

It and the New

Richmond Pastor to Preach Here

Rev. Dr. McDaniel Will Occupy Pulpit of Fifth Baptist Church Tomorrow and the Following Sunday.

Rev. Dr. GEORGE W. MCDANIEL, pastor of the First Baptist Church of Richmond, Va., is to occupy the pulpit of the Fifth Baptist Church tomorrow and the following Sunday.



REV. DR. MCDANIEL.

Rev. Dr. McDaniel will preach at both morning and evening services, and it is expected that large attendances will greet him, as he is regarded as one of the strongest preachers among the southern Baptist clergymen.

Christian Endeavor Notes

The Young People's Society of Christian Endeavor of Calvary Baptist Church will conduct a meeting at Camp Good Will tomorrow afternoon at 5 o'clock.

Echoes of the Atlantic City convention will be heard tomorrow in the regular meetings of the Chevy Chase Baptist and H Street Christian Societies.

Senior societies of Christian Endeavor are composed of those who have had experience in Christian Endeavor work, but have ceased to participate actively in the young people's societies.

The Intermediate Society of St. Paul's Episcopal Lutheran will meet tomorrow at the home of Miss Agnes E. Suman, adviser of that society.

The Christian Endeavor Society of Mount Zion Baptist Church, at Bethesda, Md., will hold its July business meeting at its July business meeting.

The Young People's Society of Mount Pleasant Congregational Church conducted a meeting last Sunday afternoon at Camp Good Will.

The Endeavors of Vermont Avenue Christian Church will hold their August business meeting next Tuesday at Somerset, Md.

Mr. E. E. Gray, two years president of St. Paul's Lutheran Young People's Society, left the city this week, and in September will begin his studies for the ministry at Gettysburg.

The society of Kendall Baptist Church greatly enjoyed a talk last Sunday evening by Miss Marion Talbot on "Kinship."

The Intermediate and Young People's Christian Endeavor societies of Immanuel Baptist Church are holding joint meetings this month, under the auspices of the intermediate society.

Miss Grace Townsend, secretary of the Florida Christian Endeavor Union, will be in Washington until after Wednesday and will be glad to see her Christian Endeavor friends at the home of Mrs. S. A. Sewdick, on Macomb street, Cleveland Park.

Officers of the District Christian Endeavor Union are to be found at union headquarters in the Bond building on the afternoons of the following days:

Throwing Boomerangs.

By the Churchman.

THE boomerang is a wooden weapon used by some of the tribes of Australia. It can be hurled with terrible effect both in warfare and in the chase. Its peculiarity is its power of describing remarkable curves while in flight.

The bushmen of Australia are not the only throwers of boomerangs. All of us are hurling them every day, and they have a way of coming back at us.

In general it is true that we receive in this world about the kind of treatment that we give. The attitude we take toward other men is about that which they will finally take toward us.

There are no boomerangs quite so sure to return as words. If you speak unkindly of another with the purpose of injuring him, you yourself are pretty sure to be the only one harmed.

If we want to prove the truth of the words, let us watch a few cases of slander and see how it fares at last with the one who has spread the evil story.

It is true, in a myriad sense, that, as the apostle reminds us, "Whatsoever a man soweth, that shall he also reap."

If you want to reap kindness, appreciation and courteous treatment you must sow those same great gifts. "Give and it shall be given unto you," said the Master of men.

How much we expect from the world even while we are doling out to its life so meagerly! That man would remain poor who made as paltry investments "on change" as we often make in the gratitude and affection of our fellow men.

The best loved man in the community is generally he who is giving most to the life of the community. He gets the lion's share of men's consideration who makes them know that he genuinely cares for them.

Give to the world the best you have, and the best will come back to you. Give love, and love to your life will flow. A strength in your utmost need, a hand of hearts will show their faith in your word and deed.

And a smile that is sweet will surely find a smile that is just as sweet.

Sunday School Lesson

By Rev. Hugh T. Stevenson.

Jeremiah Tried and Acquitted.

Jeremiah, 26.

Golden Text: The Lord is my light and my salvation; He has become my light and my salvation.

THE tragic death of Josiah marks the closing epoch of Judah's history. The reformation which he inaugurated and carried out with such energetic power did not reach the heart of the nation and failed to remove the cause of Judah's sin.

The heart of the people remained unconverted so that the reforms died with Josiah. The secret sins then became open. The radical progressive prophetic party of righteousness, religion and reform was defeated.

The forces of disintegration soon revealed themselves in the moral, religious, commercial and political life of the people.

Prophet and His Program.

In the death struggle of the nation Jeremiah is the central figure. He had supported, in response to the call of God, the work of Josiah, but he did not become the great religious force and leader of Judah until the evil days of Josiah's successors.

Jeremiah delivered a sermon, which is recorded in the Bible, in which he proclaimed the divine impulse to speak out the truth clearly, courageously and bravely. He said: "I will not be extinguished. The divine impulse to speak out the truth clearly, courageously and bravely."

Jeremiah delivered a sermon, which is recorded in the Bible, in which he proclaimed the divine impulse to speak out the truth clearly, courageously and bravely.

Jeremiah delivered a sermon, which is recorded in the Bible, in which he proclaimed the divine impulse to speak out the truth clearly, courageously and bravely.

Jeremiah delivered a sermon, which is recorded in the Bible, in which he proclaimed the divine impulse to speak out the truth clearly, courageously and bravely.

Sherwood Presbyterian Church.



As the new Presbyterian church, now building at 224 street and Rhode Island avenue northeast will appear when completed. It will cost about \$10,000. Since the organization of the congregation it has steadily increased, until the membership is upward of 100.

Suggestive Questions

On the Sunday School Lesson by Rev. Dr. T. S. Linscott for the International Press Bible Question Club.

(Copyright, 1910, by Rev. Dr. T. S. Linscott.)

VERSES 1-6—What was the character of Jehoiakim, also of Josiah, his father?

To whom did the word of the Lord come?

How did God probably speak to Jeremiah?

May all persons today, with the goodness and ability of Jeremiah hear the voice of the Lord as distinctly as he did?

What was the message which the Lord gave Jeremiah to deliver?

If the people had repented at the command of the Lord, would the kingdom of Judah have been preserved?

Why can there be no escape for sinners, from the just punishment of their sins, unless they repent?

VERSES 7-10—How do you account for it that the people of Judah repented and turned to the Lord?

What qualities did Jeremiah possess which were of value to his people?

What was the result of his preaching?

An Evening Prayer.

O my King, who hast given me my life to live, and who hast made it so precious in spite of its trials, I thank Thee for it, and for the promises which make it possible to struggle on and be happy. Help me to know Thee more and more, to value my manhood with its powers, to rejoice in serving Thee, to minister gladly to the needs of others. And keep clearly before me the vision of the life to come. So shall I be sure that my faith is real and my trust surely fixed. So shall I walk on earth as a citizen of Heaven. For Christ's sake. Amen.

Pastor and People

At Eastern Church

Rev. C. L. NEIBEL, pastor of the Eastern Presbyterian Church, and Mrs. Nebel left last Monday for a month's vacation in the New England States.

During Mr. Nebel's absence his pulpit will be supplied by Rev. H. R. August 13, and Rev. T. C. Easton, August 20 and 27. The evening services have been discontinued for the months of July and August. Senator Board's Bible class will continue throughout the summer months, meeting at the usual hour, 9:45 a. m.

Tent Service

Tomorrow evening at the Covenant tent, corner Mount Pleasant street and Park road, there will be special music at the 7:30 o'clock service by the church quartet—Mrs. Fugitt, Miss Rogers, Mr. Humphrey and Mr. Hensley. The Rev. Dr. J. K. Fraser will preach at the 8 o'clock service.

Brotherhood of St. Andrew.

AGGRESSIVE efforts are now being made by the committees of the Washington chapter of the International Brotherhood of St. Andrew, which is to meet in Buffalo, N. Y., October 18-22.

Hints to the Leader.

Ask ten or a dozen of your members to prepare to take up different lines of thought from Job's answer to his friends. For instance, one might take the thought of God's greatness, repeating a characteristic verse, and a few others who had been prepared by this one would follow with more verses about God's greatness.

Some of the younger members might be interested to give a chain of verses touching on the wonders of God in nature. But the greatest and best chain should be that on "trust." Let your leading helpers look out that the verses chosen be from Job's sayings and not from the speeches of his three friends. It is easy to pick out a verse in Job, and not realize that it may not be Job's thought at all. If you have time touch a little on the three friends, and their like today, and on the punishment that came upon them for their folly, and dogmatism and conceit.

It cannot understand, when o'er Time's ocean stormy waves arise, why in dim commotion they seem to sail, and why in dim commotion they seem to sail, and why in dim commotion they seem to sail.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Pastor and People

At Eastern Church

Rev. C. L. NEIBEL, pastor of the Eastern Presbyterian Church, and Mrs. Nebel left last Monday for a month's vacation in the New England States.

During Mr. Nebel's absence his pulpit will be supplied by Rev. H. R. August 13, and Rev. T. C. Easton, August 20 and 27. The evening services have been discontinued for the months of July and August. Senator Board's Bible class will continue throughout the summer months, meeting at the usual hour, 9:45 a. m.

Tent Service

Tomorrow evening at the Covenant tent, corner Mount Pleasant street and Park road, there will be special music at the 7:30 o'clock service by the church quartet—Mrs. Fugitt, Miss Rogers, Mr. Humphrey and Mr. Hensley. The Rev. Dr. J. K. Fraser will preach at the 8 o'clock service.

Brotherhood of St. Andrew.

AGGRESSIVE efforts are now being made by the committees of the Washington chapter of the International Brotherhood of St. Andrew, which is to meet in Buffalo, N. Y., October 18-22.

Hints to the Leader.

Ask ten or a dozen of your members to prepare to take up different lines of thought from Job's answer to his friends. For instance, one might take the thought of God's greatness, repeating a characteristic verse, and a few others who had been prepared by this one would follow with more verses about God's greatness.

Some of the younger members might be interested to give a chain of verses touching on the wonders of God in nature. But the greatest and best chain should be that on "trust." Let your leading helpers look out that the verses chosen be from Job's sayings and not from the speeches of his three friends. It is easy to pick out a verse in Job, and not realize that it may not be Job's thought at all. If you have time touch a little on the three friends, and their like today, and on the punishment that came upon them for their folly, and dogmatism and conceit.

It cannot understand, when o'er Time's ocean stormy waves arise, why in dim commotion they seem to sail, and why in dim commotion they seem to sail, and why in dim commotion they seem to sail.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Yes, this I know, God and why it beat, Therefore the storm arose, see the way and whereabouts, And Job's knees.

Epworth League Topic

By REV. SAMUEL W. GRAFFLIN.

"The Divine Purpose."

Scripture Basis: Ephesians, 2:10; Titus, 2:14; Hebrews, 6:17.

HE thought for the month is "Practical Religion," and how alluring is this phrase to the man or woman to whom the thought of prayer and sacrifice is irksome.

True religion is practical, and it is practical in the first and practice afterward. Practical religion involves not only the "doing" of the few or many "good works" that need to be done in church or community; it calls for a conception of God as the All-wise Ruler, who is working out through the ages the redemption of the world.

No one should attempt the service of God without first seeking to know the will of God; and no one should strive to labor for any master, human or divine, without first seeking to grasp, in some small way at least, the nature of that master's work. Those who work without plan are little better than those who plan without work.

Three Scriptures are given us: Scripture that are vibrant with the thought of God's plan of redemption. From these three great questions arise, born of these lessons and the topic of the day: "The first of these questions is, 'Why did Jesus come?'"

In the answer to this question will be crystal clear, the whole of "The Divine Purpose" is made plain. First: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Second: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Third: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Fourth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Fifth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Sixth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Seventh: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Eighth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Ninth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Tenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Eleventh: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Twelfth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Thirteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Fourteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Fifteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Sixteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Seventeenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Eighteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Nineteenth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Twentieth: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Twenty-first: To reveal the love of the Father to a sinful world. Nothing in the history of the world has been more than the slanderous statements concerning the vindictive wrath of God.

Twenty-second: To reveal the love of the Father to a sinful world. Nothing in the history of the world has