# Religious....

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tion fully appreciate the remarkable gifts which Rev. Dr. C. M. Giffin, pastor of Elm Park church, possesses. The people hear him Sunday after Sunday. The evening service is attended by vast throngs not there in the morning. They listen with the utmost interest and go away to talk about his address during the week, church members. There have arisen but they have all grown so accustomed to the brilliant flashes of thought, the keen, analytical judgment, the richness of mind that they scarcely realize what a marvelous intellect is the heritage of this clergyman. His Sunday morning sermons are models of spiritual help-The satisfying faith, the originality of view, the transcendant genius which illumines these discourses make them not alone a mental feast, but a powerful incentive toward reaching the happy optimistic plane upon

Dr. Giffin's evening addresses partake more of the lecture form and are intensely interesting. The swiftness of his thought, the eleverness of his comparisons and the endless resources of his logic are sometimes almost startling, and, in short, his versatility and directness of application baffles a lucid explanation of his methods, and yet he is in no sense a sensational preachcr. If he were paster of a great city church, as he might be whenever it pleased him to accept such a call, he would be the man to whom the masses would flock, and not alone, for with exclusive, for he has a message for each. That more universal sentiment is not openly expressed in concurrence with these comments is because of the characteristic unresponsiveness of Scranton people. In their religion, as in active demonstrations.

The central city pulpits are all filled with men of uncommon ability. Dr. McLeod's forceful, deep and earnest exposition of Sacred Writ would make a noble impression upon any intelligent congregation, and that he is appreciated by his people is incontrovertible. Rev. Rogers Israel's deep spirituality and Impassioned haste to bring souls into the kingdom are almost like divine endowment. Rev. Dr. R. F. Y. Pierce has a gift of language that in itself, aside from his carnestness of purpose, would attract throngs wherever he might be. Rev. Dr. C. E. Robinson, with his scholarly attainments, has a soul of such purity and a heart that it so touched by the infirmities of the great, sad world that he is given rare power with the people of every class. Rev. Mr. Alrich with his intensity of religious fervor and exceptional ability in gospel preaching wields a wide influence beyond his little flock. The same can be said of the Lutheran and other clergymen. We have all heard these men speak. Perhaps now and then a member of

the congregation says to the pastor: "You did well this day. The sermon helped me." But why do we not say this oftener and why do we not go to others outside of the church and speak proudly of the man who is striving with all his might to make us better men and women? Why do we not oftener sound the praises of these brilliant, capable pastors of ours, who are daily toiling as hard in their way as the laborer, who may sit in the back pew and who slips quietly out of church after the sermon? We could make our ministers and our churches popular if we praised them and boasted of their worth as we sound the toesin for our business interests, our friends' popularity, our charitable fads

Revivals and evangelists, according to the popular acceptance of the term. are not in especial favor in this community. Quietly and, with unheralded effects the work of the old-time revivalist is being done by the pastors. As was remarked in Elm Park church on Sunday last if after a revival of four or five weeks' duration, twenty converts had been recorded, the fact would have been sounded abroad in all the church papers, and it would have been considered an indication of signal Pentecostal grace, but twenty persons presented themselves at the altar on that day as candidates for admission to the church on probation and otherwise, but nothing was said about the matter, as it is an ordinary occurrence for the first Sunday in the month.

The World's Student Christian Federation has appointed February 11 as a special day of prayer for students. This organization includes 1,300 student societies, with a membership of over 55,000 students and professors in America, Great Britain, Canada, Europe, Africa, India, Ceylon, Japan, China and other lands. A convention of this student federation is to be held in France in the summer of 1900. The past year has seen marked progress in the Christian work and influence in the institutions of learning. Sunday will be observed as a day of praise for the number of students who have accepted Christ, for the increased interest in Bible study, and for the strengthening of the bends uniting students of all races and lands; and as a day of supplication for continued and greater interest in the work of bringing students to Christ who shall devote their lives to His service.

The plans are now being formed for a great state convention of Methodists, laymen and clergy-men, to be held in October next for the purpose of considering the interests of the denomination within the lines of Pennsylvania. The proposition, in which thousands of Methodists throughout Pennsylvania are deeply interested, is now going the rounds of the various preachers' mestings, and will also be submitted to the various conferences, at their spring meetings, for their action and approval. The committee in charge of the arrangements, consisting of Bishop Cyrus Foss, chairman, Rev. C. A. Boswell, secretary; Rev. J. S. J. McConnell, Rev. S. W. Thomas, Rev. J. W. Sayres, Rev. J. G. Wilson and Rev. S. A. Heilner, is now hard at work preparing plans for the convention.

T IS POSSIBLE that not even all | or some other central point will be sethe members of his own congrega- lected. Rev. Boswell has been in communication with clergymen and laymen throughout the state concerning the matter and the greatest interest is manifested at all points.

Rev. C. A. Boswell said: "There are Pennsylvania, and about 125,000 various questions affecting the interests of the church in this state, and A has been suggested that a free and full discussion of these will be profitable to the church. It is not intended to touch upon matters affecting the church in other states. We cannot announce any of the details at present, When these are determined they will organizations throughout the state."

Sometimes a work goes on in distant parts of the city and little is known of it by those who support it. And less by the general public until an appeal comes for larger means to carry larger work. The work of the Young Women's Christian association is being carried on not only in the Central City but on the South Side, in Hyde Park and Providence. To those who ask what is being accomplished we would suggest that a trip to the South Side on some of the club nights or on some of the funior days would answer all questions. Last evening the Loythem would go the most cultured and alty club of the South Side, enter-exclusive, for he has a message for tained the T. F. C. ciub of the Hyde Park branch. The rooms were prettily decorated and the Loyalty club was seated and singing when the T. F. C. club entered. The club songs and calls were given in a way that showed the everything else, they are not given to greeting to Le most cordial. The president of the Loyalty club, Miss Barbara Gebhart, presided, and a musical and literary programme was rendered. After the programme Mrs. Ripple, the president of the associa-tion was called upon for remarks and the girls gave her the Chautauqua salute. Her remarks were full of encouragement and appreciation. This work for young girls is the most satisfactory work done in the association, but it has grown to ruch an extent that larger quarters are needed to carry it on. Miss VanNort and Miss Wilcox have the clubs in charge, and much credit is due for able manage-

> On March 9 and 10 the semi-annual convention of the Simpson union of Epworth Leagues will be held at Clark's Summit. The topic for discussion will be "John Wesley," and various phases of it will be assigned to different leaguers. The officers of the union are: President, W. A. Sanford, Waverly; vice president, Thomas Kreege, Falls; secretary, Miss Georgia Hunt, Clark's Summit: treasurer, L. B. Miller, Factoryville.

> The following musical selections will be rendered at Elm Park church tomorrow under the direction of J. Alfred

1	tor:
	MORNING.
	Organ prelude, Adagio in A Dunhan
	Chair o'The Sun Shall Be No More
	Thy Light by Day" Woodward
	Organ, Offertory in DDeshayes
	Choic "From Egypt's Bondage Come"
	Page
	MORNING. Organ prelude, Adaglo in A Dunban Choir, "The Sun Shall Be No More Thy Light by Day" Woodward Organ, Offerfory in D Deshayer Choir, "From Egypt's Bondage Come" Organ, prelude and fugue Page EVENING.
	EVENING.

Duet, selected. Tenor sole, "Tossed by the Tempest."

Organ, postlude in G ......Buck The quartette choir of the First Presbyterian church will render the following programme of music tomorrow

under the direction of J. T. Watkins 

Under the direction of J. M. Chance the following musical selections will be used at the Second Presbyterian church tomorrow:

MORNING. Organ prelude, Choral in E major. Anthem, "Sing Allelulia Forth," 

EVENING. Organ prelude, Andante ...... Bridge Anthem, "Sweet is Thy Mercy," Barnby

Schurmani 

#### Religious News Notes.

The service at the Rescue Mission tonight will be in charge of Rev. William Edgar, of Providence. The sessions of the Wyoming conference will open at Oswego, N. Y., April 18, with Bishop Foss as presiding

Gospel meeting at the Young Women's Christian association at 3.45 p m. All women and girls are invited. Gospel meeting at the West Scranton Young Women's Christian association at 3.45. All women and girls are invited.

#### Tomorrow's Services

Saint Luke's Parish, Rev. Rogers Israel, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior

Sunday-School Lesson for February 11.

#### Jesus and Nicodemus.

JOHN III, 1-18.

BY REV. J. E. GILBERT, LLD., Secretary of American Society of Religious Education.

CONNECTION.—It is impossible to words. A man must be born of the SYMBOL (Verses 14 and 15).—Nico-determine how long time elapsed be- water and of the spirit. By water is demus was silent, as well he might several Methodist conferences in gained His first disciples Jesus repaired with them to Cana of Galilee. severing all connection with the Baptist. At a wedding He wrought His trip to Capernaum, which was near the home of his rew-made disciples. After this He went up to Jerusalem to attend the passover. His first after His baptism, and drove the traders but the committee will shortly hold a out of the temple. This brave act, series of meetings to discuss the plans. together with his general bearing and speech, attracted the attention of all, be submitted to the various church and his fame quickly spread among all classes through the city.

> ENQUIRY (Verses 1 and 2) .- Those were the days of Christ's popularity. He had not yet arrayed the governing classes against Him. On the contrary, many in high places were disposed to regard Him with marked respect. One, a ruler of the Jews, that is, a member of the Sanhedrin, Nicodemus, sought Jesus in a private interview, selecting the night season as affording most favorable conditions (John xix, 39). His approach was eminently respectful, free from any evidence of intrigue. He addressed Jesus as "Rabbi," the most appropriate title at that time, when the real nature of our Lord was understood by none, and openly acknowledged the exalted mission of Christ as coming from God, evidenced by His wonderful deeds. This remark was equivalent to a request for instruction, an enquiry after the great Teacher's doctrine. Nicodemus had assumed the attitude of a

WONDER (Verses 3 and 4) .-- Jesus immediately opened to His illustrious visitor the great central truth of the Christian religion, declaring that it was impossible for any man to see the kingdom of God unless he was born again, or born from above. This was intended to correct the misconception of the Jews, who thought of the kingdom as outward and temporal, whereas, it was in reality spiritual (John xviii. 36). Until this view was obtained Nicodemus could make no progress in the school of Christ (Gal. vi. 15). The bold initial statement startled the ruler. He had all Abraham were subjects and the restoration of David's kingdom was the end to be sought. Besides, the words of Jesus were misinterpreted, and he was filled with wonder at the thought that physical birth, How was that possi-ble? a man might experience a second

EXPLANATION (Verses 5 and 6) .-Condescending to the state of the this testimony, sought as it had been. ruler's mind Jesus explained His should not be received.

er and sermon; 9.15 a. m., \*Sunday school and Bible classes.
St. Mark's Dunmore—8 a. m., holy communion; 10.30 a. m., sermon and baby communion; 2 a. m., sermon and baby comm

communion: 10.30 a. m., sermon and holy communion; 7.30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes. East End Mission, Prescott avenue-4 p. m., Sunday school and Bible classes; 7.30 p. m., evening prayer and ser-South Side Mission, Fig street-2.30

p. m., Sunday school and Bible classes, St. George's, Olyphant—2.36 p. m., Sunday school and Bible classes: 3.30 p. m., evening prayer and sermon. Church of the Good Shepherd, corner Green Ridge street and Monsey avenue

Green Ridge street and Monsey avenue

Rev. Francis R. Bateman, rector.

Septuagesima Sunday. Holy communion at 7.30 a, m.; morning prayer and sermon at 10.30 a, m.; Sunday school at 2.30 p, m.; evening prayer and sermon at 7.30 p, m. All welcome. Christ's church, corner Washington avenue and Park street—Services 10.30 a.m., 2.30 p. m. and 7.30 p. m. All seats free. All welcome. F. S. Ballentine,

#### Evangelical Lutheran.

Septuagesima Sunday. Gospel, Matt., 20:1-16: epistle, I Cor., ix:24-5. St. Mark's, Washburn and Four-teenth streets, Rev. A. L. Ramer, Ph. D., pastor—Services at 10:30 a. m. and 7 p. m.; Luther league at 6 p. m.; Sun-day school at 12 m. Morning subject, "God's Call for Laborers in His Vine-

"God's Call for Laborers in His Vine-yard;" evening subject, "An Altar to the Unknown God."
Holy Trinity, Adams avenue and Mulberry street, Rev. C. G. Spieker, pastor—Services at 10.30 a, m, and 7.30 p. m.: Luther league at 6.30 p. m.; Sun-day school at 12 m.; Catechumens meet Monday at 7 p, m.; Bible study Wed-nesday at 7.45 p, m. St. Faul's, Short avenue, Rev. W. C. L. Lauer, pastor—Services at 10.30 a,

St. Paul's, Short avenue, Rev. W. C.
L. Lauer, pastor—Services at 10.30 a.
m. and 7.30 p. m.; Sunday school at
2.30 p. m.
Zion's, Mifflin avenue, Rev. P. F.
Zizelmann, pastor—Services at 10.30 a.
m.; Sunday school at 2 p. m.
Christ church, Cedar avenue and
Beech street, Rev. James Witke, pastor—Services at 10.30 a. m. and 7.30 p.
m.; Sunday school at 2 p. m.
St. Peter's, Prescott avenue, Rev.

St. Peter's, Prescott avenue, Rev-John Randolph, paster-Services at 19.39 a. m. and 7.39 p. m.; Sunday school

at 2 p. m.

Grace Evengelical Lutheran church of the General Synod, corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor, 9:30 a. m., Sunday school; 6:45 p. m., Young People's society. Several addresses will be given on "The Lutheran Church in Europe," especially Sweden and Germany, 10:30 a., m. and 7:30 p. m., divine worship; morning topic, "For or Against?" Evening topic; "Let All Thine Enemies Perish," Everybody welcome.

#### Methodist Episcopal.

Eim 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. Gif-fin, D. D.; at 12 m., half hour Bible study in Sunday school room; Sunday school at 2 and Epworth League at 8.30 p. m. Simpson Methodist Episcopal church.

Rev. J. B. Sweet, pastor—Morning class meeting at 9.30; preaching service at 10.39 a. m. Reception on probation at the morning service, Sunday school, but it is not ready to announce defi-nitely the place of meeting or he 12-tails invelved in the movement, though it is probable that Harrisburg or and sermon; 7.39 p. m., evening pray-ty or and sermon; 7.39 p. m., evening pray-

tween the events of last lesson and meant baptism; by the spirit is meant those of the present lesson. We are the renewal of the heart by the power indebted to John for any mention of the Holy Ghost (Titus iii, 5). It is teacher whose character and ability what transpired in the meantime and clear from this that baptism alone be had confessed, but he had displayed is manifested at all points.

his accounts may not be complete. does not regenerate, but that Christ his ignorance by giving a carnal in In speaking about the convention. His brief sketch, however, furnishes retained it in His system (Mark xvi, terpretation to that which was spiritinteresting connection. Having 16), as did also the apostles (Acts ii, uzl. He had failed to apprehend what sed His first disciples Jesus red with them to Cana of Galilee, ing into the kingdom. God works in declined to receive the words of one heart and the minister inducts who did know. Jesus advanced to into the church. But why is the water show how the spiritual birth might be first miracle, making wine out of placed before the spirit? Many reverse secured. It was to be by faith in the water. Thence He made a very hasty this order. An answer to the question uplifted or crucified Sen of man (Activities) would occupy much space. It will be | xvi, 31). Thus early in tils career did wise for every student to look up the Jesus refer to His death and to the subject for himself. Having thus set atonement to be made thereby, and forth the nature of the new birth to the method by which that atone-Jesus further replies to the question of Nicodemus by saying that any number of births by the flesh would effect no change. The birth of the He employed an Old Testament symspirit produces spirituality

> MYSTERY (Verses 7 and 8) .- It was a most elevated theme which Christ elevated on the cross, Jesus had thus presented to His new student, one which he could hardly expect to understand, a theme which has puzzled the best minds from that day to this. In a very kindly way, therefore, He endeavored to relieve the evident embarrassment of Nicodemus, by urging him not to marvel to him several great doctrines whose at the statement made. While the birth was full of mystery, so were the most common occurrences in loved the world, Gentiles as well as nature. The wind, with which all were familiar, came and went, and no one knew its origin or destination. It could not even be seen. There was merely the sound and the impression or effect. Men talked about the movements of the atmosphere without reserve while wholly ignorant concerning it. Why then should they marvel because of the announcement of a spiritual force operating upon the spirits of men. The latter was no more a cause for wonder or doubt than the former (1 Cor. II, 11).

AUTHORITY (Verses 2, 10, 11, 12, 13). The mind of Nicodemus had not ome to rest. He had not yet accepted the introductory truth, and noth ing could be done until he did. "How can these things be?" was his ques-The two-fold reply of Jesus, shifted the line of thought from the rational to the authoritative basis. First, He queried how a man could come into a place of power in Israel without knewing these Judaism was not a mere matter of ceremony, but of the heart (Psalm li. 10), and Jesus only sought to realize in the people what had been lacking his life been taught that the geed of through all the centuries (Deut. v. 29). to have known. Second. If Nicodomus was ignorant Jesus was not. He had come from heaven, as the former confessed, and has stated what He knew to be true, what He was well qualified to say concerning the kingdom of heaven. Moreover, no other ed to the ruler that it was strange

Hampton Street Methodist Episcopal church, Rev. James Benninger, pastor
—Preaching service at 10,30, subject.

"The Progress of Christianity," the annual missionary sermon. Class at 11.39
a. m.; Sunday school at 2 p. m.;
Juniors at 3 p. m.; Epworth league at 6,30 p. m. Evening preaching service at 7,30 o'clock; subject, "The Preaching of Philip at Samaria." Scats free and a cordial welcome to all. a cordial welcome to all-

The usual services of Providence Methodist Episcopal church will, be held tomorrow. Preaching by the pas-tor, Rev. William Edgar. Subject at 16,30 a. m., "Our Veterans;" subject at 7.30 p. m., "The Eagle's Nest." Sun-day school at 2 p. m.; Epworth league at 6.45 p. m. Seats free. All are wel-

Watson Avenue Methodist Episcopal church, Lincoln Heights-Services to-morrow: Sunday school at 2 p. m.; preaching service at 6 p. m.
Asbury M. E. church, corner of Mon-sey avenue and Delaware street—Rev. W. G. Simpson, D. D., pastor. Devo-tional meeting of the Brotherhood of

St. Paul at 9.30 a. m.; preaching at 10.30 a. m.; Sunday school at 2.30 p. m.; Senior Epworth League at 6.30 p. m.: preaching at 7.30 p. m.; prayer meeting Wednesday at 7.30 p. m.: Brotherhood of St. Paul Tuesday at 7.30 p. m. hood of St. Paul Tuesday at 7.30 p. m. Seats free. All welcome.
Court Street Methodist Episcopal church, G. C. Lyman, pastor—Love Feast at 9.45 a. m.; preaching at 19.30 a. m. by Rev. A. Griffin, D. D. followed by the administration of the Lord's Supper; Junior league at 2.30 p. m.;

Epworth league at 6.30 p. m.: preaching at 7.30 p. m. by the bastor. Seats

ing at 7.39 p. m. by the bastor. Seats free. All are welcome.

Cedar Avenue M. E. church—F. P. Doty, pastor. Sunday services February 11, 1990. Revival services continued at evening service. The pastor will preach at 10.39 a. m. and 7.39 p. m. Sabbath school at 11.45 a. m.; Junior Enwarth League 2.30 p. m.; Senjor Epworth League, 6.39 p. m.; Senior Epworth League, 6.39 p. m. A cordial welcome to all. Howard Place A. M. E. church-19.30

a. m. and 7.45 p. m.; preaching by Rev. J. H. Grant, of Wilkes-Barre; 2.30 p. ., Sunday school. Rev. J. M. Gilmere, pastor. Clark's Summit M. E. church—Rev.

Clark's Summit M. E. church—Rev. C. H. Reynolds, pastor. 10 a. m. Sunday school, 11 a. m., preaching by the pastor. 6.45 p. m., Epworth League: 7.39 p. m., Miss Minnie F. Shay, of Philadelphia, Revival services every evening at 7.20 o'clock. Miss Shay will assist the pastor.

Chinchilla M. E. church—Quarterly meeting at 2.30 p. m. Rev. Dr. Griffin will preach. will preach.

#### Presbyterian.

First Presbyterian church—Services 1939 a. m., 7.39 p. m. Dr. McLeod will preach at both services. Mid-week prayer and praise meeting Wednesday Second Presbyterian church—Services 10.30 a. m., 7.30 p. m. Dr. Robinson will preach morning and evening. The topic in the evening will be "Demar, the World Lover." All are cor-

mar, the World Lover." All are cordially invited.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 16.30 a. m. and 7.30 p. m.; Bible school at 12 m.; Union services of C. E. societies at 3.30 p. m.; prayer meeting Wednesday 7.30 p. m. The pastor will preach morning and evening. Subject for morning sermon. "Evil in the Church." Special music both services.

Jows, a startling assertion to a Jowish ruler; second, that love of God for the race of man prempted the gift of His Son, who came not as the Jews had supposed he would, to restore their political power and break their bondage to Rome, third, all men. everywhere. Gentiles as well as Jews who believe in this Son, the only be gotten, should have everlasting life. life here and life beyond the grave: fourth, the mission of the Son to the earth was not as a judge but a Savour; fifth, while all this looks to the future life for its consummation, it has respect at the same time to the present life. Belief new frees from condemnation.

be in such an awkard predicament

REFLECTIONS.-Why is it that men will not begin at the right place in the study of the Christian religion? They ask questions incumerable upon many secondary matters, forgetting that until they have experienced the new birth they are in no condition to understand anything. The great men of the world are asking "How?" If they would but believe in Jesus and receive by the Hely Ghost the new nature there would come clearer vision as every well instructed Jew ough: (1 Cer. ii, 14). Then many of their to have known. Second. If Nicodo-questions would be answered, while others of them would be dismissed as unimportant. Then, also, they would easily advance from truth to truth from grace to grace, in a way that would be increasingly delightful. Enter by the door into the kingdom (John was qualified. He therefore suggest- x, 9), and the mind and heart shall be at rest. If Jesus is worthy of our faith let us accept Him and hear Him (Matt. xvii 5).

tor; 6th series on the "Origin and Uses of Faith." 3 p. m., dedication of Cap-ouse chapel, conducted by Rev. I. J. Lansing, Rev. L. R. Foster and Mr. Robert Wilson. Music by Green Rdge

church choir. To these services a cor-dial invitation is extended, Sumner Avenue Presbyterian church Prayer service at 10.30 a.m.; Sunday school 2 p. m. The Rev. P. H. Brooks will preach at 6 p. m. Christian Endeavor at 7 o'clock.

Providence Presbyterian church— Rev. George E. Guild, D. D., pastor, By special request the pastor will give in the morning an address on "Churchinances." Sunday schol at 12 o'clock Endeavor society meeting at 6.35 o'clock; evening service with sermon and special music at 7.30 o'clock,

#### Baptist.

Penn Avenue Baptist church, Penn avenue between Spruce and Linder streets-Preaching morning at 10,30 and evening at 7.30 by the pastor, Rev. Robert F. Y. Pierce. Morning prayers in the lower temple at 9.45, Topic of morning sermon, "The Victorious Life;" Bible schools meet at 2 o'clock. Sun-day school at the Amerman Memorial tabernacle on Prescott avenue at 3.30 p. m. Young People's Society of Chris-tian Endeavor at 6.30 p. m. Topic of evening sermon, "Heaven and Hell, or Where Will You Spend Eternity." Bap tisms during the evening service. sermon in the auditorium will be followed by evangelistic services in the lower temple.

First Baptist church, Main avenue.

First Baptist church, Main avenue.

Rev. S. P. Mathews, pastor—The usual
services Sabbath morning and evening
at 11.29 and 7.39 o'clock. Sunday school
at 2.39 p. m. at Plymouth church, Dr.
Beddoe, superintendent; Baptist Young
People's union braver meeting at 6.39 People's union prayer meeting at 6.30 p. m. at Ivorite hall; weekly prayer meeting at 7.30 p. m. Wednesday; Industrial school Saturday at 2 p. m. in Ivorite hall. All are cordially invited.

Jackson Street Baptist church—Rev. Jackson Street Baptist church—Rev.
Thomas de Gruchy, pastor, Prayer
meeting 9-39, led by Richard Nicholis,
Services at 19.39 will be conducted by
D. H. Williams. Sunday school at 2.69
p. m., Alfred Roberts, superintendent.
Professor James Hughes will have
charge of the evening service at 7 'clock and will preach. All are cordially invited.

Green Ridge Baptist church—Preach-

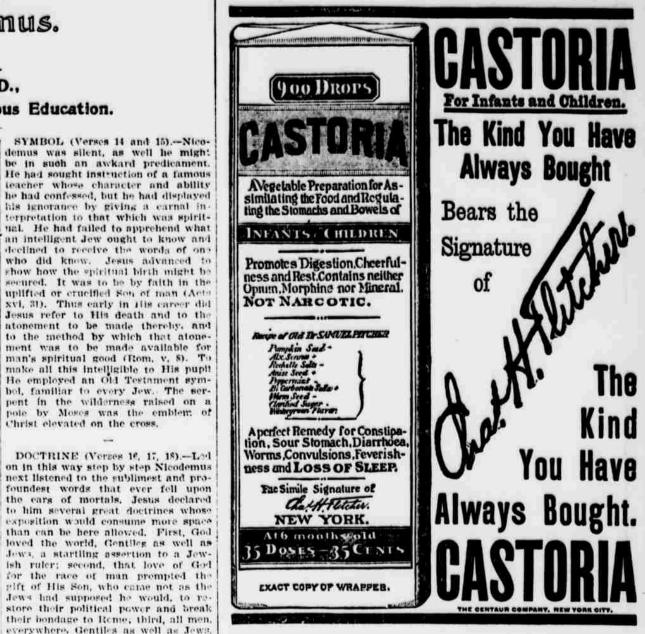
ing by the paster at 10.30 a. m. and 7.30 p. m. Subject in the morning. "Take Heed How Ye Hear:" in the evening, "The Symbolism of Baptism."
Baptism at the close of the evening sermon. Sunday school at 11.45 a, m. meeting of the Juniors at 2.20 p. m.; of the Seniors at 6.30 p. m.

#### Miscellaneous.

Grace Reformed Episcopal church, Wyoming avenue below Mulberry Wyoming avenue below Mulberry street—Rev. George L. Alrich, pastor. street—Rev. George L. Africh, pastor. Prayer and praise service at 9.30 s. m.; divine worship at 10.30 s. m. and 7.30 p. m.; preaching by the pastor at both services; morning: "Walking by Faith." Hebrews 11.5, 6 Evening: "Studies in Zechariah: The Sixth Vision—God's Judgment Upon Sin." Zechariah: A Sablath school of the Sixth Sixth School of the Sixth School of the Sixth Sixth School of the Sixth Sixth School of the Sixth Si ariah 5:1, 4. Sabbath school at 12 o'clock noon; Young People's society of Christian Endeavor at 6:30 p. m. Seats

church—Rev. John P. Moffat, D. D. pastor. Services at 10.39 a. m. and 7.39 p. m.; Bible school at 12 m.; Union services of C. E. societies at 3.30 p. m.; prayer meeting Wednesday 7.39 p. m. The pastor will preach morning and evening. Subject for morning sermon, "Evil in the Church." Special music both services.

"Green Ridge Presbyterian church—Rev. Isaac J. Lansing, pastor: Rev. L. R. Foster, assistant. 10.30 service of worship with sermon by the pastor; 12,



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