Religious....

THE REPORT published recently in our columns concerning the Pennsylvania state convention of the Methodist Episcopal church ,to be held in Harrisburg in October, recalls the further fact that at the last session of the Wyoming conference in Owego, N. Y., the members of said conference resident in Pennsylvania approved the following appointees as delegates: Revs. C. M. Giffin, J. B. Sweet, W. G. Simpson, W. H. Pearce, W. L. Thorpe, M. D. Fuller, G. A. Place, H. B. Benedict, A. J. Cook, Stephen Jay, C. H. Newing, J. N. Lee, John Bradshaw, W. H. Hill and A. F. Chaffee. This is a convention of ways and means and the delegates also must consider ways and means of getting there.

* * *

Both Wyoming and Salem camp meetings are now closed for the season. At the distance of but a few days we cannot determine final results, but this is sure, Wyoming has taken on a new lease of camp meeting life and we venture the statement that more inquiries from our city churches for cottages, tents or boarding facilities will be made this coming year than for many years of the past. While possibly some disappointment may be evident concerning the number of conversions, nevertheless its spiritual atmosphere has been delightful. Better sermons were never preached in the good old camp meeting times than were preached from the platform of the camp this year. Dr. Griffin followed the good old way of a sermon, an exhortation and an altar service. His energy and enthusiasm contributed largely to this series of successful meetings.

Salem camp meeting, while not possibly so largely attended as in some former years, enjoyed such excellent services that the concensus of opinion is decidedly that of success. Rev. J. F. Warner, the presiding elder, and his excellent wife know how to plan and to execute. What has been planned under such safe conduct we are not surprised that the whole of Honesdale district is expressing itself as anxious to make old Salem a camp meeting of helpfulness to pastors, churches and people.

Dimock camp meeting is now in "full blast." We do not mean by this that said meeting is running on or by wind, but that it is now at the height of its annual success. This camp is located at Dimock, near Montrose, and is generally conceded as the old-fashioned meeting of the camps of Wyoming conference. The supreme measure of camp meeting enjoyment is here discovered so that comparison with all others brings out the statement: "Well, you ought to go to Dimock if you want to know what a camp meeting is like." Dr. Floyd, so well known in this city in that he has been pastor of its three leading churches, is the presiding elder having the meeting in charge and it is worth journeying to this summit of worshipping happiness just to hear the doctor introduce his preachers to the assembled audiences. We venture the prediction that in results, the first principles of camp meeting life and labor, Dimock will be second to none.

Up at Sidney on the line of the Delaware and Hudson beginning on Tuesday next, another camp meeting will be held. This will be under the dual direction of Presiding Elder Hall of the Oneonta district and Presiding Elder Hayes of the Chenango district. This meeting is sufficiently late so that all belated camp meeting attendants can be fully accommodated with a feast of tabernacles. This meeting will conclude the series of camps within the bounds of Wyoming conference.

* * *

Rev. E. L. Miller, formerly pastor of the Trinity Lutheran church, in this city, is now at the head of the largest congregation in Williamsport, where he is one of the most popular clergymen. Rev. Mr. and Mrs. Miller have been spending the summer at Cape May.

* * *

Rev. David Spencer, D. D., of Blakely, and Rev. S. G. Reading, D. D., of the North Main Avenue Baptist church, Providence, will exchange pulpits tomorrow evening.

Tomorrow's Services

Methodist Episcopal.

Simpson Methodist Episcopal Church, Rev. J. B. Sweet, D. D., pastor. Morning prayers at 9:30. Preaching services at 10:30. Sermon by the pastor. Sunday school at 12:00. Railroad Young Men's Christian Association at 3:45. Epworth League, R. L. Williams, leader, at 6:30. Evening praise and preaching service at 7:30. Sermon by the pastor, 7:30. Second sermon on "Is Thy God Able to Deliver Thee?" All seats free. A cordial invitation to all.

Asbury M. E. Church, Monsey avenue and Delaware Street, William G. Simpson, D. D., pastor. Preaching services by pastor, 10.30 a. m. and 7:30 p. m. Brotherhood of Saint Paul, devotional meeting at 9:30 a. m., led by pastor. Evangelistic services, corner Dickson avenue and Green Ridge street, Sunday 3:45 p. m., Tuesday and Friday 8 p. m. Business meeting, second and fourth Tuesday evenings of each month. Series of preludes at morning service. "Vacation Snap Shots by pastor. Sunday school at 2:30 p. m. Epworth League devotional meeting, 6:45 p. m. A cordial invitation to all. Seats free.

Hampton Street M. E. Church services on Sunday as follows: Preaching at 10:30 by Rev. W. H. Williams, the drummer evangelist, subject, Breaking Home Ties." Class meeting at 11:30; Sunday school at 2; Epworth League at 6:30; leader, Mrs. A. J. Boyce; evening preaching at 7:30. Mr. W. W. Adair, secretary of the R. R. Y. M. C. A., will preach. A cordial welcome to all.

Court Street Methodist Episcopal Church, G. C. Lyman, pastor. Love feast, 9.30 a. m., followed by preaching and sacrament. Lord's supper. Sunday school, 11:45; G. R. Clark, Superintendent. Epworth League, 6:30 p. m. Preaching, 7.30. All welcome. Seats free.

First German Methodist Church, Adams avenue and Vine Street, G. Bobelin, pastor. Preaching services, 10:30 a. m. and 7:30 p. m. Sunday school at noon. Epworth League meeting at 7 o'clock p. m. Prayer meeting on Thursday, 7:45 p. m.

Dunmore Methodist Episcopal Church—Rev. A. J. Van Cleft, pastor. The Rev. L. E. Van Horen will occupy the pulpit tomorrow at both the morning and evening services. The other services will be held as usual.

Baptist.

Penn Avenue Baptist Church—Rev. Henry F. Huse, of First Baptist church of Skowhegan, Me., will preach morning and evening. Sunday school at 12 o'clock. Amerman mission, Mr. Fielding, superintendent, at 3.50 p. m.

First Baptist Church, South Main avenue, S. F. Mathews, pastor; parsonage, 1114 Rock St. Union services at the Plymouth Congregational Church, Jackson Street, 10:30 a. m. and 7:30 p. m. Rev. S. F. Mathews will preach morning and evening. Sunday school, 2:30 p. m., Plymouth Church, Dr. Beddoe, Superintendent. B. Y. P. U. prayer meeting 6:30 p. m. at Ivorite Hall. Covenant meeting Wednesday 7:30 p. m. basement Welsh Baptist church. All are cordially invited.

First Welsh Baptist Church—Rev. D. D. Hopkins, pastor. Services will commence tomorrow at 10 a. m. and 6 p. m. The pastor will preach in English in the morning, and in Welsh in the evening. Subject of the English sermon, "The Law of Our Spiritual Life." Welcome to all.

Jackson Street Baptist Church, morning prayer meeting at 9:30; leader, Brother John Dawes. Preaching service at 10:30 by the pastor, Rev. Thomas de Gruchy, D. D. Sunday school at 2. Alfred Roberts, superintendent. Evening service at 7. Praise and song service, followed by an old-fashioned experience meeting. Everybody is always welcomed at all our services.

Green Ridge Baptist Church, Rev. W. J. Ford, pastor. In the morning Rev. A. B. O'Neal will preach. Service commences 10.30; Sunday school, 11:45. Young People's meeting, 6:30. No service in the evening.

Blakely Baptist church—Rev. David Spencer, D. D., will preach at 10.30 a. m. on "Mountains Levelled," and at 7.30 p. m. Rev. S. G. Reading, D. D., of the North Main avenue church, will preach. Everybody welcome.

Presbyterian.

First Presbyterian Church, Washington avenue, Rev. Welling E. Thomas, of Marion, O., will preach morning and evening. Sunday school at 12:15 p. m.

Washburn Street Presbyterian Church, Rev. John P. Moffat, D. D., pastor. There will be no service in the morning or evening. Bible school at 12 m. Y. P. S. C. E. consecration meeting at 6:20 p. m.

Adams Avenue Chapel—New York street. The Rev. James Hughes, pastor, will preach both morning and evening at 10.30 and 7.45. Subjects, "The Churches of Christ and Their Servants," "The Churches of Christ and Their Work." Sunday school at 3 o'clock, Charles Chandler, superintendent. The Christian Endeavor society will meet at 7 p. m. Subject, "Ministering to Christ." A cordial welcome to all who may desire to attend these services.

Reformed Episcopal.

Grace Reformed Episcopal Church—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. Morning, "The burden of God's Word," Mal. i, 1-2. Evening, "Songs in the Night," Acts xvi, 25. Seats are free. Strangers cordially invited. Sabbath school at 12 m. Young People's Society of Christian Endeavor at 6.30 p. m. Union Bible class for lesson study on Wednesday evening at 7.30 o'clock followed by the regular prayer meeting at 8. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Eleventh Sunday after Trinity. Gospel, Luke 18: 9-14; Epistle, I Cor. 15: 1-10.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m., 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 m. Morning subject, "Faithful Continuance in the Gospel Brings Assurance of Salvation"; evening subject, "Saving Faith Manifests Itself in Public Confession."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spicker, pastor. Service, 10.30 a. m.; Sunday school, 12 m.

St. Paul's, Short avenue—Rev. W. C. L. Lauer, pastor. Services, 10.30 a. m., 7.30 p. m.; Sunday school, 2.30 p. m.

Zion's, Mifflin avenue—Rev. P. F. Zizelmann, pastor. Services, 10.30 a. m.; Sunday school, 2 p. m.

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services, 10.30 a. m.; Sunday school, 9 a. m.

St. Peter's Prescott avenue—Rev. John Randolph, pastor. Services, 10.30 a. m.; Sunday school, 9 a. m.

Grace Evangelical Lutheran church of the General Synod, corner Madison avenue and Mulberry Street. Rev. Luther Hess Waring, pastor. 9:30 a. m., Sunday school. 10:30 a. m., regular monthly meeting of the Woman's Home and Foreign Missionary Society. 7 p. m., Y. P. S. C. E. No preaching services.

Miscellaneous.

Calvary Reformed church, Monroe avenue and Gibson Street, Rev. M. L. Firor, pastor. Services every Sunday 10:30 a. m., 7:30 p. m.; Sunday school, 11:45 a. m.; Christian Endeavor, 6:45 p. m. Morning subject, "Two Ways of Praying." Evening subject: "The One With Whom God Dwells. Seats free, everybody welcome.

Zion United Evangelical Church, 1420 Capouse avenue, Sunday services. Sunday school, 9:45 a. m. Prayer and testimony meeting, 10:45 a. m., K. L. C. E. 6:30 p. m. Preaching by Rev. William Parsons at 7:30 p. m., J. W. Messinger, pastor.

Capouse Chapel, preaching by Rev. L. R. Foster 10:30 a. m. and 7:30 p. m. Bible school, 3 p. m.

All Souls' Universalist Church on Pine Street, between Adams and Jefferson. Rev. O. R. Beardsley, pastor, residence 629 Adams avenue. No services during August. Church will be open Sept. 2.

Railroad Y. M. C. A., Mr. Robert Wilson, agent of the Men's Union, will give a gospel talk at the meeting on Sunday at 3:45. The service will be held in the prayer room of the Simpson M. E. Church. All are welcome. Monthly offering for field work.

Young Women's Christian Association—305 Washington avenue. Gospel song service Sunday 4 p. m. Leader, Miss Mary Davies. All young women are cordially welcome and an especial invitation extended to visitors and strangers.

MUSICAL GOSSIP.

The curriculum of the International College of Music, which opens Sept. 3 in the Burr building, Washington avenue, is such as to justly entitle it to that of "New School of Music." In marked contrast to the old methods almost universally in vogue, Professor Carr claims to teach a system that gives an analytical knowledge of all musical combinations of notes, and the definite mathematical law which underlies every possible combination of notes in every key, major or minor.

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"The Rose of Persia," the new Sullivan opera, will soon be presented in this country under the most favorable auspices. Unless the new work by the well known writer is far in advance of former productions it can scarcely be expected to successfully compete with others on the stage. The compositions of Gilbert and Sullivan, which were so popular fifteen or twenty years ago, invariably sound flat when reproduced by companies singing modern comic operas. The coming of the latest work of Sullivan is awaited with interest.

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The Monroe Herald said the following of Mr. Watkins' singing last Sunday at the morning service of the Presbyterian church: Mr. Watkins, the possessor of a magnificent baritone voice, sang with exquisite taste a solo and hymn at the Presbyterian church last Sunday morning. His singing made a deep impression and was much appreciated by a large congregation.

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Miss Mabel A. French, for the past two years a teacher in the Faelten Pianoforte school, Boston, and who comes to Scranton in September to teach next year in the Conservatory of Music, is spending the summer with her family at Newport, R. I., the famous watering place, which is her old home.

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Mr. J. T. Watkins, after a course of study under the famous baritone, Dr. Carl E. Duff, of New York city, will return home next week and will be at his post in the choir of the First Presbyterian church the first Sunday in September. During his absence he has had a very capable substitute in his brother, Attorney Watkins.

OUR TRADE WITH SPAIN.

Commercial relations between the United States and Spain have been fully restored. The figures of the treasury bureau of statistics for the fiscal year 1900 show that the exports from the United States to, and imports into the United States from Spain in the fiscal year 1900 were larger than in any other year since 1893, and within a few hundred thousand dollars of the highest record ever made in the commerce between the two nations. Exports from the United States to Spain in the fiscal year 1900 were $13,360,680, against $10,912,745 in the fiscal year 1897, the last full year preceding the war; while the imports into the United States from Spain in 1900 were $5,950,047, against $3,531,973 in the fiscal year 1897. The only years of the decade 1890-1900 in which the commerce between the two nations was as large as in the year just ended were 1891, 1892 and 1893, when the exports to Spain averaged about $13,500,000 and the imports from Spain about $5,500,000 annually. In the fiscal year 1899, which felt the full effect of the war between the two countries, the exports from the United States to Spain were $9,097,807, those of the present year thus being more than 50 per cent. in excess of that year; while our imports from Spain in 1899 were $3,082,363, against $5,950,047 in the fiscal year just ended.

Cotton, breadstuffs, mineral oils and manufactures of wood are the principal articles of our exports to Spain, raw cotton being by far the largest single item in the list. Fruits, nuts and wines are at present the largest items of our imports from Spain, though in earlier years ores formed an important item of our importations from Spain. Importations of iron ore from Spain also increased in the year 1900 as compared with years immediately preceding, amounting to $645,279, against $44,248 in 1899 and $302,327 in 1898, though in the years 1896 and 1891 our importations of iron ore from Spain amounted to nearly $1,000,000 annually. The principal importations of fruits from Spain are almonds, oranges, and raisins, while of almonds the importations average nearly a half million dollars annually, and of raisins from a half to $1,000,000 per annum.

In exports by far the largest item is unmanufactured cotton. The exportations of cotton to Spain from the United States were in 1899, 87,669,782 pounds and in 1900 were 121,846,155 pounds. This particular feature of our export trade with Spain was not materially affected by the war, the quantity of cotton exported from the United States to that country in the fiscal years 1898 and 1899 being higher than in any other year during the decade, though the number of pounds exported to Spain in 1900 is but slightly below that of 1899, while the increased price per pound brings the value of this single item of our exports to a higher figure than in any other year of the decade except 1891. The total value of raw cotton exported to Spain from the United States in 1900 was $9,481,700 out of a total of $13,360,680, representing the value of all articles exported to Spain from the United States. Next in importance is wood and manufactures thereof, the most important item under this head being shooks, staves and headings, of which the exports to Spain have averaged considerably more than a half million dollars during the decade. Next in importance to cotton and manufactures of wood is provisions, of which the exportations to Spain are controlled largely by crop conditions in that country, the total for 1899 being $518,088, against $80,344 in 1896, and $1,941,200 in 1893.

TROUBLE IN THE AIR.

For The Tribune—

They are cleanin' house in Scranton
An' there's trouble in the air,
For the broom of retribution
Is aswishin' everywhere.
In the garret an' the cellar,
In the parlor an' the hall,
They are knocking down the bricky brack
An' pictures from the wall;
An' the ornamental features
Of the town and kaunty, too,
Are assumin' a complexion
That decidedly is blue.
For the broom of retribution
Is aswishin' everywhere,
An' the municipal rafters
Soon of cobwebs will be bare.

Hereabouts we're much consarned
With the dreadful news we hear
'Bout those fellows in the city
Who mix politics with beer.
"When they git to stealin' horses,"
Deacon Jenkins sez to me,
"They won't stop at stealin' nothin'
Ye kin bet yer boots," sez he.
Silas Peckins, who's my neighbor
On the farm next door but one,
Has been buyin' locks and staples
An' a double-barrel shotgun,
For he sez the Scranton councils
An' the coppers might come up
Some dark night and swipe his chickings
An' his handsome brindle pup.

Luther Murphy's give an order
For a safe that's burglar proof
For the copy of the mortgage
That is hangin' o'er his roof.
"When thim Scranton legislators,"
Sez Dad Purdy, "do arrive
I will have a lecktrick battery
Attached to every hive.
As a dose of home-made lightnin'
For a councilman or cop
Is much healthier than honey
Ye kin bet yer tato crop."

So there's lots of consternation
All along the mountain now
Since them Scranton reformators
Got a kickin' up a row.
For they're smoking out the foxes
An' there's trouble in the air
Since the broom of retribution
Got aswishin' everywhere.

—Tim Hay.

West Mountain, Aug. 22.

Sunday School Lesson for August 26.	Christ the Good Shepherd John x, 1-16.	BY J.E.Gilbert, LL.D Secretary of American Society of Religious Education.

CONTEXT.—Upon receiving his sight the man born blind of whom we studied last week, became a believer in Jesus, as did also his relatives (ix: 22-38), while the Pharisees were stirred up to still greater hostility. The former argued that one who could work a miracle must be of God, but the latter urged that one who broke the Sabbath to work a miracle must be a sinner (ix: 16). The two parties were widely separated, one holding to the evidence of supernatural power, the other bound by legalism. In the altercation that followed Jesus declared His mission (ix: 39), in which He recognized the two classes. Today's lesson is an appropriate and important continuation of His thought. Under a most beautiful figure our Lord announces that He will soon establish His church, composed of all who hear His call, whether Jews or Gentiles, and He presents Himself as the rightful head of that church, in contrast with all false teachers.

ENTERING.—The sheepfold is a place of security for flocks at night. As usually constructed in Oriental countries, it consists of a low, flat building, erected on the sheltered side of a valley, and enclosed by a wide stone wall. A single gate or door furnished the entrance to the fold through which the shepherd might lead his flock at the close of the day. No one except a thief or robber would attempt to enter by climbing the wall, inasmuch as this door was ample for all worthy purposes, designed to keep out only those who were not entitled to admission. Our Lord makes these statements (verses 1 and 2) for the purpose of explaining the church—the Jewish congregation and the assembly of New Testament believers. That church is intended to protect its members against the evil that is in the world, to give them shelter and comfort in times of trouble. Into it there is but one true mode of admittance.

FOLLOWING.—The sheep do not remain constantly within the fold. As there is a right way of entering, toward the evening, so there is a right way of going forth in the morning. The Shepherd who left his flock in safe-keeping for the night, returns. He is recognized by the porter, who opens the door. Then the shepherd calls his own sheep by name, without evening entering, and each one, recognizing the voice, responds and passes out. However many flocks there may be in the enclosure, and however freely they may mingle together, those only who belong to him will appear. Having thus brought them into an open field, the shepherd does not drive or even urge; he has only to move quietly off and the flock will follows (verse 4). There is not the slightest danger of deception or mistake in all this. The sheep will not follow a stranger, but will flee from him affrightened (verse 5). The porter need therefore, give himself no concern on the subject. He simply opens the door and allows those to go who are minded to do so assured that none but the right sheep will depart. All this was very familiar to Christ's hearers they had many times witnessed such occurrences.

EXPLAINING.—What Jesus said in this parable was plain enough, but what He intended to teach what lesson He would convey one of His hearers knew (Verse 6). That was not surprising. Indeed, it was His plan to awaken curiosity, first, by reciting something very familiar and then to explain and apply, concealing the sense until desire was aroused (Luke viii:10). "I am the door," he exclaimed (Verse 7). No one may enter the church except by coming to Christ. Whoever attempts to come by any other method is unworthy to enter at all (Eph. ii:18). If any in any former time assumed that place—and unfortunately many have set themselves up as heads of the church—they were thieves and robbers, seeking to destroy the flock, and consequently feared by the sheep (Verse 8). Christ is the door, and it is His business to admit the sheep and to exclude all others (Gal. v:12). All who enter by Him shall be saved (Verse 9), not merely because they entered, but because they entered rightly. Yet the church is not a prison. As the sheep go in and out of the fold, so church members will have liberty under Christ's guidance (Gal. v:1).

CONTRASTING.—Having thus shown His relation to the church as an organized body, Jesus next presents Himself as closely related to the individual members in that body. He is the door through which they pass, and He is the one who cares for them as a shepherd cares for the sheep. The change in the figure was necessary to make the contrast between Him and the Pharisees. They not only had false methods of entrance, but exercised imperfect and even selfish and unholy care. Jesus likened them to thieves who came to steal and to kill and destroy (verse 10), who would break down the wholesome regulations of the fold and overpower the keeper, and resort to any vicent measures to accomplish their sinister purpose. This was a very faithful description of the men who then exercised ecclesiastical authority at Jerusalem. (Matt xxiii: 15). But He, the Christ, came on a benevolent errand—that men might live (John 1: 21,) and that they might might attain unto a richer, more abundant life than had been possible under a former dispensation. And in doing this Jesus was a like a good shepherd who sacrifices his own life in order to save his sheep from the mouth of the lion (verse 11), a delicate allusion to the death on the cross through the malice of these same Pharisees.

DESCRIBING.—The real shepherd is the owner of the sheep who delights in his possession, partly because profit is derived therefrom and party because, through long contact with the flock, he feels affection for the dumb animals who confide in him. But the owner is compelled at times to engage assistants to work for wages, who have little regard for that which is committed to their keeping. The hireling, seeing the wolf coming, flees, leaving the sheep to be taken out and devoured (verses 12 and 13.) Such persons, recreants to duty, were to be found in all eastern countries. (Zach. xi: 17.) They were made the subjects of severest criticism. By this figure Jesus attempts to describe those ministers of religion who perform certain tasks for the money consideration offered, but who disappear when there is any sacrifice demanded or any danger encountered. (Ezek. xxxiv: 8.) Such were many Jewish priests. By this reference Jesus intended more fully to distinguish Himself. He was no hireling, but the owner (I Cor. vi: 20), the good shepherd who could give His life to defend His sheep.

KNOWING.—Jesus next furnishes the basis or proof of the statement that He is a good, true shepherd and not a hireling; that His conduct is governed not by love for wages but by love for men whom He would save. That proof is His knowledge, far surpassing the knowledge of any ordinary pastor, a knowledge of two kinds. First, He knows the sheep and is known by them. He can distinguish them in the great multitude of humanity wherever found, under whatever conditions (verse 14.) They will distinguish Him, listen to His call, respond promptly, and follow where He leads. Second, He knows the Father, and is known in return. (Matt. xi: 27.) That fact marks an intimate relation of paternal and filial love, the reciprocal act of the two persons of the Godhead. These two knowledges, the one human, the other Divine, the necessary outcome of the unique personality of Jesus, explain His self-sacrifice (verse 15). It is because He knows God and knows man that He lays down His life for man. He could not be a Saviour without both kinds of knowledge. (Matt. i: 20-21.) No one will die that another may live who is not moved by sympathy for the one in peril and by the hope of a possible rescue from peril.

BRINGING.—Having announced Himself, His nature and office Jesus next seeks to correct certain erroneous views concerning His flock. The Jews had regarded themselves as the favorites of heaven, because of their descent from Abraham (John viii: 39), not understanding that the covenant with the eminent patriarch was for the good of the race (Gen. xii: 2). Neither did they know that the Messiah, at his coming, would extend the kingdom of heaven, inviting men of all nations into it (Is. ii: 2). Hence our Saviour declared that His sheep were not all Jews (Isa. lvi: 8), but that He had some in other folds, under other systems of religion. Here is an express acknowledgment that heathenism, bad as it was, had furnished some spiritual nurture and care for some who belong to Christ (John i: 9), a liberality greater than is manifested by the average followers of Christ in our day. And yet, out of all these separate folds, Jewish and Gentile, shall be gathered the true flock under the Good Shepherd, making one fold (Verse 16), an event foreseen by the prophet (Ezek. xxxvii: 23), and declared afterward by the apostle (Eph. ii: 14).

CONCLUSION.—See now what we learn about Jesus in this lesson from His own lips. He is the door or entrance way into the church. Any other professing to hold that position is an impostor. He is the Good Shepherd or Bishop who cares for those who enter the church; protects them, saves them, loves them, leads them, dies for them. He is no thief seeking what is not His own; or hireling, serving another for wages; but a good, faithful Shepherd, who sacrifices Himself in order to save. He is intimately related to God and to His people; that double relation being the key to His mission. See what Jesus says about the church. It is not a building or a body organized by men, but a company called by Him, known by Him, knowing Him, following Him, gathered out of all the races, but united in Him as their one loved and loving leader, whom they followed always with promptness and gladness. This is what the passage teaches. The men who laud Christ and do not acknowledge His divinity after such words of His are in a perplexing dilema. If He was not divine then He was an egotist and an enthusiast. If He gathers a people to Himself upon these terms of loyalty He proves Himself before the world a master of men, worthy to be followed.

SOCIETY LADIES

Use Peruna for Catarrhal Derangements,

Mrs. C. H. Buck, 2923 Douglas street, Omaha, Neb., writes:

"I have used Peruna and can cheerfully recommend it as being the best remedy for catarrh and general debility that I have ever used."

Yours gratefully,
Mrs. C. H. Buck.

The symptoms of catarrhal debility are: A flabby, pale condition of the mucous surfaces, with a sticky, stringy mucous secretion, which causes much hawking or coughing, coated tongue, white specks in the back part of the throat, and a very red, ragged appearance of the tonsils.

Besides the usual symptoms of catarrh, the patient has brown specks before his eyes, slight dizziness, roaring in the ears, attacks of nervous headache, palpitation of the heart, flashes of heat, followed by slight chilly sensations, faintness, depression, despondency, forebodings, foolish fears, and many other similar ones.

In such cases local treatment can do nothing but harm. Peruna has again and again been found of great value in these cases. The first dose gives prompt relief to the most distressing symptoms, and a persistent use of it for a reasonable length of time will permanently cure cases of long standing.

A dose of Peruna before each meal during the hot season is a safeguard of priceless value. Catarrh cannot be cured by local treatment. A thorough course of internal treatment with Peruna affords the only reasonable prospect of cure. Sprays, douches, inhalants and gargles sometimes relieve but never cure. Peruna cures by removing the cause. It gradually eradicates the catarrh from the system.

Miss Helen Murphy, a popular society woman of Oshkosh, Wis., is an ardent friend of Peruna. The following is a letter written by Miss Murphy, and gives her opinion of Peruna as a preventive as well as cure for catarrhal ailments:

The Peruna Medicine Co., Columbus, O.:

Gentlemen—"About three months ago I contracted a severe cold at an evening reception, which settled on my lungs and threatened to be very serious. As my mother has used Peruna with good results, she sent for a bottle for me and I found that it gave me blessed relief. Before the second bottle was consumed I was well.

"We keep a bottle of it on hand all the time and when I have been out in inclement weather, I take a dose or two of Peruna and it prevents my taking any cold and keeps me perfectly well." Yours very truly, Helen Murphy.

At least two people out of three sometime during the winter months have a cold more or less severe. Very few, indeed, escape entirely. Although a cold is not often directly fatal, yet it is the most productive source of incurable diseases that is known to the medical profession. A cold is the most frequent, the most dangerous, the most neglected ill of life.

The treatment of a cold ought to begin with the appearance of the first symptom. Whether the cold has settled in the head and produced catarrh or deafness, or settled in the throat and produced enlarged tonsils or hoarseness, or settled in the bronchial tubes and lungs, producing cough or asthma, or in the pelvic organs, Peruna is the remedy.

Miss Lillian Roenheld, a graduate from the Conservatory of Music, Paris, is the violin soloist of the Chicago Germania Club. Miss Roenheld used Peruna as a tonic, when run down by overwork. She speaks of it in the following glowing terms:

Chicago, Ill.

The Peruna Medicine Co., Columbus, O.:

Gentlemen—"I cannot give too great praise to Peruna. Last winter my nervous sistem because overtaxed from constant overwork with my violin that my right side seemed partially paralyzed.

"I naturally became very anxious and consulted my physician. After giving me a couple of prescriptions without effect, he advised me to try Peruna, and I am glad to say it effected a speedy and permanent cure.

"Although the past year has been a severe tax on me Peruna has kept me strong and vigorous." Yours truly, Lillian Roenheld.

The cause of nervousness is, generally, overwork, mental worry, or impoverished blood. Any one with pure, rich blood, who takes not too much exercise, nor too little, gets plenty of sleep, knows nothing about nervousness. Nervousness means anaemia of the nerve centers. This is brought about either by impure blood or overtaxing the nerve centers. Regular habits, good digestion, and careful avoidance of all excesses, will cure nervousness. In order to secure these most desirable things Peruna will be found to be of great assistance. It assists digestion, thereby invigorating the nerve centers.

"Health and Beauty" sent free to women by Dr. Hartman, Columbus, O.

"A SOUND MIND IN A SOUND BODY."

TONE QUALITY

The secret of piano satisfaction lies in the quality of the tone. The tone is to a piano what color is to a painting. It gives it charm and value; and the better the tone, the greater is the charm and value of the piano as a musical instrument. The problem, then, for the piano purchaser to solve, is the most effective way of determining which one of the various makes offered is the product of the closest study, combined with the most skillful building; for it is this piano that will be found to possess the purest tone.

1842 STIEFF PIANOS 1900

have reached practical perfection in tone as a result of perfect scales and skillful building. These two factors have always been recognized by tone critics, as STIEFF features. In the purchase of a Stieff piano you secure the culmination of more than half a century's research into the laws of harmony and the principles of vibration.

STIEFF'S ARE TONE PRODUCERS, NOT MERE PIANO MAKERS.

Pianos of other makes at prices to suit the most economical. It is as much to your interest as to ours, to give us a call.

George W. Finn, 138 Wyoming Avenue

FINE TUNING A SPECIALTY.

The Stieff tone carries with it a conviction of mechanical integrity.

A BEAUTIFUL COMPLEXION FREE

MME. A. RUPPERT'S WORLD RENOWNED FACE BLEACH ALMOST WITHOUT COST

NO MATTER HOW BLEMISHED THE SKIN, FACE BLEACH WILL MAKE IT PERFECT

Madame A. Ruppert says:

"My Face Bleach is not a new, untried remedy, but has been used by the best people for years, and for dissolving and removing forever pimples, freckles, moth patches, blackheads, eczema, tan, sunburn sallowness, roughness or redness of the skin, and for brightening and beautifying the complexion it has no equal.

It is absolutely harmless to the most delicate skin.

The marvellous improvement after a few applications is most apparent, for the skin becomes as nature intended it should be, **smooth, clear and white**, free from every impurity and blemish. It cannot fail, for its action is such that it draws the impurities out of the skin, and does not cover them up, and is invisible during use. This is the only thorough and permanent way.

During this month, I will offer to all a trial bottle of my world renowned Face Bleach, sufficient to show that it is all that I claim for it, and any reader of this can send me 25 cents in stamps or silver, and I will send the trial bottle, securely packed in plain wrapper, sealed, all charges prepaid.

My book 'How to be Beautiful' will be mailed free to all who will write for it."

MADAME A. RUPPERT,
6 East 14th Street, New York

Mme. Ruppert's Gray Hair Restorative actually restores gray hair to its natural color. Can be used on any shade of hair, and is not a dye, and does not discolor the skin nor rub off. Perfectly harmless and always gives satisfaction.

Mme. Ruppert's Depilatory removes superfluous hair in five minutes, without pain; will not injure the most delicate skin.

Mme. Ruppert's Egyptian Balm for softening and healing the face and hands.

Mme. Ruppert's Hair Tonic positively removes dandruff, all scalp diseases, stops falling hair, and in many cases restores hair.

Mme. Ruppert's Almond Oil Complexion Soap, made of pure almond oil and wax. Delightful for the complexion and warranted not to chap the most delicate skin.

All of the above toilet preparations are always kept in stock and can be had from our local agent.

Mme. A. Ruppert's Celebrated Complexion Specialties are for sale in Scranton by

Jonas Long's Sons

MULTUM IN PARVO.

The average of widowers when remarrying is 42; of widows, 31.

The Peruvians have admirable public roads. One is 1,500 miles long.

In 1810 public balls and masquerades were prohibited in New York.

One year's sweepings of the British mint yield over $5,000 in gold and silver.

When a mosquito has gorged himself with human blood he dies within a few hours.

There is no properly organized medical corps, transport service or commissariat in China.

From 1702 to 1867 more than 3,500,000 Africans were taken from their country as slaves.

English bankers in China give native commercial men a name for strict business honesty.

A favorite Chinese weapon is a native-made rifle of one-inch calibre, requiring two men to handle it.

The rough part of the Atlantic Ocean is between the fortieth and fiftieth parallels of north latitude.

In the last presidential election McKinley received 142,500 more votes than all his competitors collectively.

Indian widows in Sitka go into mourning by painting the upper part of their faces black down to their mouths.

The Chinese boy's ambition is to become a civil magistrate. Even servants save money to educate their sons with this aim.

China has new colleges in engineering, navigation, military tactics, electric science and medicine, with European professors.

An octopus has been added to the New York aquarium. It came from the waters around Bermuda and measures three feet in length from tip to tip of its extended arms.

By a peculiar provision of the constitution of Utah the term of the present governor, elected in 1895, is five years. After next November the term will be four years.

An advertisement in a New York morning paper lately calls for a "stenographer who can cook." Another demands "a housekeeper who understands shorthand and typewriting."

Aeroids so numerous leave their "trails" upon places used for photographing the starry vault that "they are turned adrift again unless they show some striking peculiarity of orbit."

The Arkansas legislature is particularly severe on women who indulge in stuffed birds for their hats. A law has been passed in that state making such women liable to a fine of from $25 to $50.

Three years ago congress passed a law forbidding the importation into this country of any tea of a grade lower than good, and imposing a duty of 10 cents on every pound of tea brought into our ports. Owing to this law it is impossible for the American people to get anything but good tea to drink.

By a curious irony of fate the great fortune made by Erckmann of the Erckmann-Chatrian combination, in praising the military glories of France, has now been inherited by a Prussian officer. The officer in question married Erckmann's niece almost immediately after the cession of Alsace and Lorraine.

Four hundred elk teeth were sold in Spokane, Wash., the other day for $1,000. The demands of the members of the Order of Elks and the growing scarcity have increased the value of the teeth. Fourteen years ago a Montana man paid only $80 for an Indian headdress that contained 800 elk teeth. Last year a similar headdress containing only 280 teeth sold for $200.

The longest word in the English language is not "nonintercommunicatibility" but "antidisestablishmentarians."

The boss chicken thief and slaughterer of the world is a Hartford dog, who broke into the poultry yard in the suburbs of that city a few nights ago and killed 160 chickens. With almost human devilry he picked out for his victims a lot of fancy poultry the owner of which had reserved them as fancy specimens of his different breeds for exhibition purposes during the coming fall.

Electricity has many advantages, but if the theory advanced in a Bombay journal be correct, then we shall not be in such a vast hurry as we have been to light and travel and cook and wash by electricity. The installation of electric light in certain places in India has been noticeably succeeded by an increase in the number of thunderstorms; what is more, they have been more severe.

Atlanta University has provided a model house for instruction in the science of housekeeping. It has bedrooms for 18 students, with kitchen, dining, reception and sewing rooms. The students will carry on the work of the house under good teachers and needlework, laundry work and nursing who be included in the curriculum. Seven thousand dollars has been received toward the cost of the house and $8,000 more is needed.

Wonderful Memories of the Blind.

The acuteness of their memories seems to be a compensation for the blind. One of the visitors to the reading room for the blind, in the National Library at Washington expressed a desire to learn to use the typewriter. There was none provided, so Mr. Hutcheson very kindly sent down his own. The girl sat down to the machine, and had explained to her the position of the letters and the keyboard slowly read to her twice. She practiced for a few moments, and then wrote a letter in which there were only three mistakes, a feat which it would be difficult for a seeing person to surpass. One afternoon Mrs. Ward, the Kansas vice regent of the Mount Vernon Association, read in the pavilion. While doing so she repeated Iron Quill's well-known verses on Dewey's victory, beginning "Oh, Dewey was the morning." Later in the afternoon one of the blind listeners brought to her a complete copy of all of the verses, which he had remembered from hearing her.—Woman's Home Companion.

Mrs. Winslow's Soothing Syrup

Has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

A Skin of Beauty is a Joy Forever.

DR. T. FEL