsoever. The flood did not destroy sin, nor does fire, earthquakes, famines or pestilence. If any rational being could become the ruler of the world as it is now, and could secure followers, young and old, that would die for them, I believe they would hold on in the full expectation of conquering the whole world. That is what Christ is doing. Let us hasten this blessed purpose by a holy life. The destruction of the world could not destroy sin, and would appear to be unmistakably folly. The soldier of the cross of Christ are to aid in the overthrow of the kingdom of Satan. Let us be up and zealously at it.

Does not Color the Hair

AYER'S HAIR VIGOR

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Destroys Dandruff Makes Hair Grow

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AYER'S HAIR VIGOR

Does not Color the Hair

J. C. Ayer & Co., Lowell, Mass.

Gems of Thought.

"If every person would be half as good as he expects his neighbor to be, what a heaven this world would be."

A good word is an easy obligation: but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

How sweet to know
The trials that we cannot comprehend
Have each their own divinely purposed end.
—Frances R. Havergal.

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude."

Let your religion make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—Arthur C. A. Hall.

"No one has any right to suppose that he will do better by and by, unless he is prompt to seize upon means and plans for doing better. Better living and better service do not come by chance; they are the result of thoughtful and earnest effort. We grow as we go."

Art thou weary, tender heart?
Be glad of pain.
In sorrow sweetest things will grow
As flowers in rain.
God watches, and thou wilt have seen
When clouds their perfect work
Have done.
—Mary Frances Butts.

"Perhaps the greatest hero is the man who does his best and signally fails, yet is not embittered by his failure. A life here in which you fail of every end you seek, yet which disciplines you for a better life, is assuredly not a failure."

Enthusiastic people make blunders, but faint-hearted people never do anything. The mightiest force in this world is a fire in a human soul. Jesus Christ was so much of an enthusiast that his relatives thought him beside himself.—Edwin F. Snell.

Anxiety is the poison of life: the parent of many sins and of more miseries. Why, then, allow it, when we know all the future is guided by a Father's hand?—Blair.

"It is not what a man knows, but what he is learning, which makes the difference between the educated and the uneducated mind," is the pregnant observation of Bishop Hoss.

Our message brought no answer,
Our dream did not come true,
But we have freshened weary lives
In ways we never knew.
—Lucy Larcom.

Know the true value of time snatch, seize, and enjoy every moment of it. No idleness, no laziness; no procrastination; never put off till tomorrow what you can do today.—Earl of Chesterfield.

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

Grand hope! Sweet comfort! Build thy plans
And sow thy seed with careful thought;
In God's good time if not in man's.
The miracle of growth is wrought,
Thine eyes may close before the day
That crowns the work so well begun;
"Ho sowed, the grateful gleaners say,
That we may read—his work goes on."
—A. F. Kent Bradley.

Conversion is no repairing of the old building; but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top stone all new.—Alleine.

What a blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his own conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee.—Seneca.

There is a pleasant patience in your face which makes me believe that very young children would take readily to you.—Charles Dickens.

If you would fall into any extreme, let it be on the side of gentleness. The human mind is so constructed that it resists vigor and yields to softness.—St. Francis de Sales.

Let none hear you idly saying,
"There is nothing I can do."
While the souls of men are dying,
And the Master calls for you:
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me."
—Daniel March.

Because Sunday is the soul's parlor day, the day for reason and imagination and conscience, our age, with its overwrought bodies, its overtaxed brains, its jaded hearts, needs it as our fathers did not.—Newell Dwight Hillis, D. D.

All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant heap particle by particle, thought by thought, fact by fact. If I was ever actuated by ambition, its highest and warmest aspiration reached no further than the hope to set before the young men of any country an example in employing those invaluable fragments of time called "odd moments."—Elihu Burritt.

Christ did not command His disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies of daily self denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

Th

Pray

BY WILLIAM

Some of the lared it was on dent; but others wickedest, alwa providence. As he would only s it was," and ne it.

Dick Cameron railroad men on sion of the A, T as Praying Dick at Mud Flat. I only operator at agent. He wen o'clock in the m until half past se selling tickets, h gage, and expre telegraphing.

Mud Flat was place; a little burned wooden two hundred p ated near the ba little river, and belonged to tha referred to as was not a churc one Sunday se afternoons, as L Cameron, the leave the depo

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Family Circle

Dick.

M. H. HAMBY.

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be a "sport" to stand
ss collars," they de-

clared. Others said—and no doubt
more correctly—that it was because
Dick did his work well and was not
always raising a row, as every other
agent did who was sent to Mud Flat.

But there was something more
than either of these reasons, some-
thing of which Dick Cameron was
quite well aware; and that was his
lack of any marked ability. He was
a fair, painstaking operator, a faith-
ful, accurate agent; but he possessed
no special qualifications that would
push him forward and mark him for
promotion.

He had never expected to be a
great railroad man; but he had
hoped and longed for a good station
in a good town, where they could
have good church and social advan-
tages and an adequate salary. He
longed for such a change more than
ever now that the little girl was old
enough to enter school.

At the height of his ambition he
had sometimes dreamed of being
agent at Wellington, the next station
above, fifteen miles up the road.
Wellington was a fine town of five
thousand inhabitants, good schools
and churches, nice, clean streets, and
buildings that were attractive, just
the sort of town in which they would
enjoy themselves, and in which to
raise and educate the little girl. The
salary, too, was good, a hundred and
twenty dollars a month, more than
twice what he received at Mud Flat.
But of late he had not hoped for
any promotion; even a change at the
same salary would have been wel-
come.

The dispatchers sat at their keys
in the railroad building at Mayfield,
headquarters for the Missouri divi-
sion. It was a pleasant May night,
and a vagrant breeze wandered in
through some open window and
stirred the sheets on the dispatchers'
tables. One of the dispatchers
relaxed for a moment, and yawned.
Everything was running smoothly.
The Limited was on time, and there

was no congestion anywhere along
the line.

His companion, the despatcher
handing the east end on whose line
was now the fast California Limited,
checked that train out of Marion,
looked at his watch—it was exactly
two o'clock—and turned to speak to
Griffith, the night chief, who had
just come up and stood leaning on
the railing behind him.

Instantly the despatcher whirled
and caught the key. Quickly and
sharply he asked a question of the
night man at Wellington, and grew
deathly pale as the answer came
back haltingly. With nervous haste
he ordered Wellington off the line,
and called Marion, the next station
below Mud Flat.

"Is, the Limited out of the
yards?" The question fairly cracked
along the wires.

"Yes," came the answer.

Goodness! Griffith,"—the de-
spatcher turned a ghastly face to the
night chief—"there's going to be a
wreck. Fool at Wellington forgot
orders. Limited and fast freight
headed straight for each other. Get
the train master quick. Get out the
wrecking crew, and take every doc-
tor in town."

The terrible news ran through the
building like a shudder; and the first
thought in every man's mind was of
the suffering and death in store for
the passengers sleeping securely, and
of their fellow trainmen hurrying on
those two monsters to their own
death.

Every man about the building who
could leave his post ran up to the
dispatchers' rooms. Among them
was the superintendent, who had just
come in on a train, and stopped at
his office to leave some orders.

The despatcher was still trying
desperately to find some way to stop
one of the trains. The superintend-
ent and the others, most of whom
were old operators themselves, stood
by with drawn faces, silently reading
off the wire the messages that went
and came.

"For heaven's sake, man," the
despatcher was saying to the opera-
tor at Marion, "can't you reach Mud
Flat some way? Can't you do some-
thing?"

"Nothing," came the reply, "Sta-
tion there closes seven-thirty; no

Continued on page 12.

.. Epworth League ..
 By Rev. W. G. Harris.

The editor of this page will be glad to receive assistance from any Epworth League member. News concerning work of your League will be appreciated. Address Rev. W. G. Harris, Marion, Md.

Christ the Healer of the Hopeless.

Topic for Aug. 1—The Nearness of Extremity to Opportunity.

That "misery loses company" is obvious in the every day life around us. We find small and great, rich and poor, seeking others sympathy, while this is true we find that affliction quite frequently breeds selfishness. The afflicted imagine that no one is afflicted just as they are, and thus they feel the need of their own cure more than the need of the cure of the most important and helpless. This is the case in the lesson, the stronger ones were continually receiving the benefits of the troubled matters over powering the weaker ones and stepping first into the troubled waters. There was undoubtedly not a more needy case than the one of the lesson. For years, he had dragged his weary body to this place of hope with a glimpse of occasional relief coming to the afflicted, was all he had to cultivate hope, but with the selfishness of those around him, the pool to him was an utter impossibility and yet it was the only hope. Thus he could not remove his weary and tired body elsewhere with as much hope of healing, than to remain here on the steps and hope that the sympathy in some heart would be sufficiently aroused as to offer the much needed help.

After waiting in vain for all these years and when all hope of healing was gone, without the intervention of some one. His affliction may have been so obnoxious to the passers by, and realizing that he had brought his affliction upon himself, they could not reach out the hand of sympathy, as they could to those who were in a sense, innocently afflicted. The marks of transgressions against the laws of nature and of God were upon him. This undoubtedly made his affliction all the more burdensome

when he realized that his suffering was brought on by himself. We might learn from this sad fate the need of training the body in the laws of nature. Not one of these laws can be broken unless our physical nature is impaired. We should endeavor to possess as healthy a body as possible, for is it not the temple, prepared by God for the indwelling of the Holy Spirit, is it not a part of our sanctification, that we should be cleansed from all filthiness of the flesh—how dare we intentionally add blemishes to the body, the temple God has chosen for His abiding place, without grieving Him. Let us therefore take a catalogue of our habits and see that there is no clogging to the power that God has placed within us, for be well assured, the Holy Spirit must have our whole heart and life before His work can be successful.

The lesson should appeal to every young Epworthian to arise in battle against the evils that tend toward the destruction of the body. We can not afford to have our hearts and minds exercised with the lusts of the flesh and the habits of the world without impairing the power of the Spirit within us.

The importunity of this man cannot but be appreciated, his faithfulness in seeking the healing, shows the intensity of his desire for healing. The lesson brings to our view the beautiful picture of the meeting of the Divine Healer and the afflicted one. After a few questions, Christ shows His willingness to be the healer and indeed it is never a question as to Christ's willingness but all is dependent on us. The afflicted mans burdens had made him willing to try any means of healing, and it is with relief that he looked on the face of Christ hoping for relief, and at the very command of Christ, he showed his willingness to arise, and in this willingness Christ saw a glimpse of faith and instantly the great work was wrought. How much depends upon our willingness, the blind man who

cared not to have his sight restored because he would not then be able to beg, seems foolish to those who have their sight and are able to eke out a living by labor that may at any times seem distressing, yet it is preferred to a life of darkness. But how many today are fearful of having the scales of sin removed lest they be unable to longer enjoy the privileges of the world and sin.

The very extremity of this case was the opportunity for Christ. While there is a glimmer of hope anywhere else for the heart of man, Christ is not coming in, but where the soul of man has reached the extremity, where all else has failed then Christ is willing to come and take control of our hearts, but as long as we hope for help elsewhere we cannot hope for the coming of Christ into our lives.

The pool can scarcely be compared to the fountain that was opened by Christ on calvary. The fountain of blood and of love is continually troubled for the salvation of sinners. It is not a question of the first or second or third who shall enter in but the fountain is ever troubled for the entire world and all who will may come, there is room for the publican as well as the Pharisee, for the woman without the gate as for those in the little home in Bethany.

Christ came to deal with extreme cases, let him deal with yours, you have tarried long enough on the steps leading to the fountain, it is now time to plunge in and be made complete in his love; delaying will only aggravate the disease of sin and cause it to become more deadly and difficult to over come—let us be willing knowing that Christ is ever willing.

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 SPECIAL AGENT,
 Chesapeake ... Maryland

Ob
OB

Helen J. Brown to her Heavenly husband, Albert Brown had been a complication of the services of the and a trained nurse saw best to take overal service work. Rev. Dr. Tay husband, Tuesday, Louis E. Barrett mer pastor and he and spoke in high character of Mrs. the church but Dr. said, was a would do for a Gardner, Rev. C. Fletcher Kane choir of which he feelingly sang "There be any stars Jordan's Waves," favorite pieces of offerings were numbering the casket, tives and friends, star and crescent School, 55 roses; calla lilies; the funeral cortege was a long time, and at in which the decedent was made in tery. The bearers and the following John T. Hayes, Jr. Gray, Alfred A. G. Sister Brown was and Hannah Davis Delaware City, who spent with her par in her teens, she g in the Old church under the pasto. Williams, and has ber over since, la and family she n munity and united Twenty-five years united in marriage and their home ha as her pastor said, enly Home." He her to their Heave ago, and no doubt v her. Sister Brown in the spiritual and church, she loved, you could always e was willing to do has lost one of its munity a neighbor home circle a devoi Sister Brown was a teacher in the Su ber of the Board of dont of the Ladies sionary Society, sh of the Social. Mrs. ble and kind, and was always found i trouble was, their er's home. A devc ew, who has made since infancy. A sis host of relatives an mourn her loss, bu thou without hope dear brother, and a caro of Our Heaven served so faithfully understand" when the other shore.

uary.

FUARY.

was called from earth Home, Friday night, from the home of her G. Brown. Sister for two weeks from diseases, and although one of the best doctors were secured, God her. Impressive funeral conducted by her pastor, at the home of her July 20, at 10 30. Dr. of Chostertown, a for-oud, was the speaker, terms of the Christian Brown, not only on her home, which the test of what religion person. Rev. Edwin S. Walton and Rev. were also present, the sister was a member, "Will abide with me," "Will in my crown?" "Old and "He is the one," Mrs. Brown. The floral merous completely cov- beside those from rela- the Ladies Aid sent a and dove; the Sunday her class, a spray of social a pillow. This is the largest seen for tested the highest esteem ased was held, inter- Red Clay Creek ceme- trustees of the church, s. T. Gough, Harry P. rimes and W.F. Silver, the daughter of John lson, and was born in ere her early life was ents. When a girl early ave her heart to God h at Delaware City rate of the late Dr. een a faithful mem- ter with her parents oved into this com- with the church here. ago Jan. 31st, she was to Albert G. Brown, s been an ideal home, a "type of the Heav- er parents preceded ly shore several years ere waiting to receive was a worker, both l material work of the and as her pastor said all on her, and she er best, the church est workers, the com- and friend, and the ed companion. s assistant Supt. and nday School, a mem- Stewards, vice presi- Aid, treas. of the Mis- was also a member Brown was hospita- with her companion, the homes where ome was the preach- ed husband, a neph- his home with them er and brother and a l friends are left to t, we sorrow not as and commend our l her friends to the ly Father, whom she and "sometime we'll meet our sister on

W. F. SILVER.

of your church.

DELAWARE W. C. T. U.

Only one report of a special service by the W. C. T. U. in a Sunday school on Temperance Sunday, June 27th, has reached me, and that came from the progressive Cheswold Union, whose superintendent, Mrs. Milton, McCann, arranged an excellent programme on anti-nar-cotics. The programme was rendered by scholars of the school, with the addition of brief address by members of the W. C. T. U.

The Sussex County Union held an executive meeting June 30th at the home of the president, Miss Lillian Cade, in Milton.

Miss Cade visited Harbeson Union July 1st, and a short time ago delivered an address Sunday morning in Cokesbury M. E. Church, several miles from Georgetown. It is hoped that her visit laid the foundations for the organization of a union in the county neighborhood in which the church is located.

Mrs. Mary B. Donnell, president of the New Castle County W. C. T. U., recently visited Soldiers Rest Rooms at Delaware City, and the Marshallton Union.

Mrs. Donnell has secured the services of Mrs. Cora E. Seberry, favorably known in the State, for the New Castle County W. C. T. U. meeting at Brandywine Summit camp, August 19th.

August 12th will be Temperance Day at Camden camp, under the auspices of the Kent County W. C. T. U.

Mr. Addie Boileau Passels, who delivered two addresses at the camp, on Temperance Day last year, will be one of the speakers, and we are that, those who heard her then will be glad to hear that she is on the programme.

There will be a temperance meeting at Marydel camp August 5th, under the auspices of the Marydel Union, with the president of the Kent County W. C. T. U. Mrs. Kate E. Smithers, as one of the speakers.

White ribboners throughout the State will be pleased to learn that our State president, Mrs. Emma E. Caulk, is much improved in health and that she was able to preside at the recent executive committee meeting held in her home.

During Mrs. Caulk's long illness, Mrs. Donnell kindly acted as State President, and upon her, as president of New Castle county, will devolve a part of the responsibility of the coming State convention, which, it is anticipated, will be one of the best of our State organization. And how can it be otherwise, with our National W. C. T. U. president, Mrs. Lillian M. N. Stevens, Miss Anna A. Gordon, vice-president-at-large, and Mrs. Leonora M. Lake as speakers and with the prospect of burning the mortgage on the Soldiers' Rest Rooms, at Delaware City. In this last connection may every union in the State do its best to make the prospect a reality. And this means a generous contribution to the building fund.

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Early application necessary for admission. Write for particulars.

R. W. SILVESTER, President. College Park, Md.

Close of Paul's Second Journey

Sunday School Lesson for August 1, 1909
Specially Arranged for This Paper

LESSON TEXT.—Acts 18:1-22. Memory verses 9, 10.

GOLDEN TEXT.—"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16:33.

TIME.—From late A. D. 51 to early in 53. Paul was at Corinth a year and six months.

PLACE.—Corinth, the political capital of Greece, the metropolis of commerce.

Suggestion and Practical Thought.

1. Corinth, the Vanity Fair of the Roman empire. Corinth, the center of government, commerce and business, as Athens was of learning, literature and art, was situated on the isthmus which joins the great divisions of Greece. It attracted people from all over the world on account of its delightful climate. It contained a population of 400,000, of the most heterogeneous nature possible; a population of Greek adventurers and Roman bourgeois, with a tainting of Phoenicians—a mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters, and agents of every form of vice—a colony without aristocracy, without tradition, without well-established citizens. Hence it suffered from democratic license and turbulence.

2. Paul's Labors Among the Corinthian Jews.—Vs. 2-6. 1. His Opportunity. This great city with its worldliness, and absorption in pleasure, its vigorous and varied life, its infinite needs, gave Paul a great opportunity. And yet the difficulties were so immense, the obstacles so insurmountable that it is no wonder that Paul came to them feeling his weakness, and in fear and trembling (1 Co. 2:3) and needed the vision of cheer (v. 9).

2. His Four Friends.—Paul had a strong, social nature and felt the value of friends. He "found a certain Jew." Paul always began with the Jews, as the best possible opening for his work. He was a tentmaker named Aquila, a man of some wealth, "born in Pontus" but doing business in Rome. His wife was named Priscilla, and is supposed to have been a Gentile.

3. In addition to these friends, Silas and Timothy came from Macedonia. They had been left at Bore, when Paul was compelled to leave (Acts 17:13-15). Timothy had been sent to Thessalonica (1 Thes. 3: 6), and from Philippians 4:15 we judge that he had visited Philippi also. Paul's friendly heart was cheered by their presence.

The Circumstance in Which Paul Worked.—1. He earned his own living by working at his trade. He was thus a living sermon, as it was Jewish law that every boy be taught a trade of some kind for his support.

2. He attended (v. 4) "the synagogue every Sabbath and reasoned with the Jews" and Greek proselytes,

determined to know nothing among them save Jesus Christ and him crucified (1 Cor. 2:2).

4. He met bitter opposition from his countrymen. (v. 6) "They opposed themselves." The intensity and success of Paul's labors kindled an intensity of opposition. The result was that the Jews (v. 66) "opposed themselves, and blasphemed." That was a sign that the Gospel was becoming a power in the community.

III. Paul's Work Among the Corinthian Gentiles.—Vs. 7-22. Paul's Preaching Place was in the house of a man named (v. 7) "Justus, one that worshiped God," a Gentile believer in the one true God, but not a Jew, "whose house joined hard to the synagogue." Here would be a perpetual invitation to the Jews, while at the same time the Gentiles would feel welcome to go there.

During this period Paul wrote his two letters to the Thessalonians.

Renewed Opposition. This was both natural and providential. It was time for Paul to go on with his wider mission which no one could carry on as well as he. But his work seemed so necessary where he was, and his vision had bidden him to stay, how long he did not know, that it was necessary that some unmistakable guidance should make his duty clear and plain.

18. After continuing for some time longer at his work, Paul went to Cenchrea, the port of Corinth, where he made a vow and then sailed for Cesarea, stopping at Ephesus on his way. Thence he went up to Jerusalem where only his vow could be consummated. Moreover he wished to be at the great feast of the Jews, probably the Passover. (v. 21.)

The Vow. The shaving of the head indicates a vow of separation like that of the Nazirite prescribed in Numbers 6, in a later modified form. The man under the Nazirite vow was to drink no wine or strong drink, and to let no razor pass over his head or face. The hair was shorn at the beginning and end of the period, so as to present that grown in the interval. At the end of the time during which the vow lasted, his hair was shaven.

As Rendall suggests. Paul may have wished to show that although he had broken with the synagogue at Corinth, yet he was a true Jew and a faithful disciple of Moses, by paying homage to the law and submitting to its rules. This would also be shown by his attendance at the Passover.

Thus closes the second missionary journey.

Make a brief review of these years:

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Praying Dick.

Continued from page 9.

night telephone service; no time if there was."

The despatcher leaned back, and breathed heavily. He took out his watch, and most of the men did likewise.

"They will meet"—he stopped as if choking for an instant—"in six or seven minutes. It will be about a mile below Mud Flat, on that crooked stretch of road. Nothing on earth can save them."

No one spoke, but each man watched the second-hand of his watch as it crept around and around. Outside down in the yards the shrill whistle of the wrecking train blew again and again calling the crew to duty; the trainmaster was busy at the telephone calling doctors; along the platform and in the yards men raced in preparation for the rescue-train.

But inside the men stood silent, paralyzed by the horror of it, watching the seconds tick away.

One minute, two, three, four—

The despatcher could stand the silence no longer. He caught the key, and began to curse the operator at Wellington. "You crap-shooting ham, you have murdered a hundred people"—and on and on in swift, lurid oaths he abused the guilty man.

Then some one down the line broke in. The despatcher ceased his blasphemy, and stared at the key as if he saw a ghost. And every man of the scared, anxious group leaned forward in amazement.

"The Lord be merciful and gracious," the message came slowly and evenly, "slow to anger and plenteous in mercy; he hath not dealt with us after our sins—"

"My!" exclaimed the despatcher. "That is Praying Dick."

He grabbed the key, and called frantically, "GG GG GG."

"As a father piteth his children—" "GG" desperately repeated the despatcher, and then Cameron answered his call.

"Red light quick—stop train," said the despatcher.

"All OK," came the slow, even reply. "Freight now on siding."

Several of the men turned away, not daring to look into one another's eyes.

Continued on page 13.

Behold the Birds of the Air

NORTHWESEHN ADVOCATE.

The birds teach us how to live in reference to our future. They do the best that they can in providing for themselves; then they trust God for their tomorrow. We are not to drag tomorrow into to-day. We are not to add the burden of to-morrow to the burden of to-day. What is to-morrow? Whence comes to-morrow? No man can tell. To-morrow is the next thing that we are to come upon; but it is a riddle not to be solved. We cannot see one day in front of ourselves. Our future belongs to God. It is enwrapped with many folds. No human hands are deft enough to take off the folds that the mystery of to-morrow may be read. One of the wisest and most beneficent provisions which God have made for man inheres in the fact that he cannot see and know what lies beyond the horizon of to-day.

Our imagination is winged; its ten-lency is to fly into the future. While we should use foresight in reference to our future, we are not to yield ourself to thoughts about to-morrow that chafe, that rasp, that devour. Such overanxious thoughts waste our nature, dissipate our nervous energy, and prey upon our vital forces like a cancer. Such overanxious thoughts distemper our imagination, bring our mind into a morbid condition, and destroy completely the serenity of our soul. As the gardener seeks to keep weeds out of his garden, so should we seek to keep such thoughts out of our life.

As the way to take care of the harvest is to take the best possible care of the seed-time, so the way to take care of to-morrow is to take the best possible care of today. God, having shut us up within the limitations of today, says: Work well today, and when to-morrow comes you will have the strength to meet its problems.

"Let me be strong in word and deed
Just for to-day
Lord, for to-morrow and its need
I must not pray."

Such was the daily prayer of the great Spurgeon. The prayer is the secret of radiant joy, of tranquil

gladness. Blessed are they who make today sweet with consecration to duty, fragrant with the breath of Christian prayer, and holy with work well done in their Master's name; and then for to-morrow trust him who feeds the birds of the air.

Life comes to us, not in long stretches, but a day at a time. Someone asks Mr. Moody whether he has grace for a martyr's death. He answers: "No, I only want grace to stay where I am today and do my duty, for God gives us only one day at a time." Living day by day is the secret of all true, brave, triumphant living.

"Keep, Thou my feet; I do not ask to
The distant scene; one step enough for
me."

If we live our life according to the doctrine that Jesus teaches, when he says: "Behold the birds of the air," we live on the installment plan; that is, day by day. Then is our life richer, our hope brighter, our outlook fairer; then heaven seems nearer, for our spirit is that of Newton's old hymn:

"Beneath the spreading heaven
No song bird, but is fed;
And He who feeds the raven
Will give his children bread.
And God, the same abiding,
His praise shall tune my voice;
For while in him confiding,
I cannot but rejoice."

LIVING THE LARGER LIFE.

No one should be satisfied with simply existing. Life is sweet when it is lived for something. Many people live for little things. Their desires and aspirations are too easily satisfied. A young girl asked lately, "How can I lead the larger life?" The answer came from a woman whom she admired as representing it. "Look for that person near you whom you can help in any way, and help at once, and to your utmost." The girl tried it. She helped a crippled child. Then she formed a shut-in society to help other cripples. Then she corresponded with other workers in the same field; and so her work and influence go on enlarging every day.

This is the kind of a life that is full of joy and peace. Such a life is glorious and will be crowned with the crown of eternal life.—Selected,

Praying Dick.

Continued from page 12.

The relief was too great; the despatcher's hand trembled so he could not hold the key. The night chief stepped in, and took hold of the instrument.

"How long have you been there?" he asked of Cameron.

"About five minutes," answered Dick.

"How did you happen to be up at this time of night?"

"Don't know."

"What waked you?"

"Don't know. Just waked up, and came over to the depot. Heard despatcher talking to Marion. Got out and flagged freight."

That was all the explanation he ever gave, or ever could give.

The next day Dick Cameron, the day man at Mud Flat got a message from the superintendent, rather an unusual one from such an officer. It read:

"Praying Dick—Shake, and accept thanks. Auditor will be down on 14 to check you out. You are to take charge to-morrow as agent at Wellington. All things work together for good to them that love God."

"LANEY, Superintendent."

—*Christian Endeavor World.*

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life which may seem the humblest in the world.—John Ruskin.

We pray for the eternal heart of youth,
That leaps to dare, that ever dures to
dream.
That dreams a rose on each unlovely
stem,
That finds the truth beneath the
things that seem.
—Herbert A. Jump.

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First Forestry Work.

When did the United States begin the practice of forestry? Few persons can answer this question correctly. Most people are of the opinion that the beginning of forestry in this country was of very recent origin, and that the first step in that direction was taken among the mountains of the far West. Neither fact is correct.

While Washington was serving his first term as President of the United States, a recommendation came to him that the government ought to buy live oak islands on the coast of Georgia to make sure of a supply of ship timber for war vessels. The idea appears to have originated with Joshua Humphreys, whose official title was "Constructor of the United States Navy," although about the only navy then existing was made up of six ships on paper, and not one stick of timber to build them had yet been cut. The vessels were designed to fight the north African pirates.

Five years after the recommendation was made, Congress appropriated money to buy live oak land. Grover and Blackboard islands on the coast of Georgia were bought for \$22,500. They contained 1,950 acres.

Lawsonia was bought soon after, and in 1817 the Six Islands, of 19,000 acres, and containing 37,000 live oak trees, were withdrawn from sale, and set apart as a reserve. In 1825, Congress appropriated \$10,000 to buy additional live oak land on Santa Rosa Sound, western Florida, and subsequently other Florida timberlands, aggregating 208,224 acres, were reserved.

Up to that time nothing more had been done than to buy or reserve land for the timber growing naturally upon it; but the work was to be carried further upon the Santa Rosa purchase. The plan included planting, protecting, cultivating, and cutting live oak for the navy. The timber was then considered indispensable in building war vessels. Much had been said and written of the danger of exhaustion of supply. Settlers destroyed the timber to clear land and European nations were buying large quantities for their navies. In response to repeated warnings the Government finally took steps to grow timber for its own use.

Young oaks were planted on the Santa Rosa lands. Difficulty was experienced in inducing young trees to grow. The successful transplanting of the oak is not easy, unless done at the proper time and in the right way. The plantations at Santa Rosa were generally unsuccessful; but large quantities of acorns were planted, and a fair proportion of them grew. But the chief efforts were directed to pruning, training, and caring for the wild trees. Thicket about them were cut away to let in air and light.

What the ultimate success of the forestry work would have been can not be told. The civil war brought a complete change in war vessels by substituting iron for wood. Forestry work stopped. Squatters occupied the land. After a number of years all the reserves, except some of the Florida land, were opened to settlement.—U. S. Dep. Agriculture Bulletin.



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CANNED FOOD PRODUCTS.

From June Until October, Marylanders are Busily Engaged in This Industry.

In response to the annual demand from the four corners of the world, Maryland has turned to field and factory and is canning and preserving the fruits of the earth for the sustenance and delectation of the ruler and the people. Vegetable, fruit and sourkroot—Maryland cans them all; and the greatest of them is sourkroot. For never has the demand for Maryland sourkroot been so great as this season, and the trade in that succulent industry will be prodigious. Time was, and not so long ago, when Uncle Sam imported his sourkroot from abroad; in these days, however, he turns to Maryland for the supply, and even contemplates shipping it abroad in competition with the foreign article.

While Maryland can produce and can almost everything the principal articles on the list are as follows: beets, carrots, corn, okra, tomatoes, peas, pumpkins, sweet potatoes, sourkroot, spinach, soccotash, apples, blackberries, blueberries, cherries, gooseberries, peaches, pars pincapples, raspberries, plums, rhubarb and strawberries. And shiploads of these go to all corners of civilization. To Liverpool, London and the great ports of Europe go tomatoes and pears in particular, together with all the other varieties, while Australia and Japan, Africa and India, China and Russia and Siberia also absorb enormous quantities. While King Edward or Alphonso smacks his lips over raspberries at \$12 a dozen their less opiatean subjects gloat over pears at 5 cents a can—for high and low, rich and poor feed on the fruits of the Maryland fields.

Even at present, while the season is young, from 7,000 to 10,000 cases of canned goods are exported from Baltimore weekly, and these figures will be more than doubled before the year is many weeks older. Opening the season early in June, peas and strawberries monopolize attention, to be followed in turn by raspberries, gooseberries, blackberries and blueberries. Then come tomatoes in August, together with apples, peaches and pears, these crops carrying the canners to the latter part of October when the fall and winter oysters are put up, and thus wind up the season. And from present indications prices will be satisfactory. But, aside from the mere picking, canning and shipping, the packing industry puts thousands of dollars into circulation in other lines in this section, and even gives impetus to trade in the mill towns of New England and Canada. In the line of labels, for instance, dozens of carloads of paper are received here weekly in the canning season, while Maryland artists are kept busy working overtime on designs and litho-

graphers earn many extra dollars in supplying the demands from the canners. Draymen and longshoremen profit by the industry, the institution of new boat lines gives employment to engineers and sailors, and the canning industry has dozens of ramifications.

Just what the industry means to Maryland there is really no way of computing, so wide is its influence. Nor can it be figured how many individuals and families find employment in the field, and packing houses but the army runs into the thousands. Everybody works, even father, in the families of the pickers, and instances of three generations toiling side by side are by no means uncommon. Sent out from Baltimore are many families, mostly foreigners or foreign extraction, who find work in this section throughout the season, after which they migrate to the Gulf states and spend the winter in Florida, Alabama, Louisiana and Texas, where the oyster is ripe for tonging and packing.

And, despite the trade changes of years, Maryland still holds its own in the canning industry. Although the goods are now sold by New York jobbers and others, Maryland supplies the stuff. While thousands of cases may be shipped through New York or Philadelphia because of temporarily attractive freight rates, Maryland furnishes the supply. Big houses get the government contracts on the competition bidding system, but they turn to Maryland for the goods and the trade is satisfied with the arrangement. In years gone by Maryland used to ship directly to dealers throughout the world, but now ships indirectly through the jobbers, who are better able to direct the trade. The canners profit just the same, through, and these jobbers even increase the trade more maybe than the canners could have done themselves.

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In the small hours of this quietly Sunday morning, just after dawn, when only those who expected the event were astir, Louis Bleriot, the daring French aviator, set sail from the French cliffs, at a point just a trifle over 21 miles across the channel, and, with the speed of the highest class express train, he dashed through the air straight and true for the English shore. Trayoling at only a trifle less than a mile a minute, he landed just behind Dover Castle 23 minutes after he started from Calais.

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