# Religious.

ree, A welcome to all.

First German Methodist Episcopal church, Ad-

Side, will preach. Sunday school at noon. Ep-worth league meeting at 7 p. m. Prayer meet

Baptist.

tween Spruce and Linden streets-Pearching by the pastor, Rev. Robert F. Y. Pierce, D. D.

9.45 a. m.; morning prayers in the lower temple 10.50, preaching service, topic of sermon, "Stoc

ies for the Christian Church, or Present Day Problems"; 2 p. m., Sanday school at the home church; 3.30, Sunday school at the American

342 Millin avenue. Mid-week prayer meetings, Wednesday evenings at 7.45.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. Morning service, 11.39 a. m.; evening service, 7.30 p. m., in basement of the Welsh Baptist church; Sunday achool, 2.30 p.

u., Plymouth church, Dr. Beddoe, superinten

Ivorite hall; church prayer meeting, Wednesday

vening, 7.30 p. m. All are cordially invited. Green Ridge Baptist church—Preaching by t

paster at 10.30 a, m. and 7.30 p. m. Subject

the morning, "Christ's Estimate of Himself;" the evening, "Joseph the Dreamer," Sund

school at 11.45; meeting of the Juniers at 3.39; prayer meeting of the senior sosciety at 6.30. Shiloh Baptist church, 305 Center street—Sun-

day services, 10,50 a. m. and 8 p. m. Prayer meeting every Wednesday evening at 8 o'clock,

Rev. J. A. Sumlar, of Philadelphia, will preach

Sunday, All are welcome, Blakely Baptist church—Pastor Spencer wil

preach at 10,50 s. m. on "The Position of Chris

in the Universe of God," and at 7,30 p. m. of "A Cripple at the King's Table"; Bible school

Presbyterian.

First Presbyterian church-Dr. McLeod will

preach morning and evening. Morning service, 10.30; evening service, 7.30; Young People's Society of Christian Endeavor, 6.30 p. m.; Sunday

Second Presbyterian church—Services 10:30 a. m. and 7:30 p. m. Dr. Robinson will preach in the morning on "The Key to the Present Unrest;" in the evening on "Visions Aids to Services."

Washburn Street Presbyterian church-Rev

John P. Moffat, D. D., paster. Services at 10.30

ing. All cordially welcome.

Summer Avenue Preshyterian church, corne

Summer avenue and Price street-Service at 10.30

o'clock. Prayer meeting Wednesday evening

at 7.45 o'clock. All cordinity welcomed. Green Ridge Presbyterian church-Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant

Service of worship, with sermon by the paster 10.30; 12, Bible school; 6.30 Christian Endeavor

.30, service with sermon by the pastor. A cor

Rev. Dr. G. E. Guild will occupy the pulpit at 10,30 a. m. and 7,30 p. m. Sunday school and Endeavor meeting at usual time. The scats of

Adams Avenue Chapel, New York street-Rev

James Hughes, pastor. The morning service a

10.30 will be conducted by Mr. George Sanborn Sunday school will meet at 3 o'clock; the Chris

tian Endeavor society at 7 p. m. The evening

Episcopal.

Christ church, Washington avenue and Park

street-Rev. Frank Schell Ballentine, rector, Fifteenth Sunday after Trinity. Morning praye litany and sermon, 10.30; Sunday school, 2.30

evening prayer and sermon, 7.30. All acuts fre-

Reformed Episcopal.

ivenue below Mulberry street-Rev. George I.

Preaching by the paster. Morning, "Prayer,

12 m.; Young Peeple's Society of Christian En-deavor, 6.30 p. m. Losson study every Wednes-day evening at 7.30 o'clock, followed by prayer

meeting at 8 o'clock. Scats free, All are wel-

Evangelical Lutheran.

st. ; Sunday school, 12 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, 2.30 p.m. Zion, Mifflin avenue—Rev. P. F. Zizelmann,

Christ church, Cedar avenue and Beech street-

Rev. James Withe, pastor. Services at 10:30 a.m. and 7:30 p. m.: Sanday school, 9 a. m.
St. Peter's, Prescott avenue—Rev. J. W. Ran-

a. m., Sunday school; 10.30 a. m., divine wor ship; marning topic, "The Origin of the Church"

Miscellaneous.

Calvary Reformed church, Monroe avenue and

Gibson street-Rev. M. L. Firor, pastor, Ser-

vices Sunday, 10.50 a. m. and 7.50 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 6.45

All Soul's Universalist church, Pine street be-tween Adams and Jefferson avenue—Rev. O. R.

Beardsley, pastor. Residence, 629 Adams avenue

Morning service, 10.30; subject, "Seek the Deep Waters." Evening service, 7.50; subject, "How

to Possess Life." Sunday school after the morn

ing service, Mrs. S. Benjamin, superintendent. The church is the proper place to go with the

children de Sanday. Cordial welcome to all. First Church of Christ (Scientist), 519 Adams

avenue-Sunday services, 10.30 a. m. and 7.50 p. m.; Sunday school, 11.45 a. m.; subject, "Un-reality." Testimonial meetings Wednesday even-ings at 8 o'clock. The church is also open every day during the week. The Hible and all Chris-

Seats free, All welcome,

worship; evening topic, "C Strikes." Everybody welcome.

Services at 10.30 a, m. and 7.30

Evangelical Lutheran-Gospel, Matthey

24-31; epistle, Galatians, v. 25

be observed.

hy, ii, 8; evening, "Saved by Ship-Acts, xxvii 18-19. Sabbath school at

Grace Reformed Episcopal church, Wyor

fial welcome to all.

the church are always free.

ervice, with sermon, will con

school, 12.15, moon.

All are welcome

Y. P. U. prayer meeting, 6:30 p. m.

Penn Avenue Bantist church, Penn avenue, be

ing on Timesday evening

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The Presbyterian ministers and el-lers of the Lackawanna Presbytery of the Lackawanna Presbytery Court Street Methodist Episcopal church—G. ders of the Lackawanna Presbytery will hold a retreat at Lake Winola on Oct. 2, 3, 4 and 5. It will be a retreat, not a conference, similar to those held with such marked spiritual results by the Presbytery of New York. They will not meet to discuss plans and methods of work, but to earnestly supplicate God for His blessing. The oblect of the meeting is prayer themselves, for their churches, for the unconverted in their parishs, for the world. The committee has secured Robert E. Speer to take charge and to be the principal speaker. Mr. Speer is not only one of the secretaries of the Presbyterian Board of Foreign Missions, but is widely known as an earnest and spiritual speaker, no one being heard at Northfield with greater pleasure than he. Speaking at a similar retreat of the Westminster Presbytery last spring, his addresses proved exceedingly helpful to all who heard them. The time of the retreat is to be from Tuesday evening, Oct. 2, to Friday noon, Oct. 5, at Frear's hotel, Lake Winola.

"The Drummer Evangelist," Rev. W. H. Williams, returned yesterday from Susquehanna county, where he has been agitating against the saloon. Mr. Williams said: "I am a carirage blacksmith by trade and know from years of actual experience what it is to come in actual contact with smoke and dust As a blacksmith during my young manhood I went from place to place working at my trade. I would work awhile then draw my pay, send part of it to my wife and children just as many of these miners have done. Saturday night and Sunday would find me drinking with my shop mates, not as a drunkard, but through that social custom of the saloon. It would be a great deal more sensible, when one workingman says to another, 'What will you have?' to reply 'Why I will take a sack

of flour or a pair of shoes for my wife." "I have learned since then that the saloon is the workingman's most bitter enemy. The saloon is the breeding place for most of his troubles. If it were not for the saloon I think it possible for at least 75 per cent. of the workingmen to own their own homes. at noon; B. Y. P. U., 6.45; Gospel meetings every night next week. Everyhody welcome. It has cost the workman his home in all that the word home implies to sustain the saloons of today."

Bishop R. Dubs, of Chicago, preached a masterly sermon in Zion United Evangelical church Thursday evening. The bishop's theme was "The Spiritual Life; Its Origin; Abundance, and Outflowing Forces." His congregation listened with rapt attention to the important truths which fell from the lips of the remarkable pulpit orator. He has promised a future visit to our city; which will afford others an opportunity to hear him. The bishop is a ripe scholar and a forceful and graceful p. m. The parter will evidence at 6.20 p. m.; prayer meeting Wednesday, 7.30 p. m. The parter will evidence at 6.20 p. m.; prayer meeting Wednesday, 7.30 p. m. The parter will evidence at 6.20 p. m.; prayer meeting wednesday, 7.30 p. m. The parter will evidence at 6.20 p. m.; prayer meeting wednesday, 7.30 p. m. The parter will evidence at 10.30 p. m. The parter will eviden

Caterer Mitchell will serve the annual banquet of the Baptist Pastors' conference in Guernsey hall, Monday at 1.30. Rev. R. F. Y. Pierce, D. D., will deliver an address on "The Religious Condition of Europe as Seen Through Young People's Society of Christian Endeavor at Young People's Society of Christian Endeavor at the Eyes of a Tourist." Each member will be prepared to relate the most amusing incident of his ministerial ex-

Rev. Dr. James McLeod will speak tomorrow morning on the Westminster Confession of Faith, which is attracting such widespread discussion all over world at this time. The subject is one of great interest and doubtless will demand the thoughtful attention of a large congregation.

The ladies of Grace Lutheran church have arranged to give a concert in the church next Thursday evening, September 27. Pupils of Mme. Timberman-Randolph, assisted by Charles Doersam, planist; Mr. Widmayer, violinist, and others will participate.

H. L. Peabody will speak at the famfly meeting of the Railroad Young Men's Christian association Sunday at 3.45 p. m. This will be the last of the railroad meetings in Simpson church for this year. All are cordially invited.

Rev. Luther Hess Waring, pastor of Grace Lutheran church, corner Madison avenue and Mulberry street, will speak tomorrow evening on "Christ's Law on

Rev. O. R. Beardsley, of the Universalist church, will speak at the Gospel mission Saturday evening.

The Brotherhood of St. Paul will hold an interesting meeting in the Cedar Avenue Method dist church Sunday morning at 9.45 o'clock. These meetings are well attended. The other services as follows: Preaching, 10,00 a. m.; Sunday school, 11.45 a. in.; Junior League, 3.30 p. m.: Epworth League, 6.30 p. m., and preaching in the evening at 7.30 o'clock. All invited to attend these services. Rev. F. P. Doty, pas-

## Tomorrow's Services

## 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 paster, C. M. Giffin, D. D. At 12 m. half bour Bible study in Sunday school room. Sunday school at 2 and Epworth league at 6.30 p. m. At 7.30 topic will be "The Carpenter." All members of the craft in the city invited.

Simpson Methodist Episcopal church-Rev. J. B. Sweet, D. D., pastor. Second quarterly meeting services. Love feast at 9 a. m.; sucrament Lord's Sopper, 10.30, baptism and reception of members to precede. The pastor will be as sisted by Rev. Joseph Madison, Sunday school at 12 m.; Junior Epworth league at 2.45 p. m.; Railroad Y. M. C. A. at 3.45 p. m.; Epworth league at 6.30 p. m.; evening preaching service at 7.30, sermon by Rev. Austin Griffin. D. D. the presiding elder of the Wyoming destrict. All

seats free. A welcome to all.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, paster. Morning prayers at 10 o'clock Sermon at 10.30 a. m.; subject, "The True Philo sophy of Life." Class meeting at 11.30 a. m. E. Musters, leader. Sunday school at 2 E. W. Stone, superintendent; Epworth league at 6.45 p. m., Miss Maud Kilmer, leader. Even ng preaching service at 7.30 o'clock. A cordial

welcome to all. Nay Aug Methodist Episcopal church—Sunday school, 2.30 p. m., W. M. Nixon, superintendent. Class meeting at 2.30 Frank Tarner, leader. Preaching at 7.80 p. m. All welcome.

Providence Methodist Episcopal church-Quar-terly meeting in morning. Love feast at 9.30, bollowed by preaching and sacranismt, conducted by Rev. A. Griffin, D. D., presiding clder. Sun-day school, 2 p. m.; Epworth league, 0.45 p. m., "Tares in Your Field," leader, Blanche Sisco. Serinon by paster at 7:30, "Brotherhood of St. Paul-Shall We Have One?"

Cedar Avenue Methodist Episcopal cherch-F. P. Doty, pastor. Services Sunday, Sept. 25: Preaching at 10.30 a. m.: Sunday school at noon;

ian Science literature is kept in its free public reading room. "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letters of inquiry are welcomed and given courteous attention and information free. Zion United Evangelical church, 1420 Capouse avenue—Rev. J. W. Messinger, pastor. Services at 10.45 a. m. and 7.30 p. m. Sunday school at 9.45 a. m.; Keystone league, Christian Endeavor, at 6.30 p. m. Seats free. Strangers invited. All

### Observance of the Hebrew New Year

BY J. SILVERBLATT, JERMYN.

Court Street Methodist Episcopal church—G. C. Lyman, paster. Class meeting, 9.45, O. D. DeWrit, lender. Preaching, 10,30 s. m.; Sunday school, 11.45 s. m., G. R. Clark, superintendent; Epworth league, 6.30 p. m. Prearbing and reception of members, 7.30. All are weighted On Sunday evening observant Jewa throughout the universe will usher in the year 5651, which tradition has assigned to be the anniversary of the creation of the world.

Rev. James Benninger, pastor. Services on Sunday as follows: Sunday school at 10.30; love feast at 11.30; preaching service at 2, sermon by Rev. Austin Griffin, D. D., presiding elder; Epworth league at 0.30, leader W. M. Prestwood; evening preaching service at 7.30; subject of sermon, "Parable of the Good Shepherd." Seate from A selection at 11. Unlike other denominations, the Jew devotes the first day of the religious year in prayer and song. Judaism has always made life optimistic and has laid stress on the frequent Biblical injunction "Thou shall rejoice before the Lord". It is therefore but fitting ams avenue and Vine street—G. Bohilin, pastor. Preaching services 10.30 a. m. and 7.30 p. m. In the morning Rev. I. Pieringer, of the South that on this day that Israel assembles en masse in their respective synagogues or temples and there offer up thanksgiving to Him that all flesh must bow and there drink the draught of religion to quench the thirst of the duman soul.

Biblical critics may find objection in placing the creation of the cosmos but little more than five thousand years, but Jewish tradition is justified in counting the age of the universe from the birth of monotheism. With the infusion of the divine spark in man-Memorial mission, on Present avenue; 6.30, Young People's meeting; 7.30, preaching service, topic of sermen, "The Old Devil and the New." Strangers in our city are cordisily invited and everybody made welcome. Pastor's residence, 342 Millin avenue. Mid-week prayer meetings, Welcombar and a service of the cordisily of the cordisily invited and everybody made welcome. Pastor's residence, 342 Millin avenue. Mid-week prayer meetings, kind, the world actually came into existence, for what would the world be without religion but a dark mass, like a long weary night with nothing to relieve its monotony. Therefore it was religion alone that made the world what it is. It was the uplifting of humanity towards God that urges mankind to build up a civilization, yes, like a song in the long dreary night, so is religion to the human race.

Judaism may therefore claim to be a universal religion. It does not base its birth upon the founder of any sect. like Christianity, Mohammedism or Buddahism, but marks its new year from the birth of the divine spark in mankind. No leader in Israel, not even Abraham or Moses, is made the forerunner of Judalsm, but humanity In its relation to godliness is manifested in the celebration of the "Hebrew

Each new year that the Jew observes he renews the covenant made on Moriah that Israel is to carry the torch of religion to mankind. When at night." Yes! it is God's song that civilization was yet in its Infancy, It was the Jewish prophets of old that dreamt of the equality of mankind and of human brotherhood. It was Isalah that first denounced the atrocities of war and longed for an era when the world will be in a peaceful state. Above all in the midst of darkness and superstition in the presence of barbarians the author of Genesis cries out, "Down with idolatory! away with the worship of idols! Let there be light and there was light." This gave birth to Judaism and from the removal of the darkness off the face of the earth Israel became a nation of priests, not p. m.; prayer meeting Wednesday, 7.30
p. m. The pastor will exchange morning and people that have a common mission evening with the Rev. David T. Smyth, of Avoca, Pa. Special music morning and evento the world in bringing light to the

In this age of confusion, we hear the pulpits. Christian civilization. Christ- of Judaism for Judaism means every ian indeed! When every injunction laid thing that makes towards good citizendown in the new testament has been ship. taught and practiced for nearly a

Sunday School

Lesson

for

September 23.

human soul.

thousand years, before the birth of as a religious being, will prove to the its founder. The torch of enlightenment that the Jew carries today, still somewhat dazzles the eyes of the uncivilized nations, in spite of their new testament injunctions. But what was the reward of the Jew for carrying the message to the world? Like the scapegoat that the ancient priest sent away with the sins of the people, so was the Jew made the scape goat of the na-

Debarred from all manner of trade and profession, schools were closed before him, and when the Jew was seen before the world lacking in modern ulture, he was dubbed that his ignorance was due to him being a Jew. Surely indeed he was made a scapegoat to bear the sins of the nation that made him what he is. If evidence was wanting to confirm this assertion one needs but witness the state of affairs in Continental Europe. There the Jew is ousted from every source of honest callings, yet he is blamed because he is a Jew.

Yes! like Daniel of old, the modern Jew is blamed if the ship of state is in storm rage, the foghorn will still sound danger and he is at once cast into the depths of the sea, because he has courage to declare that he is a Hebrew. It will be asked why need the Jew suffer when he can assimilate and become a part and parcel of the world at large? The observance of the new year which commemorates the birth of religion is the answer that the Jew

an give to the world. The Jew has no need for assimilation because Judaism stands for what is the highest pinnacle in civilization, but he must stand forth year by year to bear witness the existence of God. and as long as the world needs the awakening of the divine spark in man's breast it will behoove upon the Jews to deliver God's message, and by their very lives and existence make manifest that Israel's inheritance is the gift of faith.

What the Jew needs to make known

o the world is, that he is not a stage character, Judaism is independent of nationalism and the so-called national raits that the anti Semites are prone to assert is not Judalsm, but borrowed lumes from the surrounding people. Judalsm stands for idealism and a factor in the world of religion. If the world ridicules the Jew it does not ridicule the person, but the religion itself, and so long as the world cannot tolerate differences of faith the Jew must trudge on wearfly, ever singing the words of the Psalmist, "Each day God will command His Loving kindness, and each night will His song be with us, our whole life shall be a prayer unto God. His song is with me led the Jew through the wilderness of superstition, and after a Apse of centuries of barbarism, with the dawn of civilization, the Jew must continue earing the torch of religion to light the way until the sun of righteousness spreads through the length and breadth of the universe. It may long before the world will bask in the light of righteousness, but until it does Israel will march forward saying: "Oh! house of Jacob, come, let us go up unto the light of the Lord." Thanks to the Anglo-Saxon race, the

lew can begin his mission first in the English speaking countries. Here alone he has become interwoven with the nation, thus proving to the world that the Jew is not clamoring for nationalism, but righteousness. Loyal as he is to the country of his birth he emmon word used on platform and can cling tenaciously to the teachings

world that "Man's religion, 'tis but a thing apart; To the Jew 'tis his whole existence,"

> They Are Successfully Operated Off the Coast of Spain.

AUTOMATIC FOGHORNS.

Automatic foghorns operated by the motion of the sea have recently been installed off the coast of Spain. The ise and fall of the buoy sets a pump at work which at every stroke forces a supply of air into an air chamber. A small engine liberates the air in regular quantities and allows it to pass upwards to the foghorn which produces the blast.

The number and length of the blasts may be regulated as desired. Each blast contains one or more notes, a long and a short one or any other combination to make it distinctive and easily recognizable, Supposing a the same steady blast that it produces in a calm sea, for the extra power obtained from the waves is allowed to run to waste by means of an escape

#### CULINARY ADVICE.

Always have lobster sauce with salmon, And put mint sauce your reasted lamb on.

Veal cutlets dip in egg and bread-crumb; Fry till you see a brownish red come Grate Gruvere cheese on mararoni: Make the top crisp, but not too bony,

In venison gravy, current telle:

In dressing salad mind this law: With two hard yolks use one that's raw,

Roast pork sans apple sauce, past doubt,

Your mutton chops with paper cover,

Broil lightly your heefsteak-to fry it Argues contempt of Christian diet.

Kidneys a fine flavor gain

By stewing them in good champagne The way too cook them is to pot then Wood grouse are dry when gumps have marred

Before you roast 'em always lard' em, It gives true enloures the vapon

To see boiled mutton minus capers. Is exquisite with celery sance, The cook deserves a Learly cuffing

Who serves roast fowl with tasteless stuffing Smelts require egg and biscuit powder Don't put fat pork in your clam chowder.

Egg sauce-few make it right, alast good with blue fish or with bass, Nice ovster sauce gives rest to cod,

Shad, stuffed and baked, is most delictous, Roasted in paste, a haunch of mutton Might make ascetics play the glutton But one might rhyme for weeks this way,

And still have lots of things to say,

This is about the hour I dine

J. E. Gilbert, D.D

The Duty of Watchfulness Luke xii, 35-46.

Secretary of American Society of Religious Education.

present lesson as having occurred in Galiles several months prior to our Lord's last pass over. Matthew (cb. xxix: 43-31,) relates suf-stantially the same as transpiring on the Moon f Olives, shortly before the crucifixion. This fiscrepancy has been variously explained Som relists did not pursue a strictly chronological order; that each arranged his material as best suited the general purpose of his composition. The greater number of scholars, among them Tischerdorf, Andrews, Broadus, hold that Jesus frequently repeated His teachings, taking occa-sion of different circumstances to render the sense more apparent or to deepen the impression, Alrich, paster. Prayer and praise service, 9.50 a. m.; divine worship, 10.30 a. m. and 7.30 p. m. and that, accordingly, Luise relates the earlier and Matthew the later delivery of this passage. the case of the model prayer is cited as a sim ar instance of such reputition (Matt, vi; 9-13) take xi: 1-13.) having been delivered on the Mount and again by request. Accepting this view as most honorable to the New Testament riters, our lesson acquires increased value, as ontaining the twice-told, and, therefore, me

important, histraction of Jesus to His disciples, (las, xxvi; 10.) They were dull pupils, slow to

learn (John xxi, 12,) but He was a patient and apt teacher.

SERVANTS-Various titles are applied in cripture to the followers of Jesus, each title apressing some relation, quality or duty. They St. Mark's, Washburn and Fourteenth streets— Rev. A. L. Ramer, Ph. D., paster. Services at 10:30 a. m. and 7:30 p. m. Luther League, 6:30 p. m; Sunday school, 12 m. Morning subject, "They Crownest the Year with Thy Goodness;" w called disciples (John xii: 31,) because the are expected to learn; believers (Acts v: 14.) because they must necept what is taugh'; friends (John xv: 14.) because they must be g subject, "The Eyes of All Wait Upon The annual harvest home festival will ersonally attached to Jesus; saints (Romans i Hely Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services at 10.30 a. m. and 7.30 p. m.; Luther league, 6.30 on Jesus employa the term servants to indi cate that they were to be obedient to Him. In a short time he would depart out of the world (John xvi; 5), leaving them in charge of the church, to act in all thigs according to His dictions. To make them understand something of the solemnity of the obligation thus impose pon them, He illustrates by the practices com-Services at 10.30 a. m.; Sunday school non in that day among worldly masters and ervants. This He does first under the aspect of faithful servant and his reward, and then of he unfaithful servant and the punishment, Such was the condition of society at the time that His remarks were easily understood, and, there-fore, the more completely setting forth the points in hand. No method could have been p. m.; Sunday school, 9 a. m. Grace Evangelical Lutheran Church of the General Synod, corner Madison avenue and Mulberry mplayed more surely or effectively to impreon their minds the nature of the relation such they sustained to Him and to His cause atrect—Rev. Luther Hess Waring, pastor. 9.30 and the duty arising out of that relation, was, moreover, an excellent sequel to what He had just said concerning their wordlidly affairs. 6.45 p. m., Y. P. S. C. E.; 7,30 p. m., divine worship; evening topic, "Christ's Law on (Verses 22 and 35.)

WATCHING-Jesus employs a single word to indicate the character and con not of a faithful servant, the pattern of aithful disciple. That watching should be two kinds: first, for "the return of their Lord," (verse 36) that He may be properly received; and, second, for the protection of the property of their Lord in His absence, that He might suffer no loss. This watching was the more necessary because of the item of uncertainty. No one knew what moment Jesus would return could apyone predict when some great interesin the cause of Christ would be put in joopardy. Constant vigilance was, therefore, required in the servant. If, for a single day, he should be off guard, he would prove himself recream to his high trust. (Ezck. iii: 17.) The spirit of absolute loyalty to his Master would lead to the utmost diligence and painstaking. It was in this way that Josus sought to convince the disciples that every portion of their natural lives, and every power which they possessed, must be

OCCASION-Luke records the events of our twindly consecrated to Him and His cause, lie I they who are taithful shall reign with Him 1 just be supreme and they must be subject to Him. (I Chron. xxix: 5.)

HONORED-Such a life would not be attra ve to the average man. Many would reject Altogether service. Very few are willing cuse of Christ. It was, therefore, necessary er some incentive to the disciples that the d. In order to do this Jesus did not present my alleviating circumstances, designed to re-der their service more agreeable. On other or asions (Matt. x: 25,) He pictured the hardship which they must endure for His sake (Acts Is; 16), and He did not attempt to state the case in a more inviting manner. But He assured them that on His return, no matter when it might be, they would be rewarded. They must Their reward would be the bonor which He Himself would bestow. (John xii; 26.) To convey some fairt conception of that hance, He lkens it unto the personal service which an arthly lord might render to his faithful seunts (verse 57). It is evident that the apostles egarded this promise of Jesus (I Peter v. 4.) I be manner in which they devoted themselves Him, enduring hardships joyfully and looking forward with hope. (II Tim. iv: 5-6.)

READY-Having described a faithful servan Jesus exhorts or commands: "be ye ready." He would have them in such a state of mind every day and every hour, that they would be ble to meet any event or discharge any duty as His miristers. H. all unawares, even as a thief in the night (I Thess. v: 2,) He were to come and sommon them away from their places of labor, they must be prepared to go. If the Lord should suddenly descend with all His holy angels (Matt. axv: 31.) to bring the present dispensation to an end and to usher in a new ader, they must in like manner welcome His oppearing and rejoice in all His doing. (Rev. axii: 20.) Or, if through weary days of earnest and anxious waiting, the servant should see no signs of a new era or a brighter day he must till stand in his lot and place (Dan. Mi: 18,), performing duty, trusting the promise (II Peter iii:14), ready at all times to be and do, or not do, when and where, only as the Master shall lirect. What a word is this let fall into the religious thought of men, that they must no longer live unto themselves, but unto Him whose they are. (Rom. xii: 1.) How would this word transform and glorify those who besome chedient to it!

QUESTION -- At this point Peter raised a ques ion. He desired to know the scope of this eaching. Did it apply only to the disciples the then beard it, or to all disciples? Did Jesus seek such service during the apostolic period, or through all the subsequent history of the Christian church? The motive of the question does not appear. Peter may have been dimply curious as he was on another occasion. (John xxi: 22.) He may have thought it am plied a distinction or imposed a peculiar bur-den upon the apostles, which they ought to understand, and he may have supposed it inunderstand, and he may have supposed it in-volved the structure and nature of the whole Christian system. Important as the question was, Jeaus did not answer it directly. He rather reaffirmed and expanded what He had already said. (Verses 40 to 42.) This He did. however, in such a way as to leave the impres-sion that His instruction was of universal application. Moreover, He introduces another pect of service—the care which a steward ought to give to a household representing the nurture of souls (I Peter v: %) which is committed to suffer loss, they shall at the end receive the ministry (John axi: 16,) and declares that hands an ample return (II Tim., iv, 7-8).

an who entered His service would be taithful

He knew to the contrary, and predicted the downfall of one He had chosen. (John vt: 64.) Many men cannot appreciate a promised reward. Indeed, the very position of a minister some times proves a snare and leads to his ruin There are emoluments of office in which they may find much satisfaction, and a certain amount of authority is committed to them which may be exercised with pride and severity. (Matthew xxiii: 10.) Jesus knew the weakness and percessity of man, and foresaw what has caused much trouble in all parts of the church from hat day to the present. In a graphic manner e illustrates this form of ministerial infidelity a servant, who, forgetting his duty, becomes He illustrates this form of mir gluttonous and intemperate in his habit and abusive in his treatment of his fellows, thereby surping the master's prerogatives and misse ng the Master's gifts, (I Peter v: 3,) When the minister becomes an ill-tempered and to tannical lord, and the people the victims of hi embition and last, nothing remains of the Christly spirit in him, and the church will be wasted and spoiled. (Lam. iv: 13-14.)

PUNISHED-Such a breach of ministerial rust will be met with sure and severe punish-nent, as Jesus declares. That punishment will not be immediate. It is one of the mysterious features of the government of God that evildoers are allowed to continue their wicked ca reer for a time (Eccl. viii: 11), and that the are not always excluded from the church which is devoted to the salvation of men. (Matt. xiii) 30.) But justice will some day be meted out. Jesus portrays under three particulars the fate of these unfaithful ministers—first, they will be "cut asunder," removed from their office, which they have disgraced (Rev. ii: 5); second, the will be chastised for disobedience by an out-raged and offended Master, receiving few or many stripes according to their deserts; and, third, they will be assigned their portion with unbelievers (Acts 1: 25,) to which class the really belong. No one will consider this penal-ty severe after me assuring the gravity of the offense. The minister occupies the most exalted position. (Matt. xix: 28.) It is for him to do what will bring glory to God and unspeakable good to men. (Ezek, xxxiii: 7-8.) His character and conduct involve not only the destiny of individual but the good order or society and the stability of nations.

REFLECTIONS-It is evident that in this nas sage Jesus sought primarily to instruct and warn the twelve, and through them all who should afterward be inducted into the sacred office. He intended His kingdom to be established in the earth through the faithful, self-sacrificing efforts of holy men (Luke, xxii, 29), But, though He constituted a class (John, xv, 16) and doubtless intended to perpetrate a class of men as ministers in holy things (1 Cor. xii. 25) it is not safe to assume that any of the tollowers of Christ are wholly released from vice. The whole spirit of the gospel impose duty upon every recipient of good (Matt. x, 8). The very law of spiritual life and growth necessitate activity of usefulness (Matt. xxv, 25-30), and the love which is the essence of true disciple-ship (Matt. xxii, 87-39), will prompt one to labor (John, iii, 17) for the person upon whom affection is bustowed. It follows, therefore, the ing obligations in their several places, ever obedient unto Jesus Christ as their only master (John, xv. 14), expecting that, though now they

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A JAPANESE BEER GARDEN.

The Beverage is Quite Unlike Our Own Product. From the Chicago Times-Herald,

In the mtkado's kingdom to the north part of the price they pay for the benefits and advantages of civilization is a constantly increasing and plebelan taste for beer. Whisky, rum, gin and like beverages they care little for. A very good illustration of the difference between the way the Chinese and the Japanese are accepting roreign ideas is found in this fact, and it is emphasized when one realizes that the little brown man is not content to take direct what foreigners have brought him, but has started out to make his beer for himself. And the old romantic glorles that cling to the tea gardens of Japan are engaged in a serious struggie for popular favor with the newfangled "beer groves that are springing up by dozens and invading the very localities where tea has reigned supreme for centuries.

Two miles out of the City of Kobe along a smooth road that forms probably the most beautiful jiuricksha run in Japan, you reach one of these bee groves, the first that was established in the country. The surrounding dis trict consists of a picturesque cession of native villas and gardens and has long been a favorite visiting place for tourists on account of its possession of a picturesque waterfull and two of the largest teahouses in hat part of Japan.

Immediately across the road from the entrance of one of these teahouses and 100 yards from the waterfall, is the "home of the foaming glass," a they call it. A signboard over a gat skillfully made of gnarled trunks of trees bears the following inscription:

"To English and generally foreign The beer of this establishment is madwith most purest spring waters that flow. It will be satisfied to the taster in all respect, and our proprietor guarantee politeness to each every on Inside within we present samples o this purest truth, and can be tested

all times." The interior, being Japanese, was, o course, spotlessly clean, and was beau-tiful with dozens of artistic little touches so characteristic of everything that these quaint people do. Take ar old-fashloned German beer garden strip it of everything but the open-al idea and its little tables, and then fill up the whole space with graceful arbors covered with clematis, paths of neat matting running in all directions over the ground, cunning colored lan terns hanging from every trellis cor ner, and in place of bulky white bosomed waiters with heavy tread and wilted collars imagine black-eyed, de mure little women clad in the bright est colored kommonos ever printed is the Yamatara factories-and you hav some idea of a Japanese beer garden. Back of a lovely cluster of idagus creepers that covered the farther enof the trellis where the waltresses the resort disappeared every few mo ments to fill their orders we could see a small shed almost hidden in its turn

with great bunches of wisteria. Here they kept the barrels, old Amontillado sherry casks doing new duty far away from their native Europe. In little openings through the trellis you could eatch glimpses of the foothills in the background looking so close in the wonderfully clear air that they seemed to be only a few yards from the tables. "What will you have-largest or small glasses? No difference in the price.

One of the two partners of the establishment asked us this, while the other stood smiling just behind him, Half of the fun in visiting a strange land is lost if you don't "Take chance" once in a while. We ordered the largest. When they came, served on a lacquered tray by one of the barmaids, or rather gardenmaids of this etherealized saloon, we found that they were not glasses at all, but large blu and white bowls on the breakfast mush order, but with handles on both sides, And the beer itself proved rather surprise, too. It looked like the pales kind of lager, and the taste reminded one dimly, very dimly, of extremely flat ale.

Truly these enterprising proprietors might advertise, "Not a headache in a barrel." Strength it had none, and what it lacked in that essential it made up in sugar and water. The Japanese are not an intemperate people, but if any of them ever get a desire to stray from the straight path they must have an interesting time trying to accom-plish their aim by patronizing home

A bumblebee couldn't work up a de ent stupor on a hogshead of it.

CORPORATIONS CHARTERED Special to the Scrauton Tribune.

Harrisburg, Sept. 21 .- A charter was issued by the state department today to the Oley Valley

DEATH TO HAIR

ROOT AND BRANCH

New Discovery By The Misses Bell

A Trial Treatment FREE To Any One Afflicted With Hair on Face,



We have at last made the discovery which has baffled chemists and all others for centuries—that of absolutely destroying superflous hair, root and branch, entirely and permanently, and that too without impairing in any way the finest or most sensitive skin. It is searcely possible to overstate the importance of this discovery, or the great good and satisfaction it will be to those afflicted with one of the most disfiguring and aggravating blemishes—that of superfluous hair on the face of women, whether it be a mustache or growth on the neck, cheeks or arms.

arms.
The Misses Bell have thoroughly tested The Misses Bell have thoroughly tested its efficacy and are desirous that the full merits of their treatment to which they have given the descriptive name of "KILL-ALL-HAIR" shall be known to all afficted. To this end a trial will be sent free of charges, to any lady who will write for it. Without a cent of cost you can see for yourselves what the discovery is; the covidence of your own senses will then convince you that the treatment "KILL-ALL-HAIR" will rid you of one of the greatest drawbacks to perfect loveliness, the growth of superfluous hair on the face or neck of women.

Please understand that a personal demonstration of our treatment costs you

stration of our treatment costs you nothing. A trial will be sent you free, which you can use yourself and prove our laims by sending two stamps for mailing.

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The Aisses Beli's Complexion Tonic is a barmless liquid for external application to the skin. It removes cutirely all freckles, moth, blackheads, pimples, and tan, and cures entirely sone and eczoma, and beautifies the complexion. Price \$1.00 per bottle, three bottles (usually required to clear the complexion) \$2.75.

The Aisses Bell's Capilla Renova is a preparation for naturally restoring gray locks to their original color. Capilla Renova is really a Hair Food, and strengthens and invigorates the hair to a natural way, and thus restores its original color. Price \$1.50 per bottle.

The Misses Bell's Skin Food is a soft, creamy, exquisitely scented ointment, for

The Misses Bell's Skin Food is a soft, creamy, exquisitely scented ontiment, for mild cases of roughness, redness, pimples, etc.; is a cure in itself. Is an excellent retiring cream. Price 75 cents per far.

The Misses Bell's Lambs' Wool Soap is made from pure oil of Lambs' Wool. Price 15 cents per cake.

A complete line of above exquisite preparations are always kept in stock, and an ise had from our local agent.

BEAUTY, THE CONQUEROR BELLAVITA Arsenic Beauty Tablets and Pills. A perirserific Bushing and smartineed treatment for all skin city safe and smartineed treatment for all skin isorders. Restores the bloom of youth to laded laces. So days' \$1.00, by mail

NEBVITA MEDICAL CO., Clinton & Jackson Sts., Chica Sold by McGarrah & Thomas, Drug-

Railroad company, Reading, to build a line from Reading to floyerstown; capital, \$200,000. President, John A. Rigg, of Reading. Charters were also issued to the following corporations; West York: Furniture Monufacturing company. West Munchester township, York county; capital, \$20,-000. Lincoln Brick and Tile company, Home-stead; capital, \$50,000. The Sham Run Bridge Stowe township, Allegheny county; apital, \$2,000.

WEST VIRGINIA MURDERS.

Hungarian Robbed and His Skull Crushed-A Fatal Fight. relusive Wire from The Associated Press.

Welch, W. Va., Sept. 21.-Joseph Posoe, a Hungarian, who came to this section recently from near Burgettstown, Pa., who was known to have considerable money on his person was found near the Norfolk and Western rallroad track in a cut one mile west of here late last evening. He was alive but unconscious when found, and he expired soon afterward. He had been ssaulted by unknown toughs, his noney taken and his body thrown near the track to lead the public to believe that he had been killed by a train. Near his body lay a brake coupling which was covered with blood. was probably the instrument used to

crush his skutt. Williamson, W. Va., Sept. 21.-Nathar Vanden and Grover Myers, miners quarreled near Vivian yesterday and came to blows. Vanden, after being knocked down, pulled a knife and stabbed his antagonist, probably fab-