THE CHURCHES AND TO-DAY'S SERVICES

The Boy Joash Is Crowned King

Sermon by
REV. FLOYD W. TOMKINS.
Text: 2 Kings, xi 1-20.

We turn now from the kingdom of Israel to the kingdom of Judah, and we are to study the experience of the eighth King, Joash or Jehoash, his name signifying "Jehovah is strong." It is a tragic bit of history into which enters the continued wickedness of Jezebel, the wife of Ahab; for her daughter, Athaliah, had married Jehoram, the grandfather of Joash, and Athaliah was a sinful creature, a murderess and a usurper. His father, Ahaziah, reigned only one year, and then Athaliah herself took the throne, with dire consequences to the kingdom and to herself. The little boy, Joash, was hidden, after the murder of his brothers, by his good aunt, Jehosheba, whose husband, Jehoiada, was high priest. For seven years he was secretly kept in the temple, and then he was proclaimed King, and the wicked Athaliah was put to death. Joash reigned forty years, and while his term of office began well, it ended miserably.

SAD AND CONFUSING PAGES OF JEWISH HISTORY

These pages of Jewish history are confusing, as well as sad. It was a kind of evolution through which God's people were passing and out of which they came at last, as a nation fitting to the Romans, to welcome the Christ. We need not be perplexed by the changing history, what we should do is to draw practical lessons from the special events which are brought before us. And the first lesson here is the continuance of evil when once it is started. Jehoram of Judah married Athaliah of the kingdom of Israel for the purpose of uniting the two kingdoms. It was a laudable desire, but it resulted disastrously because he married a bad Athaliah was a sinful creature and a woman with a bad ancestry. Marriage is a holy estate not to be entered into unadvisedly or lightly. It is more—far more—than a legal contract; it is a spiritual union. To marry without love, and that a love consecrated by God, or to marry for state or economic reasons, cannot be other than a sin against God. When people marry, they must realize that goodness of character, love and fidelity are the requisites demanded by God. Evil which has been committed is transmitted from generation to generation. That is one of the horrors of sin. Jezebel's wickedness came to her daughter as an inheritance, and while that did not lessen the responsibility of Athaliah, it made the sin of Jehoram in marrying her a sin against his race. God keep us from sin! And may He teach us more and more the truth that marriage is a sacred thing, a holy estate, sanctioned by our Father, but guarded by His righteous laws.

GOD HAS HIS SAINTS READY TO DO HIS WILL

We have here the story of a good aunt and uncle shielding a prince and waiting for God's time to proclaim him King. Even in the darkest hour God has His saints who are ready to do His will. We need not despair for God's kingdom. As He told Elijah that He had 7,000 in Israel who were loyal to Him (1 Kings xix. 18), so He bids us take heart of hope even when all things seem against us, for He will not suffer His promises to fail. How blessed those good people are in the world who do their duty, pray to God, and undertake to fulfill His will in the face of danger! Thank God for the aunts and uncles of life! Yes, and for all the noble people who hold their faith and loyalty inviolate and trust the Almighty to make their efforts successful! We love to picture the little lad nourished and taught by the devoted Jehosheba in the secret room of the temple; and it must have been a dear place to him, far removed from the wickedness and confusion in the world outside. If we only realized as we ought the sacredness of God's house to-day and in the quietness of the sanctuary stopped now and then to meditate and pray, we would be better Christians. Particularly should we teach little children to love God's house of prayer. They are easily influenced, and a few words as to the meaning of a church and the significance of our worship therein would hold them in love and veneration all through their lives.

JOASH BUT A CHILD WHEN CROWNED KING

Joash was but a child when he was crowned. He still was under the guidance of his uncle and aunt, but it must have meant a moment of deep significance even to his childish comprehension. He knew the history of his people. He knew the stories of David and Solomon, and now he was to sit on David's throne. Responsibility gives power when the heart is rightly trained, and although Joash failed in his later life, we may well believe he was earnest in his early years, especially while under the noble guidance of Jehoiada, the high priest. It is good to place responsibility upon young shoulders. We are too apt to think that children can do little, and we hold them as babies long after they should take a youth's and a man's part. The earlier the child is given some work to perform, and is made responsible for its performance, the better. After all, we are only children in the face of eternity—all of us. The biggest human endeavors are but child's play when compared with the infinite powers of the universe. What is it then, but that we are to stand up and do each his part, knowing that thus we are fitted for larger tasks. So our Lord Himself teaches (St. Matt. xxv.), and we must believe and act accordingly.

TRAGIC CRY OF PEOPLE, "GOD SAVE THE KING"

How tragic was Athaliah's cry when she heard the people shout, "God save the King!" "Treason, treason!" And yet she herself was the traitor. People easily cast upon others the mantle of their own shame, just as a shrewd thief, in danger of capture, will himself take up the cry, "Stop thief," and escape in the rushing crowd. Sin is cowardly, alike in its conception and in its result, for Satan, the leader, is a coward. I think it might keep us from wrongdoing if we would remember that we are the meanest kind of cowards when we violate the eternal and immutable laws of righteousness. We have a blind idea that it is brave to serve our own passions, plucky to have our own way in spite of the wishes of others; whereas we ought to shout "coward" against our wild selves and know that we are mean and low and cheap. The trouble with most of us is that we keep such a keen eye upon other people that we neglect to see ourselves. A true man when called upon to rebuke another does so with a sinking heart and with a humility which is almost humiliation, because he knows his own weakness. How Peter must have suffered when he rebuked Ananias and Sapphira!

SOLEMN COVENANT MADE BY JEHOIADA

That was a splendid covenant that Jehoiada made (verse 17) between the Lord and the King and the people that they should be the Lord's people. There were the three parties to the holy agreement, and there are always the same three parties when a solemn covenant is made. God, who is the supreme Being, stands with His holy hands full of gifts to encourage His people. We can make no lasting arrangement for our lives unless we acknowledge Him. Then there is the individual who, in his longing for fine manhood, gives himself wholly to God and to the service of his fellow-men. And finally there is the world, which while it may not respond with glad acclaim to the rule of righteousness, nevertheless, is hungry for a good which it dimly sees and ardently hopes for. A three-fold cord not easily broken is thus given in all our human struggle. God will not fail; we need not fail if we trust in Him; and the world will come at last, if we persevere, to see where her salvation lies, and rejoicing, she will confess her King, and become pure through the cross and through Him who died thereon.

Oh, Father, weak though I am, and but a little child in Thy sight, I submit myself to Thee. Order Thou my life. Stand Thou by me in all the long conflicts. Make me brave in rightdoing. Bind me to Thyself, and at last take me where I can serve Thee without temptation and trouble. For Christ's sake. Amen.

CHARACTER BREAKDOWN OCCURS IN MODERN LIFE

To Many, the Goal Toward Which They Strive Does Not Seem Worth While.

There is an immense amount of sheer character breakdown in modern life. It seems evident that the race does not bring some men to the goal which is well enough worth while for them to want to remain at when they have reached it, says the Continental. Into a bank of one of our cities a while ago there came a man of means, who had been the head of a large business, and who had now grown so old that he could properly retire, as he had done. But there was no happiness in life for him. He told an official of the bank that he might as well be dead, that he was as good as dead, nothing still remaining but a few ceremonies. "One of these days you will hear that I am dead, but don't trouble to come over when you hear it. They will simply put me in a box over at the cemetery, and that will be the end of me." In a month he was gone, as he foretold. The same official was told by a friend that this was only one of many instances of such loss of desire for life.

MANY LIVES COME TO AN ANTICLIMAX

In one small area had been four leading business men who had either ended their own lives or gone to pieces mentally and died in a few months. The pace toward the money goal is a killing one. So is the race toward the power goal. And neither goal proves worth reaching when it is attained. We suppose that is what Booth Tarkington means to urge in his book called "The Turmoil." Somehow the losses overbalance the gains. Whereas lives are meant to come to a climax, such lives come to an anticlimax. What they set out to gain may prove impossible when it is too late; or it may prove more than they can retain once they have it; or it may prove empty and valueless when they have it. Compare with them the words of D. L. Moody: "Some day you will hear that Dwight L. Moody is dead. Don't you believe it! I will just then be alive." Or the word of Paul: "The time of my departure is at hand. Henceforth there is laid up for me the crown of rejoicing." It is not a matter of having money or power. Neither of them can give value to life nor take value away. It is a matter of life goal, whether it is worth reaching or not.

THE LIFE BOAT.

Alice Crary Sutcliffe, in the Living Church.

In a dream I had last evening
Came a thought with comfort deep:
God can tell man's soul a secret
While He gives the body sleep.
May I tell the story to you
That its lesson you may know?
Souls are meant to share their treasures,
Just as bodies here below.

Lo, an old man stood before me,
He was bent and bowed with care,
Life's strong energies were broken,
Labored breathing formed his prayer:
Earth had failed him; time had aged him;
All desire had suffered loss—
Yet, within his feeble fingers
He upheld a life-long cross.

It was bent and warped by bearing
Till it fitted round his frame,
'Twas become his sole possession
And its head revealed his name;
Jewels like to many tear-drops
Marked the sorrows he had borne,
These had served to nail him to it—
Thoughts of pain formed crown of thorn.

But he bravely journeyed onward
Toward a river dark and dread,
Where I saw upon the border
Bodies of the newly dead:
Journeyed, till his feeble footsteps,
Ever slow and prone to sink,
Felt the lapping of cold waters
Where he stood upon the brink.

As he listened, 'mid earth silence,
For all voices seemed to cease,
His own name was gently spoken,
With the whisper, "Go in peace."
Then, as prayer was upward winging,
"In Thy Hands my soul I give,"
Down he stepped into the river;
Mortals said he ceased to live.

Faith's keen eye had surer vision:
It beheld his cross of life
Cradle him and bear him safely
Through the waves of angry strife:
'Twas his life boat and it glided
Toward far distant sunny lands
Where a glorious Figure waited
On the shore, with outstretched Hands.

That stern cross he long had carried
Bore him now, in clasping sweet,
To the risen, waiting Savior,
Laid him gently at His Feet.
O, the ecstacy of meeting!
Pierced Hands lifted him from rest,
Till he nestled near the spear wound
With his head on Jesus's Breast.

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Is your cross a heavy burden?
Bear it bravely to the end:
Faithful, ever very faithful
Are the woundprints of a Friend!
Crosses are a sign of favor,
Earthly loss wins Heaven's gain:
Since God's Son learned His obedience
From the heavy hand of pain.

Do you term this dream a fancy?
Think, then, how our Savior died
Cruising on the tree of suffering
Over sin's engulfing tide:
Faithful eyes may see Him standing
With fond welcome on life's shore,
Where His loving Hand shall guide you
To be with Him evermore.

ILL IN BALTIMORE HOSPITAL

RT. REV. ROBERT A. GIBSON,
Bishop of the Episcopal Diocese of Virginia.

TAKES TIME TO CONDENSE, BUT IT IS WORTH TIME

Preachers Who Sneer at Sermonettes Might Consider the Sermon on the Mount.

CHRIST SET THE EXAMPLE

The Six Sentences of the Lord's Prayer Contain the Whole Fabric of Essential Christianity—Brevity Improves All Things.

Sound and practical advice is contained in an editorial in the New York Advocate, which urges brevity and condensation in sermons, prayers and conversations. Speaking to its point, it continues:

The late St. Clair McKelway, for many years the brilliant editor of the Brooklyn Eagle, said he would have written shorter editorials only he hadn't time.

It takes time to condense.

Some preachers speak sarcastically of "sermonettes," and declare they cannot preach "the glorious Gospel of Christ" in twenty minutes. But Christ set them the example. The sermon on the Mount can be preached in twenty minutes. A good many hour discussions have to be boiled down to reach the dynamic power and beauty of that sermonette!

The great editor's words are worthy of reflection. Many a minister could preach shorter and consequently more effective sermons if only he had time. The same might be said of public prayers. Jesus said we were not to be heard for our much speaking. Some ministers evidently think they are. The Lord's Prayer is a model of brevity, and at the same time of inclusiveness. Its six sentences contain the whole fabric of essential Christianity.

"WE PRAY MOST WHEN WE SAY LEAST"

Many a minister, and layman, too, might pray more briefly and effectively in public, if only they had time. Saint Augustine's remark is sage: "We may pray most when we say least, and we may pray least when we say most." And many a conversation might be improved with brevity. When one opens one's mouth it is well to say something. The admonitions and suggestions from Scripture are many.

"Let your speech be always with grace seasoned with salt."

"A word fitly spoken is like apples of gold in pictures of silver."

"And on her tongue was the law of kindness."

We all might be more interesting and inspiring conversationalists, if only we took more time. Brevity is the soul of all speech! The art of Christian conversation is as worthy of cultivation as editorial writing, preaching or public prayer. To speak fitly, aptly, kindly, dynamically, conserving time, would be a contribution not only to one's vocabulary, to one's rhetorical excellence, but in a broad sense to the kingdom of God.

NEW ENGLAND LIBRARY DOES NOBLE SERVICE

The General Theological Library in Boston is doing a noble service for all New England. The library offers to send to any minister in New England, free, two books a month, with postage paid both ways. That this offer is appreciated is shown by the fact that there are now more than 1,800 ministers using these books. By subjects, sociology takes first place. Next in order of popularity come the Biographies. Works that are purely theological are less sought for than what is known as "inspirational" books. The librarian manages to make this collection of 25,000 books to the New England ministry almost what the Boston Public Library is to Boston people. The ordinary library in a town or small city is not adapted to the needs of the minister. Even the libraries of cities cannot carry such books as this library can offer. Its services are open to ministers of all Christian denominations, and it makes persistent efforts all the year around to induce them to use its books.

CLERGYMEN DIFFER AS TO MISSION OF PULPIT

Widely Divergent Views Are Held as to Mission Other Than Spiritual.

MONASTIC IDEA OF ALOOFNESS

Discussion Shows That Somewhere There Must Be Happy Mean Between Minister With Head in Clouds and Pulpit Politician.

In these columns a few weeks ago was printed an article in which the statement was made that clergymen of to-day were confronted by the necessity of making a difficult choice: whether to preach in generalities, on "moot questions" as the writer put it, and be quite safe, or whether to speak straight from the shoulder on actualities, and run the risk of hurting or offending some of their parishioners.

Several communications on the subject have been received, and they differ so widely, both in opinion and in expression, that the question is submitted to those interested, in the hope that a happy medium may result from a symposium of opinions.

On the one hand, drawing the line as sharply as possible, stand those who believe in the doctrine forcibly put by Winston Churchill in "The Inside of the Cup." They maintain that the usefulness of the church and its ministers must extend to helps other than the spiritual, holding that a clergyman, who in this day of stress confines his activities to preaching the gospel and to visiting and comforting the poor and sick, is not fulfilling all the purposes of his ministry. They assert that the clergyman should be the leader of his people in all good works, meaning all works that tend toward the betterment of the community, and should say that himself to the instruction and encouragement of his parishioners in matters religious and spiritual.

Standing firmly and earnestly on the other hand are those who insist that the clergyman is a priest and only their spiritual adviser and teacher. Many of them declare, with the fervor of intense conviction, that the priest who descends from his pulpit and discards the cloth of his calling in order to take part in purely secular affairs debases, or at least belittles, his priestly habit and seriously impairs his usefulness. They say that "dabbling in politics" reflects upon the church. And they assert, finally, that it is the business of a clergyman of a Protestant church to "preach Christ and Him crucified."

Somewhere there must be a happy mean. Certainly, the romantic idea of aloofness from this world and its works was discarded long ago by Protestant bodies, and a clergyman with his head metaphorically in the clouds is at a serious disadvantage. More than ever, since the days of the Crusades, the religious bodies of the world have become the church militant, which may not stand inert and await the coming of sinners to its welcoming arms.

With equal certainty, the modern man of affairs resents an attempt to instruct him from a man who, clergyman though he be, in the nature of things is little qualified to impart helpful knowledge along the line of his discourse. Such a man too frequently cries "fanaticism!" in his own heart, and feels himself drawing back from the clergyman and from the church.

The so-called "sensational" preacher hardly enters into this discussion. His methods are, frankly, those best adapted to draw crowds. It is the calm man, eager in the service of his Lord and unmindful of his own advancement, who must wrestle in prayer and decide, with his Master's help, which course will further His cause.

PREACHING THAT PAID A MAN OF BUSINESS

There is an island on the coast of Virginia where the people in time past have not been righteous overmuch, says the Church Messenger. We were informed that for some time they had no church, and no preaching of the gospel. Then a missionary went to them, and they began to mend their ways. One day while the missionary was busy working, in his shirt sleeves, on a new church which he was building, a stout sea captain hailed him:

"Are you the minister here?"

"Yes, sir."

"Well, I've got $10 for you."

"For the church?"

"No; for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and have always found them a thousand or 1,500 short when I got home. It will pay me to have you keep preaching doctrines which make the people count their clams honestly."

SPECIAL MEETINGS OPEN IN TABERNACLE CHURCH

Series Will Be Featured by Singing by Big Chorus Choir of Fifty Voices.

ANNIVERSARY OF REFORMATION

Day Will Be Appropriately Observed at First English Evangelical Lutheran Church—Dr. Jesse Caldwell Will Speak at Y. M. C. A.

A series of special meetings will open to-day at the Tabernacle Baptist Church, and each will be featured by the singing of a chorus choir of fifty voices, under the direction of Mr. Carson, of Union Theological Seminary.

The opening sermon will be delivered this morning at 11 o'clock by Rev. Gerald Culberson, who has just resigned as pastor of the Third Christian Church to go to a new charge in Bedford, Ind. Mr. Culberson is well known in Richmond, and has a reputation of being a gifted evangelist. He has taken an active part in the convention here of the Virginia Christian Missionary Society.

At 8 o'clock to-night Rev. William L. Ball, the pastor, will preach on "The Sinfulness of Sin," and he will conduct all of the meetings.

The three hundred and ninety-eighth anniversary of the Reformation will be observed at the First English Evangelical Lutheran Church to-day. "The Historical and Doctrinal Significance of October 31, 1517," will be the subject to be discussed by the pastor, Rev. J. J. Scherer, Jr., at 11 o'clock this morning. There will be the usual evening service.

The Associated Bible Students will worship at Smithdeal's Hall this morning at 11 o'clock. Services will be conducted by W. H. Sutton. At 3 and 8 o'clock there will be a Bible lecture, illustrated with the motion pictures, "Creation," at the New Theatre.

Weather permitting, the Salvation Army will conduct a short meeting this afternoon at 3:30 o'clock at William Byrd Park. To-night at 7:45 o'clock a street meeting will be held at Seventh and Broad Streets. At 11 o'clock regular services will be held in the Army Hall, 1225 East Broad Street.

The Boys' Sunday Afternoon Club of the Young Men's Christian Association will meet this afternoon at 3:30 o'clock, and the regular meeting will take place at 3:30 o'clock. The former meeting will be addressed by N. D. Sills, the Junior Colleges, of the Atlantic Christian College, Wilson, N. C., who will give the boys motion. His subject will be "A Message to Men." The Bible study program of the association will be open this afternoon to continue through the week.

The meeting this afternoon at the Barbour Young Men's Christian Association will be for both men and women. Rev. F. T. McFaden, D. D., pastor of the First Presbyterian Church, will speak, while there will be solos and other music furnished by an orchestra.

LOCAL CHURCH NOTICES

St. Paul's Episcopal—"The Flesh and Christian's Spiritual Power" will be the subject to be preached by Rev. W. Russell Bowie, D. D., the rector, this morning at 11 o'clock. To-night he will preach on "Bonaparte or Christ: Which Shall We Follow?" Sunday school and adult Bible classes at 9:45 o'clock.

First Church of Christ, Scientist—Regular services will be held this morning. The subject will be "Divine Justice Punishment."

First Baptist—The pastor, Rev. George W. McDaniel, D. D., will conduct both services.

St. John's Episcopal—Rev. Hugh W. Sisskett, the rector, will preach at this morning's service. The evening service will be conducted by Rev. William S. Ayres. There will also be a service at the Weddell Memorial Chapel at 8 o'clock.

Fairmount Avenue Methodist—Rev. L. E. Hitt will preach at both services. He has been assisting the pastor, Rev. E. V. Carson, in conducting revival services. Sunday school at 9:30 o'clock.

Holy Trinity Episcopal—Usual services will be conducted to-day by Rev. J. J. Gravatt, D. D., the rector, and Rev. Thomas G. Faulkner, assistant rector.

Pine Street Baptist—Services will be conducted by Rev. W. A. Ayres, D. D., formerly of Lynchburg, now field secretary of the Baptist Council.

Monumental Episcopal—Rev. James W. Morris, D. D., the rector, will preach at 11 and 8 o'clock.

St. Mark's Episcopal—Services will be conducted by the rector, Rev. S. Roger Tyler, at 11 and 8 o'clock.

First Unitarian—The minister, Rev. Frank Pratt, will preach this morning on "The Love of God for Judas—Even Judas." Sunday school at 12:20 o'clock. He will address the adult class upon "The Interpretation of the Early Genesis Narratives."

Woodland Heights Methodist—Rev. A. C. Berryman, the pastor, will conduct the morning service, while Rev. T. McN. Simpson, D. D., presiding elder of the Richmond district, will preach to-night.

St. James Episcopal—Morning prayer at 11 o'clock. Evening prayer at 8:15 o'clock. Sunday school at 9:30 A. M. Bible classes for men and women at 10 A. M. Sermon at both services by the rector, Rev. G. Freeland Peter.

Highland Park Methodist—A delegate to the convention of the Disciples of Christ will preach this morning. The pastor will conduct an evangelistic service to-night.

Grove Avenue Baptist—Rev. P. A. Cave, delegate to the convention of the Virginia Christian Missionary Society, will preach this morning, while the pastor, Rev. W. C. James, will preach to-night.

Grace Street Baptist—"The Surrendered Life" will be the subject of Rev. Lloyd T. Wilson, D. D., the pastor, this morning, and to-night he will preach on "Present Tense Christianity." There will be special music at the evening service.

Monument Methodist—A minister of the Christian Conference will preach this morning. To-night the pastor, Rev. R. H. Potts, D. D., will preach on "A Beautiful Rule of Life."

Laurel Street Methodist—To-day will be observed as "Family Day" and there will be a sermon this morning by the pastor, Rev. J. K. Rollin, on "Making Better Homes." His subject to-night will be "Onto the Uttermost." Sunday school and Bible class at 9:30 A. M.

Seventh Street Christian—Rev. T. A. Smoot, D. D., pastor of Centenary Methodist Church, will preach this morning on "The Mind of the Master." At 3 o'clock this afternoon a memorial and union communion service of the Virginia Christian Missionary Society will be held. At 8 o'clock to-night the closing service of the convention will be held.

Broadus Memorial Baptist—"Spiritual Debts" will be the subject of the minister, Rev. W. E. Carson, this morning. To-night his subject will be "The Call of the Vineyard." Bible school at 9:45 A. M. Senior and junior B. Y. P. U. at 7 P. M.

Grace Street Methodist—Preaching at 11 o'clock at temporary location, Soldiers' Home Chapel, by Rev. Fred A. Chenault, and at 8 o'clock to-night by W. N. Cunningham.

Union Station Methodist—The pastor, Rev. W. Asbury Christian, D. D., will preach at both services.

Barton Heights Baptist—Rev. C. H. Pease, of Petersburg, will preach at the morning service. The evening service will have special references to the Barnes and Philathea Class. "What It Means to Be a Christian" will be the subject of an address by the pastor, while a Bible teacher will speak on a similar subject.

Grace Covenant Presbyterian—Rev. J. Calvin Stewart, D. D., will conduct both services.

Asbury Methodist—The series of revival meetings which have been in progress for the past two weeks, will end to-day. At the morning service there will be the reception of new members and a praise service. This evening the pastor, Rev. J. R. Eggleston, will preach on "Christ in Pilate's Judgment Hall." There will be special music.

Life and Advent Christian—Preaching this morning and to-night by Elder James Howell. His subject at night will be "A Steadfast Hope."

Hope Memorial Presbyterian—Sunday school at 9:30 A. M. Preaching at 11 o'clock by George W. Dellinger, of the Union Theological Seminary. The pastor, Rev. R. M. Tarleton, will preach to-night.

First Presbyterian—Preaching at both services by the pastor, Rev. F. T. McFaden, D. D. Sunday school at 10 A. M.

Second Presbyterian—Rev. Russell Cecil, D. D., the pastor, will conduct both services. Sunday school at 9:45 A. M.

Centenary Methodist—Rev. R. D. C. Machachlan, D. D., pastor of the Seventh Street Christian Church, will occupy the pulpit this morning. To-night the Richmond Rotary Club will attend the service, when a sermon on "The Good New Times" will be delivered by the pastor, Rev. T. A. Smoot, D. D.

Second Baptist—"The Appeal of the Heroic" will be the subject of the minister, Rev. T. Clagett Skinner, D. D., this morning. To-night his subject will be "The Habitual Temper of the Christian Life."

Leigh Street Baptist—The pastor, Rev. J. J. Wicker, will preach this morning on "Is Christianity Possible?" To-night his subject will be "Is There a Real Hell—Where and What?"

SERMONS IN PARAGRAPHS, LINES AND SENTENCES

The most undesirable and unattractive work will develop charm if one puts his whole heart into it and endeavors to do it better than it has been done before. The most commonplace lives have about them possibilities of romance, tragedy and humor that discover themselves to the one who ministers to these lives with a brave and resolute heart. Browning's masterpiece, one of the very greatest poems that was ever written, "The Ring and the Book," sprang out of the manuscript report of a law case found in an old curiosity shop in Florence and purchased for 8 pence. To most people that old document would be worth no more than its value as waste paper and of as little interest as the dead leaves that the wind scatters over the fields. So, in the midst of the most unpromising conditions, if one puts his whole soul into his work and looks for its hidden values, he may find it invested with a beauty and a delight that were quite unsuspected.—Great Thoughts.

What our Lord claims of us is, first, the service of ready wills, then a developing faith, and lives gradually sanctified by correspondence with Him. The sense of the service of another is meant to become so absorbing a consciousness as to swallow up in us the consideration of personal feeling, and to overshadow even the anxiety for our own separate salvation. By losing our lives in Christ and His cause, we are meant to save them; to serve Christ, not to feel Christ, is the mark of His true servants; they become Christians in proportion as they case to be interested in themselves, and become absorbed in their Lord.—Bishop Gore.

This world is not, and never was intended to be, a place of settled happiness. All human beings have troubles, and as the years pass away those troubles become more numerous, more heavy, and more hard to bear. The ordeal through which humanity is passing is an ordeal of discipline for spiritual development. To live in honor, to labor with steadfast industry and to endure with cheerful patience is to be victorious.—William Winter.

Love is but faith in its supreme and perfect form. It is the impassioned expression on the face of faith. There is but one attitude of conformity to the will of God, and that is faith; a faith that, being itself an act of will and obedience, always works outward into love.—P. T. Forsyth.

None can measure the wide-spreading harm done to other men's souls by a single known act of sinful cowardice or the equally wide-spreading good done by a single act of steadfast resistance to evil.—F. J. A. Hort.

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—thine; if vented, they sword is in another's hand.—Quarles.

Self-will will never be satisfied, though it should have command of all it would, but we are satisfied from the moment we renounce it.—Pascal.

Whenever a man has looked up from this world and has cried, "Lord, save me," Jesus has "immediately stretched forth His hand and caught him."—Presbyterian Standard.

The proof of the summer religious conference is not in the partaking thereof, but in one's behavior after getting back home.—The Congregationalist.

God does not always grant our prayers. He is too merciful for that; but He always answers them—with Himself.—Meanel Word.

Will Preach to Orphans.

Rev. James E. Cooke, pastor of the Presbyterian Church at Keswick, will preach this afternoon at 4 o'clock at the Male Orphan Asylum on Meadow Street. Mr. Cooke has been conducting special services at Fairmount during the past week.

CLEARANCE SALE

Our Annual Clearance Sale continues all this week. Many of our customers have taken advantage of this sale. HAVE YOU?

SOME OF THE BARGAINS WE OFFER YOU

50c Table
includes Poets, Standard Authors, Travel, Art, Fiction. These sold up to $2.00.

35c Table
Includes Selections from Poets, Gift Books, Standard Authors, Art, Poets. These sold up to $1.50.

25c Table
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