

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY
REV. GEORGE THOMAS DOWLING.

Subject: "The Secret of Peace."

BROOKLYN, N. Y.—Dr. Thomas Dowling, minister in charge of St. James' P. E. Church, St. James place and Lafayette avenue, preached Sunday morning on the subject, "The Secret of Peace," a study of the Shepherd Psalm. Dr. Dowling said:

Thirty centuries ago there lived in Palestine a shepherd lad. And in his old age, when he had seen life, with its sorrows and its joys, this king, David, sang a song, which it takes less than two minutes deliberately to repeat.

Three thousand years have gone since then; and to-day everything he owned has turned to dust except his songs. The throne on which he sat—dust; the palace where he dwelt—dust; the harp which his fingers were accustomed to sweep, the banner with which he led the hosts of Israel, his chariots, and his charioteers—all dust. But to-day that song goes singing its way to the universal heart, the mansion of the poor and the home of the learned and of the unlearned, because it sings of what all the world is hankering for—peace.

When Edward Irving swept through the gates it was with this song upon his lips. Luther called it the "Little Bible," and so it is for it contains in miniature the whole book. Henry Ward Beecher, who once made Brooklyn famous, that greatest preacher the world has ever known since Paul stood on Mars Hill, called it "the nightingale's song," because it sings to us in the darkness. Listen while I repeat it to you, that it may once again sing its way into your heart. (Dr. Dowling here repeated deliberately the Twenty-third Psalm.)

Now I yield Him not simply admiration, but adoration. It is the difference between "He leadeth," and "He leadeth me." If you would know what God may be to you, learn to appropriate Him. Learn to think of Him simply not as a God, but your God; not simply as a friend, but your friend; not simply as a shepherd, but your shepherd.

Now, when you receive a gift there are three things which you do with it. You accept it, you examine it, and you use it. And the gift which this royal shepherd poet of three thousand years ago makes to us in this Shepherd Psalm may prove more precious to you than any which you have ever received, if you deal with it in just that way; that way of appropriation, of appreciation and of application.

As you notice how very easy it is to appropriate it, because it abounds with those personal and possessive pronouns, in which, Martin Luther said, the preciousness of the Bible consists: "The Lord is my shepherd," "The Lord is my shepherd," "Yea, though I walk through the valley."

What a great difference there is between the mere apprehension of a fact and the appropriation of that fact, between knowing it and claiming it. When you see a child in a runaway, you are moved; but suppose it is your child. There is a difference there that there is between the stately mansion of a stranger and the little cottage in which your mother rocked you in her arms and crooned to you the songs of your babyhood. So, my friends, you never can judge of a religion until it has been transmuted into a personal experience, until it has become your religion. A historical Christ is, at the most, only a Christ. I can look upon Him with admiration. Ah! but when He has become mine, and I have heard His voice, and felt His touch, He is no longer simply a Christ but the Christ.

And then, when you have appropriated this Psalm, seek to appropriate it. Notice, to begin with, the perfect spirit of trust which breathes through it all. See how much it has to say about Him and how little about ourselves. Mark how every verse tells us what He is doing.

My dear people, that is the whole secret. The secret of peace is the putting of God between our troubles and ourselves. I know the dark hours which have come into some of your lives; I know your perplexities; for though you are strangers to me as yet, the experience of human hearts is just the same the whole world over, and the joys and the sorrows of the men and women whom I learned so well to know and to love on the Pacific shores are just the joys and the sorrows which you are having to-day. I know of the hour when some young mother in his congregation sat sobbing by the side of her little one, whispering blindly, "I do not know why she should be taken from me; I cannot understand it." Well, my dear child, do not try to understand it, for you never can here. Some day I shall preach to you on "Things to be Waited For," and one of the things to be waited for is the understanding of these mysteries of life.

And yet we may know that while we are waiting we may be waiting in companionship with Him who understands it all. And there is no other help for us in our dark hours, except in placing in Him between our troubles and ourselves.

Wilbur Chapman tells us of a little drummer boy in our civil war who was taken into the hospital mortally wounded, and so they sent for his mother from a distant city. But when she came they said to her, "You cannot go in, he's too sick; he couldn't stand the shock." And so she stood by the door waiting and weeping and listening. And when she heard him sigh, she said to them, "Let me go in; I won't speak to him, I'll just sit by his bedside." And so they permitted her to pass quietly into the darkened room and sit beside him. But as she sat there the mother love was too strong, and, reaching out her hand, she laid it gently upon his aching forehead. He did not open his eyes, but he knew that touch. She saw his lips move, and, stooping down to him, she heard him say: "I knew you'd come to me; I knew you'd come

to me." And if you are only willing to welcome Him who loves you more than you ever loved your little one, you may know that He will come to you, and "as one whom his mother comforteth," so will He comfort you.

And notice the blessings which he brings when He comes. As David expresses it in this Psalm, "they that belong to Him shall find that their cup is 'overfloweth'; not only abundance, but redundancy. It has sometimes seemed as though there were a mixture of figures here, and that as the psalmist neared the end of his song the scene changed from the open fields of the flock to the guarded household of the guest.

But this is not so. One of the most important duties of the shepherd is to find a feeding place for his sheep, where they shall not be injured by poisonous herbs, and where he may defend them against the jackals and the wolves that prowl around. Our Shepherd will protect us and provide for our wants, not only in the seclusion of the fold, but while we are still, if need be, out in the world. And so David sings, "Thou preparest a table before me in the presence of mine enemies."

Then follows the closing scene of the day. The sun is setting, and the flock is being brought home. But some of them have been wounded, and some of them are weary. And so the shepherd stands at the door of the sheepfold, rodding the sheep, as it is termed, holding them back with his rod, permitting them to enter one by one. Here one has been bruised or torn by the briars, and from the horn filled with olive oil he bathes the wounded head. And one is tired and worn, and dipping into the vessel the large two-handled cup, he gives him a drink. Thus the shepherd cares for his sheep clear on till the very hour of the homecoming. Nothing is forgotten. And so the psalmist sings, still with the picture of the shepherd in his mind, "Thou anointest my head with oil; my cup runneth over. But I am anticipating."

"The Lord is my Shepherd; I shall not want." What? Rest? He maketh me to lie down in green pastures. But the green pastures have to come first. There is the contemplative life, and the active life. And, my brethren, we need the first; that is the meaning of these services, that is the meaning of Sunday; that is the meaning of Lent. It is a mistake for us to suppose that we can get on in the right life without these green pasture experiences. Somebody says, "I judge of a man by what he does." Yes; but what a man does grows out of what that man is. And here in these contemplative hours we find Christian manhood and womanhood in the making.

And then, there is the leadership: "I shall not want"—guidance; "He leadeth me." That is the other side of the Christian experience, the active side. The purpose of these green pastures is to send us forth to use the strength which here we get.

And in this leadership of His there are two facts which I would have you remember. He goes before us: "He leadeth." He will select no path which his sheep cannot travel. But remember also that the sheep must follow after; we must select no path which He cannot travel.

"He leadeth me in the paths of righteousness," not always by the side of still waters, not always in green pastures—sometimes the sheep track may be across the wilderness; but remember also that the sheep must follow after; we must select no path which He cannot travel.

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And finally, "I shall not want"—companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." He who is following the Master shall find death itself only a shadow; and who shall be afraid of a shadow? And though the valley may be there and the darkness, He shall lead us out, as He leads us in. Death is not a blind pocket; it is not a place of tarrying, only of transition. I shall walk through the valley of the shadow of death.

And now, having appropriated this Psalm, having sought to appropriate it, let us try to apply it. I mean to-day, here and now, and to-morrow, and to-morrow, and to-morrow, every day. For you observe that until we reach the very last verse it is all in the present tense. He is not speaking of any distant elysium, far away in the future. "The Lord is my shepherd; he maketh me to lie down in green pastures; He leadeth me beside the still waters." All the blessings which I have described may be yours now. Will you take them for yours, and apply them to the problems of your life to-day? Oh, learn to practice the presence of God. Try to think of Him as really at your side. Speak to Him when you are in trouble or perplexity. Suppose you make a rest of this Shepherd Psalm only for to-day. Suppose you say, "From this until the hour when I fall asleep at night I will seek to live with this thought supreme: that God is mine, and that He loves me, and is leading me." See what it will mean to you in peace and comfort and joy. And then realize that if you can do it for one day, you can do it for every day, and the problem of your life's meaning is solved. And when the last valley shall have been passed, and passed through, and you are drawing near to that fold, which James Lane Allen describes as "the final land where the mystery, the pain, and the yearning of this life will have been infinitely satisfied or infinitely quieted," though you shall have changed your place, you will not change your company; He who was with you here will be with you there, and this song shall still go singing its way on and on into the eternal light. "Goodness and mercy shall follow me all the days of my life, and I dwell in the house of the Lord forever."

All Pervasive.

There is not room enough in all created things for the soul of man— which, like a ship in a narrow river, hath not room to turn, and besides is ever and anon striking ground and foundering in the shallows. Jesus Christ is in every way adequate to the vast desires of the soul; in Him it hath sea room enough; there it may spread all its sails with no fear of touching the bottom.—John Flavel.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS
FOR JULY 29.

Subject: Jesus Dines With a Pharisee. Luke xiv., 1-14—Golden Text, Luke xiv., 11—Memory Verses, 13, 14—Topic: The Believer's Social Duties—Commentary

I. The true idea of Sabbath observance (vs. 1-6). "Chief Pharisees." It has been suggested that this man may have been a member of the Sanhedrin with a country home in Perea. "To eat bread." Our Lord had no home and, when He was invited to dine, it was as a proper for Him to go on the Sabbath as on any other day. "They were maliciously watching Him."

2. "A certain man." This man may have been brought there by the Pharisee in order to test Christ. "Before Him." Before the company had taken seats at the table. "Dropsy." A disease in which the body or some part of it is filled with water.

3. "Jesus answering spake." Jesus knew they were deceptive, and He was ready to meet them. "The lawyers." The teachers of the law who were present. "Is it lawful?" etc. They are in a dilemma, as lawyers they ought to know, but if they answered in the affirmative they would endorse Christ and His work, while to answer in the negative would be to show their lack of love and lay themselves liable to a charge similar to that given in chapter 13:15. It was seriously argued that to walk upon the grass with nailed shoes was a violation of the Sabbath.

4. "Hold their peace." Unable to condemn, unwilling to concede. But such silence was our Lord's complete public justification. If the contemplated miracle was unlawful why did not these great religious authorities forbid it? "Took him." Took hold of him (Luke 20:20; 1 Tim. 6:12). "Healed him." Showing the opinion of Jesus as to healing on the Sabbath day. "Let him go." Dismissed him and turned back to the Pharisees, whose sanctimonious hatred was worse than this poor man's disease.

5. "Fallen into a pit." Jesus silences them completely by calling attention to the fact that they on the Sabbath day would have mercy on a beast in distress. Read Matt. 12:10-13; Luke 13:15-17. "Silent, but not convinced." The question was unanswerable. If they would deliver an ox or an ass from a pit on the Sabbath, by what reason or common sense could they say it was wicked to save a man from his affliction?

6. "A parable of humbleness." "Who is exalted." The Jewish struggle for precedence as they were taking their places at the table gave Jesus an opportunity to teach a lesson in humility. "When He marked." Nothing escapes the eye of the Lord. "How they chose out." To take the highest place when it is not our duty is public vanity; to obstinately refuse it when offered, is another instance of the same vice, though private and concealed. "The chief rooms." The chief seats. R. V. The guests reclined on couches around the table which formed three sides of a hollow square. The chief seats were three places. The middle place was the most honorable.

8. "Bidden—to a wedding." He speaks of a "marriage feast" (R. V.) because the rules of procedure would be more carefully insisted upon. "He did not do as the custom of the Pharisees." Humility violates the spirit of this teaching. 9. "He that bade." The host who has authority to decide the matter. "With shame." Sooner or later pride will have a fall.

10. "In the lowest room." The highest place was occupied very briefly; the lowest place was permanent. "Go up higher." The way to rise is to begin low. What Christ commanded He Himself did. "Then shalt thou have worship." "Have glory." R. V. Have reverence, respect and honor in the presence of God and man. "Who so ever exalteth," etc. Now follows the great principle illustrated by this parable. Humility is the passport to promotion in the kingdom of God. The one who is proud and seeks to be honored above others, shall be abased, or humbled, both by God and man.

11. Lesson on our duty to the poor (vs. 12-14). "Call not thy friends." The second parable is to the host. It is a sharp rebuke on account of a fault which is almost always committed in the choice of guests. "Nor thy rich neighbors." "He that thy with the rich shall surely come to want" (Prov. 22:16).

13. "Call the poor." Feasts to the poor are not forbidden. He that giveth to the poor lendeth to the Lord. What the Saviour here commends to others He has Himself fulfilled in the most illustrious manner.

14. "Shalt be blessed." The poor who have been fed will bless thee, and so will the Lord. "Resurrection of the just." There is to be a future state, we are all hastening on toward the resurrection. At that time God will reward those who have done the good. His sake, without the hope of any earthly recompense.

For the sake of a few bucketfuls of diamonds a mass of hard blue volcanic earth that would form a cube overtopping the mightiest cathedral is annually quarried, trucked and washed in the South African diamond mines, remarks the New York Tribune. Very high expert opinion estimates the loss in the world's total production at not more than 5 per cent in a hundred years, so jealously are diamonds treasured. The South African fields, Mr. Gardner F. Williams states in The National Geographic Magazine, alone have contributed \$400,000,000 to the world's stock; yet the desire for the imperishable jewels is scarcely satisfied with the yearly fresh supply.

Reward Dwindling.

The Nobel awards are constantly becoming smaller. At the first distribution they amounted to 150,782 kronen (\$40,711), but this year they have been reduced to 138,089 kronen. The income from the Nobel endowments, according to the latest reports, was 1,378,000 kronen (\$372,000), but the expense of management has been so great that less than one-half of this sum has been distributed in prizes.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 29.

How The Church Can Help the World.—Col. 4, 5-16.

The alienated condition of large portions of the population, even in our own land, is evidence that there is great need of some mighty evangel to call people to the consideration of things which concern their eternal welfare. Only a fraction of the youth of our country is found in the Sunday school and the young people's societies. The calendars of the criminal courts are full. The prolific sources of a great portion of the crime and misery, the liquor saloons, are kept open by governmental provision, and are as much protected by governmental police power as churches are from molestation. Surely the world needs help. There is graft everywhere, it would almost seem. Another picture lies before us as we write. The door of Christendom stands ajar, and a comely figure, representing Christianity, is looking out. A "heathen Chinese" is a little way off, shouting to her: "Ho, there! Your doorstep needs cleaning!"

These are some of the objects lying on and about the doorstep, the liquor traffic, war, opium, trade, scandalous plays, erotic novels and commercial greed. Is it not a part of the business of the young host of Methodism to clean the doorstep of the house of Christianity?

Our daily Scriptures show us the method by showing us, as Christians, what we are and what our relationship to the world is. Christians are salt; they are light—two essential things. Salt stands for all things preservative. Society would go down into the reek of Sodom if it were not for the element of Christian morals in it. And but for these our country would go the way of the dead empires, whose wreckage strews the shores of time.

Must our nation join the company of the dead? We hope not; we do not believe it will. Our faith is founded on the fact that the heaven of Christianity is in it, and this constitutes a force which can more than neutralize the power of evil tendency, and will at last make every house a house of prayer.

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PEARLS OF THOUGHT.

Public spirit is mostly lung power.

A man's riches are his children and they spend themselves.

Corruptivists will stop buying votes when there is no more voting.

A nice way never to disagree with your wife is not to have one.

It would be pretty comfortable not to have a large family to support.

A man with an automobile doesn't have to be a bachelor unless he wants to.

After a man has run an automobile for a season he is no longer in the rich class.

It would be a lot more fun marrying money if you could spend it with somebody else.

Boys would learn a good deal more in school than they do if they got punished for it.

There is something about reform that gives those who do it mighty mean dispositions.

It would make a trust man feel worse if the way the public abuses him cost him anything.

When a man has a little money he pretends it is more than it is, and when a lot that it is less.

A girl thinks she is mighty sweet to her mother for kissing her for bringing up her breakfast in bed.

Young people come home from school for their vacation so as to go away again somewhere else for it.

The needle in the haystack seems a good deal easier to find than the public official who is for the public.

Hardly any woman could stand the monotony of life in small communities if there wasn't so much scandal there.

There's no use telling a girl she is pretty; to do the work you must tell her she is the prettiest one you ever saw.

A man can get a good deal more excited over a muffed fly at a baseball game than having his neighbor's house burn down.

When you see a woman painting up an old chair it's just as likely as not it is for the lawn, so that she can speak of it as the summer house.

When a woman reads about the way the packers dress beef it worries her terribly to think how bad it will be for the baby when it gets old enough to eat real food.—From "Reflections of a Bachelor" in the New York Press.

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KEYSTONE STATE COLLINGS

GOT \$4,000 ON FORGED PAPER

Man, Who Worked Slick Game, Arrested as He Left Door of the Workhouse.

Greensburg, Pa., July 19.—Upon the completion of his sentence in the Allegheny county workhouse for an attempted bunco game at the Hotel Lincoln, Pittsburgh, last winter James Riley was arrested by Deputy Sheriff Edward M. Kepple. He was brought to Greensburg and after waiving a hearing before Justice of the Peace J. Frank Beatty was sent to jail on a charge of forgery preferred by Attorney Harry E. Blank. Two years ago Riley came to Greensburg and put on record a deed transferring the farm of James Smith in Ligonier township to himself. He applied to Mr. Blank for a loan of \$4,000 and the money was furnished. The deed had on it what purported to be the signature and seal of Guy B. Flyte, a notary public of Ligonier. Smith read of the exchange of property in Greensburg papers and, coming to the county seat, declared the signatures of himself and wife forgeries. The mortgage secured by Riley on the forged deed next turned up. Attorney Blank identified Riley following his arrest at the Hotel Lincoln.

A huge \$1,500,000 deal, whereby the Pennsylvania railroad has purchased nearly 400 acres of land between Lawrence Junction and Moravia and will make great railroad yards, is announced. The deal has been under way for some months, but the properties included have been so quietly purchased no intimation was received by the public until now. It is said the yards to be constructed will be among the largest in the United States and will be more than three miles in length.

A novel feature of the Pennsylvania exhibit at the Jamestown Exposition will be a historical display, which will occupy a prominent place in the Pennsylvania building, and is being prepared under the direction of Marion Dexter Learned of the University of Pennsylvania and Albert Cook Myers of Kennett Square. The purpose is to illustrate how the early settlement of Pennsylvania was extended into the Great Valley and the Piedmont region in Virginia, with especial attention to the influence of Pennsylvania in the making of the South.

A warrant was issued by Alderman Moser, of Lancaster, for David H. Locher, of Philadelphia, on a charge of embezzlement. The accused succeeded his father, the late C. H. Locher, as president of the City Trust Company, of this city, in October, 1904. Three months later the institution failed, owing depositors \$1,000,000. The prosecutor in this suit, John Veit, of Columbia, alleges that three days before the bank closed its doors he deposited \$900, and claims Locher knew at that time that the bank was insolvent.

David R. Locher, president of the City Trust Company of Lancaster, when that institution collapsed, today waived a hearing and gave bail for trial at court on a charge of embezzlement preferred by Benjamin Veit of Columbia. Veit charged that Locher received a \$900 deposit from him after he knew the trust company was insolvent. Similar suits were entered against Locher by Hiram Ehrhart and George E. Zellers of Lancaster.

The hopes of many of the boomers of the Uniontown & Wheeling Short-Line railroad, which has been proposed to build from here through Greene county via Waynesburg and on to Wheeling, have gone glimmering. Options on valuable property were allowed to expire. A number of others ran out a few days ago.

The Conneaut Lake Navigation Company, which has been paying the Conneaut Lake Ice Company \$1,500 a year for exclusive traffic privileges on the lake, has served notice that it will pay no more. Steps are being taken to determine whether the lake is public property or owned by the Conneaut Lake Ice Company.

Judge Williams at Sharon sentenced Carrino Sullazo and Pasqual Avidino, convicted of manslaughter, to eight years each in the penitentiary. Sullazo stabbed Mike Corrisio at South Sharon, and Avidino shot Edward Reed, a miner, at Leesburg.

At a meeting of the stockholders of the Pittsburgh, Chambers & Younggheney Railroad Company, the capital stock of the corporation was increased from \$1,000,000 to \$1,500,000. The increase of the capital is to take care of improvements from time to time.

Robbers looted two Mahoningtown stores. At the Myers & Graham hardware store they jimmied a rear door and stole cutlery and revolvers. They also entered Frederick Stang's tailoring establishment and stole about \$200 worth of clothes.

At the Hillsville quarries of the G. W. Johnson Limestone Company, near New Castle, Joseph Cronch's head was blown off by a delayed blasting charge.

Ten of the 20 mills of the Greer tin plant, at New Castle, resumed work about 1,200 men are affected.

Charters were issued at the state department as follows: Wheatland Street Railway Company, of Wheatland, Mercer county, to build a line one mile long through the streets of Wheatland, capital \$6,000. Greensburg and Latrobe Street Railway Company, to construct a line 10 miles long from Latrobe to Greensburg, capital \$60,000.

Burgars ransacked four residences at Claysville, securing a large quantity of booty. The houses, entered were those of Daniel Dineen, James Hymers, Campbell McFadden and John Barr.