

These will be special anniversary set vices Sunday evening at St. Paul's Lutheran church, of which Rev. W. C. Lauer is pastor. Tomorrow will be the allver anniversary of the marriage of Rev. and Mrs. Lauer. In June it was twenty-five years since Rev. Lauer was ordained to the office of the Christian ministry, and in August he will celebrate his fiftieth birthday anniversary. The following friends will speak at the anniversary celebration tomor-row: Rev. C. G. Spieker, "The Christian Ministry;" Rev. J. W. Randolph, "The Fiftieth Milestone;" Rev. F. H. Lisse, "The Pastor's Home;" Rev. John Kowala, "The Silver Jubilee;", Rev. A. L. Ramer, "The Shepherd of the Flock." Solos will be sung by Miss Randolph and Mrs. Ramer. The many friends of Rev. and Mrs. Lauer unite in wishing them continued happiness and prosperity in their useful life.

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The annual outing of the Five County Christian Endeavor union of Luzerne Lackawanna, Wyoming, Wayne and Susquehanna counties will be held Thursday, Aug. 4, at Farview park. Following is the schedule of trains and prices arranged for by the committee in charge: Wilkes-Barre, 8.10 a. m., \$1; Laffin, 8.23 a. m., 85 cents; Pittston. 8.32 n. m., 85 cents; Avoca, 8.38 a. m. \$0 cents; Moosic \$44 a, m., 80 cents; Scranton, 9 a. m., 75 cents; Olyphant, 9.15 a. m., 65 cents; Archbald, 9.27 a. m. 55 cents; Carbondale, 9.40 a. m., 56 cents; Honesdale, 10.45 a. m., 50 cents There will be good music and good speaking. Rev. Ceorge B. Henwood, D. D., of Harrisburg, will be one of the orators. Train will stop at all sta tions. Tickets on sale at all stations. From all points north of Carbondale, Erie road regular trains will be used. Special rates from all stations. Refreshments will be sold on the grounds. The reunion is in charge of the following committee: J. C. Manning, president, Pittston; Charles Chandler, secretary, Scranton: L. M. Bowell, Her-rick Centre; John T. Ball, Honesdale; H. H. McKechan, Scranton,

Religious News Notes.

Licentiste Lee will speak at the regular morning service tomorrow at the Sumner Avenue Presbyterian church, The Young Ladies' Bible class of St. Mark's Lutheran Sunday school will give a. ice cream social on the church lawn on Wednesday evening.

Rev. Gwilym Evans, a brother of the late Dr. Fred Evans, of Westerly, R. L, will occupy the pulpit of the First Weish Baptist church on South Main avenue, at tomorrow's services.

Assistant Secretary H. M. Brewer will conduct the men's meeting at the Railroad department of the Young Men's Christian association Sunday afternoon at 3.45 o'clock. All railroad men are cordially invited.

Rev. John Symington, a missionary just returned from the Congo, Africa, will give a missionary talk at the Young Men's Christian association Sunday afternoon at 345 p. m. All men are cordially invited to be pres-

Services at the Waverly Bush meeting in Fell's grove Sunday, will be as 10 a. m., prayer and praise, conducted by E. G. Tillman; 10.45 a. m., preaching; 2 p. m., song service; m., preaching by Rev. A. R. Palmer, of Wilkes-Barre; 7.30 p. m., ser-mon by H. A. Grant, of Scranton, All

Sunday School Lesson for July 31. tor; junior league at 3 p. m.; Epworth league, 6:30 p. m.; Sunday school at noon.
A cordial welcome to all.
Howard Place A. M. E. church-Rev.
H. A. 'Grant, B. D., pastor. 19:30 a. m.; subject. "The Baptism of Power"; 2:30

Sunday school. At sp. m. will preach at the Waverly camp meeting in Fell's Grove. 7.30 p. m., altar services and tes-timonics. All are cordially invited to any of these services. Dunmore Methodist Episcopal Church-

Rev. A. J. Van Cleft, pastor. Lovo feast at 9.30 a. m. Preaching at 10.30 by sev. W. S. Thorpe, presiding elder, followed by communion service. Preaching at 7.30 p. m. by the pastor. Subject, "The Storm on the Sea of Gallilee." Sunday senced it 2.30 p. m. Prayer meeting at 6.30 p. m

All made welcome. Seats free. Methodist Episcopal church, Clark's mmit-Rev. Frank W. Young, pastor Sunday school, 10 a. m.; class meeting, 12 m.; Epworth league, 7 p. m., lead oy William Atherton; preaching at 11 a. m. and 7.5 p. m. Morning subject, "Divine Providence." Evening subject, "Achan. or an Evil Paternal Example." Morecow Methodist Enjacobal Church.

or an Evil Paternal Example." Moscow Methodist Episcopal Church-S. Guy Snowden, B. D., pastor. 9.30 a. m., Sunday school; 0.45 a. m., preaching by Rev. T. T. Martin, of Tobyhanna; 12 m., class meeting; 0.39 p. m., Junior League; 7.45 p. m., preaching by Rev. W. L. Thorpe, P. E. Elmhurst, Sunday, 5 p. m., by the pastor in Rhodes' Grove, Spring Brook, Tuesday, 8 p. m. Maple Lake, Wednesday, 8 p. m.

ake, Wednesday, 8 p. m. Peckville Methodist Episcopal Church-Lake. Preaching by the pastor, Rev. S. C. Simp-kins. Theme for morning, "God's Name a Warant for Our Largest Hopes." Evening, "The Defense of the Strong City and Its Citizens." Sunday school at 2.39. Epworth league at 6.39 p. m. Gentlemanly ushers will give you a cordiai velcome.

Episcopal.

St. Luke's Parish-Rev. Rogers Israel, rector; Rev. Edward J. Haughton, senior urate; Rev. M. B. Nash, junior curate. Sighth Sunday after Trinity.

St. Luke's church-7 a. m., holy comaunion; 9.15 a. m., Sunday school and Sible classes; 19.59 a. m., morning prayer and sermon; 7.39 p. m., evening prayer. St. Mark's Dunmore-8.30 a. m., Poly communion; 9.15 a. m., Sunday school and Bible classes; 7.30 p. m., evening prayer

South Side Mission, Fig street .- 9 a. m., Sunday school and Bible class. East End Mission, Prescott avenue--3

, m., Sunday school and Bible class. Church of the Good Shepherd-Green Ridge street and Monsey avenue, Eighth Sunday after Trinity. Holy Communion at 8 a. m.; mornig prayer, litany and ser-mon, 10.30; Sunday school, 12 m.; Bible classes, 2.30 p m.; evening prayer and setmon, 7.30. All scats free; all welcome,

Lutheran.

The Evangelical Lutheran. Eighth Sun-day after Trinity. Gospel, Matt. xii, 15-31; Epistle, Rom. yili, 12-17; vestment olor, green. St. Mark's, Washburn and Fourteenth streets-Rev. A. L. Ramer, Ph., D., pas-tor Services, 10.30 a. m.; Luther league, 6.30 p. m.; Sunday school, 12 m. Morning ubject, "The Lord's Warning Against False Prophets." No evening service, l'he pastor will assist in the anniversary

He particle with assist in the anniversary service in St. Paul's church. Holy Trinity, Adams avenue and Mul-berry street-Rev. C. G. Spicker, pastor. Services, 10.30 a. m.; Luther league, 6.30; Sunday rehool, 12 m. Zion's, Mifflin avenue-Rev. P. F. Zizel ann, pastor. Services, 10.30 a. m.; Sun-

St. Paul's, Short avenue--Rev. W. C. L. auer, pastor. Services, 19.39 a. m. and 30 p. m. Sunday school, 2.30 p. m. Special anniversary service in the evening. All the other Lutheran clergy will partic-

Christ, Cedar avenue and Beech street-Rev. H. F. Lisse, pastor. Services, 10.30 m.; Sunday school, 2 p. m.
 St. Peter's, Prescott avenue-Rev. J. W.
 Randolph, pastor. Services, 19.39 a, m.4

Sunday school, 9.30 a. m. Emmanuel, Reese street-Rev. John No. ala, pastor. Services, 10.30 a. m.: Sun-

lay school, 2 p. m. Grace Evangelical Lutheran Church-Corner Madison and Mulberry. Rev. Foster U. Gift, pastor. Services at 19.50 a. m. Rev. H. I. Higgins will preach. Naboth's Vineyard. 1 Kings XXI: 4-16.

BY J. E. GILBERT, D. D., LL. D., Secretary of American Society of Religious Education.

INTRODUCTION.-Probably six yea,s surprise felt by Jezebel on entering the righteousness was involved. (Verses 11 and 12). Mount Horeb and the events of today's lesson. During that time Elisha had be-words and considered his unmanly con-TRIAL.-The elders made their an-

come a follower and disciple of Elijan. Benhadad had besieged Samaria and had been defeated. Peace being restored, notwithstanding the interposition and warn-ing of God. Ahab soon returned to the vices of his luxurious life and strengthened himself more and more in his wick-cdness. His just of gain, his disregard of the rights of others, his inflamed conceit, found expression in even the trivial af-fairs of every day occurrence, and Jezebel proved his evil genius, induiging his whims, ministering to his passions, and gratifying his ambitions. The passage before us is a disclosure of the man on one of his worst sides .It was bad enough for him to marry a heathen woman. It was infinitely worse under her dictation to become an idolater, and to lead the nation in the worship of strange gols. We shall now see that he fell into the

lowest depths of unmanly weakness, and deserved only to be despised by his own people.

DEJECTION .- Our lesson opens with a strange scene,-the king is in bed, his

face turned to the wall, refusing to eat, heavy hearted, offended. (Verse 4.) And why? It appears that hard by the palace was a vineyard owned by Naboth a man of considerable importance, no doubt, as otherwise he would not have possession: in that locality. Ahab proposed to pur-chase, but the offer was refused. Na-both was unwilling to alienate an inheritance. Indeed there was a probinition in the Divine law against it. He might sell or mortgage, but in the jubilee it would or morigage, but in the jubice it would revert. (Lev. xxv: 14.) The refusal was displeasing to the king, not merely be-cause he failed to obtain by purchase what he coveted, nor yet because one presumed to resist his will, but because the old law stood in his way. He had found himself several times face to face with the legislation of Moses, bound by regulations that he could not violate with impunity. Ahab went home in a rage, dejected, dissatisfied with the whole economy of government handed down to him, which limited his authority and compelled him to respect the property

rights of others. It was a stubborn re sistance against God. INQUIRY .- In a short time Jezebel ap-

peared in the king's chamber to learn the cause of his sudden dejection of spirit. (Verse 5.) This was both her privilege and duty. Woman never ap-pears to better advantage than when she assists those in distress. To her own husband she has a ministry at such a

time which no other can render. There are not many mon whose wives have not sustained them in trying hours and made them strong to bear or overcome. It has been said that never does a man do a great thing but a woman is near to advise. Of course Ahab explained the situ-ation. (Verse 6.) It is a peculiar fact that when a man gets the dumps he looks for some one to whom he may speak, and he generally finds relief in speaking. In this instance it was useless to try to be silent, for the king had sold himself out and dared not resist the imperious will of Jezebel who was a stronger character than he. It is quite probable, moreover, that, knowing by former experiences,

how resourceful she was, he expected she would, as she did, find some way out of the trouble. Indeed, he may have gone to oed, expecting she would come to his re-CONTEMPT .-- A head-strong woman

makes her husband weak-minded, compels him to serve her, and then despises him on every exhibition of weakness. The I be determined, wherein the question of

intendent; young people's prayer meeting

Miscellancous.

TRIAL .- The elders made their anduct. In strong, hot words she upbraided him. Are you a king? Do you behave like one? (Verse 7.) She probably had in nouncement, that a great offense had been committed, and that the people must fast and pray to deliver themselvas from judgment. Naboth was brought forth as a culprit and seated in the prismind the absolute authority exercised by her father and the heathen rulers of other nations. She did not understand corers box in the gate. Venerable men, elders of the city, were summoned to sit in the case, the jurymen of those days. The scribe read with solemn voice the ac-cusation. Then came the two hirelings. that Israel was a limited monarchy, that its sovereign was under law no less than the subjects, that the law was of Divine origin. Or, if she understood this, she would have Ahab know that such royalty men ready to do for money any diriy work, and took their seats in places as-signed for witnesses. When all was siwas of little worth, and that he ought to lent they testified that Naboth had blas-phemed. That was enough. Two wit-nesses were sufficent in those days to establish any matter, (Deut, xvii: 6.) There was no examination or rebuttal. The practice in the courts of Israel was very simple, and liable to result in injustice There may have been a pleading. Bu the verdict was soon rendered, and there was no delay in the execution. Naboth was taken outside the city, and stoned that he died. (Verses 13 and 14.) The advice she promised to give him the vinescribe made the entry in the public re-cords, and the crowds dispersed, reflect-

ing upon the fact that another blasphemer had justly suffered, and that God's wrath would be turned away.

lar indignation she determined to use the POSSESSION .- Those who had been forms of law and justice, and appear as the patron of righteousness. To the eldcharged with this hellish business re-ported afterward to Jezebel who had orers and nobles dwelling in the city she dered it. (Verse 14.) With that informawrote letters, using Ahab's name and seal, which probably he allowed her to use when she pleased. (Verse 8.) In tion she sought out her husband, the pitiful weakling, and directed him to take the possession which he was unable to these letters she represented that Naboth was guilty of a great offense, which must purchase, because its owner had died as a blasphemer, and because the property be explated to avert the Divine judgment ow belonged to the throne. (Verse 15. pon the nation. Hence, she ordered the olders o call a public fast (Isa. lviil, 2), She had fulfilled her promise, but at a fearful cost. Through falschood and brior humiliation before God, an act which bury, through corruption of courts and perversion of justice, she had committed murder, stained the name of a good man. she had reason to believe would be ap-proved by all godly men. In that fast Naboth must be set in a conspicuous place among the people (verse 9) that he might be seen by all. Private instrucleprived the community of a valuable itizen, and all this with hypocritical proessions of love for the sanctity of the tions were given to trusted servants that men of Belial should be procured (Deut, law and a disposition to punish law-breakers. And Ahab, perhaps ignorant of the facts, perhaps indifferent to the xlii: 13), men free from the restraints of conscience, who, at the proper time should come forth and testify that Na deeds of blood if aware of them, rose up from the feast, where, by his wife's di-rection his heart had been made merry, that Naboth had blasphemed God and the king. (Verse 10.) As this offense was punish-able with deach, (Lev. xxiv: 14.) the man would disappear and his estate be conand went down toward the vineyard, latanother's, now supposed to be his. (Verse 16.) But the eye of God had witnessed this transaction, and the prophet was sent to meet king Ahab in the way and RESPONSE .- The elders and nobles pronounce his doom. (Verse 19.)

must have been surprised when they re-ceived those letters. Naboth, their neigh-REFLECTIONS .- This lesson shows bor, had maintained a good name among how necessary righteousness is to the se-curity and enjoyment of carthly good. them, and was free from all suspicion. They might have protected him, as was Naboth's vineyard was dear to him. Of its fruit he expected to partake, as his ancestors had done, until the close of life, and at death he purposed to leave it to his children. Its possession was guar-anteed to him by the law of God. Because of that law he was ship to stand un the their duty to do in case of his innocence for, notwithstanding the government was monarchical in form, the elders still exercised great authority, which they had in-herited from the very beginning of na-tional life (Ex. iii: 16.) an authority which of that law he was able to stand up like a man and say to the king, "The Lord forbid that I should give thee the inher-itance of my fathers." He had a right greater than that of any subject in any heathen land. And yet through the cov-clousness of a weak king the hypocrise. even Jezebel felt compelled to respect it. But, if Naboth was guilty, these men were the last to shield him, for in that case they would have been parties to his crime. That was the glory of Israel, all through its history, that the elders sought ctousness of a weak king, the hypocrisy and iniquity of a tyranical woman, and the perjury of two base hirelings, Na-both's rights are trampled upon, his good to enforce law. Besides, the call of the king was intended as a method to determine the guilt or innocence of the accused. Furthermore, to refuse the pro-clamation would be a neglect of their duty, giving occasion for subsequent enname is assailed, his family is bereaved, his wife is made a widow and his chil-dren orphans, and a pile of stones outcroachment by the kirg upon their priviside the city gate tells the passer-by that he perished as a criminal. He who lives and might also expose them to his he perished as a criminal. He who lives near the wicked may discount all his ll-will. They therefore resolved to proclaim the fast, to set Naboth on high, and to conform to all customs imposed reasures. Good government is imposelble in the hands of bad officers. when any great matters of state was to evil thought is a menace to every worldy blessing.

contain within itself, as a necessary

element, any such mechanical device

as the absolute uniformity of either

On the contrary, it is one of the

notes of the Catholicity of the church

that she is able to appeal to all men.

everywhere, in a language understood

by them, and with forms and cere-

monies always suitable to the times

SHEAR SHEEP BY WHOLESALE.

the Machines for Clipping.

At Great Falls, Mont., which has be-

been experienced in disposing within

a given time of the shearing of large

now been amply met by the use of

electricity. The shearing sheds are ad-

jacent to the terminus of the street

railway company's line, and the trolley

current has been utilized to drive the

shearing machines. The installation is

of the simplest possible description. A

street railway motor was taken from

one of the cars and the armature pin-

ion was replaced by a small pulley,

which was belted to the main over-

head shaft. So little power was need-

ed that two rheostats had to be put in

the circuit to keep the speed down.

Rev. M. B. Nash.

language or ritual.

and the seasons.





deserve something better. Having thus reproached she commanded him to rise from his couch, to cat and to be merry. That was her idea of life. That was the idea of the whole ancient world, and it is the idea of the whole modern world outside of religious conviction. "Have a good time, enjoy yourself,"-that is the counsel of a godiess heart. (Luke xil. 19.) It is the carnal triumphing over the spiritual. To induce him to accept her

yard of Nabeth. This hope might well cheer the king. ORDERS.-Jezebel was true to her promise. In the depths of her wicked heart she conceived a diabolical plot and proceeded to execute it. To avoid popu-

J. W. Brown, The announcement that Rainh W. Pearce, son of Rev. Dr. Pearce, of the First church, Wilkes-Barre, preached his first sermon there last Sunday evening, interested many Scranton Dr. Pearce will exchange friends. homes with Rev. Dr. Green, of Cazenovia, for his vacation this year. Dr. Green will occupy the pulpit of the First church during his stay,

The Sunday meeting at the Young Women's Christian association will be a missionary meeting with a report of the Northfield conference by Miss Evans, the delegate to the conference. Miss Evans will have charge and all women and girls will be welcome at 205 Washington avenue at 3.45 p. m. The second "outing" of the association will be to Richmond Hill Pines. Meet at the rooms Saturday, July 30, at 3.45

Tomorrow's Services. Methodist.

p. m.

Eim Park church-Prayer and praise service at 9.30; preaching at 10.20 a. m. and 7.30 p. m., by the Rev. O. L. Severson, Ph. D.; Sunday school at 2 and En

worth league at 5.30 p. m. Hampton Street Methodist Episcopal Church-Services on Sunday as follows: Preaching at 10.30 a. m. and 7.39 p. m. Rev. J. L. Bace will conduct both services and preach on the theme both morn-ing and evening, "Christ from the Cradle to the Throne." Class meeting, 11.30 p. n.; Sunday school at 2 p. m.; Epworth League at 6.30 p. m.; subject, "The Tem-ple of the Body," leader, Mrs. J. T. Whit-ing. A cordial Invitation extended to all to come and hear this cloquent divine. Court street Methodist Episcopal church

-Class meeting, 10 a. m., leader, S. Brad-er; preaching 10.30, by Rev. A. F. Chaffee, of Asbury Methodist Episcopal church; Epworth league, 6.30 p. m., preaching by pasetor. Everybody wel-come. Come and bring your friends. G. C. Lyman, pastor.

Providence Methodist Episcopal church Rev. William Edgar, pastor. Union services will be held in connection with Puritan Constructional church. Rev. H. Peckover will preached at 10.30 a. m. in the Methodist Episcoral church. At 7.30 be administered during the evening serhe will preach in his own church to both vices. congregations. Other services as usual. First Baptist church, Scranton street-

Class meetings at 11.45; Sunday school at 2 p. m.; Epworth league at 6.45. Rev. S. F. Mathews, pastor. Preaching service in the morning by the pastor. The p. m.; Epworth league at 6.55 service in the morning by the pastor. The Cedar Avenue Methodist Episcopal evening service will be under the aus-



There will be no preaching in the even-

Presbyterian.

6.30 p. m.; Wednesday evening prayar meeting 7.45. All are cordially invited. Second Prebyterian Church-Union ser-vices of the First and Second Presbyte-rian churches. Preaching at 10.39 a.m. Jackson Street Baptist church-Morning prayer meeting at 9.30. Brother Matthew Holley, leader. Preaching service by the pastor, Rev. Thomas de Gruchy. Topic, rian churches. Preaching at 10.30 a. m. and 7.30 p. m. by Rev. Henry Neill, of Flint, Mich. Subject in the morning, The Expansive Element in Christlanity. "The Theology of Money." Bible school

In the evening, "Harvest Song." Washburn Street Presbyterian Churchat 2 p. m., George Nicholls, superintendcut. Evening service at 7 sharp. Chi-dren's service and exercises assisted by Rev. John P. Moffat, pastor. Services at 10.30 a. m. and 7.30 p. m. Bible school at 12 m. Christian Endeavor society at 5.20 full choir. The seats are all free. Strangers always welcomed. . Shiloh Baptist church, 305 Center street p. b. Prayer meeting at 7.30 p. m. Wed-nesday. Orchestra in Bible school. The needay. Orchestra in Bible school. The pastor will preach morning and evening -Morning subject, "Suffer Persecution"; Sunday school, 2 p. m.; Baptist Young The evening service will be short. All cordially invited. A cool church and People's Union, 7 p. m.; evening subject. "Footmen and Horses."' All are wel come. Rev. J. H. Bell, rastor. Peckville Baptist Church-Rev. J. S.

of Sumner avenue and Price Thomas, pastor. Services tomorrow at 10.30 a. m. and 7.30 p. m. Morning sub-ject, "The Power of the Spirit." Evening 'orner street. Rev. I. R. Foster, M. A., pastor Morning service at 10.30 o'clock. Address by Licentiate Lee; Sunday school at 11.30 o'clock; evening service at 6 o'clock; preaching by pastor, theme, "Keeping the subject, "Life and Its Environment." The Sabbath school hour has been changed from 2.30 p. m. to 11.30 a. m. All are cor dially invited.

Providence Presbyterian church-Rev Beorge E. Guild, pastor. Morning theme Grace Reformed Episcopal Church-Wy "Fellowship With God a Means of Know. ledge" evening sersions, 7.30; Sunday school, 12 m.; Junior Endeavor, 3

oming avenue, below Mulberry stroet. Prayer and praise service, 9.30 a. m.; di-vine worship, 10.30 a. m. and 7.30 p. m. Morning subject, "Seeing God." Job xxxxii, 5-6; evening subject, "God's Love Manifested," I John, 4-9. Preaching by the matter Schath school 1" m. Young Senior Endeavor, 6.55 p. m. ; Senior Endeavor, 6.55 p. m. Rev. Mr. Klusak's service, 9.50 a. m. Taylor Presbyterian Church-Taylor, Pa. Rev. L. R. Foster, M. A. pastor, Regular preaching service at 19.50 a. m. the pastor. Sabbath school, 12 m. Young People's Society of Christian Endeavor, Plymouth Congregationsl Church-6.30 p. m. Seats all free. Strangers wei-Pulpit unsupplied. on street. Regular service at 10.30 a. m. and 7.30 p. m.; Sab bath school at 12 o'clock; En deavor service at 6 o'clock; regular services during

Baptist.

the week.

m. Prayer meeting, Wednesday 7.30 p. m. A cordial invitation is extended to the Penn Avenue Baptist Church-Preaching morning at 10.30 and evening at 7.30 by the pastor. Rev. Robert F. Y. Pierce, Morning topic, "Shall We Know Each Other There" Sunday school at 2 o'cnet, public to attend these services. The People's Prohibition Church-Rev.

Dr. Bird. pastor. There will be regular preaching services on Sunday evening at 7.30 in the Co-operative hall, Hyde Uark, Subject. "The Love of Peace." Every-Young People's Society of Christian Endeavor meeting at 6.30 p m. Topic or evening sermen. "Some One Is Cailing for Thee." The ordinance of baptism will body welcome. Welsh Congregational Church-First

South Main avenue. Rev. David Jones, pastor. Regular services at 10 a. m. and Preaching by pastor. Sabbath p. m. school at 2 o'clock. All Souls' Universalist Church-Rev. F.

Whippen, pastor. Morning Subject "The Third in the Series on the Five Points of Universalism, the Trustworthiness of the Bible as Containing a Reve-lation From God." No evening service until September.

First Church of Christ (Scientist)-No. 519 Adams avenue. Sunday service, 19.30 a. m. and 8 p. m. Testimonial meeting Wednesday evening at \$ o'clock. A11 welcome. Seats free.

TERMS OF PEACE.

From the Einghamton Leader.

The American people will welcom war has hardly produced a perceptible effect on conditions in this country, but this is naturally a peace-lowing nation, and the government will doubtless take immediate steps to meet Spain half way and arrange terms. These ought to include abandonment of Cuba and Porto Rico by Spain and the Cuoa and Porto kico by spain and the concession of a haiting place or two in far eastern waters. Beyond this Spain has nothing that is of value or use to this country. Uncle Sam can well afford to refrain from squeezing the surrendered enemy whom he has crowded into a tight

pices of the Baptist Young People's LETTERS FROM THE PEOPLE [Under this beading short letters of in-terest will be published when accompa-nied, for publication, by the writer's name. The Tribune will not be held re-sponsible for optnions here expressed.] at Buffalo will be given by the delegates. unday school, 2 p. m., Dr. Beddoe, sup ir

fiscated.

Thoughts Suggested by the Address of Rev. T. F. Coffey, at the Sisters'

Institute. Editor of The Tribune.

Sir: The remarks of the Rev. T. F. Coffey, of Carbondale, made at the Sis-ters' institute the other day, were indeed interesting, but were of such a character as to historical accuracy, that they were better left unpublished. In the first place, we are calmly informed that nearly all the church fathers wrote in the Latin language, and this in the face of the fact that not only did the great apostles write in Greek, but also a long line of eminent men in the church, whose works have had an enduring and constructive influence in

Electricity Used as the Power to Run the development of Christian doctrine and in shaping the course of the whole from the Boston Post. church. Such men as Ignatius of Antioch, Polycarp, Theophilus of Antioch, Hippolytus, Clement of Alexanome the largest wool shipping point of the northwest, great difficulty has

dria, Origen, Euseblus, Basie, Gregory Nazianzen, Gregory Nyssa, Chrisostom and a host of others. We mention these facts, not so much to make out shipments of sheep. This difficulty has a brief for the Greek language, as to bring to mind the actual facts.

In the second place, we are told that the mass has always and is still said in Latin al over the world, and we are led to believe that this constitutes the United Evangelical Church-Capouse Catholicity of the church. The real avenue. Rev. C. D. Moore, pastor. Sab-bath school, 9.45 a. m. Preaching, 10.45 a. m. and 7.30 p. m. Bible reading by facts do not bear out this statement. The mass was not first read in Latin. In Apostolle times it was said in Ara-

Rev. W. H. Whitmore, 3 p. m. Keystone league Christian Endeavor, 6.30 p. m. maie, the language of our Lord, and understood by the masses of the peo-Junion Christian Endeavor, Monday 7 p. ple Afterward Greek became the almost universal language of the church Greek was the language of St. Paul

its use was continued for centuries,

celebrate the mass in their own lan-

guage, and differ materially from Ro-

man custom in other respects, not ob-

serving the celibacy of the clergy,

The foreman of the shearers, after in his epistle to the Romans, or to only five minutes' instruction, took full the Christians residing in Rome. The charge of the motor, giving it all the texts of all the really ancient Liturnecessary attention in oiling, starting gies, of different parts of Christendom, and stopping. After the machines were and of various dates, are all in the

started the maintaining of a uniform Greek language. And it was not till speed was easy, and within half an some time in the fourth century that nour the twenty machines were ripthe mass, as said in the city of Rome ping off the fleeces at a rate which itself, was changed from Greek to broke the record. The power was Latin. The eastern church to this day transmitted to the shears, which resays all her services in Greek.

semble horse clippers in their opera-One and the same form of liturgy tion, through universal joints. In three has never been used, even throughout weeks 16,184 sheep were sheared by the that part of the Western church which one motor, averaging nearly 100 sheep has always acknowledged Rome as per day for each machine.

the spiritual head, there never has been absolute uniformity in this re-Village Style. spect. In witness of which stands the From the Cincinnati Enquirer. "I see," said the visitor, "that you have two churches in the village. What are Mozarabic or Liturgy of the Spanish church, which was not even fashloned

on the Roman model, and which was their denominations?" perpetuated for centuries in the cath-"I allow I dunno," said the man on the dry goods bex. "I don't live here, I know dral at Toledo. Ambrose, bishop of

the Democrats goes to one an' the Re publicans in the other." Milan, introduced a Liturgy of the mass in his cathedral which differed radically from the Roman model, and

For Fitzhugh Lee.

From the Chicago Chronicle. not until the present day. All this, The demands of justice and the senti-ment of the American people will not be without mentioning the uses that prevailed in the Anglican church for censatisfied with any propsition which doe turies, and in the Keltic church benot include the selection of Fitzhugh Lee as governor general of Cuba. The presifore ever Augustine landed on British soil. Moreover today, not only in Eudent will be made aware of his mistake rope, but here in the Wyoming valley, if he proceeds otherwise. the Uniates, who came into commu-nion with the church of Rome in 1596,

Against Him.

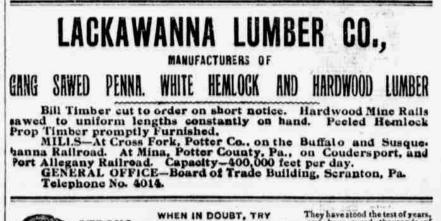
Spatts-There is one king who is not a the side of King Alfonso. Bloobumper-What king is that? Spatts-Old King Coal.-Judge.

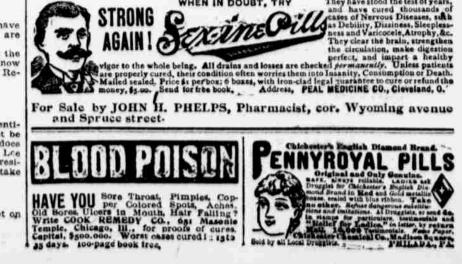
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THE MISSES BELL, 78 Fifth Ave., New York City.

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good music. Sumner Avenue Presbyterian Church-Heart;" Senier Christian Endeavor ser-vice at 7 o'clock: Band of Hope, Tuesday evening at 7 o'clock: prayer meeting Wednesday evening, at 7 o'clock.