# Religious....

Endeavor. Scattered over the membership of 3,500,000. These were the statistics for the Detroit convention of 1899, but as the movement grows by an addition of some fifty societies a week, the figure should really be 4,000,000. Then, too, in other societies of kindred nature, but called by other and purely denominational names, there are some two millions who have signed a pledge substantially the same as adopted by Christian Endeavor. Over 8,000,000 of young people have signed the Christian Endeavor pledge in the nineteen years of its existence, 4.000,000 of whom have graduated into other departments of church work. In every country in the world, and in over forty evangelical denominations. Christian Endeavor societies are new found.

"Christian Endeavor stands always for outspoken confession of Christ; for unswerving lovally to, and all kinds of service for, the church; for Christian citizenship; for total abstinence and the annihilation of the liquor traffie: for fellowship among denominations and nations; for missions at home and abroad; for proportionate and systematic giving; for systematic study of the Bible: for personal communion with God,"

The first Young People's neciety of Christian Endeavor was formed by the Rev. Francis E. Clark, D. D. (familiarly known all over the globe as "Father Endeavor Clark"), on February 2, 1881, in Portland. Me., with a membership of some fifty boys, girls, young men and women. Other societies quickly followed in sister states Canada, and in 1882 the first Christian Endeavor convention was societies were reported in existence. Honolulu has the honor of having the first society outside of North America, started in 1886. There are now seventeen secleties in the Hawalian islands and thirty-nine in China. In India alone there are over 400 societies, twenty-nine in the Loos country, two in Siam. In Africa there are thirtysix societies and in Egypt ninety-thres. In England there are now enrolled 4.-956 societies, 584 in Scotland, 216 in Ireland and 346 in Wales. Australia has an enrollment of 2287 societies. Japan has 67 societies and Spain 36.

Sixty-nine societies in France (ten of them in Paris) promise good things for the future. Four societies in Per sia are the outcome of the resolve of a young woman attending a Christian Endeavor convention to become a missionary. Mexico and Central America are represented by 102 societies and Guatemala makes a promising beginning with two societies.

Twenty-four societies in South America testify to the good work done Communion; 10.30 a. m., morning prayby some New Jersey Endeavorers in sending to Chile copies of "The Christian Endeavor World" for distribution Germany, Switzerland and Hungary together have a bundled or more is.

St. Mark's, Dunmore—8 a. m., Holy Communion; 10.30 a. m., morning praytogether have a bundled or more is. cleties, with interesting stories of their beginnings in these countries. Sweden has 34 societies, and progressive work | East End Mission, Prescott avenue-is being done by several societies in 3 p. m., Sunday school and Bible class-Russia. Austria. Belgium, Norway. Italy, Denmark and Syria. There is special interest attaching to Floating Endeaver. The first society of this kind was formed on the United States revenue marine steamer Dexter. There are now 122 of them on board ships of war, merchant ships and life-saving stations. As one reads of the wonderful growth of this movement in the nineteen years, from a membership of barely fifty to almost four millions now, it is not hard to realize that this is indeed the foremost movement of the age in religious work, one

Rt. Rev. Bishop Hoban Wednesday dedicated the new church of St. Michael's at Canton, of which Rev. William Connolly is pastor. The dedio'clock and at 19.30 o'clock a solema high mass was started. Rev. T. J. Comerford, of Archbald, preached the dedicatory sermon. At 7.30 in the evendedicatory sermon. At 7.30 in the even-ing Bishop Hoban blessed the new hall. Special service Ash Wednesday at 10.30 ceremony was followed by benediction with the blessed sacrament, and a sermon was preached by Rev. J. J. Costello, of Williamsport. The church is a very handsome structure, 40x107 feet, and is built of the finest grade of pressed brick, with trimmings of brown stone. It is finished in the interior in quartered oak. Large cut glass windows soften the light by day and by night beautiful chandeliers of burnished brass shed electric rays. The church is modern in every particular and for its size is one of the finest edifices in the diocese. It has a seating eapacity of 400, and the pews are spacious and comfortable. The cornerstone was laid for this new church on the Fourth of July, 1899, by Bishop Hoban, and the sermon on that occasion was preached by Rev. P. F. Brodrick, of Susquehanna

On Sunday evening, March 4, the Rev. Thomas de Gruchy, D. D., will begin a series of interesting sermons. illustrated by stereopticon on the following topics: First, "Abraham, the Friend of God;" second, Joseph, the Prime Minister;" third, "Moses, the Law-Giver:" fourth, "Daniel, the True and Tried." fifth, "David, His Life and Times." These sermors will no doubt interest a great many people, as they will be educational and spiritual

Rev. Madison C. Peters, who has resigned the pastorate of the Bloom-

RELIGIOUS movements none ingdale Dutch Reformed church, New has attracted such world- York, on account of the change in his wide and universal attention views regarding baptism, will be rethat of the Christian ceived into the Baptist denomination on Friday, March 2, when he will reof the earth there are 46,000 ceive baptism by immersion and make Christian Endeavor societies, with a a short address. This ceremony will membership of 3,500,000. These were take place in Calvary Baptist church. New York, of which Dr. MacArthur is pastor. Dr. Peters will preach in Calvary church on Sunday, April 22, but his first service as a Baptist clergyman will be in Boston on March 4.

#### Religious News Notes.

Rev. B. Bruning, of Elmira, N. Y., will be in the city today to assist in the special meetings being held in the Universalist church. He will remain

The Jackson Street Baptist church received twelve candidates on Thursday evening for church membership. The pastor will administer the ordinance of baptism at the morning service on March 4.

Nay Aug Methodist Episcopal church Rev. J. R. Austin, pastor. Sunday school at 2 p. m. Preaching service at 3.30 p. m. Evangelistic services each evening of the week except Saturday. "Come thou with us and we into the scenes and places once familiar will do thee good."

Rev. James Hughes will deliver an address at the meeting of the Baptist Pastors' conference in the Penn Avenue church Monday at 10.30 on South African Situation." Mr. Hughes' information was gained by several years' residence in Kimberley. All interested in the subject are invited to be present.

The Free Methodists will hold a general quarterly meeting in the basement of old No. 27 school building, Green Ridge, corner Dickson avenue and Breaker street, March 2 to 4. Services as follows: Friday, 10.30 a. m. held in Portland, where some twenty 2.30 and 7.30 p. m.; Saturday, the same; Sunday, love feast, 9.30, followed by preaching, Lord's supper; preaching, 2.30 and 7.30 p. m. Rev. J. T. Logan will preside.

Christian Endeavor society of the Penn Avenue Baptist church held their monthly social in the parlors Thursday evening. The following was the programme: Piano gole, Miss Brown; tenor solo, Mr. Jones; recitation, Leona Farnham; viclin solo, Master Humphrey; Delsartian poses, Miss Farnham; vocal solo, Sadie Edward. After the programme much merriment was caused by an auction sale. Cake and coffee was served.

#### Tomorrow's Services

St. Luke's parish-Rev. Rogers Israel, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate, Quinquagesima Sunday.

er and sermon; 7.30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes.

es; 7.30 p. m., evening prayer and ser-

South Side Mission, Fig street-2.30 p. m., Sunday school and Lible classes. St. George's, Olyphant—2.30 p. in., Sunday school and Bible classes; 3.30 p. m., evening prayer and sermon. Church of the Good Shepherd, corner of Green Ridge street and Monsey ave-Rev. Francis R. Bateman, rector. Quinquagesima Sunday. Holy Communion at 7.30 a. m.; morning prayer and sermon at 10.30 a. m. Sun-day school at 2.30 p. m.; evening pray-er and sermon at 7.30 o'clock. All afe

Grace Reformed Episcopal church of the wonders of the nineteenth cen-tury.

By Rev. Diebon Males W. Jan. 2.

Wyoming avenue below Mulberry street, Rev. George L. Alrich, pastor— Prayer and praise service at 9.30 a. m.: divine worship at 10.30 a. m. and 7.30 p. m. Preaching by the pastor at both services, Morning, "Sojourning by Faith," Hebrews, 11:8-10; evening, "Studies in Zechariah; the eighth vision; the Four Judgment Chariots," Zech., 6:1-8. Sabbath school at 12 m.; Young People's Society of Christian Endeavor at 6.30 p. m. Seats all free. Strangers welcome. Union Bible class

Evangelical Lutheran.

Quinquagesima Sunday. Gospel, Luke, 18:31-43; epistle, I Cor., 13:1-13.
St. Mark's. Washburn and Fourteenth streets, Rev. A. L. Ramer, Ph. D., pastor—Services at 10:30 a, m. and 7 p. m.; Luther league at 6 p. m.; Sunday school at 12 m. Morning subject, "Christ Our Guiding Star;" evening subject, "The Blessed Privilege of Serving Christ."
Holy Trinity, Adams avenue and

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.; Sunday school at 12 m.; meeting of Cate-chumens Monday at 7 p. m.; Bible study Wednesday at 7.45 p. m. 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.

Zions, Millin 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, pas-tor—Services at 10.30 a. m. and 7.30 p. m.; Sunday school at 2 p. m. St. Peter's, Prefect avenue, Rev. John Randolph, pastor—Services at 10.30 a. m. and 7.30 p. m.; Sunday school at 2 p. m.

at 2 p. m. Grace Evangelical Lutheran Church Grace Evangelical Lutheran Church of the General Synod, corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.39 a. ..., Sunday school; 6:45 p. m., Y. P. S. C. E.; 10:30 a. m and 7:39 p. m., Diving Worship, Morning topic: "Forgiveness;" evening topic: "Stephen, as a Man of God." Everybody welcome.

Sunday-School Lesson, for February 25.

## Jesus Rejected at Nazareth.

LUKE IV. 16-30.

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

where He had the interview with the Samaritan woman, Jesus traveled and preached in Galilee, of which ministry no record is made, until He reached Cana, where He had attended a wed-ding and made wine out of water. While in that city He healed the son of a nobleman who was lying sick in Capernaum. Journeying thence He made another hasty visit to Jerusalem and there healed an impotent man who for thirty-eight years had been lying at the pool of Bethesda. It was about that time that Herod cast John the Baptist into prison. When the voice of the great forerunner was silenced, Jesus entered with great zeal into His work. Leaving Jerusalem He passed

on northward into Galilee and halted

at the little town of Nazareth, the

home of His boyhood. It was the first time He had visited the place after

leaving it to go to the Jordan for bap-

tism. (Matt. ii: 23.)

THE CUSTOM (verses 16 and 17) .-The silence of the Scripture is inspired. What is omitted indicates that the book was not purely of human origin. Any man giving an account of this visit of Jesus to the home of His early childhood would have related many incldents. His interview with old friends, some of them playmates; His entrance to Him, and many other matters of personal concern, are all passed by, and Luke seizes first of all upon the fact that when the Sabbath came (our Saturday) He went into the synagogue, and that according to His custom He read the lesson of the day. This shows

that he had assumed the place of a

public teacher, that he went among the

Jews (John i.11), that he was recog-

nized in this capacity and that He re-

ceived courtesies accordingly, even as

other teachers. (Acts xill: 15.)

THE SCRIPTURE (verses 18 and 19), -In those days the worship of the synagogue was regulated and orderly. The minister who officiated did not arrange the exercises according to his thing was adjusted for him. Selected portions of Scripture were set apart for each Sabbath, to be read in all the land. Jesus therefore, on entering the reader's appointed place, received the sacred roll which had been delivered to Him and turned to the passage for the day. It was in the prophecy of Isaiah. I their words He saw that they would (ch. lxi: 1.) As found in our English place Him on their own level, and reversions the words are not quite the same in the gospel as in the Old Testament. This is due probably to the translations, although the substance is about the same in the two places. It is a very full account of ministerial service growing out of the Spirit's in-

THE SERMON (verses 20 and 21). The lesson was read standing. After- the less a defense of Himself. "No proward, closing the book and delivering it to the keeper of the synagogue, called (Matt. xiii: 57.)

Methodist Episcopal.

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. Giffin, D. D.; at 12 m., half-hour Bible

school at 2 and Epworth league at 6,30

Simpson Methodist Episcopal church,

Simpson Methodist Episcopal church, Rev. J. B. Sweet, pastor—Fourth quarterly meeting services. Love Feast at 9 a. m.; Sacrament of Holy Communion at 10.30 a. m. The above services will be conducted by the pastor. Sunday school at 12 m.; Junior Epworth league at 2.50 p. m.; Young Men's meeting at 4 p. m.; Epworth league at 6.30 p. m.; evening preaching service at 7.30 o'clock, sermon by Rev. Austin Griffin, D. D., the presiding elder of the Wyoming district. The

ing elder of the Wyoming district. The Communion will also be observed at the

evening service for the benefit of those

unable to attend in the morning. All seats free. A cordial welcome to all. Asbury Methodist Episcopal church,

corner of Monsey avenue and Delaware street, Rev. W. G. Simpson, D. D., pas-

tor-Devotional meeting of the Brother

hood of St. Paul at 9.30 a. m.; preaching at 19.30 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.; busi-ness meeting of the Brotherhood of St.

Paul on the second Tuesday evening of each month at 7.30 o'clock. Seats free.

Everybody welcome.

Everybody welcome.

Ash Street Methodist Episcopal church, Rev. J. R. Austin, pastor—General class meeting at 9.30 a. m., J. E. Masters, leader. Morning sermon at 10.30 o'clock; subject, "Nothing but Leaves." Sunday school at 2 p. m., E. W. Stone, superintendent; Epworth league at 6.45 p. m.; topic, "The Strength of Humility," Luke, 18:9-14; Charles Croop, leader. At 7.30 Rev. J. M. Howell will preach the gospel, Seats free. A cordial welcome to all.

free. A cordial welcome to all.

Court Street Methodist Episcopal church—G C. Lyman, pastor. Funeral of Miss Cora Call. 9,30 a. m.; preaching, 19:30 a. m.; Sunday school, 11:45 a. m.; Junior League, 3:39 p. m.; Epworth League, 6:30 p. m.; preaching.

worth League, 6:30 p. m.; preaching, 7:30 p. m. Evangelistic services each evening during the week. Outside help.

Good singing.
Come and help.
Beavidence Methodist Episcopal

Providence Methodist Episcopal church—Rev. Wm. Edgar pastor. Quar-terly meeting services tomorrow morn-ing; Love Feast at 9:30 a. m.: preaching

by Rev. A. Griffin, D. D., at 10:30 a. m. The sacrament of the Lord's Supper will also be administered. Sunday school at 2 p. m.; Epworth League at 6:45 p. m. The pastor will preach at 7.30 p. m. Seats free. All are invited.

Hampton Street Methodist Episcopal Church—Rev. James Benninger, pastor.

Preaching at 10.30 a. in.; subject, "Gratitude for Pardon;" class at 11.30

a. m.; Sunday school at 2 p. m.; Jun-lors at 3 p. m.; Epworth League at 6:30

p. m.: evening preaching service at 7 o'clock: subject, "Wells Without Water." Seats free and a cordial

Watson Avenue Methodist Episcopal Church, Lincoln Heights—Sunday school at 2 p. m.; preaching service at

p. m. Howard Place A. M. E. church-10:30

a. m. and 7:45 p. m., preaching by Rev. Bro. Garner, of Pittston; 2:30 p. m., Sunday school. Rev. J. M. Gilmere,

Dunmore Methodist Episcopal church

Rev. H. B. Benedict, of Montrose, will
occupy the pulpit at the morning and
evening services. The other services as
usual.

Presbyterian.

First Presbyterian church-Services

at 10.30 a. m. and 7.30 p. m. Dr. Mc-Leod will preach. Sunday school at 12.15 (noon); Young People's Society of Christian Endeavor at 6.30 p. m. Mid-week service Wednesday evening at 7.45.

7.45.
Second Presbyterian church—Services 10:30 a. m., 7:30 p. m. Dr. Robinson will preach morning and evening. A cordial invitation is extended to all.

son will preach morning and evening.
A cordial invitation is extended to all.
Washburn Streef Presbyterian church—Rev. John P. Moffat, D. D., evening, at 10.30 and 7.30 o'clock. Text.

welcome to all.

THE CONTEXT.—Leaving Sychar, the minister or elder, Jesus sat down, the Mission.—(Verses 25 to 27.)—where He had the interview with the samaritan woman, Jesus traveled and teacher. (Matt v: 1.) Attention was effective, defended Himself against at once fixed upon Him, as all desired to know what this instructor had to say. Curiosity may have prompted some, but by far the greater number

they might have scorned Him as a prewere attracted by His appearance and manner. After the usual custom Jesus tender. Why not do in Nazareth the mighty works done in other cities? proceeded to make free expository com-The answer was simple. Because He ments on what he had read, very much was not sent there on any such misas one in a Bible class might now set sion. But why not sent? Because forth the meaning of Scripture. That they were not worthy; they did not was the highest style of preaching, believe in Him, and He would not work much superior to the topical method of among the unbelieving. (Matthew, our time. We have no report of the xiii, 58.) This was the rule of His The opening sentence or ministry, and the rule of His apostles. (Matthew, vii, 6.) But even this prinsermon. thought is all that is preserved to us, "This day is the Scripture fulfilled in your ears." The effort was to present mined needed justification, and so He Himself as the person on whom the spirit rested for the service named. showed that the most eminent of all same way. This was equivalent to saying that if the people of Nazareth

THE EFFECT (verse 22.)-The preaching of Jesus produced a two-fold influence upon His audience: the one the result of the other; the two antagonistic. First, they were delighted with what He said. He spoke with authority, precision, clearness and force, as He did on all other occasions. (Matt. vii: 29.) The substance of His remarks attracted the attention of all, being suited to the need of those present, an explanation of matters long misunderstood. All this accorded with the prophetic utterances concerning the Messiah. (Psalm xlv: 3.) The assembly sat with wonder as He proceeded. But shortly some began to inquire concerning the speaker as the power of the sermon increased. Who None was He? Whence came He? like Him had previously appeared before them. The elders especially would raise these questions. At length as the whisperings spread a measure of contempt was experienced and some one asked, "Is not this Joseph's son?"

THE DEFENSE (verses 23 and 24) . It has ever been the custom of critics to seek to belittle one by reference to his humble origin. (John ii: 46.) Those peculiar notions of propriety. Every- who heard Jesus in the synagogue at Nazareth expected to refute His Messianic claims by showing that He was the reputed son of Joseph, a carpenter, their neighbor. Jesus discerned their thoughts, although they had spoken in subdued tones, thereby giving additional proof of His ability. Back of all quire that He should apply His teaching to Himself, and that they would not put any higher estimate upon Him until He had given in their presence demonstrations of His miraculous power, such as had been given at Capernaum. This demand showed their evil hearts. (Matt. xii: 39.) The reply was exceedingly gentle, an apologetic explanation of their attitude, but none

all at all services.
Sumner Avenue Presbyterian church

Providence Presbyterian church-The

pastor. Rev. George E. Guild, D. D., will occupy the pulpit at 10.30 a. m. and 7.30 p m. Sunday school at 12 m.; Young People's Endeavor society at

6.30 p. m. The seats of the church ar-

Baptist.

"Heroes on Life's Battlefield." Baptisms. Sermon followed by evangelistic services in the lower temple.

First Baptist church, Main avenue—S. F. Mathews, pastor. The usual services morning and evening, 11:30 a. m., 7:30 p. m., in the basement of Welsh Baptist church, Main avenue: In the evaning Gao. F. Davis will by request

Jackson Street Baptist Church

Morning prayer meeting at 9:30. Bro. E. Griffiths, leader. Preaching at 10:30

a. m., by the pastor, Rev. Thomas de Gruchy, D. D. Topic, "The Ilis of Life and Their Design." Sunday school at 2 p. m., Alfred Roberts, superinten-dent. Evening service, Praise and song service, to be followed by a short ser-mon. Topic, "Samson's Downfall."

large number of new members.

Green Ridge Baptist church—Preaching by the pastor at 10.30 a. m. and 7.30 b. m. Subject in the morning, "God's Promise to Abraham and to Us;" in the evening, "Peter's Treatment of a Cripple." Sunday school at 11.45 a. m.; meeting of the Juniors at 3.30 p. m.; prayer meeting of the Seniors at 6.30 p. m.

Miscellaneous.

ordially invited.

men rose up, unmindful of the proprietles of the place and day, thrust Him out of the synagogue to the brow of the hill, and would have plunged Him down the precipice, but He escaped out of their hands. (John, viii, 59.) THE REFLECTIONS .- Why did Jesus go to Nazareth? Assuming that He was possessed of prescience He knew precisely what would occur, and He knew that He had no mission there. Why enter into relations that yield no profit. Several answers have

those who would degrade Him, Jesus

deemed it prudent to answer their call

for miracles. Had He not done so

ciple by which His mission was deter-

the prophets, Elias, had acted in the

rejected Him they were rejected from

THE ESCAPE .- (Verses 28, 29 and

30.)—This last utterance was exasper-

ating. Nothing offended a Jew so

much as to intimate that he was un-

worthy of any religious privilege. As

the descendant of Abraham he deemed

himself by virtue of the covenant en-

titled to every blessing. With much

pride the whole nation had accounted

their inheritance as extremely precious.

(John, viii, 23.) To be told by a young

man who had been raised among them

of a family well known, then residing

sent on an errand, which did not in-

clude them, awakened their indigna-

tion and wrath. With one accord the

in their midst, that he

His service.

been given. First, it was His duty to testify to all, that no one might be ignorant of Him, and that opportunity might be given to accept Him; second, it was purely incidental. His disciples had been temporarily separated from Him (Luke, v, 1) and He gave some time during their absence to irregular service. Third, the occurrence was simply under the prompting of love for the scenes of early life, as any one even now reverts to days gone by Fourth, it was part of that long series of events by which the Jewish nation displayed its hostility. Fifth, it was only one out of many incidents by which Jesus displayed Himself and manifested His glory. (John, il, 11.)

morning, "If Thou Wilt Thou Canst Make Me Clean; I Will, Be Thou Clean;" pastor. Services at 10:30 a. m. and 7:30 p. m. Bible school at 12 m. Young People's Christian Endeavor at 6:20 p. evening, "A Living Dog Is Better Than a Dead Lion." Sabbath school at 3 o'clock, Mr. Charles Chandler, super-intendent. The Christian Endeavor society will meet at 6.45 p. m. A very m. Consecration service, Prayer meeting Wednesday 7:30 p. m. The pastor will preach morning and evening. Special music at each service. All are Green Ridge Presbyterian chuch Rev. Isaac J. Lansing, pastor; Rev. L R. Foster, assistant—The pastor will preach at 10.30 a. m. and 7.30 p. m.; Bible school at 12 o'clock; Endeavor society meeting at 6.30 p. m. Capouse chapel services at 10.30 a. m. and 7.30 p. m. Sermons by Mr. Foster. A welcome to

who may feel desirous to worship and aid the work in this chapel.

First church Christ, Scientist, 519
Adams avenue—Sunday services at 10.30
a. m. and 7.30 p. m.; Sunday school at 11.45 a. m. Wednesday evening, testimonial meetings at 8 o'clock. The public is cordially invited. ic is cordially invited.

Calvary Reformed Church, Monroe

avenue and Gibson street—Rev. M. L. Firor, pastor. Services, Sunday, 10.30 a. m. and 7.30 p. m. Morning subject, "Constrained by the Law of Christ:" Sumner Avenue Presbyterian church

—Preaching by Rev, Frank J. Milman
at 10.30 a. m. and 8 p. m.; subject for
the morning service, "Divine Guidance." Sabbath school at 2 p. m.;
Young People's Society of Christian
Endeavor immediately after evening
service. Ten minutes of song and
praise at beginning of evening service.
Mid-week prayer meeting Wednesday
evening at 7.30 o'clock. Everybody
welcome. evening subject, "Jesus of Nazareth Passeth By." Sunday school at 12 m., and Christian Endeavor at 6.45 p. m. Chapel Mission, Hulbert's hall, 117 Wyoming avenue—10.30 a. m., preach-ing; evening, subject, "Confessed;" 7.30 p. m.. Christian Endeavor society. Good singing; James Wilson, leader. All are welcome to attend these ser-Rev. J. H. Bell, pastor.

The People's Prohibition church, Rev. Dr. Bird, pastor—For the future the regular service of the church will be held every two weeks in Morel hall, Breaker street, Green Ridge, at 7.30 p. m. There will be no service tomorrow evening. Mr. Bird will preach in West

Penn Avenue Baptist church, Penn avenue between Spruce and Linden streets—Preaching morning and evening by the pastor, Rev. Robert F. Y. Pierce. Morning prayers in the lower temple at 9.45. Topic of morning sermon, "The Rod of God." Sunday schools, primary, intermediate, and Bible departments at 2 o'clock. Sunday school at the Amerman Memorial tabernacle at 2.30 p. m. Young People's Society of Christian Endeavor at 6.30 p. m. Topic of evening sermon, "Heroes on Life's Battlefield." Baptisms. Sermon followed by evangelis-All Souls' Universalist Church. Pine street, between Adams and Jefferson avenues—Rev. O. R. Beardsley, pastor residence, 629 Adams avency. Service at 10.30 a. m. and 7.30 p. m. Special services are in session and timely topics will be chosen. Sunday school and Young People's Christian union at the usual time. Bring a friend with you. Put a question in the question box. Tell us "What Think Ye of Christ." Rescue mission, 111 Franklin avenue-Services every night at 8 o'clock. Al

#### LI HUNG CHANG.

W. E. Curtis, in Chicago Record.

7:30 p. m., in the basement of Welsh Baptist church, Main avenue: In the evening Geo. E. Davis will by request give an address to the B. Y. P. U. society. Sunday school, 2:30 p. m. at Plymouth church, Dr. Beddoe, superintendent. B. Y. P. U. prayer meeting 6:30 p. m., at Ivorite hall. Industrial school 2 p. m. Saturday afternoon at Ivorite hall. Weekly prayer meeting 7:30 p. m. Wednesday. All are cordially invited.

Jackson Street Baptist Church— No one can talk with Li Hung Chang for half an hour without discovering that his mind is a peculiar composite of sagacity, intelligence, learning, cunning, superstition and ignorance. He will discuss abstruse questons of po-litical economy with an ability and wisdom that command the greatest respect, and show a profound knowledge of international events and their significance, while the next moment he will dispute with the visitor about some petty little matter of fact that is as familiar to the western world as the law of gravity or the letters of the alphabet. One day after he had been talking with great eloquence and wisdom upon questions of statecraft he mentioned that he was trying to permon. Topic, "Samson's Downfail."
You are all invited to attend. Strangers always welcome. Seats are all free.
First Weish Baptist church, West Market street—At 10 a. m. the pastor. Rev. John A. Evans, will preach in the Weish language, after which the ordinance of Baptism will be administered to a large number of candidates. Sunday school at 2 p. m., David S. Jones, superintendent. At 6 p. m. the pastor will preach in the English language, the ordinance of the Lord's Supper will be administered and the right-hand of fellowship will be extended to a very large number of new members.

Green Ridge Baptist church—Preach suade his son, Lord Li, a youth of about 20 years, to go to the United States for a course of study in some high-class institution, and asked me how much it would cost for his board and tuition. I told him that a young men of his age could get along very well at the best colleges and universities in the United States for \$1,000 or \$1,200 a year, but he could not indulain extravagances on that sum. I said that the sons of some rich men were it the habit of spending five and ten times that amount of money, but it was a bad thing for them, for a boy would be apt to get a better education on an allowance of \$1.600 than \$10,000 a year. His excellency flatly contradicted me and quoted General Grant as authority for the statement that it only cost £60 or \$300, a year to get an education in the United States. I explained to him that it was entirely possible for the young man to go through college on that amount of money and even less;

I told him of institutions like Girard

college, where worthy young men could

Nervous People

That Dr. Williams' Pink Pills for Pale People have cured obstinate cases of locomotor ataxia. partial paralysis, and St. Vitus' dance, is the best evidence that they will cure all lesser nervous disorders, because the principle in the treatment of all nervous diseases is the same. Nervousness is a question of nutrition. Food for the nerves is what is needed and the best nerve food in the world is

## Dr. Williams' Pink Pills for Pale People

Mrs. Annie H. Magee, of Port Austin. Michigan, says: "My daughter, Jean, was always a delicate child, had stomach trouble, nervous debility and general weakness. She had to be taken out of school and kept from all study for nearly five years. About three years ago she began taking Dr. Williams' Pink Pills for Pale People, and I am happy to say they have helped her to become a healthy, happy girl who no longer needs medicine of any kind. It scarcely seems possible she can be the same one who a few years ago was a delicate, almost a hopeless, sufferer."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' Dance; sciatica, neuralgia, rheumatism, nervous headache, the after-effects of the grip, palpitation of the heart, pale and sallow complexions, all forms of weakness either

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent, postpaid, on receipt of price, 50c. a box or six boxes for \$2.50 (they are never sold in bulk or by the 100) by addressing Dr. Williams Medicine Company, Schenectady, N. Y.



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get an education for nothing, but that It would be impossible for his son to do so; that no institution would receive the son of a man of his fame and wealth as a charity student. He plied with some temper and asked if everybody was not equal in the United States and if the sons of the rich men did not have the same privileges as the sons of the poor men. My answer was that, while this is true in a measure, people were expected to live according to their means, and that the son of a rich man who took advantage of charity to obtain an education would be despised, while the son of a poor man

vould be respected. The viceroy discussed this question with a pertinacity that was worthy of a better topic, and denounced as a humbug a democracy that distinguished between the poor and the rich in any particular. He referred to Lincoln and Garfield and others of our public men, who, he said, had obtained an education with very little means and had afterward attained the highest honors that could be conferred upon an American citizen. He would like to see his son follow in their footsteps, He desired no higher career for him. but he despised a country that made a pretense of equality and then had one form of education for the rich

and another for the poor. I tried to explain to him the distinction. I told him of young men who were members of the same class at college, receiving similar instruction and using similar books, associating on even terms in their sports as well as in their studies, possessing the same honors, yet the income and expense of one of them might be \$500 a year and the other \$5,000 a year. The vicercy could not comprehend American life and customs sufficiently to enable him to reconcile what he considered impossible conditions, and

frankly declared that I did not know what I was talking about, At another time he said he could not omprehend why the people of the United States did not select their best men for presidents, and when they got a good one like General Grant why they did not keep him for life. He does not consider rotation in off a a sound principle of political economy except as applied to subordinate positions. It was all very well, he said, to fransfer tax collectors, treasurers, military officers and other men who handled money and looked after detalls from one part of the country to another at intervals, but he believed in promotion for merit, but he thought the chief magistrate of a nation should not be changed as long as he gave satNEW YORK HOTELS.

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