

RELIGIOUS

The appointment of Rev. Dr. Griffin to the office of presiding elder of the Wyoming district was a distinct surprise to most people in the conference and is only another illustration of Bishop Fowler's independence of purpose.

Other conferences over which the bishop has presided have reason to know his ability in the discharge of his duties. He suddenly decided to end all possible feeling among the candidates and the appointment made was the result.

The sessions of the Lackawanna Presbytery at Elm Park, Pa., closed on Thursday. A meeting will be held Friday, Oct. 14, at 2 p. m., in the First church, Wilkes-Barre, when ordination of several young men will take place.

Dr. S. C. Logan, of this city, made an address on the work among people of foreign tongues. He reported fourteen missionaries in this valley. Five of these are ministers, the others are teachers. The executive committee of this work raised \$6,441.55. The expenditures were \$6,250.50. There are eighteen points where the mission work is being most successfully carried on.

Rev. A. J. Arnold, of Binghamton, a member of the Wyoming conference, in the capacity of a local preacher, died at 8 o'clock Tuesday morning from the effects of a heart affection, at his home in Binghamton. Deceased was nearly sixty-nine years old. He was a preacher of ability and through his efforts many were led to seek the Savior. His connection with the Wyoming conference dates back nearly a score of years. He had been a resident of Binghamton nearly twenty-four years. He leaves a wife, a brother, Rev. C. N. Arnold, and two daughters, Mrs. Mary J. Coleman and Mrs. Grace D. Clark. The funeral took place Thursday afternoon.

The following programme of music will be rendered at the evening services in the Second Presbyterian church: Organ Prelude; "Teach Me Thy Way"; "Spohr Offertory"; "Heavenly Shepherd"; Thomas Miss Black and Quartette.

Mr. James Shepherd will give a lecture Oct. 11 on his Oriental trip for the benefit of the Epworth League of Elm Park church.

If the newly installed pastor of the Penn Avenue Baptist church has not a long and happy parable will not be because he lacks the sincere cooperation and hearty good wishes of both his congregation and townfolk.

The ministers of the Presbyterian church and a few other ministerial brethren will be the favored guests on Monday morning next of Rev. Dr. S. C. Logan, LL.D., at his pleasant study on Linden street. Dr. Logan was one of the original six or eight who formed the cleric about twenty years ago, and from the first the present time has been an honored member and officer. Pleasant social amenities, spiced with cheerful reminiscences and joyful prospectives, will doubtless characterize this gathering, to which the doctor has invited some of his local friends in the ministry. The occasion is also the annual opening session of the cleric.

Holy communion at St. Luke's church will hereafter be at 7:30 a. m., instead of 7 a. m., every Sunday.

The male quartette of the Sherman Avenue mission will sing several selections at the Rescue mission on Sunday evening. All are welcome.

The fifty-sixth annual meeting of the Wyoming Baptist association was held in the First Baptist church, Pittston, on Wednesday and Thursday. Quarterly services at Asbury Methodist Episcopal church as follows: Love Feast at 5:30 a. m.; reception of members and Sacrament of the Lord's Supper at 10:30 a. m.; preaching in the evening by the pastor.

The quarterly review of the Sunday school lessons will be held tomorrow at the Tabernacle Congregational church at both the regular services. There will be no preaching service on account of the absence of the pastor.

subject is "Ought the Nations to Accept the Czar's Proposition for Peace?" Rev. Dr. W. H. Pearce will conduct the discussion. Rev. H. H. Wilbur will read an essay on "The Presiding Elder, His Appointment, Qualifications and Work." Rev. W. G. Simmon will follow with a paper on "The Sabbath, When and How to Observe It." Monday evening Rev. J. A. Traneau will conduct the devotions and Rev. J. N. Bailey will deliver the association address.

The essays of Tuesday will be a symposium on the war. 1. The territory involved, its geography, resources and disposition. Rev. O. C. Lyman. 2. Its political significance and obligations. Rev. J. W. Karschner. 3. Its religious opportunity and responsibility. Rev. Stephen Jay. 4. Its lessons to other nations. Rev. J. A. Traneau.

On Tuesday evening Rev. J. B. Sweet, of Simpson church, will deliver the association sermon.

The second quarterly meeting will be held tomorrow in Simpson church, when the annual conference will be held. The meeting will be administered and members will be received into the church. In the evening the pastor will continue his biographical sermons with the subject "Abraham."

One of the most impressive services conducted in the Rescue Mission since its opening, nearly seven years ago, was held in the mission hall on Thursday evening. The occasion was the anniversary of the death of Thomas Fitzgerald, Thomas Ironmonger and Warren A. Berry and consisted of a song service and Scripture reading, followed by prayer by Rev. Charles Robinson, D. D. Then came the testimonies of those in honor of whom the anniversary was given, and after this testimonies from the other mission converts and friends, also by J. L. Stelle and Charles H. Chandler, members of the mission board of directors. Rev. Robinson, in closing remarks, spoke in the highest terms of the mission and its work since its opening in 1892. Refreshments were served as usual on such occasions at the close of the meeting, and all expressed themselves as pleased with the service. Meetings are held every night in the mission and all are welcome.

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Rev. Dr. C. Parsons Nichols will not announce his decision this week in relation to the call from Milwaukee. Certain matters unforeseen have developed, which compel him to assume

Sunday School Lesson for September 25.

Third Quarterly Review.

BY J. E. GILBERT, D. D., LL. D.,

Secretary of American Society of Religious Education.

I.—INTRODUCTION.

The two books of Samuel and the two books of Kings are occupied chiefly with the dark side of life in Israel. The student must not infer that there was no bright side. There is abundant evidence that many good men lived in those centuries, and that at times goodness flourished (Kings 14, 18). But the prophets who wrote these books had a purpose to serve. They desired to show the nature and consequences of sin for the instruction of future generations; to present the folly of monarchy which the people demanded in the time of Samuel (1 Sam. viii, 9). In the place of a pure theocracy; to find a basis for a new order as a preparation for Messiah, in which the church should be independent of the state; to vindicate the wisdom and goodness of God in His treatment of the chosen people; and to illustrate the principles of the Divine administration. And they selected materials accordingly. In reviewing the twelve lessons of the quarter it is proposed to cast them in a new order, by brief commentaries, to make them bear on one or more of the purposes of the entire history.

II.—THE NATIONAL SINS EXPOSED.

Four distinct aspects of this subject are presented in as many lessons, increasing in blackness as we advance. LESSON 1.—The division of the kingdom into two parts, B. C. 975, showed first, that the north and the south were alienated, ready on slight provocation to draw apart, rather than to labor together for the prosperity of the kingdom. Second, that Israel failed to lack the wisdom of his father and the piety of his grandfather, and that he was disposed to be a tyrant rather than the vice-gerent of God; third, that Jeroboam, the returned fugitive, cared more for honor and power than for the welfare of his people; and fourth, that the initial sin of Solomon, through the instigation of his wife (1 Kings xi, 10), injected virus which could not be removed from the body politic and called for punishment.

LESSON 4.—In the flight of the prophet Elijah from Samaria to Horeb for the preservation of his life we see how wickedness entrenched itself in high places. Jezebel, the queen, was a heathen, an ardent supporter of Baal and Asherah. Her marriage to the king of Israel was contrary to the laws of Moses (Deut. viii, 3), and therefore offensive to God. She became the real ruler and exercised her power in a most cruel and vindictive manner, so as to terrify a great number of men. The courage to face the multitudes of heathen worshippers. It is a sad day for the land when a blood-thirsty woman threatens the life of its holy men.

LESSON 5.—The story of Naboth's vineyard is a further disclosure of the weakness and wickedness of royalty in Israel. Ahab, grown rich and surrounded by luxury, coveted what he might not legally obtain, the possession of one of the best vineyards in the land. In vain he offered to buy, because of the owner's unwillingness to sell, he repaired to his home in a fit of melancholy and anger. The heathen wife, true to her principles, comes to him with propositions, looking for the destruction of the king, and the false charge of blasphemy, and the confiscation of his estate. This diabolical scheme marks the depth of infamy into which the court had sunk, when the ruler, appointed to administer justice, perverts it and invades the rights which he had been appointed to protect.

LESSON 11.—The sinful indulgence, described in the book of Amos, may properly follow lesson five, as its appropriate sequel. The prophet, and the wicked Jezebel left the im-

pression of their characters upon the whole social life of Samaria. It might have been expected that a sense of civic security would gradually possess the people, that they would put far away any thought of punishment, and they would live luxuriously and intemperately, and descend to debauchery, and become offensive to the prophets. The work of the prophets of what had preceded, the harvest of centuries of sinful living.

III.—THE DIVINE ASSISTANCE OF FERED.

What was thus graphically sketched in lessons 1, 4, and 11 would have been too great for the people. There needed to be presented with the efforts of God toward a better state. This was done in eight lessons, each in a different way.

LESSON 2.—Elijah at Cherith comes suddenly and unexpectedly, predicting a drought and then hiding to be fed by a widow. The prediction was a display of knowledge, a proof of God's presence, a challenge to the nation to seek after God. The lack of rain, a natural phenomenon affecting human comfort, was designed to awaken thought concerning the origin of earthly good. (James 1, 17). The retirement was for security, meditation and prayer. The whole occurrence might have been used by the people, as was intended, to work reformation.

LESSON 3.—Elijah at Carmel is another and bolder approach to win the people from sin. He came out of his obscurity near the close of the long reign of Ahab, and sought to enlighten the people to him. He made a proposition to test Jehovah as compared with the ability of the Zidonian Gods. The proposition was accepted, as it deserved to be. For the good of another, he was prepared to die, and to suffer the pain and disfigurement of the heathen deities and their priests. The restored altar and the consumed victim were a visible mark of Divine favor, sufficient to awaken the popular faith. God had revealed himself to recover the people.

LESSON 6.—The translation of Elijah, the transfer of his mantle, the sign of his spirit to Elisha, signified much every way, but in the line of our topic, it was a most important event. Elijah was thus endorsed as the representative of God and emphasis was given to his words and sanction to his work. Such approval was calculated to exercise a most salutary influence on the nation, making men to know that God was seeking the nation's reform. Besides, to bring another immediately to succeed the great prophet was to indicate the determination of the Almighty to perpetuate His gracious work in the nation.

LESSONS 7 and 8.—The story of the Shunammite's son and of the healing of Naaman exhibit the miraculous power given to the prophet, enough to win favor for him as a minister of the Most High God, who had been so long in the land. He was always regarded most highly. Hence to lift up a child from the dead, to restore to health a Syrian general, were two acts which bore on their face evidence that the actor had a good heart and a power of God.

LESSON 9.—Elisha at Dothan appears in a unique and most interesting light. He becomes the friend and counselor of the king during his reign. He is a man of God, and his presence is a blessing to the nation. He is a man of God, and his presence is a blessing to the nation. He is a man of God, and his presence is a blessing to the nation.

with Syria. By the insight and foreknowledge furnished by the direct operation of the Holy Spirit he gives information concerning the plans and movements of the enemy, so that the army was saved on several occasions. In this way he becomes the deliverer of the nation, at times when otherwise involving forces would have overrun the country and taken the cities.

LESSON 10.—The death of Elisha was an event of unparalleled interest. The king of Israel came down to the home of the dying man, distressed by the cause of the anticipated loss, thereby confessing the prophet's worth. And yet at such a time, when, if ever, a public servant might be excused from giving advice, Elisha made Joash to know the mission which God had for him, and by symbolic language committed him to that mission. He was told to smite Syria and recover the cities on the east of Jordan which had been held for a decade. Here God's proffered help to Israel attained its highest manifestation. Notwithstanding all the waywardness of all the centuries he proposed to enlist Joash in the good work of expelling invaders, of restoring the land to its original dignity and strength, thus making God the chosen of the Lord, the light of the nations.

LESSON 12.—In one lesson the story of God's judgment is told. Ten tribes, five-sixths of the household of Abraham's seed, were carried away by Sargon, eastward across the Jordan. The reason for this was just. The people had become heathen in their thoughts and practices and might properly be scattered among the heathen. They had rejected God and He rejected them. They had perverted their own consciences, and had all efforts to bring them to a better mind, and there was no reason to hope for a reform. The act was likewise one of mercy. If the northern kingdom were destroyed it would be a warning to the southern kingdom, which was might nurture and support for a time. Besides, to cast these apostate Israelites among the heathen prepared the way for influences in after centuries. For a few retained some knowledge of God and His law, and this was disseminated until the wise men of the east knew the predictions concerning Christ (Matt. ii, 2).

IV.—THE DESERVED PENALTY INFLECTED.

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CONCLUSION.

This review presents the three most striking points in all sacred history, indeed in all history and biography. Man is a sinner—the fact stains the whole record of his earthly endeavor, and marks all his happiness. The fact is the most conspicuous and shocking, causing every other consideration of man to be held subordinate with diminished interest. But God is ever seeking to save. He is long suffering and kind. In innumerable ways He employs agencies by which to deliver man from his sin. The brightest and most wonderful chapter in the annals of time is that which unfolds the efforts of His love for a fallen race. He never ceases to work, and the fact is that nothing more could be done (Isa. v, 4). If then man perseveres in sin and rejects the mercy and help of God he must expect only that which his sins merit. He cannot complain that judgment is meted out and calamities overtake him. Oh, the folly of sin! Oh, the wonder of Divine love and grace! Oh, the fate of those who will not turn from sin and accept salvation (Psalm vii, 12). The voice of all history calls aloud to men everywhere to turn and live.

AN OPEN LETTER TO MOTHERS.

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Tomorrow's Services.

- Episcopal: St. Luke's Parish—Rev. Rogers Israel, pastor. Rev. E. J. Haughton, senior curate. Rev. M. E. Nash, junior curate. Sixteenth Street—Rev. J. H. Smith, pastor. St. Mark's—Rev. J. H. Smith, pastor. St. Paul's—Rev. J. H. Smith, pastor. St. Peter's—Rev. J. H. Smith, pastor.

Presbyterian.

- Second Presbyterian Church—Rev. Charles E. Robinson, D. D., pastor. Services, 10:30 a. m. and 7:30 p. m. The pastor will preach morning and evening. All seats free at night. All welcome at all services. Providence Presbyterian Church—Pastor, Rev. George E. Guild. In accordance with the action of the General Assembly, the morning service is entitled "The Twentieth Century Movement in Presbyterian Sunday Schools and Hallways Deacons' Conference." Services, 10:30 a. m. and 7:30 p. m. The pastor will preach morning and evening. All seats free at night. All welcome at all services.

Methodist.

- Elm Park Church—Prayer and praise service at 9:30; preaching at 10:30 a. m. and 7:30 p. m. by the pastor, C. M. Gillin. D. D.; Sunday school at 2 and Epworth League at 6:30 p. m. Simpson Methodist Episcopal Church—Rev. J. W. Sweet, pastor. Second quarterly meeting services, Love feast at 6 o'clock. Ordinance of baptism, reception of members, holy communion at 10:30. Sunday school at 10:30. Preaching which at 7:30. Sermon by the pastor, Subject, "Abraham." All seats free. A cordial welcome to all. Hamilton Street Methodist Episcopal Church—Rev. James Beninger, pastor. Services tomorrow as follows: Preaching at 10:30, subject of sermon, "Sources of Comfort." Class meeting at 11:30. Sunday school at 2. Epworth League devotional meeting at 6:30, subject, "The Barton Fig Tree." Leader, Miss Daisy Nash. Evening preaching at 7:30. Court Street Methodist Episcopal Church—Class meeting 10; preaching by pastor, 10:30 and 7:30; Sunday school, 11:30; Junior League, 1:30; Epworth League, 6:30. All are welcome. Seats free. Providence Methodist Episcopal Church—Rev. William Edgar, pastor. Services tomorrow at usual hours. The pastor will preach at 10:30 a. m. and 7:30 p. m. Morning subject, "Backsliders"; evening subject, "Christian Loyalty." Sunday school at 11 a. m. Epworth League at 6:30. Sermon by the pastor, Subject, "The Faithful Saying." All are cordially invited to any of these services. Washburn Street Presbyterian Church—Rev. John P. Moffat, pastor. Services at 10:30 a. m. and 7:30 p. m. Bible school at 12 m. Junior Christian Endeavor at 2:30 p. m. Intermediate Christian Endeavor, 4:30 p. m. Young People's Christian Endeavor at 6:30 p. m. Praying meeting, Wednesday evening at 7:30 o'clock. This will be "Hallelujah Day" for the Sunday school. The pastor will preach at 10:30 a. m. and 7:30 p. m. An important notice will be given at the morning service by the board of trustees. All welcome at all of these services. Moscoe Methodist Episcopal Church—Corner Sumner avenue and Price street. Rev. L. B. Foster, M. A., pastor. Morning service at 10:30 o'clock, prayer and hymns at 11:30 o'clock. Evening service at 6 o'clock. Preaching by pastor. Theme, "A True Test of Christian Character." Bessie Cross and Annie Baker's band will assist with the music. Senior Christian Endeavor service at 7 o'clock. Tuesday evening, Band of Hope, 7:30 o'clock. Wednesday evening, prayer meeting, at 7:30 o'clock. Green Ridge Presbyterian Church—

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