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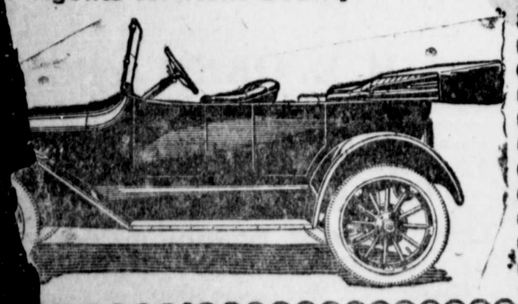

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To Al aders
An Exper

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time-proved kidney rem-
Kidney Pills. The ex-
told are not those of un-
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re Chestertown cases, told by
Ch rtown people.

S. F. Robinson, stationary engineer, Front street, says: "Besides being troubled with my kidneys, I suffered from backaches. The most annoying trouble was irregular action of my kidneys and it was accompanied by pain. I used Doan's Kidney Pills and found them the best medicine I had ever used. They gave me entire relief."

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Will call for passengers when notified in time, but BE READY, DO NOT KEEP CARS WAITING. Engage seats whenever it is possible when coming by Tolchester.

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"Another Presbyterian says, 'We have never doubted that many of the purest flames of devotion that r from the earth cend from the Alt of the Episc Church.'"

John Wesley said, 'There is no liturgy in the ancient or modern language which breathes more of solid spiritual, rational piety than the Book of Common Prayer.'"

"Dr. Adam Clark, the most learned commentator among Wesley's followers, says: "It is the greatest effort of the Reformation, next to the translation of the Scriptures into the English language. As a form of devotion it has no equal in any part of the Universal Church of God. It is founded on these doctrines which contain the sum and essence of Christianity, and speaks the language of the sublimist piety, and of the most refined devotional feeling. Next to the Bible it is the book of my understanding and of my heart.'"

"The following is from the memoirs of the learned Congregationlist, Professor Phelps: "The Liturgy of the Episcopal Church has become very precious to me. The depths of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old Collects of the Church like the sound of ancient bells. I longed for, and prayed for, and worst of all, waited for some sublime and revolutionary change of heart; and what that was, as a fact of a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.'"

"This is the testimony of another gifted Congregationalist of this country, the Rev. Thomas K. Beecher: 'I certify that you rarely hear in any church a prayer spoken in English that is not indebted to the Prayer Book for some of its choicest periods. And further, I doubt whether life has in store for any of you an uplift so high, or downfall so deep, but that you can find company for your soul and fitting words for your lips among the treasures of this Book of Common Prayer.'"

"What you have read is very impressive," said the Doctor. "I shall read the Prayer Book more carefully. But one thing I am not accustomed to. I do not understand why you use written prayers. Are they not too formal and rigid?"

"I presume that one not accustomed to them would think them so," admitted the Rector. "But we have good reasons for using them. In the first place, we must use precomposed prayers if the congregation is to take part in public worship. I have already touched that point."

"I understand that," said the Doctor, "but that does not mean that they are of value in themselves."

"Quite right," conceded the Rector. "Now I do not wish to state that spontaneous prayer is not a valuable practice. It is a noble and sincere method of prayer. But the written prayers have both certain advantages in themselves and also in public worship.

"You are falling into the common error, Doctor, of supposing that there are but two types of prayer, the printed prayer of the Prayer Book and the spoken prayer. This distinction applies merely to the realm of appearsort in which the minister adheres to prayer; the precomposed, written or printed prayer; the precomposed memorized prayer; the formal spoken prayer; and the spontaneous prayer.

"The precomposed printed prayer is found in the Prayer Book.

"The precomposed memorized prayer is frequently used by ministers who appear to be speaking spontaneously. They have memorized their prayers, often using the Prayer Book. Every minister is perfectly at liberty to do this."

"The formal spoken prayer is the sort in which the ministers adheres to a certain framework but varies the words. This is the usual type of prayer among those who do not use a prayer Book. Sunday by Sunday it has much the same formal structure and outline, with a little variety of language. It is the prayer in which set phrases occur with frequency. This is actually the most formal of all types of prayer. And it has the disadvantage of being the prayer of the minister alone, not the prayer of the people.

"The spontaneous prayer is less frequent. In it a man prays under the stress of great emotion, or need. But since spontaneity is a matter of human emotion and not a matter of words, it may as quickly find expression in the treasury of prayer in the Prayer Book as in any self-chosen words."

"The printed prayers are not less sincere, then?" asked the Doctor.

"Not necessarily so," replied the Rector. "Any prayer may be insincere. Sincerity is not in the prayer whether written or spoken, but in the heart of him who utters it. You may be quite as lacking in the spirit of worship in merely listening to a prayer as in reading it. It depends upon an inner condition that is quite apart from the method.

"Some men have the gift of prayer; others have not. There is no greater burden placed upon a minister than to utter before a congregation a prayer that really carries upward the hearts and minds of the people."

"But do the written prayers accomplish that?" asked the Doctor.

"They at least enlist every particle of the spiritual energy of the people," said the Rector. "They make the act of prayer a positive act of the person, rather than a mere act of attention. And more than that, they cover every need, every aspiration, every sorrow, every hope of human life. Every person who attends church comes with his particular burden, his especial need. The prayers range over every phase of spiritual experience. They bring comfort to the sorrowing, hope to the burdened, courage to the tempted, joy to the despondent, and forgiveness to the penitent. Everyone who comes to Church with sincerity finds in the prayers some message to his own soul. The congregation in Church

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Goodbye, Intoxicants.—The Supreme Court on Monday declared constitutional the sections of the Volstead prohibition enforcement act prohibiting the manufacture and sale of "beer, wine or other intoxicating malt or vinous liquors" containing one-half of one per cent or more alcohol. Beer containing 2.75 per cent of alcohol is illegal under the wartime prohibition act. Dismissal by the lower court in New York of injunction proceedings brought to restrain government officials from interfering with Jacob Ruppert, a brewer, in the manufacture of ber, containing approximately 2.75 per cent alcohol, but alleged to be nonintoxicating, was sutained.

Earmarks Of Good And Bad Hens.—The worker hen—the fowl that produces persistently and economically—usually carries ragged, worn plumage; is a late molter; has a red, large, sleek plump comb, and white, thin, flat shanks. The beak and ear lobes are white, while the pelvic bones are thin, pliable and wide apart, and the skin is thin, loose and shows no indication of hard fat. The breast is soft pliable and prominent. Shirker hens are characterized by neat, clean plumage, early molting, a pale, small shriveled comb; yellow, round and full shanks. To discover these birds is, however, a somewhat difficult proposition, especially if one has a d rable number of bir

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