
The Christian church at Dunmore which has been undergoing repairs during the past six weeks will be rededicated Tuesday evening. Among the improvements the following may be noted. The walls, both inside and outside, have been repainted, new carpets laid, a board walk constructed and the grounds encased with a new fence. The following ministers are expected to take part during the week's services: W. J. Lhamon, Pittsburg, Pa.; Charles Long, Lock Haven; C. W. Harvey, President of Conference, Plymouth; H. Maltman, Sweet Valley and Horace Peckover, pastor Congregational church, Scranton. The dedicatory ser-Congregational mon will be delivered by the eloquent Dr. Lhamon, of Pittsburg. One of the Printipleasing things connected with this green.

Invocation.

Hymn, "Praise Ye the Lord,"

Congregation

Scripture reading.....Rev. H. Peckover Duet, "Lead Kindly Light".....Lansing Miss Florence Robertson, Mr. Percy Henry. Thanksgiving prayer.

Dedicatory prayer.Dr. W. J. Shanno Sermon Dedication "Cororation"...... Congregation Benediction.

The journal of the 144th convention of the Protestant Episcopal church in the Diocese of Pennsylvania, just issued, furnishes the following statistics: Number of clergy, 275; number of churches in union with convention. 128; sittings, 70,000; chapels, 60, with 15,595 sittings; mission stations, 50 postulants, 13; lay readers licensed, 65; parish or Sunday school buildings, 110 parsonages, 76; baptisms, adults, 564 infants, 4.156; confirmations, 2,878; communicants added, new, 2,635; by transfer, 1,229; present number, 46,875; Sunday schools and Bible classes, teachers, 3,273; scholars, 40,574; other schools, teachers, 241; scholars, 2,270; receipts, \$1,104,761.15; expenditures, \$1, 096,556.46; estimated aggregate value of church property in the diocese, \$12,500. encumbrances on church edifices, \$176,400; encumbrances on other buildings and lands, \$159,628.61; other indebt edness, \$20,921.35.

Licentite Edward Howell will occupy the pulpit of the Sumner Avenue Presbyterian church tomorrow. Service at 10:30 a. m. and 6, p. m.

Rev. S. F. Matthews, pastor of the Scranton Street Baptist church will preach at the morning service at the Washburn Street Presbyterian church, tomorrow.

The meeting for men will be held at the Y. M. C. A. rooms, 124 Washington avenue, Sunday. An interesting programme has been arranged. All men are cordially invited to be pres-

ent. The time of meeting is 3.45 p. m. There will be no regular preaching service in the evening at the Washburn Street Presbyterian church during this month. A short song service will be held each evening by the Senior Christian Endeavor society of the

All railroad men and their families are invited to come and hear Evange lists Wilson and Higgins, who will speak and sing at the Railroad department of the Young Men's Christian association Sunday afternoon at 3.45 a'clock.

Rev. J. W. Williams, D. D., of Wales, former pastor of the First Welsh Baptist church, this city, will arrive from Wales today and will occupy the pulpit of his former church next Sunday morning and evening. No doubt the church will be crowded to the doors.

The usual gospel meeting at the rooms of the Young Women's Christian association will be held Sunday at 3.45, Miss Runk will have charge. Special music, Miss Davis leader. Miss Elizabeth Duncan Potter, of Detroit, will sing. All women and girls, especially strangers in the city, will be made

Willard J. Smith, elder of the Reorganized Church of Jesus Christ, of Latter Day Saints, will preach in Finley's Hall, No 510 Lackawanna avenue, Sunday morning at 11 o'clock and Sunday evening at 7:30 o'clock. Morning subject: "Christian obligation and Duties." Evening subject: "For Ordination and Presistence of Man." A cordial invitation is extended to all.

Tomorrow's Services.

Methodist. Elm Patk Church-Prayer and praise service at 9.30; preaching at 19.30 a. m. and 7.30 p. m. by the Rev. H. C. McDermot. Subject, morning, "Some of God's Favors to Our Nation," evening, "Sow-

Rev. J. B. Sweet, pastor. Morning prayer meeting at 9.30, preaching service at 10.50 sermon by the pastor, text, Isalah vi: 8 subject, "A Divine Interrogation and a Human Response." General class to follow morning service. Sunday school at 12 m., Epworth league at 6.45 p. m., preaching service at 7.20, sermon by the pastor, text, Acts xv; 26; subject, "Spirited Heroism." All scats free. A cordial welcome to all.

Hampton Street Methodist Episcopal Church-Services on Surday as follows: Preaching at 10.30 and 7.30. Rev. Joseph Madison, of Scranton, will occupy the pulpit both morning and evening. Class meeting at 11.30. Sunday school at 2. Devotional meeting of the Epwarti league at 6.39. Subject, "Giving to God," A cordial invitation extended to all.

Providence Methodist Episcopal Church-Rev, William Edgar, pestor. Usual ser--Rev. William Edger, pestor. Usual services will be held. Rev. J. N. Bailey will preach at 10.36 a. m. and 7.30 p. Epworth league at

6.45. Seats free. All welcome.

Dunmore Methodist Episcopal church—
Rev. A. J. Van Cleft, pastor. Preaching services at 10.30 a. m. and 7.30 p. m.; clar meetings, 11.30 a. m.; Sunday school, 2.30 p. m.; prayer meeting, 6.30 p. m. Rev. A. Chaffee will preach in the morning exchange with the pastor. The pastor subject in the evening will be "Elijal Translated." Free seats and gentlemanty

Methodist Episcopal church, Clark's Summit.-Rev. Frank W. Young, pastor. Sunday school, 10 a. m.; class meeting, 12 m.; Epworth league, 7 p. m., led by Edua ownsend. Preaching at 11 a. m. 7.45 p. m. Evening subject, "Selling Out."

Episcopal.

St. Luke's Parish-Rev. Rogers Israel. rector; Rev. Edward J. Haughton, senior

St. Luke's church-7 a. m., holy comnunion; 10.30 a.m., holy communion and ermon; 9.15 a.m., Sunday school and sible classes; 7.30 p.m., evening prayer. St. Mark's—Dunmore: 8.30 a.m., holy ommunion; 9.15 a, m., Sunday school nd Bible class; 9.30 a, m., evening pray-

er.
South Side mission—Fig street: 9 a. m.,
Sunday school and Bible class.
East End mission—Prescott avenue: 3
p. m., Sunday school and Bible class.
St. David's church—Corner Jackson
street and Bromley avenue, Ninth Sunday after Trinity, 10.39 a. m., morning
prayer and sermon; 11.45 a. m., Sunday
school, No evening service during August.

Church of the Good Shepherd-Green Ridge street and Monsey avenue. Ninth Sunday after Trinity. Morning prayer and litany, 8 s. m.; hely communion and sermon, 10.20; Sunday school, 12 m.; Bible classes, 2.30. No service in the evening. The morning offering will be for the Red Cross society. All seats free. All wel-

Lutheran.

The Evangelical Lutheran-Ninth Sunday after Trinity. Gospel, Luke xxvi, 1-9; Epistle, I Cor. x, 6-13; vestment color, · * * 140

Mark's Lutheran, Washburn improvements is paid. No debt will hang as a mill stone over the heads of the members of this growing congregation. The following is the program for Tuesday evening, August 9th:

Invocation.

Sumark's Lutheran, Washburn and Fourteenth streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 19,29 a. m. and 7.29 p. m.; Luther league, 6.39; Sunday school, 12 m. Morning subject, "Give an Account of Thy Stewardship." Evening subject, "God the Bestower of All Blessings."

Holy Trinity, Adams avenue and Mul-berry street-Rev. C. G. Spicker, pastor. Services, 10.20 a. m.; Sunday school, 12 m. No evening service. Zion's, Mifflin avenue—Rev. P. F. Zizel-

mann, pastor. Services, 10,30 a. m.; Sunday school, 2 p. m. St. Paul's, Short avenue—Rev. W. C. L. Lauer, pastor. Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 2.30 p. m. Christ, Cedar avenue and Beech street—

Rev. H. F. Lisse, pastor, Services, 10.50
a.; Sunday school, 2 p. m.
St. Peter's, Prescott avenue—Rev. J.
W. Randolph, pastor, Services, 10.30 a.
m.; Sunday school, 3.30 a. m.
Emmanuel, Reces street—Rev. John Kowala, pastor. Services, 10.30 a. m.; Sun-day school, 2 p. m. Grace Lutheran Church-Corner Madison avenue and Mulberry street. Rev. Foster U. Gift, pasior. Services at 10.50 a. m. The evening services will be re-

Presbyterian.

umed next Surday, August 14.

First Presbyterian church-Preaching morning and evening by Rev. Joseph T. Smith, D. D., of Baltimore, Md. Sun-day school at 12.15 o'clock. Strangers are condulty for the conduction of the conduction of the con-

ordially invited.

First Baptist church, Scranton street. Rev. S. F. Mathews, pastor. Rev. John P. Moffat will occupy the pulpit in the morning in exchange with the pastor. In the evening the Lord's supper will fol-low a brief service, after which baptism. Sunday school, 2 p. m., Dr. Beddee superintendent; young people's prayer meeting, 6.30 p. m., Annie Dagger, leader. All are cordially invited.

Sumner Avenue Presbyterian church, Religious News Notes.

Rev. John Cavanaugh will preach in Swingle's hall, Dunmore, tomorrow at 3 p. m. and 7:45 p. m.

Licentic Edward Manuel News Notes.

Summer Avenue Presbyterian church, corner Sumner avenue and Price street—Rev. L. R. Foster, M. A., pastor, Regular preaching service at 10:30 a. m. and 6 p. m. Pulpit will be supplied by Licentiate Edward Hewell, of the Jackson Street Baptist church. Sunday school at 11:30 Baptist church, Sunday school at 11.50 a.m.; Senior Christian Endeavor service at 7 p. m. Band of Hope, Tuesday evening, at 7 o'clock, Prayer meeting Wednesday evening at 7 o'clock. Washburn Street Presbyterian church-

Rev. John P. Moffat, pastor. Services at 10.30 a. m., Bible school at 12 m., C. E. soclety at 6.20 p. m., prayer meeting, Wednesday, 7.20 p. m. Rev. Mr. Mat-thews, pastor Scranton Street Reptist church, will preach at the morning scrice. No evening church service during the month of August. Green Ridge Presbyterian church-Rev.

S. C. Holman, of Southport, Conn., will preach at 10.30 a. m. and 7.45 p. m.; Bible school at 12 o'clock. Providence Presbyterian church-No preaching services. Sunday school meets at noon, and Senior Endeavor society at

Rev. L. R. Foster, M. A., pastor, Prayer nd praise service at 19.39 a. m.

Baptist.

Jackson Street Baptist church-Morng prayer meeting at 9.30, leader, Lewis Parry. Preaching service at 10.79; Sunday school at 2 p. m., Superintendent George Nicholis, Evening service at 7 o'clock sharp. Praise service followed by a prelude, 'Five Minutes with Bis-Topic for evening sermon, "The A hearty welcome is ex-

Penitent Thief." A hearty welcome is ex-tended to all. Seats free.

Shiloh Baptist church, 305 Center street.

-Morning, covenant; Sunday school, 2 p.
m.; Baptist Young People's Union, 7 p. m. Evening subject, "Hear Me, O Lord, Hear Me." All are welcome, Rev. J. H. tell, pastor.

Waverly Baptist church-Rev. A. Ber en Browe, paster. Morning, at 10.20, ourth anniversary of paster's settlement, Evening at 8 o'clock, first in a series of sermons on Old Testament characters, Joseph, the Model Young Man. rated with the stereopticon. Seats free.

Miscellaneous.

Grace Reformed Episcopal church -Prayer and praise service at 9.30 a. m. Divine worship at 19.30 a, m, and 4.30 p n.. Communion at the morning service Preaching by the paster at both services. Morning subject, "Particlers of Christ," Leviticus xxii: 10-12; evening subject, "Studies in Thersalonians." I. Thess. i, Sabbath school at 12.19 p. m., Young People's Society of Christian Endeavor it 6,30 p. m. Seats all free. Strangers

Weish Congregational church-South Main avenue. Bev. David Jones, easter. Regular preaching services m. and 6 p. m. Sabbath school at 11.30 clock. All welcome.

First Church of Christ (Scientist), No ing and Reaping "Sunday school at 2: | b. m. and 8 p. m. Testimonial meeting Epworth league at 6.30 p. m. Wednesday evening at 8 o'clock. All weisimpson Methodist Episcopal church— Come. Seats free.

Calvary Reformed church, corner Mon-roe avenue and Gibson street—Rev. G. W. Welsh, paster. 10 a. m., catechetical lecture; 10,30 s. m., morning service, "The Draught of Fishes;" 11,45, Sanday school; 7,15 p. m., Christian Endeavor, S. K. Mc-Kechan, leader; 745, sermon. Scats free

All welcome.
The People's Prohibiton Church-Rev. Dr. Bird, pastor. There will be regular preaching service on Sabbath evening at 30 o'clock in the Co-cocrative hall, Hyde Park. Subject, "Some Great Opportuni-ties." All welcome.

All Souls' Universalist church-Rev. F. W. Whippen, paster. Morning subject, "Love as an Inner Lover," No evening

LETTERS FROM THE PEOPLE. [Under this heading 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 opinions here expressed.]

FATHER COFFEY REPLIES.

Editor of The Tribune.

Sir: Tuesday, the 2 inst., I received a marked copy of The Tribune dated Saturday, July 30th, directing my attention to an article over the signature of Rev. M. B. Nash. In that communcation the reverend gentleman displays zeal, if not learning, in his attempt to correct certain alleged historical inaccuracies said to have been made by me in my address on the Liturgy of the Mass, at the Sisters' Institute. Who sent me the marked copy I do not know. Why was it sent | erature of the church." to me? Was it to bring about a relig-

Sunday School Lesson for August 7.

Elijah's Spirit on Elisha,

2 Kings II: 6-15.

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

independent of state and church, and their appointment solely God, whom they were expected to represent without fear or favor. There were two kinds of phophets, those who had received instruction in the schools, the theological seminaries of that day, who were the teachers of the people; and those who were called from secular pursuits by the Holy Spirit, to deliver ome message supernaturally communicated to them. These latter were re-garded with peculiar veneration by all the righteous and with hatred by the wicked. Of this latter class were Eli-jah and Elisha. The first mention of Elisha is in connection with Elijah's visit to Horeb, when he was designated by the Almighty as the successor of the great prophet (I Kings, xix: 1). Afterward on Elijah's return he was recognized while engaged in agricultural pursuits. Concerning the subsequent relations existing between these two men, little is known, but are references (1 Kings xix: 21 there and 2 Kings iii: ii) indicating that they were associated as master and servant. Today we shall learn how one retired from office and how the other entered strengthen his reliance upon God.

REFUSAL.-Elljah was approaching the end of his career. Infinite wisdom determined that another could render better service than he in the future. Howbeit, his part had been faithfully done and his reward was sure. God purposed to take him home by the same way in which Enoch entered into his rest (Gen. v. 24). The fact became known to the young men, the sons of the prophets, and to Elisha (verses 1 and 3). The latter resolved to follow his master even to the end, like a true brother and friend. Three times Elljah tried to dissuade him from this purpose, once as they were leaving Gilgal: again, as they were departing from Bethel, and finally while they were in Jericho (verses 2 and 4). But each time in the most positive but respectful manner Elisha refused preferred to be alone that he might pass away unobserved, and it is possible that he desired to test the faith though confessedly great (verse 10). and attachment of his disciple. On the other hand, Elisha was doubtless hoping that he might render some service or receive some blessing.

WITNESS .- Leaving Jericho the two journeyed together toward Jordan. At a short distance fifty sons of the prophets followed them, half as many after the retreating forms (verse 7). It may be that they expected to gain ger and clearer views of heavenly things, for there is always a mystery hanging about the subject of one's decism in their minds, because afterward they raised questions and were not satisfied until they had been allowed to

present is not a favorable time for a

heated discussion. Following the dic-

tate of prudence, then, as my utter-

tion, so must they be here; and as

my intention then was far from stir-

ring up religious controversy (which

rarely results in any good), I must de-

words" in the public press.

cline to be drawn into any "war of

At the same time, I feel that it is due to myself as well as to the cause

of truth and history, to say that the

alleged historical inaccuracies will turn

out to be either the fiction of the Rev.

Latin or his overwrought imagination,

or else that he has derived his report

Mass from some not very accurate or

trustworthy correspondent. I feel it to

duty, therefore, to set aright on the al-

leged inaccuracies, both the Rev. M.

B. Nash and that portion of the intel-

ligent public which may have read his

thoughts suggested by my remarks"

as he chose the Saturday issue of your

valuable paper, I have thought it

proper to send this communication to

The address on the Liturgy of the

The subject necessarily included all

that is comprised under the term lit-

urgy-"public service"-ceremonies,

etc. The address was delivered from

notes, and leaving aside all the rest

here, as irrelevant to the subject now,

permit me to state that the considera-

the title "The Use of Latin."

tion of the Latin was taken up under

The same notes that were used at

the institute are before me now, and

Christianity the divine service was per-

formed in the common language of the

ing languages change. Phrases differ

like fashions. Faith must be un-

bond of affection, and an easy com-

ing language. The holiest of mysteries

expressed in language too familiar.

different churches in the world.

would often sound ridiculous.

them I quote: "At the birth of

But like all human things liv-

treatments, missal, language,

Saturday's Tribune.

be no less a solemn than a pleasant

of the address on the Liturgy of the

Nash's sensitiveness over the

INTRODUCTION.—The prophets of jah (verses 16 to 18). But they were Introduce characters, Unlike the kings and the priests they were refrained from following and (verse 12), an act by which orientalists waited for the return.

expressed their grief (Ezra, ix:0).

MANTLE.-One thing the translated

Elijah left behind, his upper loose gar-

ment. That mantle was the symbol of

the earthly or carnal nature as well as

of the prophetic office, which could no

be taken into the spiritual world, which

was dear to Elisha because it was the

cession (I Kings, xix:19). It would

certainly be prized as a memento and

might be serviceable. Gathering it up

Elisha entered on his return journey

(verse 13). Coming to the Jordan he

repeated what he had seen Elijah do

and with the same result (verse 14)

with this difference, however, that he

inquired, "Where is the Lord God of

Elijah?" This showed that he was not

yet as confident as his master was,

that he felt a measure of uncertainty

that what faith he had was through

the remembrance of remarkable occur-rences under Elijah, whose God he in-

something essential with magic power served, nevertheless, as a connecting

GREETING .- Coming up from the

Jordan Elisha proceeded to Jericho, where the fifty were who had gazed

after him as he went out. They be

longed to the school and had received instructions in the law and in the in-

stitutions of religion. They knew why

Elijah had gone away, and when his absence was noticed they rightly sup-

posed, as had been expected all along,

that Elisha would be his successor. They therefore came forward promptly

of their own accord and bowed them

selves to the ground, an act of rever-

ence and submission frequently paid

to superiors (Gen., xliii:26). Here was

a most beautiful and affecting exhi-

bition of loyalty. They were ready to

give to the new master what they had

given to the old (verse 15). What made

them the more responsive was the fact

that they recognized Elisha as bearing

the same spirit as Elijah, owned and

blessed of God, summoned to the same

work, entitled therefore to the same

CONCLUSION.-The lesson exhibits

the principle of continuity in minis-

terial service. Men are truly called of

God in every age, and that Divine call

is the necessary preliminary. Without

sacred office, but being called a man

should be associated with those who

now minister in holy things. From

them he should learn what they know

by experience, and he should patiently

wait until in the Providence of God

places are vacated, and then promo-

The world will be more ready to trust

a man when he is endorsed by a godly

mantle, or the outward badge, may

fall upon the new incumbent to be

borne with fidelity and success. And

yet there can be no hope of profitable

labor unless the Spirit of God shall

ure that all who know him shall per-

ceive that God is with him in all his

way. There is an incalculable value in

the holy man whom'God commissions

upon the new man in such meas-

tions will be made in regular order.

it no one ought to venture into the

sympathy and support.

link of great value.

That mantle, if not held as

first thing used to designate his suc-

MIRACLE -Elliah and Elisha passed on castward and at last stood on the bank of the Jordan. On the other side the parting would take place. The water was too deep for fording. So the old prophet took his mantle, which had been before used as an instrument in Divine service, rolled it together and smote the surface of the stream. Immediately by some invisible force the waters which were above were separated from those which were below, leaving a dry passageway, along which the two might journey to the opposite bank. Twice before had similar deeds been wrought, by Moses when he reached out his rod over the Red Sea (Ex., xiv:16) and by Joshua when the feet of the priests were dipped in the Jordan. It was not Moses, or Joshua, or Elijah, it was not the rod, or the feet of the priests, or the mantle, but the Almighty who opened the way through the waters. And it was fortunate that Elisha was present to behold the wonderful deed, to report it to his associates, and to

REQUEST .- After crossing the Jordan Elijah manifested greater interest in his companion who had clung to him and refused to be separated Enowing that in a little while their earthly relation would be terminated, and that afterward new and grave responsibilities must be met, the prophet asked Elisha what he should do for him (verse 3). The answer was highly appropriate and significant. A double portion of Elijah's spirit was all that was desired. In this there was manifest a disposition to be like his Master, to re-produce Him and take His place and carry forward His unfinished work. And this was joined with becoming hundlity. It was felt that greater help and strength was needed than his predecessor possessed. There was also a recognition of the secret of success among the prophets (Zech., iv:16), the same as with the apostles (verse 6). It is probable that Elijah (Luke, xxiv:49). Upon a very simple condition-close following to the end -the desired gift was promised, al-

TRANSLATION .- After the request and the promise the two walked on, side by side, talking together. They were now in Elijah's native land (I Kings, xvii:1). Suddenly the conversation was interrupted by a remark-able phenomena (verse 2). Something appeared in luminous form like a as were saved from Jezebel's wrath chariot drawn by horses. It has been by Obadiah and hid in a cave (1 Kings | thought by some that this was an opxviii: 4). Knowing what was about to tical effect produced upon Elisha only. transpire these fifty men desired, if it is probable that an escort of angels ossible, to be witnesses, and so they was provided (Psalm, lxviii:17), sent stood on an elevated place and gazed to conduct the servant of God in triumph (Psalm, xviii:10). Elijah was man whom the world knows. The taken up by a whirlwind into heaven, information that would give them lar- leaving Elisha behind, who cried out with astonishment and sorrow, as he behald the receding form of the one hel oved. The manner of departure vas according to promise (verse 1). ertain that there was a little skepti- It appears that even Obadiah had expected such an event (I Kings, xviii:-11), an indication that in the popular thought Elijah was highly reverenced send out searchers for the missing Eli- as being under the peculiar care of (John, i:6). ******

most right-thinking men that the eastern church liturgy, as above quoted, it is difficult to understand how the Rev. Mr. Nash could have been brought to make the assertion ances at the institute were public and that "We are calmly informed that for the purpose of imparting instruc- nearly all the early church fathers wrote in the Latin language." Certainly, that assertion is not even implied in my notes, nor was it intended to be made; and always cautious in my private utterances, I was doubly The third, or the Latin, had obtained so in my public address. In view of far wider sway in the Holy Land in the notes quoted above, therefore a denial of the statement that I said nearly all the church fathers wrote in the Latin language, is hardly needed. Nevertheless, I do most positively deny

first thought "to bring to mind the actual facts." Reference to my notes quoted above on the question of the early use of Latin in the mass, will show the value of his second thought, suggested by my remarks. How does the Rev. Mr. Nash read my address? Here is his statement which "were better not un-published." "In the second place," he at the Sisters' Institute last week. And says, "we are told the mass has always and is still said in Latin all over the world." Mark the phrase, "all over the world." Here is the man of straw set up by the Rev. Mr. Nash to be knocked town by one clever blow from him. But Mass was divded into two parts, and then it was not fair to say that the delivered on Tuesday and Thursday. man of straw was set up by me.

that I made such a statement; and I

make this denial of the Rev. Mr. Nash's

Now, note the close logical connection between the "thought" of the Rev. Mr. Nash and the conclusion it forces upon him, "In the second place, we are told that the mass has always and is still said in Latin, all over the world, and we are led to believe that this constitutes the Catholicity of the church. Most undeniably the "real facts do not bear out this statement." For a nonthough it is feared that the logic of the Rev. Mr. Nash will never win for him what his zeal would seem to deserve. The mere fact that I made a distinction between the eastern and western churches prevented me from saying that the mass has always been elebrated in Latin all over the world. It is needless to waste more time in disposing of that statement.

changeable and it is best preserved in a language that does not change. The unity of language maintains a close Nor does the Rev. Mr. Nash come nearer to the "real facts" when he asmunication of doctrine between the serts that the mass was not first said in Latin, and that "it was not till earned language confined to educated men, inspires more respect than a livcometime in the fourth century that the mass, as said in the city of Rome itself, was changed from Greek to Latin." That "Greek was the language Greek language in the east and the of St. Paul, that in it he wrote his epis-Latin in the west, through their an- tle to the Romans, etc.," is wholly irtiquity preserve a majesty that much relevant to the subject. It is not a befits the majesty of the holy sacrifice | question of what language the apostic of the mass. The church celebrates wrote in, or how many of the Fathers the mass in Latin now because she did and Doctors of the church wrote in so in the beginning." "It is befitting Greek or Latin, but it is a question an immortal doctrine to have an imwhether mass was said in Latin from the beginning of Christianity. mutable language. The church in imstated at the institute, so do I here afmortalizing the languages of the Greeks and Romans, immortalized their literfirm that the mass was celebrated in Latin from the days of the apostles atures. The Latin liturgy, to which we here limit our consideration, has been and even by some of them at least. The instrumental in preserving for eighteen "real facts" are that in the time of our hundred years the treasures of the lit-Lord (the time of the apostles) three particular languages were common throughout Judea. They were, in Considering my statement as to the lous controversy? It is the opinion of use made of the Greek language in the some sense of the word, the languages

of the world in those days-the Hebrew, Greek and Latin. The first, better known as the Syro-Chaldale, or more properly the Syriac, was the language of the greater part of Juden. and without doubt was the vernacular of our Divine Lord Himself. The second, or the Greek, obtained a large sway in Palestine also, according to

the time of our Lord and His Apostles than either of the other two, for it was the language of imperial Rome; and as Judea was a Roman province at that time, and for years previous, it was but natural to expect that the language of Rome would be forced on the conquered people. Now whether mass was celebrated in Latin in Judea, in the days of the apostles, the ablest liturgical writers and linguists hold that in the days of the apostles mass was celebrated in the language that prevailed in those places whither the apostles went to spread the light of the Hence, at Jerusalem, the mars was celebrated in Syriac, at Antioch. Alexandria and other Grecian cities, in Greek, and at Rome and throughout the entire West in Latin. Furthermore, it is held by the best authorities that originally mass was said only in Hebrew, Greek and Latin, the three languages on the title of His cross, and that the apostles and their successors did not only preach, but also celebrate the divine offices (the mass) in the vulgar tongue of the people in whose land they preached the gospel. Is anything more needed to that the mass was celebrated from the eginning of Christianity, not "all over the world" as the Rev. Mr. Nash fondly asserts for the sake of refuting it. but in the Western church? Is anything more needed to show that the writer of this article, and author of the

much abused address to the Sisters' institute, sufficiently knew of the several liturgies in the church? He scarcely needed to be told of the Ambrosian rite, having himself celebrated mass in the church of St. Ambrose, Milan, but according to the Latin rite. It might not be amiss to inform the Rev Mr. Nash that even the Ambrosian rite is celebrated in the Latin language. And surely it was not necessary that the author of the address on the Liturgy of the mass should be told, what every man and woman almost in the country knows, that he has a congregation of Greek Unlates as near to him as Mayfield, and that the mass among them is celebrated in the Greek language. But better things could scarcely be looked for than the show of learning in the article in The Tribune of the 30th of July, from one who says "in the third place, it is stated that the unity and Catholicity of the church consist in this fact of the universal use of the same mass in the same language." For while the Rev. Mr. Nash boldly says that, which to my mind, contains no sense, I certainly never could, while responsible, be guilty of making that statement.

Thos. F. Coffey. St. Rose Church, Carbondale, August 5, 1898

AN OPEN LETTER To MOTHERS.

WE ARE ASSERTING IN THE COURTS OUR RIGHT TO THE EXCLUSIVE USE OF THE WORD "CASTORIA," AND "PITCHER'S CASTORIA," AS OUR TRADE MARK.

I. DR. SAMUEL PITCHER, of Hyannis, Massachusetts, was the originator of "CASTORIA," the same that has borne and does now bear the fac-simile signature of hat H. Flitcher wrapper. This is the original "CASTORIA" which has been used in the homes of the Mothers of America for over thirty years.

LOOK CAREFULLY at the wrapper and see that it is the kind you have always bought and has the signature of hart. Theteher. wrapper. No one has authority from me to use my name except The Centaur Company, of which Chas. H. Fletcher is President. March 24, 1898. Amuel Pitcher on . D.

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THE DISCOVERY THE AGE

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spots, roughness, every spots, roughness, every spots, roughness, edited and spots, or spots, or

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