# Religious....

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upon the itinerancy, which in certain

be understood that in all probability the proposed measure will be so mence at 5.30 p. m. and not at 6 hedged about by conditions as to ren- o'clock, the usual hour. der it practically unimportant to the majority of churches.

It is not proposed to extend the time eral, but only to fit special cases pointment for one more year, but no unanimous feeling that it will be a is understood that if he remains an- heroes, other year an assistant pastor will b employed as the increasing duties connected with this great church are be- Re igious News Notes. coming too arduous for one man,

The following is the programme of the Wyoming District Ministerial association, the first session of which will be held at Kingston June 4 and 5: MONDAY.

7.20 p. m.—Praise Service, Stephen Jay. Devotions, Josiah R. Wagner. - Association Address, Charles M. Giffie Alternate, Frank Young. TUESDAY.

8.00 a. m.—Business. 0.00 a. m.—Business. 9.50 A. M. \$.00 a. m .- Devotions, George A. Cure

The Orthodex Requirements Respecting Faith in the Scriptures, Charles M. Surdam, Discussion, Will H. Hiller.

1.—Do We Use the Old Testament Scriptures as Much as We Ought in Preaching the Gosnel, H. II. Dresse

Discussion, Gaylord C. Jacobs, 3.—What Should Be the Attitude of the Pulpit Toward the Relation Between Labor and Capital? Wants L. Thorpe, Discussion, R. M. Pascoe.

TUESDAY. TUESDAY.

1.50 p. m.—Devotions, Judson N. Bailey.

1.—Net Results of the general conference of 1000. Austin Griffin.

2.—The Use of Public Means of Conveyance on

Worth.

Discussion, Curtis E. Megg.

3.—The Importance of Mission Work in Wyoning District, Clinton B. Henry.

Discussion, Thomas J. Vaughn.

TUISDAY.

7.30 p. m.—Devotions, Harry Kelley, Sermon, William G. Simpson, Alternate, H. H. Wilbur,

Committee: Austin Griffin, L. L. Sprague, V. Armstrong, L. C. Murdock, F. D. Cornell.

Elm Park church will surely merit its title in the near future. The ground on the recently purchased triangle has rapidly been prepared and sown with grass seed, while a large number of elm trees have been planted. At present workmen are about to lay water pipes at convenient intervals to keep the soil in a properly moist condition. The space will be simply a beautiful Tomorrow's Services few years will be amply shaded by magnificent trees. There will be no walks to break up the lovely surface and afford a loating place for the idle, but with its beautiful church and parsonage it will be a source of pride to the city from every point of view.

Clergymen and others interested in church work are requested to send to this office not later than Thursday news items and announcements with reference to Sunday services intended for this department of The Tribune. This will insure publication. To make the religious department of the widest possible benefit and service, elergymen are urged to send in items concerning their churches and societies affiliated with them. When possible the announcements concerning church ser-vices, 10.30 a. m., 2.30 p. m., 7.30 p. m. All vices should contain the topics upon scatt fee. All welcome. nouncements concerning church serwhich the pastor will speak at the morning and evening services.

Next Sunday two of the most gifted preachers of Wales will be in this city. They are the Rev. Charles Davies, of



When baby comes to the home it will bind the wife closer to the husband, or it will gradually tend to cut her off from his companship. A sickly mother loses in physical charm, and often in temper and disposition. A fretful child is a trial, even to loving parents. The use of Dr. Pierce's Favorite Prescription prepares the wife for motherhood. It strengthens the body, and induces a healthy condition of mind, free from anxiety or fear. It makes the baby's advent practically painless. The mother being healthy her child is healthy, and a healthy child is a happy child, a joy to the parents, linking them together with a new bond of affection.

There is no opium, cocaine or other narcotic in "Favorite Prescription."

"I read what your medicine has done for other people," writes Mrs. Edwin H. Gardner, of Beechwood, Norfolk Co. Mass. Box 70. "so thought I would try it, and I found it a blessing to me and family. I took your medicine a year when I had a ten pound girl. I had the casiest time I ever had with any of my three children, and I have been very well ever since. I took three bottles of 'Favorite Prescription,' three of 'Golden Medical Discovery,' and three vials of 'Pellets.' Before I took your medicine I only weighed 135 pounds, and now I weigh I55 pounds."

Dr. Pierce's Pleasant Pellets cure sick

IS RATHER evident that the Cardiff, and the Rev. J. R. Jones, of time limit in the Methodist church Pontypridd. Mr. Jones will preach of this country is to be in part both morning and evening at the abandoned. While many peo-ple who have taken a just Davies will preach at Olyphant in the pride in the mighty strides of that church regard with apprehension any further encroachment the auspices of the Memorial Baptist church. The service conducted by Mr. respects has been regarded as the key Davies in Providence will be held at to the success of Methodism, it should the Puritan Congregational church on the Puritan Congregational church on West Market street, and will com-

Chaplain Charles C. Pierce, D. D., United States army, who lectured at limit indefinitely or to make it gen- the Penn Avenue Baptist church a few weeks ago, and addressed the memwhere, in the judgment of official bers of the Thirteenth regiment, Naboards and congregations, the inter- tional Guard of Pennsylvania, sailed ests of a church would be injured by from San Francisco on the United the removal of a pastor at the end of States transport Logan with his fam-The new regulation in ity, Wednesday jast, In addition to his such instances will permit his reap- duties as division chaptain on the staff of General MacArthur in Manila, he longer than five, from year to year, will continue to supervise the care and condition now exists in burial of the dead soldiers. Previous Elm Park church, where it is the to his return to the United States with the body of General Lawton, Chaplain misfortune to relinguish Rev. Dr. C. Pierce had personally buried over six M. Giffin at the close of this last year hundred of our soldiers. Many of these under the present time limit. Hence hodies have since been brought to this the result of the deliberations at Chi-cago is awaited with some anxiety. It quest of the families of the soldier

Rev. Dr. C. H. Mead, of New York, vill occupy the pulpit at Simpson church tomorrow morning. Rev. Dr. H. H. Dresser, who was re-

ently appointed pastor of the Methodist church in Ashley, is very ill. Rev. W. H. Williams, the drummer vangelist, will speak at the Rescue Mission tonight. Meeting free. All are

Railroad Young Men's Christian association gospel meeting at 3.45 p. m. tomorrow with address by Rev. W. T. McArthur, All rallroad people are ordially invited.

The regular monthly business meeting of the executive committee of the Christian Endeavor union will be held at 8 o'clock, Monday evening, 21 inst., in Grace Reformed church.

The regular meeting of the Methodist Episcopal preachers of Scranton and vicinity will be held in the Elm Park church parlors Monday at 10.30 o'clock. Rev. W. A. Wagner, of Luzerne, Pa.,

will address the meeting. Gospel meeting at the Young Wothe Salbuth by Ministers of the Gospel and Members of the Church, Herbert L. Ells- Gospel meeting at the West Scranton men's Christian association at 3.45 p. branch of the Young Women's Christian association at 3.45 p. m. All wo-

men and girls are welcome. Rev. George Parson, the patriarch of the Wyoming conference, died at his nome at Fort Plains, N. Y., May 7, aged ninety. He had been in the ministry since 1837, and had given forty years to active service. Since 1879 he has

sen on the superannuated list. Rev. Luther Hess Waring, pastor of perry street and Madison avenue, will give the third address in his series on Sundays in Europe, tomorrow evening. He will take up the gay and attractive French capital, and his subject, accordingly, will be "A Sunday in Paris."

# Episcopal.

Luke's Parish, Rev. Rogers Israel, rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Fifth Sunday after Easter. St. Luke's church -7,30 a. m., Holy Commu ion; 10.30 a. m., morning prayer and sermon; . m., evening prayer and sermon; 9.15 a.

m., Sunday school and Bible classes. St. Mark's Dunmore—8 a. m., Holy Commu ion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 3 p. m., Sunday schol and Hible classes. East End Mission, Prescott avenue.—3 p. m., Sunday school and Bible classes; 7,30 p. m., evening prayer and sermon.

South Side Mission, Fig street, -2.30 p. m., amilay school and Bible classes. St. George's, Olyphant.—2.30 p. m., Sunday school and Bible classes; 3.50 p. m., evening ayer and sermon.

Christ's church, corner Washington avenue and Park street-Rev. F. S. Ballentine, paster. Ser-

Church of the Good Shepherd, corner of Green Ridge street and Monsey avenue—Rev. Francis t. Bateman, rector. Fifth Sunday after Easter, loly Communion at 7.30 a. m; morning prayer and sermon 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 Wedners, Regers Israel will preach at the 40.30 service. All welcome. R. Bateman, rector. Fifth Sunday after Easter. Holy Communion at 7.30 s. m; morning prayer and sermon at 10.30 a.m.; Sunday school at 2.30

St. David's Parish-Rev. Edward James Mc-Henry, rector. Celebrations of Holy Euclianist. 7.00 and 10.00 s. m.; even song with address, 7.00 p. m.; Sunday school, 2.00 p. m. Beginning with the first Sunday in June the way sions of the Sunday school will be changed to 9

### Evangelical Lutheran. .

Evangelical Lutheran-Fifth Sunday after East-Gospel, John, xvi:23-20; epistle, James,

Rev. A. L. Ramer, Ph. D., paster. Services, 10:30 a. m. and 7:30 p. m.; Lather League, 6:30 p. m.; Sanday school, 12 m. Morning subject. 'Asking the Father in Jesus Name;" evening ubject, "The Spirit Maketh Intercession for Us." ongregational meeting, Monday, 7,45 p. m. Holy Trinity, Adams avenue and Mulberry reet-Rev. C. G. Spieker, pastor. Services, 10.30 a. m. and 7,30 p. m.; Luther league, 6,30 p. m. Sunday school, 12 m.

St. Paul's, Short avenue-Rev. W. C. L. Lauer, sastor. Services, 10.30 a. m. and 7.30 p. m.; sunday school, 2.30 p. m. Zion's, Millin avenue—Rev. P. F. Zizelmann, istor Services, 10.30 a. m.; bunday school,

Christ church, Cedar avenue and Birch street Rev. James Witke, paster. Services, 10.30 a. m. and 7.30 p. m.: Sunday school, 2 p. m. St. Peter's, Prescott avenue—Rev. John Ran-dolph, paster. Services, 10.50 a. m. and 7.30

. m.; Sunday school, 2 p. m. Grace Evangelical Lutheran church of the Gencral Synod, Madison avenue and Mulberry street-Hev. Luther Hess Waring, pastor. 9,30 a. m., Sunday school, D. L. Fickes, esq., superintendent; 10.20 a. m., divine worship, subject of sermon, "The Prayer God Answers"; 6.45 p. m., Y. P. S. C. E.; 7.30 p. m., divine service, topic, "A Sunday in Paris," the third in the series on church life and work in Europe. A welcome to

Methodist Episcopal.

Elim Park Methodist Episcopal church, Linden street and Jofferson avenue—Rev. C. M. Giffin, B. D. D., pastor. Prayer and praise service at 10.50 a. m., by Rev. L. L. Synagov. H. C. 7.50 p. m., address by Rev. C. H. Syn. J. M. Simpson, Methodist and Episcopal church—Rev. J. M. Syn. J. M. Simpson Methodist actions are an experient and Episcopal church—Rev. J. B. Sweet, pastor. Moraling prayer at 2.30, preaching service at 10.30, sermon by Rev. Dr.

Have for many years been the popular family medicine wherever the English language is spoken, and they now stand without a rival for Billious and Nervous Disorders, Wind, Paln in the Stomach, Sick Headache, Fulness after meals, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are mails, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afficiences are rival for Billions and Across Drowsiness, Costiveness and Sallow Complexion. These afficiences are rival for Billions and Across Drowsiness, Costiveness and Sallow Complexion. These afficiences ar

Sunday-School Lesson for May 20.

## Parable of the Sower.

MATT. XIII 1-8 and 18-23.

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

INTRODUCTION.—In the opinion of most scholars this passage should follow Christ's recognition of His discliples as kinsmen, but Luke places it before that event. The parable of the sower is the first in a series delivered by our Lord about the middle of the second year of His ministry. The other seven—the tares, the seed growing secretly, the mustard seed, the leaven, the hidden treasure, the pearl of great price, the draw net—are recorded in this chapter, and by Mark (chapter iv). Being intimately related, they ought to be studied consecutively, in the above order. For that purpose "Notes on the Parables," by Dr. Trench, of King's college. Lendon, will be helpful. The introduction of eight parables at one time into the public teaching of Jesus was a noteworthy event. They were evidently intended to set forth various phases of the kingdom of heaven, as a corrective of the false views then prevailing, and were called forth by the comity of the Pharisees, who had arrayed themselves against Jesus in open and bitter hostility.

AUDIENCE.-The lesson deals with two audiences. There was first a great multitude, a notley crowd, gathered out of every city representing all classes (Matt. iv: 26; Gen. xlis: 10). Matthew declares in verse 2 that they were assembled at the seaside, probably near Caper-naum. White speaking Jesus sat in a fisher's post, pulled out a fittle way from shore, as He did on a former occasion (Luke v: 3), that atti-tude being usually adopted by public teachers. The number of His disciples being small, and carned men from Jerusalem bostile to Christ being present, it is probable that this great au-lience was in the main unfavorable to Christ, After the multitude was dismissed-we are not old how-a smaller company, the disciples only, cathered about Jesus to receive further instruction in a more familiar way. Thus there was a separation between the immediate followers of thrist and the multitude without, a distinction hich furnishes a key to the lesson, and becomes more marked and significant in the after minisry of Jesus (John xvii: 16).

ANALYSIS.-The lesson is in two great partswhat Jesus said to the multitude and what He afterward said to His disciples in reply to their questions. The latter part may be divided into n parables, in the other He explains what He tended to teach in the parable of the sower We have, therefore, three great topics—first, "The parable spoken," second, "The parable questions," and third, "The parable explained," Or, trore briefly, the form, the reason for the form, and the meaning of Christ's teaching, proceeding from the cuter verbiage, which is the mere vehicle, to the real substance, which He ntended to deliver. This must be the order of

ADDRESS .- What did Jesus say to the great audience by the sea? So far as the record thows He spoke a parable and nothing more, the ontents of which may be arranged under three heads: 1, "A sower went forth to sow his seed," referring to the broadcast method of depositing grain in the earth by the hands. 2, Some of the seed fell by the wzyside, the footpath at the side of the field; some fell upon the rock, places

Mead: Sunday school at 12 m.; Junior Epworth

eague at 2.50; Young Men's meeting at 4 p. m.; Epworth icague, William Denman, leader, at 5.39; evening preaching service at 7.30, sermon

by the pastor, All scats free. A cordial wel-come to all. At 2.30 p. m. the funeral service of George Forest will be held in the church,

Griffin post of the G. A. R. in charge, Ash Street Methodist Episcopal church-Rev.

Masters, leader: Sunday school at 2 p. m., E. I p. m.

Miss Grace Corey, leader; evening service

at 7.30 o crock. The paster will give an object

sermon, taking for his subject "The Anchor." Special music by choir. Seats free. All wel-

day school at 2.30 p. m; preaching at 3.30 p. m., prayer and class meeting at 7.30 p. m., Frank Tutner, leader. A cordial welcome to all.

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class at 9.45 a. m., O. D.

DeWitt, leader; baptism and reception of mem-

bers, 10.30 a. m.; Brotherhood of St. Paul, 3 p. m.; Junier league, 3.30 p. m.; Epworth league,

6.30 p. m.; preaching, 7.30 p. m. Scats free. Hampton Street Methodist Episcopal church--Rev. James Benninger, pastor. Preaching ser-vice at 10.30, subject, "Importantae Prayer," a short sermon followed by a platform meeting at which short addresses will be given. Sunday

school at 2 p. in.; Junior Epworth league at 3 p. m.; Epworth league at 6.30, leader, George

Pry: preaching service at 7.30, subject, "Peter's Release from Prison," A cordial welcome to all, Cedar Avenue Methodist Episcopal clarich, Ce-

dar avenue and Cherry street-Rev. F. P. Doty,

and 7.30 p. m.; Sunday school, 11.45 a. m.; Jun-

ior Epworth league, 3.30 p. m.; Epworth league, 6.30 p. m. Class meeting Monday evenings.

ckome to all. Asbury Methodist Episcopal Church, corner of

Monsey avenue and Delaware street—Rev. W. G. Simpson, D. D., paster, Devotional meeting of the Brotherhood of St. Paul at 9,30 a. m.;

Howard Place African Methodist Episcopul

church—10,70 a. m., preaching by Rev. Joseph Marison; 2,30 p. m., Sunday school; 7,45 p. m., preaching by Rev. J. H. Bell. Al! are combally

invited to attend any or all of these services.

Rev. J. M. Gilmore, pastor, Taylor Methodist Episcopal church—Rev. Clin-

ton B. Henry, pastor. Preaching services, 10.20 a. m. and 7.30 p. m.; Sabbath school, 2.15 p. m.;

Epworth league, 6,30; communion service to-

morrow morning at 19.30 conducted by the pos-

Presbyterian.

First Presbyterian Church-Morning service,

10.30; evening service, 7.30, Dr. McLeod will preach at both services. Thomas F. Archbald will be ordained by the Presbytery of Lacks-

wanna on Wednesday evening in the First church, Services will begin at 7,30 o'clock.

10:30 a. m. and 7:30 p. m. Dr. Robinson will

Providence Presbyterian church—Rev. George E. Guild, D. D., pastor. Morning theme of dis-

course, "The Gain of Loss"; Sunday school, 12 m.; Endeavor meeting, 6.35 p. m.; evening ser-vice, 7.30. The seats of the church are always

John P. Moffatt, D. D., pastof. Services at 10.30

a. m. and 7,30 p. m.; Bible school at 12 m; C. E. young people at 6,20 p. m.; prayer meeting at

7.30 p. m. Wednesday. The pastor will preach morning and evening. Special music at each service. Offerings will be taken at each service.

for the India famine sufferers, also at the Bible school and C. E. services. All cordially wel-

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BEECHAM'S

The Second Presbyterian church,

preach at both services.

6.30 p. m.; preaching, 7.30 p. m. Scats free

ture, growing up without culture; some fell on good ground, the mellow and prepared earth. In this He takes notice of the parts of the field, from the outer edge to the inward part, the lat-ter being intended for grain. 3. The first seed was trodden down by passers-by and afterward devoured by birds; the second sprang up but soon witnered for lack of support; the third was choked by the thorns; the fourth brought fruit. All this was very plain, yet obscure. narrative of facts it was well understood, every farmer being familiar with such occurrences, but as a section in the discourse of a religious teacher its purpose and meaning were not apparent in mere words.

REASON,-Why did Jesus use a parable? Why did He not speak in direct abstract terms, at He had done? So the disciples queried. The answer of Christ is condensed in Luke. "Unto you," the disciples, "it is given to know the mysteries of the king-lom of heaven; but to others in parables, that seeing they might not see." Was Jesus partial, withholding from some what He granted to others? Was His parable a cor realment? (I Tim. ii: 4). In the lesson of today He is reported more fully, His meaning appears, "This people's heart is waxed gross," (Psalm exix: 70), "and their ears are dull of hearing, and their eyes have closed." By their avarice and pride the Jewish rulers had blunted their spiritual power, rendering them incapable of understanding Christ (I cor. ii: 14). But the disciples by following Jesus had improved their capacity to learn (verse 16). Parables are continued similitudes. Things that are familiar are taken to picture and illustrate unfamiliar things. This method of teaching, used under the old dispensation (Judges ix: S; II Sam. xii: 1-7; Psalm xlix; 4), is suited to attract and fix ention, and is valuable in addressing the To those who are sincere it is very forcible, because it adorns the truth. Christ's parables were like the pillar and the cloud between the Israelites and the Egyptians-thry helped those who desired to learn, and foiled those who sought to enamare (II Cir. ii: 16),

MEANING.-The reason for parabolic teaching aving been given, the disciples desired Jesus to interpret this parable (Mark iv: 20), which He proceeded to do, a service which, southless He would have gladly rendered to any of the vast audience that dispersed in ignorance, had they been honestly anxious to know. He said: The seed is the word of God." The hearers are four kinds—those whose hearts are hardened by the constant passage of secular things; those whose hearts are softened on the surface, but finally, those who are ready to receive and nurperceive it. These discriptions of man's moral state, so graphically drawn, were not new. They are to be found in many places in the Old Tes-tament (Erek, xi: 19; Jer. iv: 3-4; Zech. vii: 12). They had been given by teachers in the heathen world. (See Matheson's Growth of the Spirit of world. Christianity.) The outcome, as described by where a thin soil rested upon stone or perhaps | Jesus, was what every one might expect. Noth-

James Hughes, pastor, will preach at 10.30 a.m. and at 7.30 p. m. Sunday school at 3 p. m., Mr. Chandler, superintendent; Christian Endeav-

Young People's Society of Christian E.

Green Ridge Presbyterian church-Rev. I. J.

Baptist.

nathy, the Jewel of Human Kindness."

First Baptist courch, South main avenue—S. F. Mathews, pastor. The usual services morning

and evening, 11.30 a. m. and 7.30 p. m., in the basement of the Welsh Baptist church, Main ave-

nue; Sunday sencel, 2,30 p. m., Plymouth church, Dr. Beddoc, superintendent; B. Y. P. U. prayer meeting, 6.50 p. m., at Ivorite ball.

Closing exercises and entertainment of the in

er meeting at 9.30, leader, Brother John Dawes, Preaching service at 10.30, Rev. Thomas de Gruchy, D. D., will preach, topic, "Religious

enthusiasm"; Sunday school at 2 p. m., Alfred Robert, superintendent; evening service at 7

sharp. The choir will give special singing. The service will be on evangelical lines, topic, "Mem-ories of Home." This service is not prolonged

after 8 o'clock. You are welcome to all the services of our church. Seats are free.

North Main Avenue Bantist church-Rev. S. G.

Reading, pastor. Services at 10,30 a. m. and 7.30 p. m. Seats free. All welcome.

Blakely Baptist church-Rev. David Spence

D. D., will preach at 10.30 a. m. on "Sweetness of Christian Character and Conduct," and at

7.39 p. m. on "Homeward Bound." Bible school, 11.45 a. m.; B. Y. P. U. meeting, 6.45 p. m.

Miscellaneous.

Calvary Referenced church, Monroe avenue and

Gibson street—Rev. M. L. Firor, postor. Servi-ces, 10.30 a. m., 7.20 p. m. Morning subject, "Pure Religion"; Somony school, 11,45 a. m.; Christian Endeavor society meeting, 6,45 p. m. Beople's Prohibition church, Morell's hall, East

Market street—Rev. Levi Bird, D. D., pastor, No regular preaching service Sunday on account of the absence of the pastor from the city.

All Souls' Universalist Clurch, Pine street, between Adams and Jefferson avenues—Rev. O. R.

Beardsley, pastor; residence, 629 Adams avenur. Morning service, 10.30; subject, "The Efficiency of Christ," Mathew III: 12." Evening service,

7.30; subject, "Morality and Religion." Sunda-school after the morning service. "Compensa-

tion" will be the subject at the Young People's

Christian union meeting at 6.30 p. m.; Mrs. A.

essential to salvation. Come and worship

First Church (Christ Scientist), 519 Adams ave-

reading room. Visitors and letters of inquiry are welcomed and given courteous attention and

ing at 8 o'clock. The church is also open day during the week. The Bible and all Chris-tian Science literature is kept in its free public

nformation free.

P. Benjamin, loader. We believe our doctrine

Everybody welcome

Christian Endeavor.

Prayer meetings, Wednesday evening. A cordial | p. m., at the Welsh Baptist church, Main ave

begins by different processes. In the first the devil taketh the word away, lest the person should believe, showing that he understands the conditions of salvation. In the second there is a reception of truth with joy, and a subsequen falling away under temptation—a short-lived ex-citement. In the third nothing is brought to perfection, but all is choked. The last alone brings forth fruit, but in different degrees. Probably the primary intention of Jesus was by this method to account to His heavers for the results of His own ministry, its supposes and failures. Beyond that He doubtless intended that the disciples should know what fortune awaited them and the cause in which they enlisted. But, bearing upon all ministrations, the parable exhibits the nature of the kingdom of God and the method of its progress, not a tem-poral reign, as was currently believed, but a spiritual unfolding by the truth (John xvlit: 27) depending upon laws that should be understood and observed. TEACHING .- 2. The word of God is seed. Po

tentially it contains the kingdom of God as an acorn contains the oak. It is the germ of noble character, of right conduct, of good society, of just government, of high civilization (Psalm i: 2-3; John viii: 31-32; I Tim. iii: 16-17; I Pet ii: 2). 2. The results attending the dissemina tion of God's word depend, not on the word, on the preacher, not on the surroundings, not wholly on the Holy Spirit, although He is ever present (Rev. iii: 20), but on the state of the heart of him to whom the word comes. The truth is for all, and should be published to all (Mark xvi: 15), but all are not prepared to receive it (Matt. vii: 6: John ii: 19: Heb. iv: 2). 3. There can no more deplorable condition of human na ture than that perversion and blinding of the spiritual part so that the sublime truths, de-signed for the soul's good (Matt. iv: 4), can find no lodgment, preventing all that uplift and development which glorifies the race. 4. A good heart is one that welcomes the word of God (Deut. v: 20; Paalm exix: 07; Job xxiii: 22). The truth seekers are the noblest men (Acts avii-11). To them is given power to know the mysteries of the kingdom of God, that reign which involves the destinies and hopes of men, to know which is life everlasting (John zvii: 2). That power increases with its use (verse 12). 5. There is a good heart produced by the truth under the power of the Spirit, called a regenerate heart (Psalm xix: 7; James 1: 2; Eph. v: 26; Phil. ii: 13). But there is another good heart, antecedent to the truth's approach, which is the result of all the past life, which men ought to seek, being thereby ready for oppor-tunities and visitations (Luke xix: 42). 6. The formation of a good heart is, therefore, a matter of supreme moment, the greatest work comhard in the depths; those who are pre-occupied with the riches and pleasures of this life, and, be begun in childhood (Psalm lxxviii: 8; Psalm exxvii; 3; 2 Tim. iii; 15). After reaching mature truth, who are anxious to learn, who are turity the chief concern should be to protect the willing to adjust themselves to the truth as they heart (Prov. iv: 23), 7. The great end sought in the Gospel is not salvation, but fruitage; not merely deliverance from sin and its consequences, but the production of character of the life principle of the word (John xv: 8; 2 Pct. i: 8). That character is a growth generally slow (2 Pet, iii: 18; Mark iv: 28). The holicat ambition

of any mortal is to be able to say with Christ,

### PROTECTION OF SONG BIRDS.

Consul General Dubois Describes the Swiss Methods.

From the Washington Star.

or society at 6.45. A hearty general invitation is given to attend these services. Summer Avenue Presbyterian Church, corner Consul General Dubois at St. Gall & Summer avenue and Price street—Preaching by Rev. Frank J. Milman at 10.3 0 a. m., and 6 p. partment in regard to the methods partment in regard for the protec-J. R. Austin, pastor. Morning service at 10.30 m.; morning theme, "What Is Your Life?" even-p'clock; class meeting at 11.30 a. m., J. E. ing, "Esau's Birthright." Sunday school, 2 ion of song birds, in which he save "Switzerland has not many feath-Wednesday evening at 7.30 o'clock. Everybody ered songsters, but those that do exist are carefully protected, not only by law, but by the fostering rare of the Lansing, pastor; Rev. L. R. Foster, assistant. At 10.30 a. m. and 7.45 p. m. On account of illness Dr. J. Hudson Taylor will not be present at people, particularly the German-speaking people of Switzerland. In 1875 a law was enacted prohibiting the trapthe evening service. 12 m., Bible study; 6.45, ping or killing of song birds or the robbing or molesting of their nests in any part of the Alpine republic. But Penn Avenue Baptist church, cenn avenue, be-tween Spruce and Linden streets. Preaching morning at 10,20 and evening at 7,30 by the pastor, Rev. Robert F. Y. Pierce, D. D. Mornin northern Italy bird murder is epidemic, and this spirit has spread over the Swiss-Italian canton of Tessin, where the willow wren, hedge sparrow, ing prayers in the lower temple at 9.45. Topic of morning sermon, "The Christian's Inheritance." Sunday school at 2 o'clock; Amerman black cap, swallow, nightingale and little singers of all kinds are victims mission Sunday school at 3.30; Young People's meeting at 6.30. Topic of evening sermon, "Sym-

of the trap, the net and the gun. "As the seasons come and go the Swiss birds make their pilgrimage south, and in going and returning across the land of northern Italy and the Swiss canton of Tessin they are mercilessly pursued by hunters of all ages and all classes. On the lake of Maggorie it is estimated that at least 60,000 of the feathered songsters are trapped or killed every year, and in the region round about Bergamo, Ver ona, Chiavena and Brescia many millions are indiscriminately slaughtered to satisfy the demand of the tables and of the millinery establishments of

"One of the schemes is to cover the limbs of trees and the rocks, and even the telegraph wires, along the line of the bird migrations with a certain paste of such adhesive qualities that whenever the birds stop in their flight for rest or food they are held helpless captives; hundreds are often captured in a very small space by this simple means.

"During the past year the border police of Tessin captured and destroyed 13,000 bird traps set to imprison these weary little flyers. Authorities are being urged to take the most rigorous measures to suppress the evil The criminal courts are baving many more bird-law-violation cases than formerly, and bird-catching-andkilling crimes, which in former years were either overlooked or punished only slightly, are now dealt with seriously. The excellent laws are being enforced, and the song birds of Switzerland may yet survive the attempt to exterminate them."

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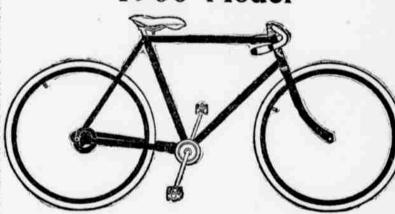
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