PERSONAL.

E. H. Dow, of Carbondale, was here yesterday.

C. P. Davidson is ill at his home, 1525 Adams avenue.

Miss Hanna Cohen has arrived here from Galveston, Tex., to visit her sister, Mrs. S. Freedman, of 127 Penn avenue.

Deputy Court Treasurer John A. Schadt is able to be about again after an attack of the grip, which confined him to his bed for several days.

A party consisting of Mrs. John Jermyn, the Misses Jermyn, Mr. and Mrs. George B. Jermyn, Mrs. R. J. Matthews and Miss Matthews are planing a European trip to begin May 1.

Mrs. H. C. Shafer gave a luncheon Saturday in honor of her guests, Mr. Cochran and Mrs. Sturdevant, of Lambertville, N. J., and Mrs. Cassell. The other ladies present were: Mrs. C. W. Kirkpatrick, Mrs. E. G. Coursen, Mrs. E. L. Fuller, Mrs. J. duB. Dimmick, Mrs. W. J. Brown, Mrs. C. C. Rose, Mrs. Collins and Miss Archbald.

SERVICES AT Y. M. C. A.

Preaching and Illustrated Songs in the Afternoon.

The services at the Young Men's Christian association yesterday afternoon attracted a large assemblage of young men. The usual song service preceded Secretary George Mahy's talk. The hymns to be sung were shown upon a large canvass by Attorney A. V. Bower's magnificent stereopticon. Will Stanton, cornetist, and Charles Doersam, pianist, played for the services.

Mr. Mahy's talk was upon the temptation of man and the cause of his being tempted. The service was decidedly interesting.

Headquarters Lieut. Ezra S. Griffin Post, No. 139, G. A. R.
Scranton, Pa., March 6, 1897.

Special Order No. 3.—Our late comrade, Frank Early, died at his late residence, No. 351 North Bromley avenue, last night. The funeral will be on Monday at 2 p. m.. Interment at Forest Hill cemetery. The Post will assemble in full uniform at G. A. R. hall Monday at 1 p. m. sharp to attend the funeral. Drum Corps of the Thirteenth Regiment will attend on this notice. By order of

A. B. STEVENS,
Commander.
Attest: WM. S. JONES, Adjt.

SPECIAL SERMON TO ODD FELLOWS

Delivered by Rev. J. B. Sweet, Pastor of Simpson M. E. Church.

WORTH OF ORDER CONSIDERED

The Question of Brotherhood is as Old as the First Human Family. Three Principles Upon Which Odd Fellowship is Founded Are So Related That They Linked Themselves Into Helpfulness -- To Be Brethren Means Better Life.

Rev. J. B. Sweet preached a special sermon last evening to a delegation from Globe lodge of Odd Fellows at the Simpson Methodist Episcopal church. The large auditorium of the church was filled, the aisles being utilized in an attempt to accommodate the throng that sought admittance. After a short song service Mr. Sweet announced his text: Genesis, xiii, 8, "For we be brethren."

The introduction was a brief sketch of the relation sustained by Abraham and Lot and the reason for the utterance of the words of the text, following which Mr. Sweet said:

All advancement of the human race has been because of brotherhood and the recognition of fraternal rights. All true brotherhood has been revealed unto men by Divine Truth and Divine Manifestations of self. It has only been as we have comprehended, according to our measure of ability, the revelation of God, that brotherhood has been developed and demonstrated.

The term "brother" is not a restricted term horizoned with the lines of the home circle; true, a brother may be of the same parentage with ourselves, but again a brother may know no ties of blood and yet in thought, word and deed far surpass to us the one to the home-born.

REV. J. B. SWEET.

Who is my brother? He who in acts of kindness, charity and love makes life better for me. He who in life's busy, tumultuous, huzzaying procession halts to help the one who, fatigued, weary and distressed, has fallen out by the way; he who acts in real ways on the true stage of experience in life's drama, not before applauding audiences or cheering communities, or landing nations, but sometimes amid unappreciativeness, against opposition, and in the face of persecution. To be who thus acts, who nobly performs duties of sympathy, tenderness, helpfulness for individual or broad humanity be, he is a brother in the highest sense.

QUESTION OF BROTHERHOOD.

We come to you this evening to speak on this question of brotherhood, a question as old as the first human family, as new as this present hour. Concerning the basic principles of your order I stand this evening with extended hand saying unto you as Abraham to Lot: "We be brethren," not in the sense whereby a necessity for continuous fellowship may be seen, not in the related sense of citizenship simply, but on the plain of human needs, of human hopes and of human helpfulness.

The church tonight links hands with you as you link into the hands and hearts of your fellows, for I find the Order of Odd Fellows is a "society of men for fraternal purposes; an association of individuals of various creeds and ideas, whose business it is not only to alleviate each others troubles in cases of necessity, but to cement themselves in the unity of Friendship, Love and Truth." Thus it is not a mere pecuniary advantage, as many unfortunately understand it to be, its doctrine is that in all the circumstances of life in which a brother may be placed, he is to receive the aid, the counsel or the protection of his fellow-member, not as a favor merely, but as a right." In recognition of these truths, I am not disparaging the church as we understand the church. Its influence is not destroyed, nor its powers weakened, nor its position more pregnable because of this organization; the rather every institution where such principles as these are made basic to life becomes a bulwark and defense of the church. Placed in relation we understand that Odd Fellowship was not pre-existant to the church, but the church to Odd Fellowship and this subsequent society has based itself, not upon man-developed ideas simply, but upon God's truth as the same has been revaled to and by the church for the most glorious exponent of your trinity of foundation ideas was Jesus Christ, the Odd Fellow, odd in His friendship, odd in His love and odd in His truth. So He, the Corner Stone of the church, the church itself is the antecedent of the societies which never have departed from or traveled any immeasureable distance away from the things of the church. Then the question, Why does not the church accomplish the things for which this and kindred societies is pledged? If the church is primal, what occasion and what need for such organization as this?

NECESSITY SHOULD NOT EXIST.

Viewed from and upon the surface the necessity should not exist, for ought not the church to measure itself against all human needs and be ready to supply those needs? Is not the church a helpful institution; is it not an educational force; is it not the moral factor to make better all life? Yes, a thousand times yes. But, you are an organization, a society. Now organization means exclusiveness. Society means seclusiveness.

By your organization you exclude certain from your order. In your society you are seclusive as certain cermonies bear witness. But the church stands open arms inviting "whosoever will." Further, the church is a pure charity body in that it gives out oftimes without hope of reciving. You are a reciprocal order in that you give to those from whom you have received—Quid pro quo. He who receives must be he who gives, and I believe that the intent of the church must not be the usurpation of that which you are committed by obligation to perform for when every society relation of man is dominated, controlled and governed by the church, when she must be considered as the all-prevailing and all-paramount factor in all life, then will there be built a hierarchical empire and the church with authority and the clergy with power will make of men puppets to move as they pull the strings, for even clergymen are mortals and the church is only comprehended as the clergy reveal her. So, then, by independent combination you determine to be reciprocally beneficient.

You reach over to yonder man struggling perhaps with life's severe task; family dependent upon him, wages low, times hard, the few pennies he may have

[Continued on Page 6.]

TWO GATES, TWO WAYS

Topic That Rev. Dr. James McLeod Spoke on in the First Church Yesterday Morning.

Rev. Dr. James McLeod's Lenten sermon yesterday morning on the topic "Two Gates and Two Ways," was heard by a large congregation. The texts were:

"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." Matt. vii, 13, 14; Luke, xiii, 2..

"The Sermon on the Mount," said Dr. McLeod, "will never grow old. The Christian study of nineteen centuries has not sounded all its depths, nor exhausted all its meaning. The Christian life of nineteen centuries has not reached the perfection of its holy precepts. It will continue, until the end of time, to the Sermon of Sermons, even as its Preacher will continue to be the Preacher of preachers. It will never cease to be profitable for doctrine, for reproof, for correction, for instruction in righteousness. These words of Jesus are sufficiently startling. A hasty glance at them is very discouraging. The broad way to destruction is crowded! The narrow way to life is found only by a few!"

Dr. McLeod then proceeded to show that more than a comparatively few will be saved; that the number will not be less than the number lost; that Christ's words applied to the period of his earthly ministry. Christ Himself is the wicket gate. In His person, by His work, by His doing and dying. He has opened the way to the holiest of all holies. The way, though, is not found without difficulties, the greatest of which is the sinner's own unwillingness to be saved. Concerning this struggle, Dr. McLeod said:

"This opens up the questica which has, for centuries, been the occasion of a great theological debate. Is salvation obtained by faith alone, or by works? Without attempting to state, much less to debate that question, let me say that it is well to keep in mind the two views of truth which are implied in the text and which are more plainly and fully stated in other Scriptures. From one point of view, salvation is easy. It is obtained by giving our believing, loving, penitent look to the Almighty Savior. This is a good truth—Believe in the Lord Jesus Christ and thou shalt be saved. There is a human as well as Divine side to the truths of the Gospel. 'Work out your own salvation with fear and trembling.' Strive to enter in at the strait gate.

"The way to heaven is not a smooth and level plain, nor is it a lovely upland park, where the flowers are always in bloom and where the birds are always singing and where the roads are always clear, and where the scenery is always charming, and where there are no difficulties to overcome and no dangers to avoid. No; Jesus Christ tells us a different story, and some of us know by experience, that His words are true. The way to heaven—or, if you please the way to salvation—is, indeed, strait; but it runs through a rough country."

In conclusion, Dr. McLeod said: "'Strive to enter in at the strait gate.' But why strive? Does not Christ say: 'Many will seek to enter in and shall not be able?' Does this useless, this vain seeking refer to this day of grace, or to the Day of Judgment? Manifestly to the Day of Judgment, as the contest closes. The time when seeking to enter the gate will be of no use is not now nor here. 'To all who knock now, the gate will be opened. But the day is coming when it will be too late. When the King takes His seat upon His throne of judgment, it will be of no avail then for sinners to cry 'Lord, Lord, open unto us.' The Lord will then say: 'I know you not whence ye are; depart from me, all ye workers of iniquity.'

"But all who are striving to enter in and who are seeking salvation here will have nothing to fear hereafter. 'When once the Master of the house is risen up and hath shut to the door,' they will be inside and not outside, and being inside their salvation will be complete and glorious throughout the countless years of God."

ORIGIN AND END OF MAN.

Sermon by Rev. W. P. O'Donnell to a Large Congregation.

A congregation composed entirely of men, filling the auditorium and gallery of the spacious cathedral, heard Rev. W. P. O'Donnell, of Holy Rosary church, deliver a most eloquent and impressive sermon last night as the first of a series of special Lenten discourses for the men of the cathedral parish.

He took as his text, "Now this is eternal life, to know Thee the only true God, and Jesus Christ, whom Thou hast sent." His theme was the origin and end of man, and his argument was that God created us and for a purpose, hence that purpose the honoring of God in this world and the enjoyment of communion with Him in the next should be ever kept foremost in the Christian mind.

Next Sunday evening Rev. Father McCabe, of Avoca, will preach on "Hell." Wednesday evenings there will be special sermons for women, the first of which will be delivered by Rev. Father Feeley, of the cathedral. Each Friday afternoon at 4 o'clock during Lent there will be a special sermon for school children.

PITTSTON MEN IN LUCK.

Seven Foot Vein of Coal Has Been Struck Near Shamokin.

A new vein has been found at the Girard colliery, near Shamokin, and John B. Law, of this city, the general manager, and Alexander Law, who is superintendent, are congratulating themselves on the good fortune attending their work. The vein is a seven-footer and has been tapped at the base, and indications point to a supply that will last for years.

Four months ago men started a tunnel in the second lift, No. 2 slope, and after 250 feet had been driven the work was abandoned. Another attempt to locate the vein was made by driving a hole on the face of the tunnel, and after forty feet had been sunk there were signs of coal. Then the tunnel was driven a few feet with the above result.—Pittston Item.

SABBATH NEWS NOTES.

Rev. F. S. Dobbins, of Philadelphia, preached in the morning at the Penn Avenue Baptist church. The rites of baptime were administered after the service. The pastor, Rev. Dr. Joseph K. Dixon, preached in the evening the first of a series of evening sermons on "Voices from the Cross, or the Last Words of Our Lord."

Rev. G. M. Scheidy occupied the pulpit of Trinity Lutheran church.

Rev. James Fielding preached morning and evening at the Green Ridge Baptist church.

Baptism followed the evening service at the Jackson Street Baptist church.

Rev. Dr. N. G. Parke, of Pittston, preached at the Green Ridge Presbyterian church.

At St. Patrick's Catholic church on the West Side Miss Harriet Ward and her violin pupils accompanied the choir in the rendition of the mass, Gounod's Credo being one of the number.

CHURCH OFFICERS' ACTION IS ENDORSED

Penn Avenue Baptist Congregation Takes a Rising Vote.

AGAINST THE SALOON LICENSES

Dr. Dixon Presents a Set of Plainly Worded Resolutions Which Are Unanimously Endorsed -- Four Blocks in the Vicinity of the Church Building Contain 26 Drinking Places--Sabbath School Scholars Led Astray in These Places.

The members of the Penn Avenue Baptist church at the regular morning service yesterday arose and indorsed the action of the officers of the church in opposing the granting of licenses to several liquor establishments in the vicinity of the church structure. A set of very plain resolutions read by the pastor, Rev. Dr. Joseph K. Dixon, were endorsed as follows:

While this church as an organization depreciates the existence of the great liquor evil it recognizes that the laws also exist and that certain franchises are granted by the courts to those who obey the laws under which licenses are given for the sale of intoxicating drinks, nevertheless,

Be it Resolved, That the Penn Avenue Baptist church in public session assembled does hereby announce the firm conviction and does emphatically protest against the continuation in business of those places wherein the law is not heeded and where the Sabbath is desecrated, and where disorder, gaming and lewd practices are permitted ,We believe that the wellbeing of this community and the personal safety of those who worship here demands it. We believe that the time has come to extend a strong arm of protection around the hundreds of Sunday school children, who come here from time to time; that the pupils of our kindergarten and industrial schools as well as the attendants upon all our meetings are exposed to great danger morally and physically by the insult and even attacks of drunken men under our very doors;

ITS ACTION COMMENDED.

Resolved, That we commend the action of the advisory committee and the trustees in remonstrating against those places where the violations of the law are so flagrant, and pledge them our hearty support. That in our judgment the most liberal construction of the law does not show the necessity for any more hotels in this block than those against which no remonstrances have been filed.

Dr. Dixon introduced the reading of the resolutions by a brief talk in which the methods of conducting some of the saloons in the vicinity of the church were roundly scored.

Estimating the number of services and various gatherings at the church during one year and the number of young people who came to and departed from the meetings, a total of 95,680 persons identified with the church passed before the saloons every twelve months and were insulted or made unwilling witnesses of the drunkenness and other vices allied to the liquor traffic. It seemed rather ironical that the congregation had contributed $700 last year to the Rescue mission whose candidates are, in part, made by the saloons.

There were, he said, twenty-six saloons in the four blocks north of Lackawanna avenue. In one of these places twenty women were found on a recent Sunday night. As many as 709 applications, the largest number in the city's history, are now waiting action before the courts. There are, he said, 2,000 licensed and unlicensed places in the city limts.

THOSE OBJECTED TO.

The Penn Avenue Baptist remonstrances are against John C. Weichel, whose wholesale liquor store is separated from the north side of the church by only a space a few feet wide; Frank M. Amsbry's saloon which immediately adjoins Weichel's place, the two being separated by a partition; Michael Bannon, whose saloon is on the northeast corner of the block opposite the church, and Christ Gomeringer, whose saloon is across the street from the church and almost opposite it at No. 235.

It is claimed that not only the general effect of the saloons is bad, but that in the case of several boys who attend Sabbath school, the boys have been directly contaminated and led astray. It was told a Tribune reporter by an officer of the church yesterday that several of these boys had been detected in going into one of the places and gambling after Sabbath school.

GOOD ROADS MOVEMENT.

Meeting of County League Held in Board of Trade Rooms.

The executive committee of the Lackawanna County Good Roads league met Saturday morning at the board of trade rooms and perfected a permanent organization. Ex-Judge H. A. Knapp was eleetqd permanent chairman.

One means of procuring funds for the maintenance of the league was in the engaging of a solicitor for the National association paper, Good Roads. The publishers allow a 50 per cent. commission on subscriptions. Since the organization of the Lackawanna County league it has been learned that organizations have been perfected in other counties.

A series of public meetings will be held in the near future, when speakers from a distance will deliver addresses. The first of the meetings will be held in a few weeks in the board of trade rooms. There will be similar meetings at Wilkes-Barre, Williamsport and Harrisburg.

THAT FIREMEN'S FUND.

Greater Part of it Will Go to the Cities of the State—Total Amount.

The 2 per cent. tax on gross premiums of foreign fire insurance companies doing business in Pennsylvania is about to be levied. The act of 1895 provides that one-half of this tax shall be divided among the cities and boroughs of the state to be applied for the benefit of injured and disabled firemen. Insurance Commissioner Lambert, at Harrisburg, prepared for the foreign insurance companies doing business, a list of all the cities and boroughs in the state in order that the companies might state the amount of premiums collected in each city and borough.

These lists were sent to the companies some time ago and many have already been returned. These show how much money is received from premiums in each city and town, and on the amount 2 per cent. tax is assessed. One-half of this tax is returned by the auditor general to the city or town from which it is collected, and the municipal corporation can do with it what it pleases. There is nothing in the law to compel the municipal authorities to establish a firemen's beneficial fund.

It was supposed that a great sum of money would be realized by this law, but it found that the gross amount will be about $75,000. There are over 700 cities and towns in the state that expect to be benefitted, and $75,000 will be divided among them according to the amount of premiums paid in each by the foreign insurance companies.

Some of the towns are going to be very much disappointed. The bulk of the foreign fire insurance company business is done in Philadelphia, Pittsburg, Erie, Harrisburg, Williamsport, Scranton, Reading and Wilkes-Barre, and as a consequence when the money is divided these larger cities will get the bulk of it because the business was done there. The smaller cities and towns where not so much business is done will, of course, get but a small share of the tax.

In the smaller towns there is not such great need for a firemen's beneficial fund as the number of men injured in fighting fires is much smaller than in the cities where buildings are larger and higher and fire fighting consequently attended by greater danger.

OBSEQUIES OF MRS. VON STORCH.

Impressive Funeral Services Conducted Saturday Afternoon.

The funeral of Mrs. Mary von Storch, relict of Godfrey von Storch, took place Saturday afternoon from the residence on North Main avenue. A large concourse of friends participated in the services at the Providence Presbyterian church. The pastor, Rev. George E. Guild, assisted by Rev. W. J. Watkins, of the North Main avenue Baptist church, officiated. Mr. Watkins read the scriptural lesson. A quartette, Miss Keckel, Miss Mary Davis, William Reid and Thomas Morgan, sang very impressively. Mr. Guild's sermon was builded on the sentiment, "Blessed are they who die in the Lord."

The pall bearers of the funeral were: William Love, Charles W. Zeigler, Aaron McDonnell, Jacob Palmer, Henry P. Hurlbutt and Frank P. Freas. Interment was made in the von Storch family burial plot, near the residence.

STREET WALKERS ARRESTED.

Three Were Picked Up and Sent to the County Jail.

Three street walkers were among the prisoners who faced the mayor in police court yesterday. They were picked up at different places in the central city in pursuance of an edict of the chief that this scandalous practice be broken up at any cost.

One of the trio was arrested at 3 o'clock yesterday morning by Patrolman George Jones in Raymond court. She was drunk and in addition to being about at an unseemly hour and in a more unseemly place, was very noisy and showed fight when taken into custody. She got ten days. She gave her name as Mary Kilpoluck.

Patrolman Day found a woman giving her name as May Howard parading Center street at 6 o'clock yesterday morning and took her in tow. She also got ten days. Kate Kelly, who was found on Lackawanna avenue at 3.15 Saturday morning, was taken into custody by Patrolman Reese Jones, when she could not give a satisfactory account of herself, and in police court yesterday morning she paid $5 to escape ten days in the county jail.

Thomas Mooney went up for thirty days for begging money on the street and using vile language towards persons who refused to give him money.

COMMITTEE ORGANIZED.

Decided to Hold Third District Convention March 16.

At the meeting of the Republican standing committee of the Third legislative district, held Saturday, Thurston Parker, of South Abington, was elected chairman and George J. Powell secretary.

It was decided to hold a convention in the arbitration room of the court house at 2 o'clock on Tuesday, March 2, to elect delegates to the Republican state convention. The primaries will be held on the preceding Saturday.

The Caledonians are requested to meet Monday night at 8 o'clock sharp. Business of importance. Hall committee. R. W. RANKIN.

Inflammatory Rheumatism Cured in 3 Days.

Morton L. Hill, of Lebanon, Ind., says: "My wife had inflamatory rheumatism in every muscle and joint, her suffering was terrible and her body and face was swollen almost beyond recognition; had been in bed for six weeks and had eight physicians but received no benefit until she tried the Mystic Cure for Rheumatism. It gave immediate relief and she was able to walk about in three days. I am sure it saved her life." Sold by Carl Lorenz, druggist, Scranton, 418 Lackawanna avenue. **