

# The Church News.

1. PET., 2:21. "CHRIST ALSO SUFFERED FOR US, LEAVING US AN EXAMPLE, THAT YE SHOULD FOLLOW IN HIS STEPS." MOTTO: "IN HIS STEPS, OR CHRISTLINESS"

VOL. 2. NO. 2.

TRAPPE, MD., SEPTEMBER, 1901.

FIFTY CENTS A YEAR

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## Personal Mention.

Rev. V. Vanek, of the First Bohemian Presbyterian Church, Baltimore, with his family, is spending the summer at Windy Hill.—Easton Gazette.

Rev. J. T. Meyers, a returned missionary from Japan and former college mate of the editor of the News, preached in the M. E. Church, Easton Md., Aug. 31st.

Rev. A. A. Price has decided to enter the regular work of the ministry and has accepted a pastorate at Bowen, Calvert Co., Md. Brother Price expects to move his family at Christmas.

Quite a large number have been on the sick list during the month of August. No deaths have occurred among our number. At the time of this writing, our many friends seem to be improving. Thanks be to the Father of all mercies.

Life is very short. Let's do our best. It may not be long.

Many thanks to Brother O. L. Corkran for a hundred pounds of nice flour. Many thanks to Brother Asa Covey for some nice watermelons; to Brother McMahan for some nice cantaloupes, and to Brother Samuel Slaughter and Brother Charles Sullivan for some nice peaches. These tokens of kindness and love are very precious to the pastor. God bless these dear friends and all of the rest.

The corn crop in Talbot Co. promises to be the best for years. God does not forget poor needy humanity, if poor needy humanity does sometimes forget Him. How can any one help loving such a God?

Rev. J. Fred Baggs, of the Baltimore Conference M. E. Church South formerly of Talbot Co., preached a few Sunday nights ago at Trinity Church, Trappe; subject, "The Transfiguration." His many friends were delighted to have him in the old home church once more.

Rev. E. S. Fooks of the M. P. Church and former pastor at Trappe preached at the M. E. Church last Sunday night. We especially enjoyed Brother Fooks' sermon; subject, "The Pursuit of Life and Death." His noble wife used to be a member of our Sunday School. Brother Fooks owes the M. E. Church a number of sermons yet.

The number of Sabbaths you are to spend on earth may be very few. Are you making good use of them? Is sleeping, and feasting, and gossiping, getting ready for death, judgment and eternity?

Rev. E. H. Nelson being on his vacation, we had the pleasure of preaching to some of his people at Emory a few Sabbaths ago. They were good listeners. We are always glad to see members from other churches, when they have no preaching at their own.

In comes Brother Harvey Slaughter with a nice large basket of nice soft peaches. Thank you sir.

Rev. T. F. Tabler, the former pastor of Trappe, is in Pa. holding evangelistic meetings.

Rev. J. T. Kenney, Philadelphia was in town the other day visiting Capt. Geo. M. Jenkins. We were glad to have the opportunity of shaking hands with him.

Go to the services of the sanctuary every Sabbath, put in a full day, do your very best, and you will be doing right.

Sister John Newnam narrowly escaped blood poison the other day from a slight burn on the hand. She is very much improved at present.

Sister Edward C. Streets went to the hospital in Baltimore the other day for treatment. We hope and pray that she may come back entirely restored.

Many thanks to Brother Daniel R. Frampton for two large baskets of nice peaches.

Do you think a man can live any kind of slipshod way and get to heaven? If you do my dear, dear reader, you are sadly mistaken. God requires of us our best, nothing less will do.

Brother Jas. H. Gore, 78 years old, is a great sufferer. He has been confined to his bed for six long months. He says that he is putting his trust in God; he desires that the Christians meet there and have a prayer and testimony service. Brother Mullikin and his good wife certainly are doing a noble Christian part by this suffering brother. They will not loose their reward.

Rev. Alfred Smith will remove to Dover, Del. this week, that the children may enter school Monday.

## Church News.

Prayer is better than criticism.

The new church at Vienna, Md., has been dedicated free of debt. Rev. J. T. VanBuraklow is the pastor.

The work of improving and renovating the Elkton Methodist Episcopal Church is being rapidly pushed ahead. All of the improvements are expected to be completed in a few weeks.—Cecil Whig.

Repairs are being made at Crouch's Chapel, near Elkton; while they are in progress services are being held in a nearby school house.—Peninsula Methodist.

Sister Mary H. Baggs, recently deceased, provided in her will that her home in St. Michaels be sold and the proceeds be given to the St. Michaels M. E. Church.

Come to Sabbath-school Prayer-meeting and the Preaching service every chance. Don't let any slip.

The "Tent-meetings" at Bruceville have been well attended. Brother Adams has a nice tent for holding such meetings—much to his credit he made the most of the tent himself.

Brother Adams reports some 40 or 50 at the altar during the meetings and quite a number professing faith in Christ. "Praise God from whom all blessings flow."

The protracted meetings will soon begin. The pastor of the M. E. Church expects to use, at some of the meetings, large hand paintings 11ft. long and 6ft. wide to illustrate the thought contained in the text. These paintings have been a wonderful power for good in many places. The impressions received from viewing the ones entitled, "Separations in Eternity," "The Lake of Fire" and "The City of God" can never be forgotten.

The Millington camp meeting was well attended, a number of conversions is reported, the best of order has prevailed. This is a new camp and we are glad that it is starting out so well.

Live a holy life in thought, word and deed here in this earth and you will be privileged to live hereafter.

Let us continue to pray for each other. We never learn to love until we learn to pray.

The Conference Academy debt Apportionment of \$100, for Trappe charge has been paid in full, every subscription being met. Praise the Lord, the people of Trappe do not subscribe and fail to meet their obligations.

Rev. W. K. Galloway, a well known evangelist of Philadelphia, is aiding Brother J. H. Beauchamp, at St. Michael's, in a series of Tabernacle meetings. A tabernacle that will hold 500 people has been built for the purpose. We expect to hear of the good news.

Sister O'Donnell a very sweet spirited lady evangelist will aid Brother Adams in his meeting at Union. Bros. Price and Gray are expected to be present also.

The people of Emory had a blessed service a few Sundays ago; one reclaimed. Praise the Lord.

Brother C. A. Grice has returned from his trip West to the Epworth League Convention and the people of Easton, who have been away for the Summer are beginning to return. The first Sabbath in September was set for the reorganization of the forces to enter the fall campaign. This is the second time that editor has had the pleasure of being neighbor to Brother Grice.

Rev. A. A. Price has been to Harrington holding a ten days meeting. He reports showers of blessings.

God loves us, faults and all. Do we love each other in that way? If not we should.

The Ecumenical Conference assembled in London, City Road Chapel, September 4th; our Presiding Elder, Dr. W. F. Corkran is to be there.

Instead of the various denominations of Methodism engaging in warring war against each other, they are meeting in an Ecumenical Conference, planning to unite their efforts against Satan and sin rather than each other. Is this not a good sign of the times?

The people of Bruceville, we understand, made their pastor, Rev. E. H. Nelson, a present of a \$35.00 purse. Good! for Bruceville.

Don't sit in judgment on any ones experience. Let God do that, He is more capable.

Put the best construction you can on every thing and you will feel better toward God. Why? Because the heart which can most truly sympathize with poor suffering humanity, is most like God.

The corner stone of the New M. E. Church, South, at Hillsboro, Md. will be laid Wednesday afternoon September 4th.—Denton Journal.

The Epworth League Convention will meet in the M. E. Church of Easton some time in October, the date has not yet been announced.

The Mormons are pushing a vigorous propaganda in the Eastern States of America, 130 missionaries being at work.

The Annual Convention of the Christian Endeavor Society of Talbot county will be held in the St. Michaels M. P. Church, September 3rd. and 4th.

We propose to continue for 30 days more to give two yearly subscriptions to the Church News for the simple sum of 50cts. Why not have the church news yourself and also let some of your friends have it? They would be delighted to hear from home, beside something might be said that would do them a great deal of good. Can you not help us out in this home mission work? It will only cost you a trifle.

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Our stock is renowned for vigor and rapid growth and absolute freedom from disease, etc. This pear is enormously productive, large size, fine flavor and handsome appearance. A good seller. These are free from blight, ripen late. Our stock is the best the growers can produce.  
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## LIFE INSURANCE NOVELTY.

People Who Let Intoxicants Alone Are to Have Special Rates.

One of the great life insurance companies has given itself an excellent advertisement and has started an experiment of considerable interest to science and the general public by consenting to establish a total abstinence class of policy holders, says Harper's Weekly. It seems that the total abstainers have been proclaiming that they are better risks for life insurance companies than people who drink, and that it is an injustice to make them pay the same rates as other people. Some of them got up a petition setting forth this belief and asking that the American companies should do what some European companies have done in putting abstinence in a class by themselves.

The petition got a long list of signers, including ex-Mayor Hewitt, Dr. Edward Everett Hale, John Wanamaker, Senator Tillman and other men of note, and the insurance company is reported to have agreed to give the plan a thorough trial. It wishes to ascertain if the lives of a certain proportion of holders of life insurance policies are shortened by drink.

The abstainers, it seems, who wish to be treated as a separate class must agree on their honor to abstain from alcoholic beverages. They will not at first get a lower rate than other persons, but if in due time it is found that they live longer and pay more premiums than other persons the rate will be reduced. They complain that at present they have to share the expense of insuring drinking men who don't live out their time, and to that they object.

### When Daddy Comes Home.

When daddy is sober and working along  
And giving my mammy his pay,  
You'll hear her sing a sweet little song  
Like the fairy you see in a play.

For she knows that at night when they meet at the door  
He'll give her a jolly good kiss,  
But there's frowning and fears and there's trouble and tears

When daddy comes home like this.

The people who laugh at a man going by  
Because he is dizzy with drink  
Will find all their smiles giving way to a sigh  
If they'll stop for a moment and think.

And they'll pray for the ones in the desolate homes  
Who must all of life's happiness miss.  
"God pity the lives of the babes and the wives"

Where the daddies come home like this.

—Nixon Waterman in Christian Endeavor World.

### Some Figures For Consideration.

During the last year 25,262,901 bushels of grain and 5,188,513 gallons of molasses were used in the manufacture of liquor in this country, which produced 107,618,120 gallons of spirits and 1,657,808 gallons of rum, making a total of 109,275,928, which is about one gallon and a half to every man, woman and child in the country.

### A Rule That John Chinaman Thought Was Well Worth Using.

A Chinaman once applied for the position of cook in a family in an American city. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So when John Chinaman appeared at the door he was asked:

"Do you drink whisky?"

"No," said he. "I Clistian man."

"Do you play cards?"

"No, I Clistian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a progressive euchre party and had wines at the table. John Chinaman was called upon to serve the party and did so with grace and acceptability. But the next morning he waited on the lady, and he wished to quit work.

"Der me! What is the matter?" she inquired.

John Chinaman answered:

"Ah, I Clistian man. Told you so before, no heathen. I no workee for Mell-can heathen!"—Union Signal.

## TEMPERANCE ALPHABET.

A Warning Directed at Those Who Would Daily With Drink.

The Christian Work publishes the following temperance alphabet, prepared by William G. Haeselbarth:  
Alcohol—The devil in solution.  
Beer—A stupefying beverage.  
Crime—The outcome of intemperance.  
Drunkenness—The fruitful source of crime, poverty and wretchedness.  
Eternal Death—The drunkard's award.

Fruits of Intemperance—Poverty, crime, wretchedness, suffering and death.

Gin—Death on a pale horse.

Hard Up—Chronic condition of the drunkard when he is not low down.

Intemperance—The sum of all villainies, as it is the parent of all crimes.

Jail—A wayside station on the road to destruction.

Keener than a serpent's sting is that of alcohol.

Liquor drinking, if persisted in, surely leads to drunkenness and death both of the body and soul.

Marvellous indeed, that men should voluntarily put into their mouths an enemy to steal away their brains!

Need follows hard on the heels of strong drink and not unfrequently ends in a noose.

Old drunkards are as scarce as flies in January.

Piracy is respectable as compared with liquor selling.

Quarrellings, fightings and contention are at the bottom of every quart jug of whisky.

Rum and ruin, rags and redness of eyes go together.

Satan's strongest hold upon man is through intoxicating drinks.

Touch not, taste not, handle not. Teetotalism is the only safeguard against intemperance.

Unappalled by the misery he has wrought and undeterred by any thought of the future, the drunkard goes down to eternal death.

Valn is every effort to conquer the drink habit except through the grace of Christ.

Woe to him who putteth the bottle to his neighbor's lips and maketh him drunken.

Xtraordinary willfulness, as in the drunkard's case, will at the last meet with exemplary punishment.

Yield not to the voice of the tempter, who loves only to destroy.

Zealously shun even the appearance of evil. Avoid it, turn from it and pass along.

### Our Life Ministry.

We do not realize the importance of the unconscious part of our life ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches further and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are that tells in spiritual results and impressions.—J. R. Miller.

### Ban on "Bitters" in Maine.

"Bitters," under which name many intoxicating compounds are sold by druggists in prohibition states, come under the ban of the law in Maine, according to a recent decision by Judge Cornish of Lewiston. The decision is broad enough, too, to shut out many well known and approved specifics.

### How to Find True Happiness.

Man possesses fame, but this does not satisfy the cravings of his soul; he seeks sensual pleasure, but with this come repulsion and a reaction, and then, still desiring, he accumulates money, but none of these brings true happiness, for all of them are only of the external of man and not of man himself. It is only by a constant seeking for something noble and better than we can ever possess in this life, by ever seeking a fuller, truer and wider life, that we can expect to become men.—Rev. Nathaniel Mooney, Catholic, Chicago.

## LEBANON, M. E. CHURCH, TRAPPE, MD.

### TIME OF SERVICES.

Preaching every Sabbath at 10.15 A. M. and 7.30 P. M.

Sunday School every Sabbath at 9.15 A. M.

Epworth League every Tuesday at 8 P. M.

Testimony Meeting every Sabbath from 11.30 to 12 A. M.

Ladies' Aid, 1st Wednesday in every month 2 P. M., in the homes.

Pearl Gatherers, 1st Tuesday in every month 2 P. M., in the homes.

Pastor, Rev. Floyd E. Bloxton.

Local Preacher, Rev. Alfred A. Price.

Class Leader, John F. Mullikin.

Organist, Miss Clara E. Parrott.

### BOARD OF STEWARDS.

Pres. Chas. L. Haddaway, Sec. and Treas., Jas. E. Tarbutton, Mrs. Elizabeth F. Seymour.

Jas. A. Frampton, John Frampton, William T. Marvel.

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### SUNDAY SCHOOL.

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Sec., J. Edward Sullivan, Treas., Mrs. Henrietta E. Tarbutton, Librarian, Harry H. Slaughter, Organist Miss May Helsby.

Teachers: Rev. Floyd E. Bloxton, Mrs. Annie Mitchell, Mrs. Mattie H. Sullivan, Mrs. Emily A. Bloxton, Mrs. Henrietta E. Tarbutton, Miss Alta Bartlett.

### EPWORTH LEAGUE.

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Collectors: Mrs. Nettie H. Tarbutton, Mrs. Amy C. Slaughter, Miss Bertha Mullikin, Miss Bertie Price.

EMORY M. E. CHURCH, BOLINGBROKE.

### TIME OF SERVICES.

Preaching every other Sabbath, 3 p. m.

Testimony Meeting every other Sabbath, 4 p. m.

Sunday School every other Sabbath, 2 p. m.

Sunday School every other Sabbath, 10 a. m.

Prayer Meeting every Sabbath, 8 p. m.

Prayer Meeting every Thursday, 8 p. m.

Ladies' Mite Society, 1st Wednesday in every month, 2 p. m., in the homes.

Pastor, Rev. Floyd E. Bloxton.

Local Preacher, Rev. Alfred A. Price.

Class Leader, Charles Carroll.

### BOARD OF STEWARDS.

Joshua B. Dexter, John R. Warner, Chas. Carroll, Daniel R. Frampton.

### BOARD OF TRUSTEES.

Pres., Charles Sullivan; Sec. and Treas., D. R. Frampton, Brainerd Carroll, Samuel J. Griffin, Sr., Samuel J. Griffin, Jr., Chas. Carroll, John Jump, Luther Mullikin, S. J. McMahon.

### SUNDAY SCHOOL.

Supt., Daniel R. Frampton; Asst., Brainerd Carroll; Sec., Miss Florence Warner; Asst. Sec., Miss Clara M. Frampton; Treas., Mrs. Sallie Dexter; Librarian, Miss Grace Carroll; Organist, Miss Minnie Warner.

Teachers—Mrs. Henrietta Gates, Samuel J. Griffin, Jr., Mrs. Luther Mullikin, Mrs. Lulu Ewing, Mrs. Mary E. Frampton, Rev. Floyd E. Bloxton, Missionary Treas., John R. Warner.

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UNION M. E. CHURCH, LANDING NECK.

### TIME OF SERVICES.

Preaching every other Sabbath, 3 P. M.

Testimony Meeting every other Sabbath, 4 p. m.

Sunday School every other Sabbath, 2 p. m.

Sunday School every other Sabbath, 10 a. m.

Prayer Meeting every Sabbath, 10 a. m.

Prayer Meeting every Wednesday, 8 p. m.

Willing Workers—in the Homes.

Pastor, Rev. Floyd F. Bloxton.

Local Preacher, Rev. Alfred A. Price.

Class Leader, William T. Davis.

### BOARD OF STEWARDS.

Charles T. Griffin, John B. Wrighton, J. Frank Smith.

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Supt., William T. Davis, Asst. Supt., Chas. T. Griffin, Sec., Elwood Blann, Treas., William T. Robinson, Librarian Mrs. Carrie M. Robinson, Missionary Treas., Miss Flora Smith.

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Emory—Charles Carroll, Brainerd Carroll, Chas. Sullivan.

District Steward: Daniel R. Frampton.

Recording Steward Chas. T. Griffin.

### STANDING COMMITTEES.

Appointed at the Fourth Quarterly Conference.

Missions—Mrs. Etta Tarbutton, Mrs. Willie Smith, Mrs. Sadie Carroll.

Church Extension—James A. Frampton, D. R. Frampton, Chas. T. Griffin.

Sunday School—W. T. Marvel, A. B. Adams, Mrs. Carrie Robinson, Mrs. Annie Bland, J. Frank Smith, Chas. Sullivan, J. R. Warner, Mrs. Sallie Dexter.

Tracts—Mrs. Lydia M. Griffin, Mrs. Sallie Dexter, Mrs. Amy Slaughter.

Temperance—Joshua B. Dexter, Chas. Carroll, Charles T. Griffin.

Education—Charles T. Griffin, John B. Wrighton, John Frampton.

Freedmen's Aid and Southern Education—Mrs. Lizzie Seymour, Mrs. Georgia Walker, Daniel Frampton.

Church Records—Jas. E. Tarbutton, B. Carroll, Chas. T. Griffin.

Parsonage Furniture—Ladies' Aid and Mite Societies and Willing Workers.

Wanted. 300 Subscribers in the Next 30 Days.

For the next 30 days, we have decided to give two copies of the Church News for 50cts. for the entire year, on this condition, that one copy be sent to some one too poor to subscribe or to a friend at a distance who would not likely subscribe. No premiums will be given with this offer.

Floyd E. Bloxton, Pub.

Show Your Love.

We must show our love, as God has shown his own love, in practice.—Rev. Thomas H. Darlow, Literary Superintendent British Foreign Bible Society.

Testimony of the Heavens.

No Christian should ever look up into the star gemmed sky at night without thinking of the promises of God.—Rev. Herbert N. Bevier, Presbyterian, San Francisco.

Present and Future.

The things to come are the fruitage of the things present. The good Christian takes care of the present, and the future is his.—Rev. Dr. Don F. Bradley, Grand Rapids, Mich.

Christ an Open Door.

We behold Christ as an open door—never closed. God has never shut the door of salvation in a single sinner's face.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta.

The Use of Prayer.

Prayer should be for us a delight. It should refresh our spirits, preparing us more fully for the life hereafter.—Rev. George H. Mack, Cumberland Presbyterian, Atlanta.

Why We Fail.

Many a failure has resulted from following the vision of something for nothing instead of the vision of modest success through patient toiling.—Rev. Andrew Helman, Presbyterian, Denver.



### Marks of a Methodist.

Yes, Methodism is an experience—primarily, essentially, universally an experience. Every Methodist has a story to tell, a song to sing, a testimony to give. Somewhere, somehow God has touched him, and from that touch his real life has come into being. Varied as are the features, the conditions, the temperaments of individual Methodists, so varied are their experiences. Yet the salient points of these are invariably the same. They have to be. And so Methodists all understand one another. There is such thing as the communion of saints.

Our forefathers were called "shouting Methodists." Well, they had something to shout about. The world used the term as one of reproach and ridicule, but that was because the world did not understand—as indeed, it does not understand to this day—what there is in religion to shout about. It is the same world that said of Peter and John at Pentecost, "These men are full of new wine;" the very same world that said of the Master, "He is beside himself." We used to have the "amen corner" in our old "chapels." Somehow it did the preachers good to hear those fervent responses from it and to watch those glowing faces in the pews. There was a spiritual rapport between the "amen corner" and the pulpit that increased through many a good time and helped through many a hard one. We are not so demonstrative today. We have fewer shouting Methodists and fewer "amen corners." Have we gained by the change? Perhaps not. One thing is certain—we have not gained, but lost, and lost unspeakably, if the joy of the Lord has gone out of the people's hearts and the zeal for service out of their lives. We have improved in many things without doubt, but Methodism is not Methodism, and Methodists are not Methodists, without an experience of the power of vital godliness, joyous, abiding and constraining to every good word and work.—Philadelphia Methodist.

### Various Valuable Hints.

Convulsions may be frequently cut short like magic by turning the patient on his left side. The nausea is after effect of chloroform or other narcotics may be generally controlled in the same way.

When chilly from exposure breathe deeply and rapidly, and the increase in bodily warmth will be surprising.

Vomiting after the administration of chloroform may frequently be prevented replacing the inhaler with a linen cloth steeped in vinegar, allowing it to remain over the face for some time.

People who have weak hearts should always have their principal meal in the middle of the day, and with as little water as possible.

Crude petroleum poured upon a burned surface and covered loosely with cotton will subdue the pain almost at once.

Strong spirits of ammonia applied to the wounds of a snake bite or rabid animals is better than any caustic. It neutralizes the virus.

Carbolic acid poison can be quickly cured by giving cider vinegar diluted with equal parts of water in half a tumbler doses every five or ten minutes for a few times.

Cocaine poisoning is antidoted well by strong coffee.

Potassium permanganate is an efficient antidote if taken while morphine is still in the stomach. Grain for grain, it will completely decompose the morphine.—M. E. Douglass

### An Interesting Experiment.

A Frenchman lately made the experiment of pouring alcohol upon the earth in which a geranium was growing. The leaves turned yellow and gave off an odor like ether. Next the roots turned black and seemed to have burned up, the circulation stopped in the branches, the leaves drooped, and in four days the plant was a complete wreck.

### How to Secure Longevity.

Moderation in all things and a sufficiency of work—these, according to a prominent Berlin physician, Professor Gerhardt, are the greatest aids to the attainment of old age. Alcohol and tobacco are poisons, and their use is therefore to be condemned as calculated to shorten life.

### RELIGIOUS THOUGHT.

#### Gems Gleaned From the Teachings of All Denominations.

We shall not really live until we live again.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

#### Will.

Nothing can take the place of a resolute will.—Rev. Dr. John T. M. Johnston, Baptist, St. Louis.

#### Evolution.

Life comes out of death; progress comes out of suffering.—Rev. R. F. Coyle, Presbyterian, Denver.

#### The Noblest Victory.

To be willing to suffer defeat rather than to win unworthy victory is itself the noblest victory.—Rev. Dr. J. L. Jackson, Baptist, Chicago.

#### Best For This World.

Religion is the best philosophy and the best morals and the best instrument for time merely.—Rev. Dr. J. C. Armstrong, Baptist, St. Louis.

#### How to Retain Favor.

Nations as well as individuals retain the favor of the skies only as they do the will of the infinite.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

#### Do Your Part.

If we make the church of Christ manifestly worth loving, the people will not fail to love her.—Rev. Dr. S. B. Warner, Methodist, St. Louis.

#### Honor in All Stations.

A bootblack who does his duty is as honorable as the governor of the state and, being honorable, can afford to rejoice.—Rev. J. C. Solomon, Baptist, Atlanta.

#### The Only Saving Power.

Righteousness is the only thing which can save the nation, the state, the church or the individual from failure.—Professor John W. Wetzel, Congregationalist, Yale University.

#### Earnest Citizenship.

God give us a citizenship that shall be trumpet tongued for the right until the powers that be are supplanted by the powers that ought to be.—Rev. C. J. Hall, People's Tabernacle, Denver.

#### Unchangeable Religion.

The thought of no century is final, and each century brings different ideas and interpretations, but religion as an active principle is always the same.—Rev. Charles W. Byrd, Methodist, Atlanta.

#### The Fountain Head of Wisdom.

Man, with all his learning, has not got beyond the Bible. All our ideas of progress, with all the forward looking spirit of modern Christendom, are due to the Bible.—Rev. H. P. Aston, Baptist, Philadelphia.

#### Holy Lives.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Dean Farrar, Anglican Church, Canterbury, England.

#### Difficulties.

Let us all learn to thank God for difficulties. They are a part of our discipline. Canaan lies on the other side of Red seas and the Jordan. We need not cross either of them till we come to them.—Rev. Dr. Theodore L. Cuyler, Presbyterian, Brooklyn.

#### Why We Are Here.

You are not put into life for a mission or to do great things. You and I are put into life to be made men and women, to do the things that God puts into our hands to do, be they great or be they little.—Rev. Dr. Lyman Abbott, Congregationalist, Brooklyn.

#### The Only Reality.

We argue and dispute about the gospel, but it remains airy and unreal until we come face to face with genuine Christian love in action, bearing and hoping and enduring all things.—Rev. Thomas H. Darlow, Literary Superintendent Baptist and Foreign Bible Society.

#### Our Noblest Treasure.

Man lives not by bread alone, but by love and hope and faith, and because the so called "sacred Scriptures" of the world more or less perfectly voice these higher aspects of human nature, they constitute our noblest treasure.—Rev. Thomas B. Gregory, Before the Chicago Liberal Society.

### RELIGIOUS THOUGHT.

#### Gems Gleaned From the Teachings of All Denominations.

Religion is not a thing of Sunday or of clothes or of altars and ceremonies.—Rev. Dr. Charles H. Eaton, Universalist, New York.

#### In the Millennium.

When the millennium comes, sectarianism will be known no more.—Rev. George H. Hepworth, Congregationalist, New York.

#### A Christian's Life.

A Christian's life ought to be a large life—large in its hope, large in its love, large in its interests.—Rev. Dr. Don F. Bradley, Grand Rapids, Mich.

#### Only Such Are Great.

There is none great in God's sight except men who are great from purity of motive and sweetness of purpose.—Rev. Caleb A. Ridley, Monticello, Ga.

#### Step Up.

Nature's peremptory call to humanity has always been and today is "Come up higher!" The men and women of today can only emerge from their discontent and again find life good by answering that call and stepping up on to a higher plane of life.—Rev. David Utter, Unitarian, Denver.

#### Honor the Teacher.

The teachers of the youth of this land have more to do with the perpetuity of our liberties than has the president of the United States. Take off your hat to the public school teacher. She is the angel of the republic and the savior of the nation.—Rev. Joseph P. Calhoun, Presbyterian, Pittsburg.

#### Are We Christian?

Last year the United States paid over \$1,000,000,000 for intoxicating drinks, \$600,000,000 for tobacco, \$25,000,000 for kid gloves, \$5,000,000 for ostrich feathers and only \$12,000,000, all told, for mission work at home and abroad. Yet we call ourselves a Christian nation.—Rev. Charles M. Sheldon, Congregationalist, Topeka.

#### Avoid the First Step.

Liars were at first only prevaricators, thieves began as pilferers, toppers were only tipplers, and not one of these and no other slave of sin can you find that was not once on the outer edge of an evil way and would never have entered by a leap. Entrance was made by inches only.—Rev. John Lindsay Withrow, Presbyterian, Boston.

#### God in Nature.

I think the church has done wrong, although unwittingly, when it has taught that God's presence is more real within the four walls of a chapel or at the altar than it is at the foot of a grand old tree or on the shore of a beautiful lake. Religion is not a thing of Sunday or of clothes or of altars and ceremonies.—Rev. Charles H. Eaton, Universalist, New York.

#### The Need of the Sabbath.

Without the Lord's day the church of Christ as an organized body would cease to exist. The church must hold or lose its spiritual power almost in exact proportion as the Scriptural Lord's day is hallowed or profaned, and for this reason all godless forces in the land seek to blot from the calendar this pearl of days.—Rev. Dr. Frederick D. Power, Christian Church, Washington.

#### God's Purpose.

God has a motif, a purpose, a scheme, well in mind, and he has in mind all through its making and puts music into it and measure and has a motive for our being and for our specific endowment, and through us, poor things though we turn out to be, means to make life sweeter for others, fuller of inspiration and might.—Rev. Dr. Denzil Wortman, President General Synod Reformed Church in America.

#### Have We Gained or Lost?

We are an age of criticism. This age has torn away a host of old beliefs, a process that would have made atheists of our forefathers. We have had to reconstruct our view of the creation of the world, the creation of man and the inspiration of the Scriptures. The question that must come home to each thinking Christian is, Have we replaced this belief in many essentials by a great strong conviction in God and his Son?—Rev. Ernest M. Paddock, Episcopalian, Pittsburg.

### Temperance in Hawaii.

Under the leadership of the W. C. T. U. a temperance crusade will be begun in Hawaii to arouse sentiment in favor of the absolute prohibition of the sale of intoxicants in those islands.

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Trappe, Md., September, 1901.

## CHRISTIAN PERFECTION.

PORTRAITURE OF THE LIFE.—We first present this portraiture as drawn by Mr. Wesley himself. In the first citation we observe the order of question and answer in which he wrote.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorance and mistake?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word and work be governed by pure love, and the man be subject at the same time to ignorance and mistake?

A. I see no contradiction here: "A man may be filled with pure love, and still be liable to mistake." Indeed, I do not expect to be freed from actual mistakes till this mortal puts on immortality. But we may carry this thought farther yet. A mistake in judgement may occasion a mistake in practice. For instance: Mr. DeRenty's mistake touching the nature of mortification arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol, in August, 1758, on this head?

A. It was expressed in these words: 1. Every man may mistake as long as he lives. 2. A mistake in opinion may occasion a mistake in practice. 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren, "Forgive us our trespasses." This easily accounts for what might otherwise seem to be utterly unaccountable, namely, that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin, if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a Mediator? At least, is it not plain that they stand no longer in need of Christ in his priestly office?

A. Far from it. None feel their need of Christ like these; none so

entirely depend upon Him. For Christ does not give life to the soul separate from, but in and with himself. Hence his words are equally true of all men, in whatsoever state of grace they are: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: without (or separate from) me ye can do nothing." In every state we need Christ in the following respect: 1. Whatever grace we receive it is a free gift from him. 2. We receive it as his purchase, merely in consideration of the price he paid. 3. We have this grace, not only from Christ but in him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, as was said before, like that of a branch which united to the vine, bears fruit; but, severed from it, is dried up and withered. 4. All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof therefore we have always equal need. 5. The best of men still need Christ in his priestly office to atone for their omissions, their shortcomings (as some not improperly speak), their mistakes in judgement and practice and their defects of various kinds; for these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins we apprehend may appear from the words of St. Paul: "He that loveth hath fulfilled the law; for love is the fulfilling of the law." Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love; nor therefore, in the Scripture sense, sin.

To explain myself a little further on this head: 1. Not only sin, properly so called (that is, a voluntary transgression of a known law) but sin, improperly so called (that is, an involuntary transgression of a divine law, known or unknown), needs the atoning blood. 2. I believe there is no such perfection in this life as excludes those involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself. 4. I believe a person filled with the love of God is still liable to those involuntary transgressions you may call sin, if you please: I do not, for the reasons above mentioned.

Such is the Christian perfection which Mr. Wesley maintained. Surely he cannot be fairly accused of extravagance. His doctrine means no absolute perfection; no such perfection as might be possible in a purely spiritual being; no such perfection even as might have been possible to unfallen man. Many forms of infirmity are clearly recognized as inseparable from our present life, whatever our spiritual attainment. Indeed, with his own qualifications, the moderation of his doctrine is all that the Scriptures will allow. In another view his doctrine is carefully guarded against harmful perversions, the possibility of which he clearly foresaw. No possible attainment in grace can for a moment free us from the need of Christ, or lift us above the propriety of praying, "Forgive us our trespasses." Finally, love is emphasized as the central reality of Christian perfection. This is a view which Mr. Wesley has often presented, and not with-

out the fullest warrant of Scripture. It is not meant, either in the Scriptures or in his doctrine, that love is the only Christian duty, but, rather that with the supremacy of love the whole life must be in harmony with the will of God. It is in this sense that "love is the fulfilling of the law."

In 1767 Mr. Wesley wrote thus: "Some thoughts occurred to my mind this morning concerning Christian perfection, and the manner and time of receiving it, which I believe may be useful to set down."

"1. By perfection I mean the humble, gentle, patient love of God and our neighbor, ruling our tempers, words, and actions."

"2. As to the manner. I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe a gradual work, both preceding and following that instant."

"3. As to the time. I believe this instant generally is the instant of death, the movement before the soul leaves the body. But I believe it may be ten, twenty, or forty years before. I believe it is usually many years after justification; but that it may be within five years or five months after it, I know no conclusive argument to the contrary."

On this great question we place M. Fletcher next to Mr. Wesley. In two brief paragraphs, properly regarded as classical, he gives us a picture of Christian perfection, or of the life in holiness:

"We call Christian perfection the maturity of grace and holiness, which established, adult believers attain to under the Christian dispensation; and by this means we distinguish that maturity of grace both from the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripeness of glory which belongs to departed saints above us. Hence it appears that, by Christian perfection, we mean nothing but the cluster and maturity of the graces which compose the Christian character in the Church militant."

"In other words, Christian perfection is a spiritual constellation made up of these gracious stars: perfect repentance, perfect faith, perfect humanity, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use as St. John, the phrase 'perfect love' instead of the word 'perfection,' understanding by it the pure love of God, shed abroad in heart of established believers by the Holy Ghost which is abundantly given them under the fullness of the Christian dispensation."

The life in Christian holiness, as here portrayed, is the same as in the citations from Mr. Wesley. The only observable difference is in respect to the element of time in the attainment of perfection or maturity. While Mr. Fletcher does not formally treat this question, yet in the use of the phrase "established adult believers," in the characterization of such as attain perfection, there is a clear recognition of the element of time in that attainment. This we think the true view. While there many a instant subjective purification, only with time can

there be a perfection or maturity of the Christian graces. "Mr. Fletcher is also very careful to introduce the word 'established' before believer, and in one place inserts the word 'adult' as a qualifier in the same connection. This is intended to guard against the notion that, inexperienced, impulsive Christian faith, however vigorous for the time, is capable of producing at once the ripened fruit of the Spirit. It is not the warmth of the heart, but its steadiness, its depth, its breadth of love, and its tested resistance to the powers of evil, that distinguished the 'established' believer; as it is through all the experiences of impulse and of emotion and of temptation, incident to the Christian life that the settled and unmovable faith is faith is acquired, which may be truthfully described as matured and ripened. Christian perfection is, therefore, not a childhood attainment. It belongs to those who have grown upon the sincere milk of the word till they are able to digest the strong meat of the Gospel, and whose spiritual senses are exercised to discern good and evil. It belongs to adult believers, to those who have become rooted and built up in him, and established in the faith, abounding therein with thanksgiving."

We add another passage, one with little detail, but intensely forceful in the presentation of the central realities of a life in Christian holiness: "By holiness I mean that state of the soul in which all its alienation from God and all its aversion to a holy life are removed. In this state sin is odious. The more holy any soul, any being is, the more odious sin becomes. To a good man sin is odious; to a holy man it is more odious; to an angel it is far more so still; but to God sin must be, to us, inconceivably odious. And therefore it is said that the heavens are not clean in his sight, and that he charged his angels with folly—so insignificant is their holiness when contrasted with the holiness of God. Holiness admits of an infinite number of degrees; and there is set before us an eternal progression in holiness. But that degree of it, or that state of the soul in which temptations to sin leave there no damaging moral influence, no tarnish of sin, no pain in the conscience, no corruption of the will, no obscurity or perversion of the spiritual vision—that state in which the all-efficacious blood of Jesus has washed away all the stains of sin, and in which the Holy Spirit constantly presides, rules, and reigns without a rival—is what we call *sanctification*."

—AN EXTRACT FROM MILEY'S SYSTEMATIC THEOLOGY, PAGES 372-376.

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### St. Paul's Cathedral in Danger.

The architect in charge of St. Paul's Cathedral, London, has issued a statement to the effect that the immense weight resting upon the eight pillars upholding the dome of the cathedral has caused the foundation to settle more than other parts of the building. This has resulted in the breaking of eight arches and the windows of the clerestory over them in the nave of the choir, and the north and south transepts. Owing to the great weight of the western towers there has been a sinking of the foundation in that part of the building; the west front has been cracked vertically through the great door, the window above, and vaulted ceiling of the portico, and the wall of the chapel to the east. Mr. Clark, the architect of the cathedral, declares that the two underground railways and the large sewers in the vicinity of the cathedral have affected the foundations, while the vibrations resulting from passing trains have worked havoc to the noble pile. —Christian Advocate.

### If I were a Boy.

BISHOP VINCENT.

"If I were a boy with a man's wisdom, I should eat wholesome food and no other. And I should chew it well, never bolt it down. I should eat at regular hours even if I had to leave four regular meals a day. I should never touch tobacco, chewing gum or patent medicines; never go to bed without cleansing my teeth; never let a year go by without dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; never fail to rub every part of my body with a wet towel; and then with a dry one; never drink more than three or four tablespoonfuls, of ice water at one time, and so forth and so on. But all this takes will-power and that is all it does take.

"If I were a boy I should keep my own secrets, except as I revealed them to my father and mother for securing their advice; I should never speak a word to any one who might be worried by it; and speak kind words of others, even of enemies in their absence. I should put no unclean thoughts, pictures, signs or stories in my memory and imagination, no foul words on my tongue; give no smiles, but give rather black frowns and prompt and fierce reproof, to any comrade who dared in my presence, utter a filthy speech. I should want to say, as the pure minded and noble Dr. George H. Whitney can say: 'I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world.' I should treat my little folks kindly, and not tease them, show respect to servants, be tender toward the unfortunate—and all this I should strive to for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned, when he was a boy, to govern himself, to be firm in right willing and to keep up the terraces in God's garden on the hillside.

"If I were a boy I should play and romp, sing and shout, climb trees, explore caves, swim rivers and be able to do all the manly things that belong to the manly sports; love and study nature; travel as widely and observe as wisely as I could, study hard, with a will, when the time came for study, read the best literature—works of imagination history, science and art, according to my taste and need; get a good knowledge of English; try to speak accurately, and to pronounce distinctly; go to college, even if I expected to be a clerk, a farmer, a mechanic; spend my Sundays reverently; try to be a practical every day christian; help on every good cause; never make sport of sacred things; be about my Father's business, like the boy of Nazareth use the world and not abuse it; treat old men as fathers, the younger men as brethren, the older women as mothers, the younger as sisters, in all purity, and thus I would try to be a christian gentleman, wholesome, sensible, cheerful, independent, courteous, a boy with a will, a boy without cant or cowardice; a builder of terraced gardens on the hillside—man's will and wisdom in them, and God's grace, beauty and blessing abiding upon them. 'Oh, if I were a boy!' —Home Maker.

### Duty.

Duty is the end and aim of the highest; the truest pleasure of all is that derived from the consciousness of its fulfillment. Of all others, it is the one that is most thoroughly satisfying, and the least accompanied by regret and disappointment. In the words of George Herbert, the consciousness of duty performed "gives music at midnight." —Smiles

### Rum and Religion.

The Christian Church is taxed, and taxed and taxed again to repair the wastes which occur through the social drinking usages of our time. Before money in the treasury can go to the direct purpose for extension and construction, it is drawn off by a thousand outlets, or rather leaks, from the reservoir, to supply the wants and alleviate the woes engendered by intemperance. Great sums of money which might go, and legitimately should go, to the distribution of the Bible, to the spread of the Sunday school, to the support of the missionary, thus directly bringing the truth home to the hearts of men, are in this way annually diverted from their proper channels, that the child orphaned by intemperance may be fed, that the widow who has been reduced to penury by the habits of a dissolute husband may be helped in her struggle for an existence, that the hospital may be maintained in its ministry to a suffering multitude many of whose ailments may be traced to the same sad cause—the wine that sparkles in the cup. And all this to say nothing of the golden streams which but for this wicked indulgence in the gratification of this depraved appetite would flow into the Lord's treasure house.

If our missionary societies could have for one year the price of the wines stored in the cellars and drank at the table of professing christians, there would be for that year at least no sad pleas for help. Mission stations would spring up here and there along the coast, the field of the Sunday school would be broadened. There would be a grand advance along the whole line of christian operations, and the desert would rejoice and blossom as the rose. Viewed in this light, who will dare to say that the drink evil is a small matter, or what professing Christians will feel at liberty to encourage that evil by joining in its practices?

Alas, how many professing Christians encourage by example a dangerous indulgence, and silence or neutralize the testimony which the servants of Christ should bear concerning it! How many a youth has Satan won to the first steps in that dreary path which leads to the drunkard's end, the ruin of the body and the perdition of the soul, by whispering, "The Church member occasionally indulges in the use of stimulants, and why should not you?" If the word abstainer and professing Christian were synonymous, the liquor traffic would be far less lucrative than it is, and the sin of drunkenness would appear blacker than it does. —Christian Work.

There are not less than 1,500,000 paupers in this country to-day made so by the use of intoxicating drink.

### A Word of Warning.

Colonel G. W. Bain said recently, at the Glyndon Temperance Camp, that "The safe side of life for young men is total abstinence from all intoxicating liquor." He said, further that "The safe side of life for everybody is total abstinence." Would to God that our young men could see it in that light before it is too late. The amount of tipping in our little village is something alarming. How many over a dozen can you count who do not drink? Don't do it boys? Take the safe plan, "touch not and taste not."

### The Progress of Missions.

According to the Missionary report of 1900, there are in China 12,174 full members of the M. E. Church and 14,750 probationers. In India there are 32,034 full members and 45,928 probationers. Last year, there were baptised in India and China together 16,497 persons. The first Conference was organized in India only in 1864 and in China only in 1877. Behold what God hath wrought!

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RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Today is ours, tomorrow is with God.—Rev. Charles R. Watson, United Presbyterian, St. Louis.

Religious Mirth.

There is as much religion in a laugh as in a groan, in a smile as in a tear.—Rev. J. C. Solomon, Baptist, Atlanta.

A Valueless Gospel.

If you took Jesus out of his religion, the gospel would be as dust.—Rev. J. W. Day, Church of Messiah, St. Louis.

Unequal Exchange.

No amount of sanctimoniousness will make up for honesty.—Rev. A. R. Hol-derby, Moore Memorial Church, At-lanta.

Service.

Not what you do, but the spirit in which you do it, decides the dignity of your service.—Rev. Albert Lazenby, Unitarian, Chicago.

Let God Cure You.

The great Physician promises a cure for domestic anxieties also. He pre-scribes for small restlessness.—Rev. Charles W. Boyd, Methodist, Atlanta.

The Happiest Man.

The happiest man in the world is he who possesses a faith that has come through great tribulation.—Rev. James N. Crutcher, Christian Church, St. Louis.

When?

Christ prayed that his people might be one. He probably pleads for it still. When shall the Master's prayer be answered?—Rev. Dr. Robert P. Kerr, Presbyterian, Richmond, Va.

Not Gain, but Loss.

Whenever a man secures worldly goods by wrong to another he is sure to find that addition is sometimes the worst kind of subtraction.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

Turn on the Light.

Darkness cannot be driven from a room with clubs and stones and noise, and vice can be driven from the heart only by turning on the light.—Rev. Dr. Bruce Brown, Christian Church, Den-ver.

Worth the Sacrifice.

Peace of mind and the treasures of a good conscience are worth the sacrifice of any mere recreation which is made necessary by attendance at church.—Rev. George Grinton, Methodist, New York.

Two Things America Needs.

There are two things which we must guard with all watchfulness—the re-ligious observance of the Lord's day and the stability of the American home.—Rev. Charles Scadding, Episco-palian, Lagrange, Ills.

Spiritual Fruit.

The world's heart hungerings can be satisfied only by feasting on "the fruit of the spirit." All other fruit turns to ashes on your lips and mocks your hun-ger.—Rev. Dr. M. E. Harlan, Church of Christ (Disciples), Brooklyn.

In the Future.

The coming age is to be an age of moral values, of the moral powers. The standards of personal morality will be high. Honor, justice, truthfulness, will prevail.—Rev. Dr. George Harris, Con-gregationalist, President Amherst Col-lege.

Enjoy the Present.

Things present are yours. Make the most of things present. If it is a fine day, rejoice in it and don't say, "But it may storm tomorrow." If people smile, don't fret for fear they may frown presently.—Rev. Dr. Don F. Bradley, Grand Rapids.

Dangerous Neglect.

I am sure that the neglect of Sunday observance as to worship would result in injury both to the individual and the state. The church is in no danger be-cause of a more honest and broader Sunday.—Rev. Dr. Charles H. Eaton, Universalist, New York.

To Make Heaven on Earth.

Extract and expel all sin from all hearts and human habitations, and this earth would be heavenly at once. As it is, there are but few localities and lives that at all deserve the description "heavenly" now.—Rev. John Lindsay Withrow, Presbyterian, Boston.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Religion is the architect of fortune.—Rev. Dr. George H. Hepworth, Congre-gationalist, New York.

Tomorrow's Golden Rule.

Arbitration is today's, and co-opera-tion will be tomorrow's version of the golden rule.—Rev. J. Clayton Youker, Methodist, Oak Park, Ills.

Remember Your Maker.

To forget God and to seek to rule him out of human affairs is the withering of the path of life.—Rev. W. H. Car-wardine, Methodist, Chicago.

Start Your Child Right.

Almost all depends on the start you give a child. A good start for God means a long way on the road to heav-en.—Rev. J. C. Solomon, Baptist, At-lanta.

Seek First the Kingdom.

When we have sought salvation, the bread and water of life—spiritual things—then we must seek the things the body needs.—Rev. T. C. Carleton, Baptist, St. Louis.

Our Upward March.

All humanity is on the march up-ward. The goal of human achievement was never so high as it is today.—Rev. Frank S. Forbes, Congregationalist, Santa Barbara, Cal.

How to Enrich Life.

It is not by what you try to get out of the world that your life will be en-riched; it is by what you give to the world.—Rev. Washington Gladden, D. D., Congregationalist, Columbus.

Travelers.

All men are travelers from time to eternity. Life is the road on which we all journey. Many are concerned about the way, but utterly thoughtless about the end.—Rev. William J. Holtzclaw, Baptist, Atlanta.

Money Versus Love.

Money is the thought that holds sway, and many seem to forget the beautiful doctrine of brotherly love preached by Christ, who died on the cross for the redemption of men.—Rev. Dr. Conaty, Catholic, Washington.

Life Is Serious.

Life is not a toy to be played with. You may play with balls and kites and bubbles, but you must not play with life. God himself gave it, and that means it is a serious thing.—Rev. Hen-ry T. Miller, Presbyterian, Detroit.

Fragmentary Lives.

Some lives are diligent but unproduc-tive because they are so fragmentary. They do not begin and advance; they begin and go round and round. They do not anticipate the next thing. The most important question to decide is: What to begin at all.—Rev. Alexander McKenzie, Cambridge, Mass.

Prayer.

The man who prays really feels him-self better for having prayed. One of the objections to prayer is to say "Prayer is answered according to the laws of nature." It is the law of the rain to wet us, but we interpose a roof between us and the rain.—Professor S. F. Upham, Drew Theological Semina-ry (Methodist), Madison, N. J.

Carry Your Religion With You.

Conscience is not local; neither is the word of God local; neither is the church of God local; neither is the day of God local; neither is Christian-ity local. Carry all these things with you to the community where you go and by your noble living and by your loyalty to Jesus Christ give them to those with whom you come into con-tact.—Rev. Dr. David Gregg, Presby-terian, Brooklyn.

Be Strong In Faith.

All Christians who are in earnest must show alike by their arguments and by the whole tenor of their lives that neither the advance of scientific knowledge nor the conclusions of the higher criticism, nor any modifications of a purely scholastic theology, necessi-tate the slightest change in the eternal and fundamental beliefs of any who accept Christ as their Lord and King and who live in the conviction that this age, as the German poet sang, is "the age of the Holy Ghost."—Rev. Freder-ick W. Farrar, Anglican Church, Can-terbury, England.

What Conscience Means.

Our sense of obligation as it now rests upon us represents our natural intuition of right, plus all the deepest experiences of humanity. The man-dates of conscience are unspeakably sac-red.—Rev. W. D. Simonds, Unitarian, Seattle.

TRINITY M. E. CHURCH SOUTH, TRAPPE, MD.

TIME OF SERVICES EVERY SABBATH.

SUNDAY SCHOOL 9:30 A. M.

PREACHING 10:30 A. M.

EPWORTH LEAGUE 7:30 P. M.

PREACHING 8 P. M.

REV. G. R. MAYS, PASTOR.

S. A. SIMPSON, CLASS LEADER.

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SUNDAY SCHOOL ON PREACHING DAYS IN THE AFTERNOON; ON LOCAL DAYS IN THE MORNING.

THURSDAY PRAYER MEETING 8 P. M.

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PREACHING 3 P. M.

CHRISTIAN ENDEAVOR WED. 8 P. M.

REV. E. H. NELSON, PASTOR.

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## THE KHAN'S DEVIL.

[A Moslem temperance tale.]  
The khan came from Bokhara town  
To Hamza, santon of renown.  
"My head is sick; my hands are weak.  
Thy help, O holy man, I seek!"  
In silence marking for a space  
The khan's red eyes and purple face,  
Thick voice and loose, uncertain tread,  
"Thou hast a devil!" Hamza said.  
"Allah forbid!" exclaimed the khan.  
"Rid me of him at once, O man!"  
"Nay," Hamza said, "no spell of mine  
Can slay that cursed thing of thine."  
"Leave feast and wine; go forth and drink  
Water of healing on the brink."  
"Where clear and cold from mountain snows  
The Nehr el Zeben downward flows."  
"Six moons remain, then come to me.  
May Allah's pity go with thee!"  
Awestruck, from feast and wine the khan  
Went forth where Nehr el Zeben ran.  
Roots were his food, the desert dust  
His bed; the water quenched his thirst,  
And when the sixth moon's scimeter  
Curved sharp above the evening star  
He sought again the santon's door,  
Not weak and trembling as before,  
But strong of limb and clear of brain.  
"Behold," he said, "the fiend is slain!"  
"Nay," Hamza answered; "starved and  
drowned,  
The cursed one lies in deathlike swoon."  
"But evil breaks the strongest gyves,  
And jins like him have charmed lives."  
"One beaker of the juice of grape  
May call him up in living shape."  
"When the red wine of Badakshan  
Sparkles for thee, beware, O khan!"  
"With water quench the fire within,  
And drown each day thy devilkin!"  
Thenceforth the great khan shunned the cup  
As Shitan's own, though offered up  
With laughing eyes and jeweled hands  
By Yarkand's maids and Samarcaud's,  
And in the lofty vestibule  
Of the medress of Kaush Kodul  
The students of the holy law  
A golden lettered tablet saw  
With these words by a cunning hand  
Graved on it at the khan's command:  
"In Allah's name, to him who hath  
A devil Khan el Hamed saith:  
"I, Khan el Hamed, know the charm  
That robs him of his power to harm—  
"Drown him, O Islam's child! The spell  
thou lies in tank and well!"  
—John Greenleaf Whittier.

## HOW TO USE GRAPES.

### Some Recipes That Will Interest Temperance People.

The letter of a white ribboner asking in behalf of a young Virginian how to utilize grapes for vinegar and how to preserve the juice of the fruit from fermentation has brought several answers. We take pleasure, says The Union Signal, in passing on some of the recipes given, not only for the benefit of the young man referred to, but for other grape growers, young and old, who do not like to sell grapes for wine. "May their tribe increase," and, indeed, it is increasing.

**Unfermented Grape Juice.**—1. To one gallon of juice add two pounds of cane sugar. Boil 15 minutes; cork well; keep one year. For immediate use one quart of water may be used. 2. Press juice from grapes as for wine; boil and skim; bottle while boiling. Dip corks for sealing in sealing wax or rosin or put the boiling juice in glass fruit jars and seal as any fruit.

**Grape Vinegar.**—Take the skins and pulp from recipe No. 2; cover with soft water; stir often till they ferment. Drain and put two quarts yeast to a barrel of the juice; if too weak, a little sugar. In a few weeks the vinegar will be good. Keep barrel full, so settlements may run off or drain a second time. Do not put in the cellar till sour. The grape vinegar, says our correspondent, will sell for no more than apple vinegar and would not pay very well.

**Grape Jelly.**—Gather before quite ripe; three pints of juice, two pounds of sugar; boil five minutes. Any reliable cookbook will give rules for making jelly, jam, marmalade and spiced grapes, and there is a growing demand for such edibles properly made.

## CURED BY HOT MILK.

### How a W. C. T. U. Woman Saved the Life of a Drunkard.

Mrs. M. A. Croly of Lincoln, Cal., in a letter to The Union Signal says:  
It was my great good fortune to see at one time the successful treatment of a severe case of delirium tremens by the simple use of hot milk. The man was so sodden with liquor as to be in danger of death, and a physician whom he consulted told him that nothing could prolong his life more than a few months except a complete change in his habit of drinking. The man was by no means ready to die. He at once hired a policeman at \$5 a day to keep liquor from him and him from liquor, with the further proviso that payment be forfeited in case of failure. The battle began.

Day after day and night after night the struggle went on. Not a morsel of food could be retained, and, with the raging fever, the sick man was at last brought close to death. The attending physician did not expect him to last through the night. In despair a W. C. T. U. woman was consulted, who suggested hot milk. The doctor said he had heard of that, but had never seen it tried. However, it could do no harm, and so some milk was speedily heated and carried to the sufferer. The very first sip seemed to put new life into him, and he greedily took all he was allowed. He made a most excellent recovery, and the craving for alcohol seemed wholly conquered.

So much was he impressed with the cure that as soon as he was able to travel he purchased a bottle, a tin cup and a lamp, and these, with the quart of milk, renewed every morning and night, went with him for months in all his journeyings, and I do not know but he carries them yet.

### Drink and Crime in Germany.

In an article in the Kreuz Zeitung, a German newspaper, warmly advocating temperance and the disuse of alcohol in the army and navy, the writer brings forward remarkable statistics in support of his plea. In 120 army prisons throughout Germany 46 per cent of all the murderers committed their crime while under the influence of drink. Sixty-three per cent of the cases of manslaughter, 74 per cent of serious injury to the person and 77 per cent of criminal immorality are due to the same cause. In the navy out of 1,671 punishable cases during the last six years 75 per cent of the most serious cases have been due to drunkenness.

### New Light on Liquor.

English temperance leaders are now bending their energies to the establishment of temperance professorships in the chief universities of Great Britain and the United States. Spurred on by the success of the British liquor trade in founding a chair of brewing in Birmingham university, of which institution Joseph Chamberlain is chancellor, the white ribboners now seek to endow lectureships devoted to the gospel of total abstinence.

### Many Saloons in France.

Since 1881 there has been no legal restriction whatever upon the sale of strong drink in France, and there is now in that country a drinking place for every 20 voters.

### The Hotbed of Vices.

Rev. Anna Shaw in an address delivered at the Cincinnati International Christian Endeavor convention said: "We do not assume that intemperance is the only evil there is in the world, but that whenever men accept the principle of total abstinence, whenever the government adopts the principle of prohibition, it will be eventually easier to stamp out other forms of evil. The saloon is the hotbed from which other vices spring."

### Cocaine Sniffing.

Cocaine sniffing is on the increase in the south among the negroes. The drug is sniffed up the nose and the results produced are somewhat the same as those obtained by smoking an opium pipe.

## ATHLETES AND RUM.

### AN EXPERT TENNIS PLAYER ON THE USE OF STIMULANTS.

He Finds Alcohol Harmful In the Long Run and Advises a Vegetarian Diet to Help One Overcome the Desire For Liquor.

E. H. Miles, the English crack tennis player training expert, has written for the New York Sun an interesting article on the use of alcohol by athletes. In it he says that while alcohol has a value as a temporary stimulant athletes have not yet found it a reliable thing to use. He continues:

One day it might clear the eye and produce wonderful success. Another day the effect might be absolutely the reverse. That is the worst of alcohol for training; it is unreliable.

Alcohol seems to fight against the power of long endurance. It may produce a flash for a time, but will be against steady and persistent work with the body or brain. On one occasion it produces brilliancy, on another occasion utter failure. Then, again, the usual effect is that the quantity must be increased. The craving for more and more is a marked characteristic of alcohol drinkers. The more they have the more they want, therefore the more they drink. And in extreme cases there are other results of alcohol drinking in the form of immorality and crime, to say nothing of despondency and restlessness. All these are too common to need mention here.

The worst fallacy in regard to alcohol is the fallacy of the right way of giving it up. It is all very well to say to people, "Avoid temptations to drink; do not go where you will have to drink," and it is all very well to say, "Use your will power; refuse to drink." But it is far better to show people also the conditions which make them desire alcohol, so that they may with perfect freedom of choice take it or refuse it.

Assuming, however, that alcohol really does harm to you individually, then find out what it is that makes you desire it. You get then to the root of the matter. You have to put yourself in such a state that when alcohol is offered you you would rather not take it. The first help is to take enough nourishment, not in the form of fattening and heating material or of sheer bulk, but in the form of blood making and tissue making substances—namely, albumen.

I get my own albumen entirely from fleshless foods. It is possible that others may find that these fleshless foods are valuable for them, as they may have been for me. In my own case when I first gave up alcohol I continued the use of meat, etc., and I found that even at the end of six months I still desired alcohol. Then I gave up the flesh foods about four years ago, and almost immediately the desire for alcohol went. With the fleshless foods I believe that as a rule the desire will disappear.

There seems to be something in the flesh which produces the thirst for intoxicants, though I found that in case I did not take enough proteid or albumen and did too much work or exercise I felt exhausted, and the desire returned. I could at any time, therefore, reproduce the desire by returning to the flesh foods or by not taking enough proteid daily. For it seems to me to come down to that—enough proteid, say four ounces a day, in a fleshless form. That is the verdict for one single case. Personal experience in each case must be the guide—personal experience extending over at least some weeks.

Before I finish I must say a word about immediate results. They are not to be mistaken for full results. They are not to be the criterion. When a man takes alcohol, the immediate results are probably satisfactory, but he must not imagine that the final effect of alcohol is satisfactory because of this. He must be cautious before he decides. On the other hand, he may give

up alcohol and find that the immediate effect is depression. He must not conclude from this that if he continues the treatment depression will continue also.

It is quite possible that when he has given up alcohol the poisons in his body are circulating in his blood on the way to passing out by various outlets. No wonder, then, that he is depressed. When most of these poisons have passed out and when he has ceased to add extra poisons, the depression may be removed. It is a fallacy to judge by immediate effects.

My own recent experiment with alcohol took some months to produce an appreciable effect upon my brain work and training except that it made the desire for regular exercise almost amount to a craving.

### Beer in Southern States.

While the popularity of lager beer as a beverage is decreasing in some places in the United States, there is an increase in some localities, particularly in the south, in which heretofore there was little demand for it. Lager beer is essentially a summer drink in the United States, and its popularity in the south, therefore, is easily explained. The south is beginning to develop brewing. There were by the last internal revenue returns 11 breweries in Texas, 4 in Tennessee, 7 in Virginia, 5 in Alabama, 1 in Florida and 5 in Georgia.

### Alcohol and Tuberculosis.

At the tuberculosis congress in London, Professor Brouardel of Paris declared that the use of alcohol widened the perils of consumption. He said any measures tending to limit the ravages of alcoholism would diminish the mortality from consumption.

### A GAY DECEIVER.

#### Some of the Odd Little Ways That Alcohol Hates.

Dr. D. H. Mann in The International Good Templar says:

Some people drink to make themselves hilarious and happy. Here they deceive themselves. The temporary activity that the alcohol imparts to the brain is simply a production from the dilatation of the cerebral blood vessels which produces temporary exhilaration. But it is only temporary, always being followed by a little depression more or less, according to the extent to which the stimulation or irritation is carried.

As we have already learned, the effects of alcohol are more marked upon the brain than upon any other organ of the body. The depression is caused by the paralyzing effect of the drink, often leading to an utter loss of self control. Here again alcohol proves itself a gay deceiver by making the boisterous drinker do things for the amusement of others which he would not do when in his right mind, and those which are disgusting to his associates unless they be in the same maudlin condition.

That sort of increased buoyancy is damaging to the constitution, debilitating instead of strengthening, irritating instead of soothing, and every repeated periodical of the practice is one step more toward an untimely end.

In many other ways it is a gay deceiver. It makes a man boast of riches when he has not a dollar to his name (the saloon keeper has it); it makes him feel independent of his fellows when he is entirely dependent; it makes him think he is smart when he is playing the fool. It makes him imagine himself warm when he is cold below the normal. All these and vastly more from the damaged, disturbed condition of the blood vessels of the brain.

Again, many imagine themselves impregnable to the power of infectious diseases if they be well filled up with tanglefoot whisky, brandy or some other strong member of the alcohol family.

But that, too, is a grave error, for the condition of the system under the influence of alcohol renders it far more susceptible to pestiferous influences because of the temporarily weakened condition of the nerves, blood vessels and viscera of the body.



### Local Items.

Mr. J. Hall White has opened a full line grocery, in the Fountain Building, Market Space, Easton, Md. He would be glad to see his friends around Trappe and the vicinity.

Mr. J. C. Godwin's new fall stock of clothing, shoes, hats and gents furnishing goods are daily arriving.

Mr. Geo. E. Warrington has on hand a special line of men's and ladies' furnishing goods.

Mr. Wm. S. Wilson insured \$15,000 worth of Wheat Insurance during the month of August.

Mr. J. A. Spence is making a special sale of run-a-bouts at present.

Robso Bros. have in stock the Methodist Hymnal both in word and note editions. They also carry in stock a line of small Bibles.

Bother Geo. F. Adams has on hand every Saturday choice fresh beef, which he can recommend to his friends.

Have your printing done at the TIMES OFFICE, Trappe Md. Brother Percival Mullikin is an excellent workman and he will do your work very cheaply.

Mr. W. A. Kirby, the Trappe Coal and Lumber Dealer, can supply your wants along this line. He will treat you right.

Sister Elizabeth Seymour has a nice dwelling house, in Trappe, for rent. It is now occupied by Brother Chas. H. Clayville, but will be vacant the first day of November.

Mr. J. T. Rathell, Easton Md., informs me that his stock of Fall Boots and Shoes have been bought direct from the manufacturers and are now coming in. Call and see them when in Easton.

### The Old Debt Vanishes.

The Old Debt on Lebanon vanished a few Sabbaths ago. In fifteen or twenty minutes \$93.00 was subscribed and with what can be counted upon from our friends, who were not present, who are accustomed to give, the full amount is expected to be in hand. When this is done, all the indebtedness will have been met, with sufficient in the treasury to purchase a supply of coal for the coming winter. It has never been the pleasure of the pastor to witness more noble and more christly giving. It seemed to be a real pleasure to the people to pay this debt, as well as a real pleasure to lay an offering upon their Heavenly Father's altar. Such giving bespeaks christian manhood and christlikeness.

The spirit in which a man gives and the amount of self-sacrifice he is willing to undergo is a pretty fair test of the depth of his religious experience. Many a man who shouts on other occasions will squeal when there is a collection to be taken. Not even the intimation of such a spirit as this has been seen since our stay with the Trappe people. Praise the Lord for christian liberality and praise the Lord that we are free of debt.

### An Encouraging Word.

A lady said to the Editor, the other day, "I enjoyed your paper very much, I read it through two or three times, I hardly missed anything." This is very encouraging.

The Church News now goes to six different states: there are now 215 subscribers, which we know, and this is only the second issue of the paper; we think that this is good indeed. In the first place the paper is very, very cheap; think of it only 50cts. for two copies for 12 months. In the second place, you get the church news. In the third place, the religious thought therein contained will be helpful. Can you invest two quarters anywhere to a better advantage? Help us if you can.

### Prohibition State Convention.

The Prohibition State Convention nominated Dr. G. Weems Petherbridge for State Comptroller, and William Kleinle for Clerk of the Court of Appeals. Dr. Petherbridge is a physician of St. Mary's county, where he has resided for 25 years. Mr. Kleinle is a member of the whole-sale brush firm of Rennous, Kleinle & Co., Baltimore.—Peninsula Democrat.

The county Prohibition Convention will meet in Easton, Saturday 31st. September to nominate a county ticket. Let the friends of Temperance attend, if possible.

### NOTICE.

On the 2nd. Sabbath in September the hour for preaching at the M. E. Church, Trappe will be changed from 8 to 7:30 P. M.; until further notice, it will remain at this hour.

Brother Harvey Adams expects to begin a Tent-meeting at Union September the 8th. May the Lord bless him abundantly.

The Wednesday evening Prayer Service of the Trinity Church will begin the 3rd. week in September at the usual hour.

A cross-mark thus, X after your name indicates that some friend of yours is paying for the paper for you. Hence you may feel free to take it from the office.

Notices for all Sister Churches will be published in the CHURCH NEWS free of charge.

### Home Statistics.

EASTON M. E. Church has 300 full members, 46 probationers, a church and parsonage property valued at \$18,000, paid \$1,000 pastoral support last year.

CAMBRIDGE M. E. Church has 355 full members, 25 probationers, a church and parsonage property valued at \$28,500, paid \$1,000 pastoral support last year.

TRAPPE M. E. Churches have 233 full members, 36 probationers, churches and parsonage valued at \$6,400, paid \$600 pastoral support last year.

CORNOVA M. E. Church has 120 full members, 5 probationers, a church and parsonage property valued at \$4,500, paid \$600 pastoral support last year.

OXFORD M. E. Church has 144 full members, 51 probationers, a church property valued at \$3,000, paid \$500 pastoral support last year.

### Wesley Grove Camp.

Bishop Wilson and Bishop Chandler of the M. E. South were in attendance at the Wesley Grove Camp, near Baltimore Md. Bishop Chandler preached nearly every day with unction and great power.

"Bishop Wilson's Sunday morning sermon made a profound impression and is spoken of as a reminder of the great preaching that moved vast assemblies at camp meetings of years ago," says an exchange. The camp was the most satisfactory for years. Methodism is not dead but just beginning to live.

### A Summer Revival.

Stanford, Conn., has been enjoying a summer revival, with nightly conversions, sometimes running as high as eighteen in a single evening. The meetings, conducted by the pastor, have continued for three weeks without abatement of interest. A family feud and lawsuit growing out of the will of one of its deceased members have long stood as a barrier to religious growth. Friday night last, to the surprise of the whole congregation, the pastor called the whole family to the altar, and together with all parties interested in the suit including the lawyer and both of the executors, they kneeled seeking mutual pardon and forgiveness. The whole matter has been adjusted out of court, in the spirit of the Gospel of Christ. Such a scene was never before witnessed in the church.—Christian Advocate.

What do we learn from the above incident?

1st. A pastor can have his own revival.

2nd. Religion will settle differences.

### Progress of Methodism in Ireland.

A religious census of Ireland has just been completed. The tabulated results show a remarkable fact, that every church on the island has suffered loss in membership since the last census, except the Methodist, and its gain has been almost ten and a half per cent. Methodism throughout the world will rejoice over this evidence of sturdiness and strength of their brethren in the Emerald Isle.—Peninsula Methodist.

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**Fashionable Millinery.**  
and dealers in White Goods, Hosiery, Corsets, Ribbons, Gloves, Fancy Goods, Dress Trimmings, Edgings, Insertions, Shirt Waists and Small Wares.

—Agents for a Perfect Dyeing and Scouring Establishment.

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Hats, Caps, Shoes, Dry Goods and Gents Furnishings. Women's Skirts.

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**D. T. SIMPSON & SONS**

For Hardware of all kinds. Agents for Buckeye Binder and Mower, Empire Drill, Spring-tooth and Spike-tooth Drags, Hay Rakes, Oliver Chilled Plows, Wagons, and various other implements needed on the farm.

Highest price paid for Country Produce of all kinds.

**D. T. SIMPSON & SONS,**  
Trappe, Md.

Shoes a specialty.

Mr. W. P. Chaffinch was in Baltimore, Philadelphia and New York last week buying fall goods. They are expected to arrive about the middle of September.

**MACHINE SHOPS and FOUNDRY.**

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We are prepared to repair all kinds of Machinery, guaranteeing satisfaction. We can also fill your orders for Castings at short notice and at reasonable prices, and sharpen your old plowshares to make them as good as new.

E. J. BIERY & CO.

**HOTEL and RESTURANT,**

(Next to Easton National Bank.)

EASTON, MD.,

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Ladies and Gentlemen served with first-class meals at all hours.

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Banquets and Meals served outside at reasonable prices.  
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