AMERICAN SENTINEL.

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WATCH US GROW. THE GREAT MODEL EMPORIUM WEEKLY STORE NEWS. WATCH US GROW.



Closing Out Our Women's Spring Suits.

Regular $10 Suits for $5.
Regular $12 Suits for 7.50.
Regular $15 and $18 Suits $10.

Some of the finest novelties we have had this season.

A new departure. Stores have always waited until the season was over and then cleared out their stock. We are doing it now, right at the height of the season.

All were made expressly for our trade, carefully planned and thoroughly tailored, many of them Eton styles, so popular this Summer, but many other styles are here also, all with the new flare skirts; some trimmed, others richly plain—every style of cloth and all desirable colors, black, blue, grey and castor. Jackets are all silk lined, Skirts percaline lined.

New 10c Percales 7c Yard.

We have just opened a new case of these splendid percales.

They are mostly light grounds with neat figures and stripes, very desirable for dresses or waists. They are full 10 cent values but we can sell this lot for **7 Cents Yard.**

$2 UMBRELLAS
FOR $1.40 EACH.

Fine Gloria Silk Umbrellas, with pretty stylish handles and paragon frames, mostly 26-inch size, umbrellas that have never been sold for less than $2, now go at **$1.40 each.**

25c LISLE VESTS
18c, 3 FOR 50c.

Ladies' fine lisle Swiss ribbed vests, low neck, no sleeves, silk ribbon trimming; this vest is sold in almost any store at 25c each, our special price now is **18c, 3 for 50c.**

NEW PORCH CHAIRS.

We have just opened some elegant new styles in Porch or Summer Rockers.

All the good and most comfortable kinds are here represented.

Come see the variety, **$1.25 to $6.00.**

OPENING OF NEW SUMMER SHIRT WAISTS.

Lawns, Percales and Madras, a magnificent collection of all the newest ideas in colored and white waists.

The making of these goods is the very best; no lady could make them better and the fit is perfect.

Black and white stripes, also fancies, in Percale and Madras, at **$1.00.**

Lovely Madras Waists, separate linen collars, new cuffs, at **$1.25.**

White Lawn Waists, trimmed with lace and embroidery, at **$1.39.**

Other handsome styles up to **$2.50.**

Derr & Lamberd Head to Foot Outfitters

The Summer Sale of Muslin [redacted]ear Begins Today.



[redacted]nty Muslin and Cambric underclothes. We doubt if you ever before [redacted]wear so good and so cheap as it is offered here.

[redacted]n material, trimmings, workmanship and style; good enough to make the most skilled needlewoman ask, "How can they make such good work for so little money?"

The secret is in improved facilities for manufacturing, for buying raw materials and trimmings, and working a thousand garments at once.

We believe it's vastly cheaper for any woman to buy the garments ready made than to keep drudging away at a sewing machine—but come see for yourself.

Night Gowns.

48c. Of good quality muslin, yoke of tucks with insertion; sleeves have cambric ruffle.

63c. Finer muslin, with yoke of tucks, also circular yoke of hemstiched cambric.

75c. Muslin gowns, beautifully trimmed with lace and embroidery.

89c. Empire style, yoke of fine embroidery and trimmed with deep lace.

Petticoats.

75c. A good dollar petticoat, fine muslin, hemstiched lawn ruffle with tucks.

89c. Muslin skirt, with deep flounce of cambric also lace ruffle and insertion.

$1.25. Fine muslin, deep hemstiched lawn, flounce, and dust ruffle, also lace ruffle and insertion.

39c. Short Petticoats of good muslin with cambric ruffle and tucks.

Drawers.

15c. Nice muslin drawers, with hem and cluster of tucks.

25c. Good muslin drawers, with hemstiched tucks or cambric ruffle.

38c. Fine muslin, hem and tucks, with edging of embroidery.

48c. Best muslin, with ruffle of cambric, also trimmed with embroidery.

69c. Umbrella shape drawers, of cambric, deep lace ruffle and inserting.

Corset Covers.

25c. Fine cambric, V or square neck, lace or embroidery trimmed.

48c. Corset Covers of fine cambric, hemstitched front, lace trimming, French front.

89c. Of Fine nainsook, allover embroidery front, and trimmed with Valencienne lace.

CHILDREN'S DRAWERS.

Plain muslin, hem and tucks, 10c up.

Muslin, with tucks and embroidery trimmed, 20c up.

Hundreds of other elegant styles in all garments at equally good bargain prices. Make your selections while the lots are fresh.

(Green Salon, second floor.)

New Low Shoes For Summer Wear.



Never such a collection before; nearly a hundred new styles for you to pick from and every shoe a work of art. Patent Leather Shoes, Welt Shoes for walking, Turn Shoes for light Dresses, all the newest toes and most comfortable lasts.

"QUEEN QUALITY," of course the best. Twenty styles, $2.50 and $3.

"AMERICAN LADY," next in quality, Fifteen styles, $2 and $2.50.

"SPECIAL GRADE," real Kibo Kid, Eight styles, $1.69 pair.

Patent leather toe Slippers, in several different styles, $1.25 to $2.

In fact everything good for Summer use in foot wear. Come to this great Shoe Store.

10 Cent Torchon Lace at 5 Cents Yard.

A very special lot of good styles in Torchon Laces and Insertion.

They are from 1 to 3 inches wide and very desirable Laces indeed; any piece is worth 10 cents yard, here at **5 Cents Yard.**

AMERICAN LADY
CORSETS $1.00.

Every lady who values looks and comfort will wear American Lady Corsets. We are showing them in all the new shapes and summer weights at **$1.00 pair.**

MEN'S NEGLIGEE
SHIRTS AT $1.00.

The best assortment and the best materials you have ever looked at. All the new stripes and white Madras are here in good variety; separate cuffs, only **$1.00 each.**

NEW STRAW MATTING.

Nothing better or more desirable for your floors in summer.

Every good style is represented here, China or Japan. Prices are the lowest we have ever asked for such qualities.

12½ Cents to 35 cents and every one a bargain.

MORE GOOD NEW WASH FABRICS.

Linens, Organdies, Dimities, Piques, Percales, Madras, Ginghams—everything. New styles being opened every day, many of them bargains which go faster than we can print them.

15c Printed Dimity for 12½c.
18c Stripe Pique for 12½c.
25c Dotted Swiss for 18c.
12½ Stylish Gingham for 10c.

And hundreds of other good things you need every day now. Linen lawns are very desirable this season; here at **12½c yard.**

Linen Drill, neat stripes, for boys suits, very special at **20c yard.**

DERR & LAMBERD, - Westminster, Maryland.

BACCALAUREATE SERMON.

Delivered before the graduating class of Westminster Theological Seminary, in the Methodist Protestant Church, Westminster, Md., May 12, 1901, by the President, Rev. H. L. Elderdice, D. D.

DANIEL 1: 17.—"*And Daniel had understanding in all visions and dreams.*"

In the Chaldean Court Daniel was the Interpreter of the Court of Heaven. He translated the messages of the King of the Universe into the language of the King of Babylon.

In that twilight age of revelation God did not make known His Will as in our day. His plans and purposes were published not on parchment nor printed page; but painted on the canvas of Memory by the brush of a transient dream or a fugitive vision.

When He would reveal to Nebuchadnezzar the successive World-Empires, destined to culminate in the Messianic Kingdom, He sent him a dream of a great image, with golden head, silver breast and arms, brazen belly and thighs, iron legs and feet of iron and clay, struck and shattered by a strange stone which had been cut out of the mountain quarry without the aid of human hands and hurled by a force unseen. After the failure of the royal magicians he summoned his high-born Jewish Captive who recalled the forgotten dream and made known its meaning.

When God would announce to that defiant ruler his impending insanity, he gave him a dream of the hewing down of a tall tree, whose leaves sheltered bird and beast, and whose fruit fed every living creature; and again it was Daniel who saw the significance: "It is thou, O king, * * * for thy greatness reacheth unto heaven and thy dominion to the end of the earth;" yet, "they shall drive thee from men and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass like oxen, till thou know that the Most High ruleth in the kingdom of men."

The doom of Belshazzar was declared by the vision of the "fingers of a man's hand," writing on the wall of the banquet hall, where the impious king was profaning the sacred vessels of the plundered sanctuary by filling them with wine for the toasting of his heathen gods in the presence of his carousing concubines, wives and princes; and once more the wise men sealed their lips in silence while Daniel translated the mysterious message.

But Daniel was himself a dreamer and also the interpreter of his own dreams. Whether seeing signs and symbols on the surface of the sea where struggled four winds and four beasts, or in the Shushan palace on the banks of the Ulai, where the ram and the goat appeared, or by the river Hiddekel where stood the strange man girded with linen and fine gold, he read the thoughts of the Infinite Mind, learned the Will of the Almighty, and then proclaimed his knowledge to men.

God still speaks to man: no longer through dream and vision, but through the Bible. The Prophet and the Apostle, who received direct communications from heaven, passed away with Malachi and John; yet we have the Holy Scriptures containing a full and final revelation of Divine truth. Neither human reason nor religious experience can add one chapter to the inspired volume, for "the Sacred Canon is now closed;" nor can God's Will be learned outside this Book.

Though "the mystics have always been the favorite children of the Church," yet they are deluded in their belief that the Holy Spirit, through the channel of intuition of feeling, reveals to their Soul truth not written in the word; for it is not His mission to give a new message, but to guide the inquiring mind into the meaning of the old: therefore, Christian experience is not a revelation, but a testimony to revelation. "If any man will do His will, he shall know of the doctrine." Obedience to the revealed Will of God results—not in another giving of some new teaching—but in a knowledge which confirms the truth of the old.

The transcendentalists of the early 19th century may have been as sincere as they were scholarly, but when they subordinated the Scriptures to "the monitions of the spirit," and substituted individual insight for inspired revelation, they launched a ship with a false chart, a broken compass, a blind pilot and a crazy captain. Even though they began their voyage with the laudable aim to sail "from the idolatrous world of creeds and rituals to the temple of the Living God in the Soul," yet they deserved the rebuke of the Concord Villager who said that those old philosophers "endeavored to know more than God himself."

Not long ago, in a Baltimore Church, a minister declared that the Bible is not "a revelation of the mind of God" but "a record of the highest life." He made the mistake of stating only half the truth. It is a record of the highest life of man and it is also a revelation of the mind of God. The highest human life is the result of a Cause; and that Cause is the self-revelation of God. If God had not first made himself known to man, there would have been no high human life to record. If the Bible be only a man-made Bulletin publishing the highest life of the ancient saints, then it may and ought to be duplicated with every generation. The reverend critic has also overlooked the fact that the Bible is also a record of the lowest life. Sodom and Gomorrah, Jezebel, Roman Society in Paul's day are historical pictures in the same album which contains portraits of a chaste Joseph and a pure Vashti and a holy Jerusalem. Moreover, he forgot that: "Thus saith the the Lord"—written upon so many of the sacred pages—is not the record of a high human life but the Divine command.

"In the beginning God created the heaven and the earth" is not a record of the doings of an earthly carpenter, but a revelation of the creative act of the great Architect of the Universe.

The Ten Commandments are not a code of Ethics envolved out of the human conduct of the Mosaic age, but a God-given standard which is too high for many even in the 20th century.

When Luke declared that he had written "of all that Jesus began to do and to teach," he would hardly have endorsed the theory that he had been simply recording the deeds and the words of the highest human life: for he was dealing with the revelation of God—the highest Logos.

If ever a minister stand before his congregation to reduce the Bible to the level of a mere human book, or to relate a personal dream, to interpret a personal vision, to expound a personal message from an angel, or to claim the reception of any revelation not already in the Written Word, let the faithful close their eyes and breathe a silent prayer that the deluded speaker be delivered from a morbid mind and a false faith.

"To the law and the testimony: if they speak not according to this word, it is because there is no light in them."

Since the written word is the only deposit of the revealed will of God, men must learn it here or nowhere.

But who shall interpret the Bible? Protestants proclaim the right of private judgment. The lowliest layman with intelligence, wisely instructed and led by the Holy Spirit, may search the Scriptures for himself and find his own standard of faith and practice. This liberty, however, is not license to the ignorant, bigoted and fanatical to reduce the Written Word to the low level of an endorsement of their curious creeds and destructive doctrines: rather does it imply an educated ministry, "apt to teach."

The office of Interpreter, once held by Daniel, the Jew, is now held by the Christian preacher. The mantle of the prophets fell upon the Apostles. To them Jesus gave "the keys of the Kingdom of Heaven," and conferred power to interpret the heavenly laws of His spiritual commonwealth: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." The Apostolic successors are Paul and all Gospel ministers who can truly claim with him that they "are ambassadors for Christ," and "stewards of the mysteries of God."

The pulpit is the throne of the interpreter.

"There stands the messenger of truth. There stands
The legate of the skies. His theme divine,
His office sacred, his credentials clear.
By him the violated Law speaks out
Its thunders, and by him in strains as sweet
As angels use, the Gospel whispers peace."

The interpreter must be trained. There is need of mind training. Daniel passed through a mental discipline before he was competent to read the thoughts of God. His intellectual preparation had been thorough. He was "skilful in all wisdom" known to the Babylonian schools, "cunning in knowledge" of the world and at home with every art and science of his day. He mastered his academic curriculum and surpassed not only his classmates but also his wisest teachers, until at last he was called to the presidency of the Chaldean University of Astrologers, Magicians and Soothsayers. It was his intellectual superiority that won the royal favor and placed him in a position to serve the God of Israel.

So the minister who would correctly interpret the word of God, must first receive mental culture. Since the Bible is addressed to rational beings, the reasoning faculties must be developed and balanced. "To abandon the use of reason in matters of revelation is like putting out the eyes in order to use the telescope."

After school and college have trained the mind to think, then there is need of seminary course which deals directly with the Bible. A thorough theological training is needful, because "there is a battle of grammars as well as a battle of doctrines. Turn untrained men into a literature, of which, in its original form they are wholly ignorant, and who does not see that the results must be at once critically absurd and spiritually calamitous? Then there is the certain danger of fixing the attention upon isolated passages and so setting up denominations and schools upon texts, which, being torn from the vital body of evidence are perverted and exaggerated to the point of impiety—the worst kind of impiety too, namely, the sort which sets aside common sense and literary rectitude under the pretense of superior sanctity and more humble faith. Is there a single monstrosity in the religious world which does not defend itself by some stray line of Scripture?" The minister who will not fill his mind because he believes the Holy Spirit will fill his mouth, would do well to ponder the opinion of Peter concerning the Epistles of Paul: "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Spurgeon was as shrewd as he was spiritual when he warned his theological students against the pious ignoramus who starts a sect that he may spout a crude creed—"who conceives it to be the mind of the Spirit that every member of the body should be a mouth. * * * The method of unprepared ministrations is practically a failure and theoretically unsound. The Holy Spirit has made no promise to supply spiritual food to the saints by an impromptu ministry. He will never do for us what we can do for ourselves. If we can study and do not, we have no right to call in a divine agent to make up the deficits of our idleness or eccentricity. Our sermons should be our mental lifeblood. God forbid that we should offer to God that which costs us nothing." Let us remember that no grace of Apostolic succession, no virtue of license or power of Ordination can make a minister an interpreter—if he be too lazy to study or too stupid to understand.

Let the Methodist Protestant denomination demand an educated ministry, so that no Bascom may ever say of us: Too often the Church has suffered from "the shameful mistake, the damning farce, of laying careless hands on skulls that could not teach because they would not learn."

There is also need of *Soul* training. The spiritual faculties must be developed. Daniel did not depend alone upon his worldly wisdom when he sought to interpret dreams. Recognizing that the message came from God, he went to God for light. Not until he had communed with God was the secret of Nebuchadnezzar's image revealed unto him "in a night vision;" he stood bewildered before the vision of the four beasts until a messenger from the Ancient of Days told him the meaning; he was powerless to understand the significance of the vision of the ram and the goat until the angel Gabriel came to him; he must spend awhile in fervent prayer before he could hear, "at the hour of the evening oblation," the heavenly voice form they are wholly ignorant, and —"O Daniel, I am now come forth to give thee skill and understanding"; and it was not until after three weeks of humiliation on the banks of the Tigris that he felt the touch of an angel hand and caught the sound of angel voice saying—"O Daniel, * * * understand the words that I speak unto thee." Nor did he forget to acknowledge that "there is a God in heaven that revealeth secrets." "Blessed be the name of God forever and ever: for wisdom and might are his; he giveth wisdom unto the wise and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness and the light dwelleth with him. I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might."

So the minister who would interpret the Bible must have far more than mental training—there must be a deep and refined soul culture. His reason is to be led and illuminated by the Holy Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things:" and it was a new Testament preacher who wrote: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also has made us able ministers of the new testament, not of the letter but of the Spirit."

Prayer is the hammer on the text, which, like the rod of Moses on the rock, brings forth the living stream. Spurgeon said to his students: "To you as the ambassadors of God, the mercy-seat has a virtue beyond all estimate; the more familiar you are with the Court of Heaven the better shall you discharge your heavenly trust." College and Seminary cannot give that "spiritual and delicate refinement" which come alone from "communion with God. All our libraries and studies are mere emptiness compared with our closets. We grow, we wax mighty, we prevail in private prayer. Your prayers will be your ablest assistants while your discourses are yet upon the anvil. While other men, like Esau, are hunting for their portion, you, by the aid of prayer, will find the savory meat near at home, and may say in truth, what Jacob said so falsely, 'The Lord brought it unto me.' If you dip your pens in your hearts, appealing in earnestness to the Lord, you will write well, and, if you gather your matter on your knees, at the gate of heaven, you will not fail to speak well. Texts will often refuse to reveal their treasure till you open them with the key of prayer. How wonderfully were the books opened to Daniel when he was in supplication! How much Peter learned from the housetop! The closet is the best study."

To this it may be well to add the words of an unknown writer: "Interpretation is the result of spiritual preparation and spiritual preparation is the work of the Holy Ghost. He who goes to the Bible in a self-sufficient and self-dependent spirit will narrow and dishonor it by private interpretation, and probably bring from its perusal nothing more than a crotchet; but going to it in another spirit, he may see it and know it as a revelation from heaven. What then is the other spirit?" Paul answers in his words to Timothy: "the spirit of power, and of love, and of a sound mind;"—"and this spirit is the direct gift of God." He who is thus qualified can make no vital mistakes in the interpretation of Scripture; while he who has every other qualification but this will never apprehend the genius and purpose of the Bible. Harris: "He will study revelation as a whole and not as a revelation of maxims and isolated texts." Under the control of a sound mind, he will remember that there are some things in the Bible which are not meant to be determinately interpreted, and thus he will escape the vexation which follows abortive efforts to explain and understand every mystery; the spirit of love will dictate large and generous interpretations of difficulties; and the spirit of power will liberate him from the bondage and hardness of the mere letter." He who is possessed by such a spirit opens the Bible to find God and not to dig dogmas for his denomination; to cut to the core of the Gospel and not to confirm a creed; to see a vision of the open heaven and hear the voice of Daniel's God.

Members of the Graduating Class of 1901, you are about to leave your Theological Seminary to enter your pulpits as Interpreters of the Bible. You can call no more upon thoughtful teachers to aid you in the solution of the puzzling problems of the Scriptures; and lest you fall when first you try to stand alone, give heed to a parting word of warning and counsel.

1st. Do not try to interpret every text. There are mysteries in the Word which neither prophet nor Apostle understood: "the secret things which belong unto God," must be distinguished from those revealed.

2nd. Some texts are not yet ripe for you. Do not be ambitious to understand evey difficulty to-day: tomorrow you will have a wider vision.

If you fail to find the background of some dim picture, if you cannot trace the outlines, if you see no symmetry and if you miss the shades of color, do not cast it to the ground in despair; but hang it face to face against the wall in the gallery of your memory. You may not think of it again for years, when suddenly you turn it from the wall and behold! your clearer eye sees "the King in His beauty."

3rd. Do not try to make your interpretation identical with that of other men.

Two ministers equally intelligent and equally under the guidance of the Holy Spirit, give different explanations of the same text. Do not be troubled: the interpretations are not contradictory but complemental. Truth is too wide to be spanned by a single mind. Both have partial, neither complete truth. Error is not in presenting an aspect of the truth but in the exaggeration of it to the exclusion of every other aspect.

Dr. Harris Lectures: "Interpretations seem to contradict but they do not." The difference is due to "the essential polarity of thought. As the globe has opposite poles so has every symmetrical truth. To get the exact truth it must be passed through opposite views." So man's dependence and Free Will. Finite and infinite are not contradiction but supplemental truth.

The Calvinist and the Arminian, the Unitarian and the Trinitarian, the mystic and the rationalist are simply "giving the two halves of the same truth." Each is right in telling the side he sees; but wrong in denying that there is another side. The Knight who sees only the silver side of the sign need not quarrel with the Knight who sees only the golden; for when they exchange their points of vision, each will see that the other was right.

The minister who studies the Bible with a view to the needs of his local work and the glory of God will lawfully find some interpretation and some application of the truth never revealed to any other man. The Bible never changes; but the interpreter must adapt it to the changing conditions of men. Gospel faiths are old; but they must be seen in new lights.

4th. And finally, remember that true interpretation depends upon your spiritual preparation. If like Daniel—prepare man as well as sermon—you enter your secret chamber, throw open the windows toward Jerusalem and fall three times daily on your knees to pray to the God of your fathers, your eyes shall open to the visions of an unseen world, your lips shall burn with a living message and men shall hang breathless on your words while their eager faces shall cry "go on," "go on." And now, as you leave forever your earthly teachers, I commend you to that infallible and ever present Teacher who "will guide you into all truth." And you may have Him for the asking: "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit unto them that ask Him?"

ON MAY NIGHT.

The shades of night had fallen down
Upon our little country town,
When sippin' careful down th' street,
A-dodgin' every one I'd meet,
I come at last to Bessie's house,
An' crep' up quiet as a mouse.

Oncet on th' steps I knew so well,
I hung my basket on th' bell,
An' rung th' thing fer Kingdom Come,
Then hid an' waited, tremblin' some,
Tell someone opened up th' door—
I seen th' striped dress she wore,
An' knowed 'twas Bess, an' held my breath,
A-keepin' silent, still as Death.

She stood jes in th' doorway, where
Th' light shone through her go den hair;
An' purty—Lord! I never see
A purtier girl, it semed to me.

She knowed 'twan't no use fer to try
To see who 'twas; so, kinder shy
An' bashful like, she stepped outside,
A-lookin' sideways tell she spied
Th' basket hangin' on th' bell,
An' then (o' course 'tain't much to tell,
Except, perhaps, fer me an' Bess—
Becuz 'twas such a daisy guess)
She stood a minute kinder still,
An' sez, a whisperin', "Thank you, Will!"

She went inside, an' took th' flowers,
I reck'n 'twas a couple o' hours
Afore I got my senses back:
I was 'mos' loony, fer a fac',
A-wishin', after what I'd seen,
That folks got married at sixteen.

—Truman R. Andrews, in Harper's Bazar.

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