Job Printing of all descriptions neatly and promptly executed at moderate rates

If you want up-to-date Printing give us an order

AMERICAN SENTINEL.

Keep posted on what takes place in your county. THE SENTINEL gives the news

Subscription $1.00 a year

Low Advertising rates

$1.00 PER ANNUM. WESTMINSTER, MD., FRIDAY AFTERNOON, SEPTEMBER 23, 1910. VOL. 79--NO. 38.

Babylon & Lippy Co.

Week of Specials

$3.00 Ladies' Blank Silk Waists, all sizes $1.98

These waists are absolutely new goods and made up very tastefully.

$5.00 Tapestry Portiers assorted colors full size and heavy weight, some slightly faded.....special $2.98.

$4.00 Tapestry Couch Covers $2.29

Full size and heavy weight, some are slightly soiled on one side, they are high grade goods and worth much more. special.....$2.29.

$1.25 Full Willow Clothes Baskets large size 98c

98c Ladies' Madras Shirt Waists 25c

They are odd and end lots and some slightly soiled cheap at 98c, our special price for week.....25c

75c Laundry Baskets 50c

50c Size Galvanized Chamber Pails 39c

15c Large Size Tin Dish Pans 10c

$1 to $2 quality Ladies' and Children's Sweaters 25c

only one or two of a kind left and some slightly soiled while they last.....25c.

50c All Wool Dress Goods 25c

25c Wool Mixtures, Good patterns for Dresses 12½c

College Pennants, Bath Robes, and Sweaters Special PRICES.

SPECIAL.....

Wednesday, Sept. 28th

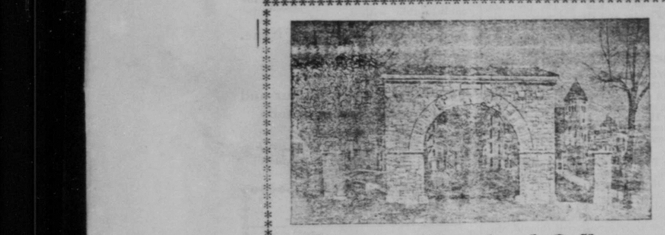
10 dozen Men's Heavy Work Shirts all colors and sizes, Regular 50c quality for one day only.....29c

10 dozen 19c Gennesee Heuis Fruit Presses Special Wednesday, September 28th, 10c

5 dozen 25c Near Cut Glass Pitchers ½ gal. size Special Wednesday, September 28th, 10c

See Windows

September 23, 1910 25 11



Western Maryland College

Westminster, Maryland

Rev. T. H. Lewis, D. D., LL. D., President

A handsomely illustrated Hand-Book and a Catalogue giving full information will be sent on application.

THE MAIN-COURT GROCERY.

I have disposed of all shop worn goods and moved into my new quarters in the **Main-Court Inn,** and am now prepared to furnish my customers with the

Best Fancy and Staple Groceries, Wines, Liquors and Bottled Beer

for family consumption. Also a full line of

Headley's Chocolates. Cigars and Tobacco.

FREE DELIVERY in City. East Main St.

C. & P. Phone, 205-R.

Respectfully,

HARRY GOSNELL.

March 25 1910 6 3



Makes Your Baby Comfortable

Watch baby crow after a dose of

Dr. FAHRNEY'S TEETHING SYRUP

You want no better recommendation. Other mothers tell the same tale. Have it handy if you want to prevent Cholera Infantum and cure all infant complaints. Best for bowel troubles. Can be given to babies one day old. Costs 25 cents. All druggists sell it. Trial bottle free if you mention this paper.

Made only by DRS. D. FAHRNEY & SON, Hagerstown, Md.

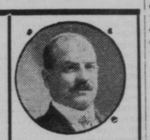
D. E. McQuay

President People's Funeral Company

810 Madison Ave.

Baltimore, Maryland

C. &P. Phone, Mt. Vernon 1-5-3-0



mar 4 10 3 1y

TRUSTEE'S SALE

OF VALUABLE

Business Properties, Houses and 30 Building Lots and Unimproved Lands in and near the Town of HAMPSTEAD,

CARROLL COUNTY, MARYLAND.

BY virtue of a decree of the Circuit Court for Carroll County, in No. 4544 Equity wherein George H. Murray et al are plaintiffs and William A. Murray et al are defendants, the undersigned Trustee, will offer at Public Sale upon the premises, in Hampstead, on

SATURDAY, THE 15th OF OCTOBER, A. D. 1910,

at 10 o'clock, A. M., all the Real Estate of which Charles M. Murray died seized and possessed, situate in and near the town of Hampstead, Carroll County, Maryland.

First All that Tract of Land marked Lot No. 3 on the Plat and Survey called "Murray's Division," located on the Baltimore & Harrisburg Railroad and Western Maryland Avenue, improved by a large



Frame Warehouse, Elevator,

FREIGHT SHEDS AND STATION, equipped with all modern MACHINERY and appliances necessary for the business of Warehouse, Elevator and Station, all in first class condition. This is a rare opportunity for any person desiring a splendid business stand in a rich and fertile community and along the Railroad.



Second. All that Tract of Land known us Lot No. 22 on said Plat adjoining and paralleling the said Baltimore & Harrisburg Railroad improved by an up to date equipped

CREAMERY PLANT,

with water in the building, all in elegant condition. This property also offers a chance to all desiring a paying business.



Third. All that Tract of Land known as Lot No. 23 adjoining Lot No. 22 and fronting 84 feet on Western Maryland Ave nue, improved by a

TWO STORY FRAME DWELLING HOUSE

and other outbuildings, with well of water at the door. It is beautifully located, convenient to Churches and Schools and is a desirable small residence.

Fourth. All that Tract of Land, containing

8 ACRES AND 34 SQUARE PERCHES,

more or less, located along the said B. & H. Railroad, which is unimproved and most desirable for building and grazing purposes.

Fifth. All those

THIRTY BUILDING LOTS,

located West of the Baltimore and Harrisburg Railroad, adjoining the said town of Hampstead, most desirably located and nicely suited and adapted for building sites.

Sixth. All that Tract or Parcel of Land, containing ONE AND SEVEN-EIGHTH ACRES, more or less, located on the Manchester road about ¼ of a mile from the pike, adjoining the lands of Chas. Stewart, the Tannery Property now owned by Charles E. Trump and others, and is unimproved and is the same land which the said Charles M. Murray obtained from Edwin Bange, trustee, by deed dated May 1st, 1895, and recorded among the Land Records of Carroll County, in Liber B. F. C. No. 81, fo lo 281 etc.

The above described "First," "Second," "Third," "Fourth" and "Fifth," Tracts or Parcels of Land, contain in the aggregate 30 Acres of Land, more or less, and have been divided into Building Lots and Business Properties in proper, suitable and desirable sizes and the same has been surveyed and platted by a competent surveyor showing the dimensions of Lots, Streets, Avenues and Alleys dividing the same, which Plat and Survey known as "Murray's Division" to Hampstead may be seen by calling upon the undersigned, Trustee, at any time, and will be exhibted on the day of sale and the several tracts sold from said plat.

TERMS OF SALE. One third cash upon the day of sale or upon the ratification thereof by the Court, the balance in two equal payments the one in one year and the other in two years from the day of sale, the credit payments to be secured by the notes of the purchaser, with approved security, bearing interest from the day of sale; or all cash at the option of the purchaser.

CHARLES W. MURRAY, Trustee.

E. O. WEANT, Solicitor. sep 16 4t

Assignee of Mortgagees' Sale OF Valuable Real Estate AND PERSONAL PROPERTY,

In Manchester District, Carroll County, Maryland.

By virtue of the power and authority contained in the mortgage from George Zimmerman and wife, to John Zentgraf, dated on the 12th day of May A. D. 1885, and recorded among the Real Estate Mortgage Records of Carroll county, in Liber G. A. M. No. 22 Folio 287, &c., and duly assigned to J. Ezra Stem, which said assignment's are record at the foot of said mortgage, &c., and also by virtue of the power and authority contained in the mortgage from Jacob Redding and Mary Redding his wife, to Union Bridge Banking and Trust Company, a body corporate of the State of Maryland, bearing date on the 28th day of April, A. D. 1906, and recorded among the Real Estate Mortgage Records of Carroll county, in Liber D. P. S. No. 52, Foli 40, &c., and duly assigned to J. Ezra Stem, the undersigned will offer at Public Sale on the premises, situate on the new public road leading from Snydersburg to the Manchester road, being 1 mile north of Snydersburg, on

WEDNESDAY, October 12th,

A. D. 1910, at 12 o'clock, M., all that parcel of land, containing

69 ACRES OF LAND,

more or less, improved by a Frame Weatherboarded House, Barn, and all other usual outbuildings. A small stream of water passes through the farm and the property is known as the George Zimmerman property, adjoins the lands of Jeremiah Stansbury and John Yingling, and is now in the possession of Jacob Redding.



Also immediately after the sale of the above Real Estate, the following Personal Property, will be sold, viz:



One sorrel horse named "Dock," about 8 years old, 1 bay horse named "Charley," about 10 years old, 1 red cow named "Cherry, 1 red cow named "Sinda," 1 light heifer named "Miller," 1 two horse Wagon, 1 Bickford & Hoffman Drill, 1 Springtooth Harrow, 1 Furrow Plow, 1 Falling Top Buggy, 1 one horse Spring Wagon with top, 1 Champion Mower, 1 Champion Reaper, 1 Spangler Corn Planter, 1 Double Shovel Plow, 1 set lead harness, complete with collar, bridle and hames, 1 set of breechband harness, complete with collar, bridle and hames.

All the above personal property is now in the possession of Jacob Redding, and upon the Real Estate above described.

For further information call upon the undersigned at Westminster, Md.

This property is well worth the attention of purchasers.

Terms of Sale of Real Estate.—One-third cash on day of sale or upon ratification thereof by the court, the balance in two equal payments of 6 and 12 months from day of sale, deferred payments to be secured by the purchaser's or purchasers' notes with approved security, bearing interest from day of sale, or all cash, if desired by the purchaser. A deposit of $250.00 will be required from purchaser on day of sale.

Terms of Sale of Personal Property.—All sums of $10, or under, cash on day of sale, balance in 6 months from day of sale, secured by the notes of the purchasers, with approved security, bearing interest. No property to be removed until settled for.

J. EZRA STEM,
Assignee of Mortgagees.
Geo. L. Stocksdale, Solicitor.
sep 16 4t

SEE JAMES E. SMITH for Fire, Life Toranado, Steam Boiler and Accident Insurance. Main and Church Sts., Westminster
sept 27 1y

LIST OF ELECTION OFFICERS

Appointed by the Board of Supervisors of Elections of Carroll County, in the Place of those Heretofore Appointed Who Have Since Been Excused, or found Disqualified.

By virtue of Sec. 11 of Article 33 of the Code of Public General Laws of the State of Maryland, as amended by Chapter 464 of the Acts of the General Assembly of Maryland, passed at its January session, 1900, notice is hereby given that the Board of Supervisors of Election of Carroll county has appointed the following named persons as Judges and Clerks of Elections, for the several election districts of Carroll county, in place of the parties heretofore appointed who have since been found disqualified or excused. Those under the heading "Democrats," being intended to represent the Democratic party, and those under the heading "Republicans," being intended to represent the Republican party.

DEMOCRATS

John C. Doyle, Registrar, in Third Precinct of Election District No. 7, instead of Charles W. Moore, resigned.

Byron S. Dorsey, Jr., Registrar, in District No. 13, instead of Benjamin F. Rigler, resigned.

Royal J. Smith, Judge, in District No. 13, instead of Byron S. Dorsey, Jr., resigned.

Jacob A. Fringer, Registrar, District No. 10, instead of Jesse W. Byler, resigned.

REPUBLICANS

David A. Arnold, R. F. D. No 6, Westminster, Judge, instead of John W. Ogg, deceased, in Second Precinct of Fourth Election District.

JNO. M. ROBERTS, Pres.,
HENRY S. MUSSELMAN,
WILLIAM WOOD,
Board of Supervisors of Election for Carroll county, Md.

Test:—Sam'l. J. Stone, Clerk.
sep 16 3t

ROAD NOTICE.

We, the undersigned citizens of Carroll County, Maryland, do hereby give notice that after the expiration of this notice we will make application to the Board of County Commissioners of Carroll County, Maryland, for the opening of a public road in the Fifth Election District of the county aforesaid, about 300 yards in length on a line between the properties of Walter M. Arrington and wife, and Morgan Enos and wife, and along the line of the road now in use by the residents of the neighborhood.

WALTER M. ARRINGTON,
D. H. ARRINGTON,
WESLEY BAKER,
THOS. A. THOMPSON,
MORGAN ENOS.
sept 9 4t

FIRE and LIFE INSURANCE AGENCY.

I am prepared to issue through the leading

FIRE, LIFE, HEALTH

and Accident Insurance Companies, Policies

Sick and Accident Benefits

from $7.50 to $25.00 per week.

Rates reasonable. A share of your patronage solicited.

Call C. & P. Phone 45-K or write.

S. C. Stoner, Agent,
145 West Main Street,
Westminster, Md.
dec 19 09 1y

NOTICE.

Having purchased a Cider Mill and Press and built one of the best equipped and up to date Fly Proof Butter Rooms in the county, I will be ready to serve all patrons who have Apple Butter to boil and Cider to make on and after JULY 26th, 1910. A lady expert will have charge of the Apple Butter boiling. The highest market price will be paid for Cider Apples.

W. F. MYERS.
C. & P. Phone 194-13. Pleasant Valley, Md.
jy 22 2m*

GIVE us a call for all kinds of Job Printing, such as Sale Bill, Posters, Circulars, Cards, Stationery, &c.

A SERMON RECENTLY Preached By The Pastor Rev. C. S. Slagle, D. D., in St. Paul's Reformed Church.

Published By Request.

"Not forsaking the assembling of ourselves together, as the manner of some is." Heb. X, 25.

In a recent number of one of the most prominent of our periodicals there is an article entitled "Why men don't go to Church." The article is interesting because it gives the reasons or excuses actually given in replies received from some of the stay-aways themselves.

Now the remarkable feature which characterizes nearly all of the replies is that these stay-aways evidently do not understand why they should go to Church. The excuses given for staying away from the worship of the Church show that even if these non-Church goers went to Church they would be going with a wrong motive, and it is always the motive or the object which we have in view that makes an act helpful and meritorious, or worthless. I will select and give you a few of these excuses which show the tenor of nearly all of them. "The services are wearisome." "The services are seldom held at convenient hours." "Somehow the Church and its teachings fail to interest me." "The doctrine and forms of the Church do not appeal to me." "Inability to be interested in sermons." "Have a prejudice against the minister." "Church going is not an esential of a moral life." "I do not believe that attending a Sunday service will be a benefit to me."

Now these excuses indicate a very common misconception of the highest and best motive which ought to govern men in attending the worship of the Church. You will have noticed that all these reasons given center in the persons themselves. Their idea is that the Church and its services ought to be made interesting and attractive and convenient to men, and the inference is that if the services are not interesting and attractive that these men have no obligation to attend them.

Another group of the excuses is that the services are not helpful and beneficial, and the inference is here that men are not justified in going to Church if the sermon and worship are not helpful and beneficial. In other words, men are under no obligation to do anything unless they receive some direct and personal benefit from the act. Where would this kind of reasoning lead us? It would lead us to barbarism, to anarchy and to the destruction of the noblest and best institutions of our Christian civilization. None of you receive any direct and personal benefit when you work and vote that good and efficient men may be elected to office in the Government. You are doing this for the good of your State and for the welfare of the people as a whole. Does the patriot ever think of any personal good that may accrue to him when in obedience to the call of his country for volunteers he takes his musket in hand and goes to the front? If he had any personal end in view, any self glory he hoped to achieve would vitiate the purity of his motives and patriotism. Hundreds of thousands of men are working day after day and devoting their talents and lives to the preservation and the development of our schools and colleges, our hospitals and sanitoriums, the many institutions for the relief of the helpless and the dependent, and to the moral and spiritual welfare of our race. That they themselves are benefited and helped by the good work which they are doing can not be questioned, for no one can do a good work for others without being enriched himself. But the benefit which they receive from their work is not the object in view. That would be selfish. We could not have any respect for or confidence in any statesman or patriot whom we suspected of working for himself, his own welfare and glory. We respect and honor the man who places the cause—the institution with which he is identified—first and himself second, or even last.

Whether the Sunday service is interesting and attractive or tiresome, whether a man likes to go to Church, or whether he does not, whether the preaching is helpful and beneficial to him or not, these things are of little account, and a well balanced and reasonable, and unselfish man will not allow himself to be influenced by them.

I do not think that men are wholly to blame for this idea that the services of the Church ought to be interesting and attractive, and that when they are not, men are under no obligation to attend them. The Church itself is partly responsible for the erroneous idea. It is not always easy to get people to do what is really for their own good and for the good of others. Naturally we are all disposed to take the easiest and most attractive path. The broad road, as a rule, is more attractive than the narrow way. This is true with regard to the worship of the Church. To a man who has been tied down all the week to the routine of work, the freedom and absence of care and responsibility which the Lord's day brings is a welcome relief, and he retires late on Saturday night, often later than necessary, with the comforting thought that he can sleep the next morning as long as he pleases. This he does unless he has made arrangements to take a ride, or go visiting, in which case he gets up earlier than usual. If there is nothing special arranged for the day he finds the morning paper, a cigar and a chat with friends very agreeable. It requires a moral effort, of which some men are apparently not capable, to rise and make arrangements to go to Church. They consult their own pleasure and do that which is most attractive to them. Even the Church, when confronted with this situation, sometimes meekly accommodates herself to it and tries to offer a counter attraction which will not outweigh the attractions to stay away. She tries to get the most eloquent preacher, the best music, and sometimes he resorts to preaching on sensational subjects, lady ushers, pictures and divers schemes. The Church has sometimes taken it for granted that the end justifies the means, and has proceeded on the theory that if she can only get people to come to the Church almost any means are permissible. But this cause of action always quits in the end. The results are only temporary and demoralizing in their effects on the Church and the world.

When these methods are used the natural inference which men will draw from them is that it is the business of the Church to make her services so attractive that men will rather go to Church than do anything else, and that if the Church fails in her efforts and men would rather do anything else than go to Church, the responsibility is with the Church and not with the men. I would not be misunderstood as implying that the Church ought not to be attractive. It is with the Church as it is with the person of her Divine Lord and Master. Jesus Christ has been and is the most attractive personality that the world has ever seen, or will see, but we can not think of Him as trying to be attractive. He was attractive by being true to Himself, by fulfilling His mission of love to the world and unselfish devotion to His Father's will. He was and He is the greatest attractive power in the world by laying down His life for the world. He said: "And I, if I be lifted up from the earth, will draw all men with Me." That prophecy has been in course of fulfillment ever since. For two thousand years He has been steadily drawing men in increasing numbers to Himself. Just in proportion as the Church, which is His body, is true to her mission of love and unselfish devotion to the world will she be attractive. The more her members are true to Christ and the more thoroughly they are imbued with His Spirit, the greater will be their attractive power. But to return to the main point of our discourse, "Why do men go to Church, and why should they go?" This is a great deal more important question than is the question, "Why men don't go." We answer, men go to Church either because they like to go, or because they consider it their duty to go. Either motive is commendable. It may also be said that men go to Church because they have formed the habit of going. We are very largely the creatures of habit, and habits formed and followed for a long time are not easily broken, whether they be good or evil. But generally we love to do that which we have formed the habit of doing. Now, it is the business of the Church to challenge men with their duty. It is not the business of the Church to make that duty attractive. We all know from experience that duty is not always attractive. On the contrary it is sometimes very unattractive and even disagreeable and painful. How often does duty interfere with our own pet plans, our comforts and convenience? But duty will not compromise. It will not give an inch. It speaks in clear and ringing accents to the man with a concience. It says here is something greater and more important than your own comfort or convenience. It is so important that it is worth any sacrifice that you can make.

It is on this high ground that the Church plants herself when she says to a man: "It is your duty to go to Church and there to worship the Lord your God. It is your duty to regularly give the moral support of your presence, to maintain the worship of God. Whether this duty is attractive and uninteresting is a minor consideration and is one that men of the right kind of moral fiber will not consider."

Here a question will arise which will need an answer. It is altogether a proper question and is one to which different answers may be given. "Why is it my duty to go to Church? If you can show that going to Church will do any particular good that I can not do elsewhere I must admit that it is my duty to be a church attendant." We will presume that the question is put by a Christian man, for nearly all men in the country are Christian men, at least in this sense, that they believe in the Christian religion. They believe in Jesus Christ even though they may not be professed followers of Him. They believe in the saving, uplifting ennobling power of the Gospel of Christ, and they are ready to admit that the Christian and civilized world is indebted to the Christian religion more than to anything else for what it is to-day, and the principles and the spirit of Jesus Christ are the hope of the future. Were the life and spirit of Christ eradicated we would miserably perish. Nearly all men in the Christian countries admit and believe this. But how can a spirit exist in this world without a body? How can the spirit and principles of the Christian religion be maintained, much less promoted, without the Church? You can no more live in this world without your body than Christianity can live without its body. It is in and through the Church that the spirit of Jesus Christ perpetuated down to the present time and that this spirit has been diffused throughout the world. The Church has often done this in a weak and improper way. Sometimes she has shown a Spirit very unlike that of her Lord. Just as your body may become infected with disease, and ugly sores may disfigure it, so the Church has sometimes been infected with ruins of sin, and has been corrupt. But when your body is infected you do not say, "I will not have this body any longer. It is not the body it ought to be. I will have nothing to do with it." On the contrary you try to eliminate the infection and to cure the body. So when errors and unchristian practices spring up in the Church they are destroyed or driven out.

The Church has had to do this in the past. She is doing it to-day. You can not find a perfect Church any more than you can find a perfect body. But notwithstanding her imperfections the Church is absolutely essential for the perpetuation and diffusion of the spirit of Christ in the world, the spirit of brotherhood among men, of good will, of sympathy and helpfulness to the poor and the sick, the spirit of love, of faithfulness, of honor and of purity. It is the presence of this spirit of Christ in this country that makes life worth living. You would not want to live where you could trust nobody, where nobody cared for you or anybdy else, and where everybody was living for himself alone, regardless of duty, or of right, or of love. Such a place would be a hell on earth. This is what this country would become were it not for the spirit and life of Christ in men. But this spirit and life can not exist without the outward, visible organization of the Church. It is not necessary to deny this truth, for it is generally admitted. It finds expression in the common saying, "O yes, we must have the Church." But if we must have the Church then we must have men to give her their moral support and to maintain her worship. It is the bounden duty of every man to give this support. This is the main reason why he should attend Church. It is as much his duty to support the Church as it is to support his family. A good citizen will do both. This is the main reason why he should attend Church—not so much for what he can get out of attending in personal good for himself—but for what he can put into the Church for the good of others. If he does not do this he is to this extent a parasite, living upon the devotion and faithfulness of his neighbors. He settles down in a Christian community, enjoying and appropriating the blessings of the spirit of Christianity diffused in the Church, establishing himself upon the principles of Christianity, and trying to live in accordance with these principles, and yet indifferent to his duty to support the Church which maintains and promotes the spirit of the Church. He drinks the water of the stream but cares nothing about the spring which supplies the stream. If all men were to do as he does there would be no Church. Christianity would die among us and we would rapidly degenerate into barbarism. It is a man's duty to attend Church for the sake of his children, his neighbors, and for the sake of the moral support he gives to the Church and her worship, and last of all for his own sake. He will be a better man if he does so. I believe this is the reason why a majority of men go to Church. I am sure it is the reason why they should go. They have no business to think whether or not they will enjoy the service, hear good music, an interesting sermon, or whether they will receive any direct personal benefit from going. The thought of duty, of the influence of example and of the good of others ought to be the first consideration.

When men thus go to Church and form the habit of going they learn to love the Church and her worship. What was all done from a sense of duty, is in after years, done freely and willingly, and the worship has become to them a source of comfort and of peace, and the house of God a haven of rest, a refuge from the storms of life, a sweet foretaste of the saint's everlasting life.

The obligation of duty to support the services of the Church by attendance is an obligation resting upon all men whether they are members of the Church or not. Sometimes men seek to excuse themselves by the plea that they are not members of the Church and, therefore, not under obligation to attend her services. As well might a man say that he is under no obligation to vote because he is not identified with any political party. Constituted as our government is, political parties are a necessity, and it is every man's duty to belong to a party. If he does not it is still his duty to vote. The neglect of one duty does not excuse him from the performance of another. The obligation and privilege of worshipping God is just as incumbent upon a man who is not a member of the Church as it is upon the man who is a member.

If the Church and the worship of God are to be maintained and the blessing and benefit of the Lord's day are to be preserved, it can be done only by the co-operation of men. No man has a right to make an exception of himself and to expect his neighbors to do his duty where he fails.

Kent's famous maxim, "So act as if the maxim of thy action were by thy will to be made a universal law," ought to be a rule of conduct here as elsewhere. Every man ought to act on the Lord's day as if the maintenance of Christian worship and the Lord's day depended upon himself. The congregation is made up of units. He is one of them. He has a place to fill which nobody else can fill. He exerts an influence by his example and conduct for good or for evil. When he is present at Church he is giving his moral support to her services. When he deliberately and wilfully stays away he is helping to undermine, break down and destroy one of the most beneficent institutions which God has given to the world.

A question might be asked here. "Am I under obligation to attend all the services of the Church?" There are some questions which can not be answered by yes or no. The answer will depend upon circumstances. Christian worship is of divine appointment. The number of services is not of divine appointment. Personally, I am of the opinion that the average congregation has too many services—at least too much preaching. The number of services ought to depend upon the congregation and the conditions surrounding it. But when the services are held they should have the moral support of all men. There is too much of a disposition to be governed by personal experience. What with visitors and visiting, starting on journeys and ending them on the Lord's day, and the many distractions of the age there is a lamentable irregularity in Church attendance which is demoralizing.

The responsibility for this is not upon the clergy or the Church. The responsibility rests upon men who ought to be more conscientious and unselfish. They ought not to forget the assembling of themselves together. The great blessing and privilege of Christian worship, of assembling together to worship God according to the dictates of their conscience, which has been bought at the price of untold suffering and countless lives, they ought to appreciate and seek to preserve it for their age and generation, and hand it down as a precious inheritance to their children.

In the house of God, each Lord's day, you are brought in Christian worship face to face, as it were, with God, your Heavenly Father, and Jesus Christ, His Son, and you are reminded of your duty to Him and to your neighbor. You are lifted up above the sordid men and the selfishness and sin of the world into the clear and pure atmosphere of Heaven and are brought into communion and fellowship with Him, who is the Way, the Truth and the Life. Do you not need the help of that communion and fellowship? Does not your neighbor need it? Your own heart and conscience answer, "Yes."

THE BEST REAL "PULL"

(Cleveland Leader)

Now that the summer is nearly over hundreds of young men who were graduated last June from colleges and high schools are entering the vocations which they intend shall be their life's work. Some are still seeking suitable openings. The young man without a "pull" may believe himself handicapped. He is likely to see instances where the employer gives first consideration to his son, his nephew or the son of a friend. But that is no more than right.

The average business man recognizes the obligations of relationship and friendship, up to the point where they do not impair his material interests and those of his associates. His nephew and his friend's son must make good—his own son, most of all. His tendency in fact, is to be more strict with his son than he is with any of his other employes. If a young man thus favored with the first opportunity shows that he will be a failure in the work he is doing, he is removed. Family ties and friendship usually will not hold him. Then comes the chance of the young man who may have felt discouraged because he had no "pull." The best "pull" any young man can have in starting in life is honesty, industry and the determination to work for his employer as though he were working for himself. He should realize that, in fact, he is working for himself and that he has a financial interest in the business, to the extent of his pay. Such a young man is bound to succeed.

PAT'S READY RETORT

Not long ago a warship of the Atlantic squadron called for a few hours at a military port on the coast of Ireland. Tommy Atkins, meeting a full-bearded sailor in the street said.

"Pat, when are you going to place your whiskers on the reserve list?"

But Pat was ready for him, as Pat always is.

"When you place your tongue on the civil list," was the retort.

—London Black and White

"ACT OF GOD" DEFINED

Legal Interpretation Given by the Comptroller of the Treasury

In a decision announced Comptroller Tracewell, of the Treasury, laid down the law as to what constitutes an "Act of God" in the fulfillment of a government contract. He ruled that winter weather so extremely cold that it interrupts work cannot excuse a contractor for exceeding the time limit set by his agreement with the government on the ground that it was due to an "Act of God."

The comptroller supported his decision by referring to a long and distinguished line of precedents. He put the following definitions on record as officially recognized by the government:

"Such an incident as could not happen by the intervention of man, as storms, lightning and tempests. Those iosses that are occasioned by the violence of nature by that kind of force of elements which human ability could not have foreseen or prevented, such as lightning, tornadoes, sudden squalls of wind; physical causes which are irresistible, which human foresight and prudence cannot anticipate, nor human skill and diligence prevent, such as loss by lightning, storms, inundations and earthquakes; something overwhelming, and not merely an incidental circumstance."

The question arose over a contract between the Neafie and Levy Ship and Engine Building Company, and the War Department for the equipment of four steamers for the submarine service. The vessels were not completed within the limit set by the contract and the government retained $11,530 penalty from the contract price of $488,000. The ship builders made counter claims and obtained the return of some of the penalty Of the rebate they received $3,200 the claim that a delay of 16 days was caused by cold weather, an act of God. The comptroller decided that no allowance should have been made for the cold weather as an "act of God," and that the repayment of $3,200 to the company was not authorized.

NO REASON FOR COMPLAINT

(Springfield Republican)

Most people, we imagine, will conclude the reading of the President's address with the inquiry, What are the insurgents kicking about? Certainly it is true that the volume of fulfilment measures up astonishingly well to the volume of promise—as platform promises go in American politics, and those promises embodied "my policies" and even more.

Why, then, this continued insurgent bluster against the President, this appearance of a cabal to throw him down, and this studied avoidance of giving him any recogniton of the great work which he has done for "my policies" by the man who borrowed most of them from William J. Bryan and made them his very original own? Why? The President does not once intimate or imply such a question, but it is evidently in his mind as he goes through his address and labors more in sorrow than in anger to show the unreasonableness of the rebellious factions of his party. He has been grievously treated, but the shows no resentment and calls for the support at the polls of all who hold the party's nomination, whether they be reactionaries or insurgents. It is a strong demonstration of his sincerity and faithfulness to the cause whose other exponents are so belaboring him but it will not save the party from its disunion. That is to be regarded as among the things in this world which "must needs come;" which is rooted in the very fact of a party's solidarity and ascendancy so long continued; which is a feeling, a temper, rather than a reason.

AUTOMOBILE AND EXTRAVAGANCE

(Washington Post

Both the automobile and its owner are coming in for very serious preachments these days. The machine itself is held up as the direct cause of much unhappiness and suffering, and a vast deal of ethical denunciation is hurled at it from many sides. It would seem that there are only three classes of people who are at all justified in railing against the machine itself. They are the man who gets run into, or nearly run into, by one; the farmer whose horse is afraid of "the pesky thing," and most of all, the man who cannot get one.

Those who are outside of one of these classes really mistake the thing they condemn. What they mean to get at is the extravagant, irresponsible, spendthrift habits of a limited number of automobile owners of which the machine is only the outward and visible sign. They forget that if it is not an automobile, it will surely be something else. Of the man who can well afford to own and maintain an automobile there is nothing by right to be said; it is wholly his own private business. If a man mortgage his house to buy one, that is entirely within his own right, and if he choose to own an automobile rather than to have a house, it is not at all clear that he has committed any breach of ethics or morality by the exchange.

LOAFING

(Columbia, S. C. State)

"I loaf and invite my soul," sang Walt Whitman in one of his "barbaric yawps" that has sounded "over the roofs of the world." And it is no doubt the best, profoundest, and highest thing ever said or sung about loafing.

The soul—if we may be so fortunate as to have one, in the real and high significance of the word—will hardly come to our mundane aid, no matter how often we invite it, unless we loaf. We do not, in our ordinary business of living, give it a chance to visit us. Like the virtues and arts, it demands a large leisure and far horizons. That is why the poets and thinkers possess "soul" and we ordinary mortals do not. Our life is too narrow, too "cabined, cribbed, confined." Soul escapes or shuns us while we grope in our huddled and cluttered existence. We must "loaf" and invite it.

Loafing is good for us—now and then. As a habit it is very bad; but even a "good custom," as Tennyson assures us, would "corrupt the world" were it not for wholesome change and variety. And an occasional loaf, whether voluntary or enforced my be salutary.

HONOR YOUR BUSINESS

(Boston Globe)

It is surprising how many men there are who do not desire their sons or anyone else to adopt their calling. But is it wise thus practically to speak ill of your business?

It is a good sign when a man is proud of his work or calling. Men are frequently heard finding fault with their particular business, deeming themselves unfortunate because fastened to it by the necessity of gaining a livelihood. They thus destroy all their efforts in the work and keep shifting from one thing to another until they are finally failures in life.

A man should put his heart into everything he does. There is no profession that has not its particular cares and vexations. No man can escape annoyance by changing his business. There is not any mechanical business altogether disagreeable. Commerce is affected, like all other pursuits, with trials and unwelcome duties.

©Maryland State Archives, msa_sc2900_scm2304-0163