

RELIGIOUS

Never has there been such an exodus of clergymen from this city as this summer. Vacations have grown in favor and the congregations have begun to realize that their ministrations bring back from their summer outing a valuable return from the investment of a few weeks' absence in the shape of renewed vigor and new thoughts and themes that brighten the year's routine.

said that he found a Yale graduate preparing mess and awaiting a chance to enlist as a private. A Princeton graduate was discovered doing hostler duty for the officers in hope of the same opportunity.

Miss Lillian Dietrich, a missionary to India from Grace Reformed church, is the guest of the Misses Drinker, Madison avenue. Miss Dietrich was formerly an assistant in Mr. W. G. Parker's office. Eight years ago she determined to become a foreign missionary and the scene one Sunday in Grace church when, after the confirmation services, she arose and went to the altar alone, and there, standing before the bishop, solemnly consecrated her life to mission work, was so impressive as never to be forgotten by those present.

Rev. Dr. C. E. Moeg, the brilliant pastor of the Central church, Wilkes-Barre, will occupy the pulpit at Elm Park church on Sunday. Dr. Moeg is one of the most popular clergymen in the conference. More than any other member he probably enjoys the closest personal friendship of the greatest pulpit orator in Methodism, Bishop Fowler.

Rev. Dr. McLeod came into the city to officiate at the funeral services of Mr. M. I. Corbett, returning the same night. One of his near neighbors at East Hampton is Rev. Dr. Dixon, former pastor of Penn Avenue Baptist church. Dr. Dixon's family is at present afflicted with diphtheria.

Mr. James Shepherd has received a letter from Rev. Dr. C. M. Giffin, who is enjoying his stay in London and vicinity. He was about to visit the Isle of Wight and to spend a few days at Brighton. He will sail for home August 24th.

It may be a revelation to some people to know that recently not one minister of a certain denomination was to be found in the city. This may not seem to be the subject for depression until it is explained that in cases of affliction and death the almost all the ministers of one's own faith may under certain circumstances reach a point where great distress is the result.

Recently two members of a certain denomination died. They were persons of such strong abilities for their church that to go out of the world unassisted by even a prayer by their own pastors was an affliction. But when the sorrowing friends attempted to arrange for the funeral a serious problem confronted them. Not only were their own pastors beyond their call, but not a minister of their denomination was to be secured from less than many miles away. Finally strangers were engaged who knew absolutely nothing of the dead and almost as little of the friends who remained. It was trying, to say the least, for both.

The same experience recently was enacted in another denomination, where the dead and friend was one to whom the idea of being interred by another than his own faith would have been almost unbearable.

It would really seem that with a little trouble the clergymen of each sect could so arrange their vacations as to leave at least one of their number in the city or within easy reach all the year. Heretofore the parishioners of several different denominations have received the ministrations of Rev. Richard Horne with great satisfaction during the temporary absence of their own pastors. The kindly old gentleman, with his silvery hair and his gentle words of comfort, has been a very welcome visitor at many a bedside where his beautiful voice has been lifted in prayer and song.

Another incident that illustrates this condition of affairs was brought to notice by a visitor to the city in a secular mission, which necessitated consultation with clergymen. He vainly sought them and toiled perseveringly for one closed parsonage to the next. He found but one Protestant minister, and he was the pastor of an obscure church in a suburb. "But I noticed," the visitor remarked, "that the saloons and gambling places were all open and evidently running as usual."

When a presiding elder dies in office, it is customary for the presiding bishop of the last conference to appoint a temporary successor as much business of importance is constantly awaiting the chief officer of the district. In the case of Dr. Eckman, Bishop Charles H. Fowler has been named as the successor. It is thought that he would be Bishop Fowler's choice.

Mr. Pearsall, of the Railroad Young Men's Christian association, returned on Thursday from Maine, where he has been camping for the past two weeks. He spent some time at Chickamauga in the Young Men's Christian Association work which has been so successfully carried on in camp, but found himself suffering from malaria fever and decided to leave for a more salubrious climate. He and Mr. Sanborn took the Maine tour together and are both now engaged in their old work in this city. Mr. Pearsall can tell many interesting incidents of his experience at Camp Thomas. With regard to the abuses which are being so much exploited at this time, he says that the sanitary conditions are certainly not at all satisfactory. He believes that some one has blundered seriously in the hospital provision as assistance is constantly inadequate. While before he left he did not see such a horrible condition of affairs as has just been reported he says that there was room for great improvement.

The Young Men's Christian Association work in camp is progressing far beyond the most extreme expectations. The personnel of the regiments is superior. Particularly is this true of the Pennsylvania troops among whom the Young Men's Christian Association workers are warmly welcomed.

In speaking of the fine class of young men in the ranks, Mr. Pearsall

Sunday School Lesson for August 14.

The Shunammite's Son,

2 Kings IV: 25-37.

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

INTRODUCTION.—In our last lesson we heard of Elisha's translation and of Elisha's introduction to the prophetic office. The inspired narrative mentions very briefly a few incidents only of what followed—the search for the man who thought Elisha might yet be living, the healing of the unwholesome water in the city well at Jericho, the destruction of the mocking bird, the relief of the Moabites, the war with the Moabites. With greater detail is related the connection of Elisha with a certain home in Samaria, a town in Israel, which has been mentioned as the Shunammite. Perceiving his godly character, she, with the consent of her husband, prepared him a room, a veritable "prophet's chamber," where at his pleasure he came to lodge. (Verse 8.) In return for this hospitality blessings were bestowed upon the house. One blessing was prized more than any other, for it signified the hearts of the children's parents. But the little boy had scarcely passed out of the tender years when he sickened and died.

APPROACH.—In this hour of bereavement the mother naturally sought Elisha. Her confidence in him as a holy man, her acquaintance with him as a prophet, her guest, and her knowledge of his wonderful deeds, were sufficient reasons for believing that he, more than any other, could render service to her. Besides, the boy had been a gift, promised by the prophet, (verse 16) and the most desired to know, (verse 17) of the prophet's own household. The Providence by which the young life was given. Who could explain so well as Elisha? With rapid driving she came to Mount Carmel, where Elisha was then in the time of God's journeying. (11 Kings ii: 25.) As she was approaching, Elisha, looking down the way, recognized her in the distance. His radiant countenance, his servant with evident surprise or curiosity. The mountain was a retreat and a place of refuge, frequented by seclusion, save for religious exercises. Elisha had established a hearth of worship, and there Elisha had builded the altar of Jehovah and sacrificed. Why has this Shunammite come? What does he seek? It is not the season for religious devotion? (Verse 23.)

INQUIRY.—It was with becoming courtesy and gratitude, the one due to a person of her station and the other a return for past favors, that Elisha, without waiting for the woman's art, sent his servant to meet her. (Verse 24.) This act was characteristic of all genuine souls in oriental lands, and in all lands. They have a generous and generous heart, and they will not wait to be asked. The servant was instructed to go, as if he earned required haste, and indeed he did. Elisha's questions sought information concerning the welfare of all the members of her household, her health, the health of her husband, and the health of her children. In these inquiries have been the first among three friends meet. Life and health are the chief blessings to be desired for more than riches, honor, and power. It was the same as to ask if there was any sickness or misfortune in the family. Had the woman come because she was in any trouble? The answer, indeed, was somewhat surprising and evasive. "It is well," founded evidently upon her faith which she had expressed on setting out. (Verse 25.)

DISTRESS.—Having advanced into the

rector; Rev. Edward J. Haughton, senior curate; Rev. M. B. Walsh, junior curate. Tenth Sunday after Trinity. St. Luke's Church, 10:30 a. m., holy communion; 9:15 a. m., Sabbath school and Bible class; 10:30 a. m., morning prayer and sermon; 7:30 p. m., evening prayer and sermon. St. Mark's Church, 10:30 a. m., holy communion; 9:15 a. m., Sunday school and Bible class; 7:30 p. m., evening prayer. South Side mission, 6:30 a. m., Sunday school and Bible class. East End mission, Prescott avenue—3 p. m., Sunday school and Bible classes. St. David's Church—Corner Jackson street and Broadway, 10:30 a. m., holy communion; 9:15 a. m., Sunday school and sermon; 7:30 p. m., evening prayer and sermon; 11:45 a. m., Sunday school. No evening service during August.

Lutheran.

Grace Lutheran church, corner Madison and Mulberry. Rev. Foster U. Gift, pastor. Services at 10:30 a. m. and at 7:30 p. m. The pastor has returned and the evening services will be resumed. The Evangelical Lutheran—Tenth Sunday after Trinity. Gospel, Luke xviii, 14-18; Epistle, 1 Cor. xli, 1-11; vestment color, green. St. Mark's, Washburn and Fourteenth streets—Rev. A. J. Romer, Ph. D., pastor. Services, 10:30 a. m., Sunday school, 12 p. m., Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Rieker, pastor. Services, 10:30 a. m.; Sunday school, 12 p. m. No evening service during August.

Presbyterian.

First Presbyterian Church—Rev. Joseph T. Smith, D. D., LL. D., will preach morning and evening. Sabbath school after the morning service. Summer Avenue Presbyterian Church—Corner of Summer avenue and Price street—Rev. L. R. Foster, M. A., pastor. Morning service at 10:30 o'clock. Evening service at 6 o'clock. Senior Christian Endeavor service at 7 o'clock. Licentiate D. C. Thomas will speak at the morning service and P. W. Pearsall, of the Railroad Young Men's Christian association, will speak in the evening. Band of Hope, Tuesday evening at 7 o'clock. Prayer meeting, Wednesday evening at 7 o'clock. Taylor Presbyterian Church—Taylor street—Rev. L. R. Foster, M. A., pastor. Prayer and praise service at 10:30 o'clock. Green Ridge Presbyterian church—Morning service at 10:30. Evening service at 7:45. Sermons by Mr. A. V. Bower. Bible school at 12 o'clock. Washburn Street Presbyterian church—Rev. John P. Moffat, pastor. Service at 10:30 a. m.; Bible school at 12 m.; Christian Endeavor young people at 4:30 p. m.; prayer meeting Wednesday, 7:30 p. m. The Rev. J. B. Sweet of the Simpson Methodist Episcopal church will preach at the morning service. In addition to the regular choir for next Sunday morning, Miss Vandervoort, formerly of Elm Park church, this city, will be present and sing. All cordially invited.

Baptist.

North Main Avenue Baptist church—Rev. W. G. Watkins, pastor. Preaching at 10:30 a. m., and 7:30 p. m. Subject, "The Shunammite Wrestling With Elisha, and Elisha Wrestling With Death." In the evening the pastor will give his second discourse in the discussion "The Decay of the

shelter and bid him live again. (John xi: 25.) Entering the chamber of death and closing the doors to exclude all others, he prayed unto the Lord. (Verse 33.) There was a similar occurrence in the history of Elisha. (2 Kings xvii: 31.) It appears then to have been understood what our Lord taught. (Matt. vi: 6.) That the highest form of prayer is in secret. Reference upon Divine help is most complete when other help is removed. After prayer Elisha stretched himself upon the dead boy (verse 34) until the flesh of the latter was warmed. This act of the prophet has been variously interpreted, as expressive of deep earnestness and sympathy, as imparting some restorative virtue, (Mark vi: 23.) as an indication of superstition. (Acts vi: 15.) as being an oriental custom the outgrowth of views concerning the dead. (See Rabbi Jonathan.) After walking through the house the prophet repeated the act, and the work was done. (Verse 35.) It is interesting to note the difference between Elisha and Jesus in working miracles, the former dependent, the latter authoritative. (John xi: 42.)

RELIEF.—If Elisha did not attempt to do good, such had occurred, he died, what was far better—he proposed to restore the dead to life, and thus to assuage the mother's grief. Turning to Gehazi, he asked for the lad's name. (Verse 28.) and to hasten to the home of the Shunammite, to salute no one by the way which would consume time. (Luk. x: 4.) and to lay the staff of Elisha upon the child's face. (Verse 29.) It is difficult to assign a reason for this order. Evidently there was supposed to be some virtue in the staff, such as that of Elisha's (Ex. xv: 19 and 20.) and in the mantle of Elisha. (11 Kings, -1: 8.) Some think they see here a remnant of fetishism; others suppose that the staff of Elisha was intended to help the faith of men in an earlier day. (Ex. iv: 2 and 3.) But the mother of the child was not satisfied with this. She went to the prophet and even with the staff, and declared that she would not have Elisha until he put forth his personal effort in her behalf. Her spirit was not unlike that of Jacob. (Gen. xxxii: 26.) and of the woman of Canaan. (Matt. xv: 28.)

ATTEMPT.—The woman's steadfast purpose moved Elisha. What man can resist the pleadings of a bereaved mother? Together the two started for Samaria. Following the original purpose, Gehazi set out, staff in hand, before them. He could go more rapidly, as a man in these days could outrun a beast of burden. The woman, however, though still lingering at an early visit, he would do all the work. The attempt was at once crowned with success. Though no touch of Elisha's staff sufficed to bring back the dead boy, and Gehazi returned to meet in the way his approach, the mother and her child were brought back to life. It then appeared that the mother's pleading and purpose were wise. She had clung to the one in whom her hope and faith were placed. She had not entered the tomb without him. When they entered the dead was lying upon his bed ready for burial. (Verse 32.) All human effort appeared to be in vain. What can man do but lay the body down in its last resting place?

RECOVERY.—Elisha did not falter. He knew that a power not his own could restore. He who gave life could wake the

sh born, and the Fausto del Lavorator, an association exclusively composed of Italians. The numerous French colony will be represented by delegates to the congress, as well as the numerous group of Socialist students of the Argentine Republic. One of their number, Dr. Juan B. Justo, who has translated into Spanish the works of Karl Marx, will be one of the most influential delegates to the Buenos Ayres Socialist Congress.

WOMAN AND TATTOOING.

Feminine Interest in a Gruesome Maori Collection.

Miscellaneous.

Church of Jesus Christ of Latter Day Saints—Regular service at 11 a. m. and 7:30 p. m. Sunday, Finley's hall, No. 710 Broadway. Subject: "The Kingdom of God." Evening discourse will be "Baptism, Is It Essential to Salvation; and Was the Dying Thief a Baptized Convert?" All cordially invited.

Calvary Reformed Church—Corner Monroe avenue and Gibson street. Rev. G. W. Welsh, pastor. 10 a. m., catechetical; 10:30 a. m., morning prayer; 7:30 p. m., "The Struggle of Evil for Existence." 11:45 Sunday school. 7:35 Christian Endeavor. Mrs. G. W. Welsh, leader. 7:45 evening service. Subject: "A Window of Christ." Seats free. All welcome.

First Welsh Congregational Church—South Main avenue. Rev. David Jones, pastor. Services, 10:30 a. m. and 7:30 p. m. The pastor will occupy the pulpit at his services. Sunday school at 11:30 a. m. All welcome.

The People's Prohibition church—Rev. Dr. Bird, pastor. There will be regular preaching services on Sabbath evening at 7:30 p. m. in Co-operative hall, Hyde Park. Subject: "How Far Are We Moved From the Savage?" All welcome.

SOUTH AMERICAN SOCIALISM.

The Argentine Republic Is the Center of the Movement.

The Argentine Republic is the center from which the new Socialist endeavor endeavor to permeate the southern part of this hemisphere, says the New York Tribune. The National Council of the labor party in La Plata regions was preparing at the latest advices by mail to hold a congress in which several agglomerations were to participate besides the regular groups of the Argentine labor party. That congress will be the first one in South America called to discuss questions of general interest and to adopt resolutions and a unified policy intended to guide the laboring classes from the Caribbean Sea to Terra del Fuego.

Up to the present time the Spanish-American Socialist movement was on too small a scale to permit the "conrades" to unite into a solid organization. It must be borne in mind that the Argentine Republic is inhabited by men of all nations belonging to the Latin race. In the Socialist congress to be held at Buenos Ayres, there will be, among other organizations, the Centro Socialista Argentino, numbering three hundred members, most of them Span-

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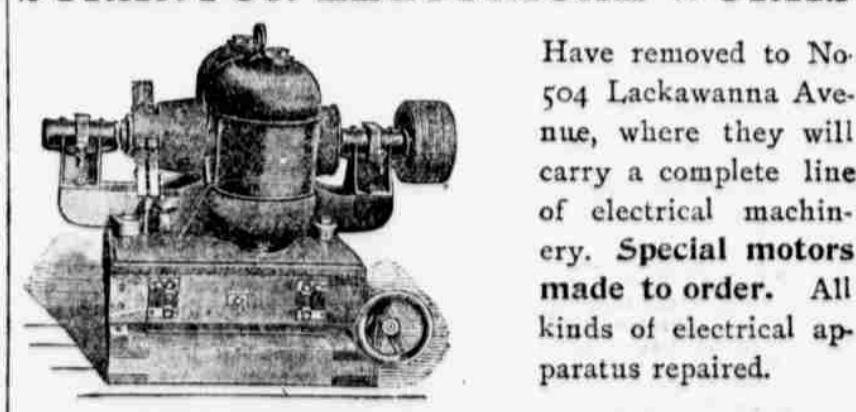


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