# Religious.

York what is called "The Mod-ern American Bible," the com-ment, November 15. piler being Rev. Frank S. Ballentine, an Episcopal clergyman of Scranton. It is in five dainty volumes, devoted to the New Testament, and in Zion's Lutheran church to celebrate every lover of holy writ should have le. The author does not announce whether he purposes covering the Old Testament or not. Only two volumes are out thus far, though all the others

The first volume gives the Gospel of St. Mark; the second contains St. Matthew, together with the Epistles of St. Peter, St. Jude and St. James, which Mr. Ballentine considers to belong to the same period. The third volume is to contain the Gospel according to St. Luke and the Acts of the Apostles; the ourth and fifth will give the Episties of St. Paul, including the Epistle to the Hebrews; and in the sixth volume the Gospel, the Epistles and the Revelation of St. John will be published together.

This translation has been made in odern American idiomatic English, for modern American readers. Much care has been devoted to the typographical arrangement. Prose is printed as prose, and poetry as poetry. Hebrew parallelisms are indicated plainly and graphically. As Christ's words to the people of His day and generation were plain, simple and homely, so this translation tells again the same great truths in the same simple language of our own day and native land.

Mr. Ballentine uses dollars and cents, not pounds, shillings, pence and farthings. He makes some popular changes too—"charger" to "dish"; "mammon" to money"; "watch of the night," first hour," etc., to our present designations of time. He drops all antiquarianisms. such as the final "eths" of the verbs; he employs quotation marks and thus escapes the necessity of repeating "he said." He prints quotations from the Old Testament in somewhat smaller type. In Matthew's Gospel, he tries to reproduce the effect of the Hebraic rythm by the free use of parallelisms

ly printed little volumes-they are not too large to put in the pocket-one is struck with the fact that there is no numbering or breaking into verses, but that the text looks as attractive as that of any book of today. The print runs not in the narrow columns as in the old Bible, but across the page. The conversational parts are arranged as in all modern stories, after the method of Henri Laserre in his Les Saints Evangiles, Mr. Ballentine giving the French author full credit for this novel and striking feature. Probably few people care for grammatical details, but scholars will be glad to know that Mr. Ballentine has restored to the English much of the force and beauty it has lost in translation, his faithful rendering of the tenses of the original Greek being what the Sunday School Times reviewer calls the greatest innovation in the work.-Wilkes-Barre

Martin Luther, the great reformer, was born November 10, 1483, at Eisleben, Germany. This event will be commemorated at the Sunday services corner Madison avenue and Mulberry street, Rev. Luther Hess Waring, pas-The Sunday school will render following Home Mission and Luther Day programme at 10,30 a. m. 

Miss Marie Heinecke Song, "Christ for This Land We Sing". School Prayer of Thanksgiving for the work of the Recitations .. Lizzie Sunday and Lessie Kaufmar Responsive reading, "Luther and His Work," Superintendent and school

Reading, "Luther, a Model of True Christian
Life" D. L. Fickes, esq.

Song, "Forward Soldier, Follow Jesus" ... School

Primary department recitations.

mary department recitations.

Ella Grau, Emma Ewald, Byron Wilcox, El mer Kaufman, Edith Landt, Janet Sunday, Clara Corey, Foster Kaufman and Edith Ben-

Song, "Happy Little Ones" ..... Primary class Recitation, "O Church! Arise and Sing!" Song, "Sound the Battle Cry" ......School

Responsive Reading, "Home Missions, Superintendent and school Irene Lorenz, Elsie Kline, Irene Siebecker, Lillie Foss, Irene Cunningham and Rosa

Song, "A Work for Us to Do" school
Recitation, "Missionary Music" Clara Haas
Address, "Home Missions" Pastor
Violin solo, selected Miss Clara Long
Song, "Lord, Send Thy Word and Let It

At the evening service at 7.30 o'clock there will be special music and the pastor will speak on "Traces of Luther in Germany Today."

Following is the programme of the Home Missionary conference to be held in the Washburn Street Presbyterian church;

foluntary and Doxology.

Prayer.

Hymn, "My Country 'Tis of Thee."

Scripture reading.

Address, "Our Home Missionary Preachers—

How Many and Where" ..... D. A. Stone

Paper, "Our Home Missionary Teachers and
the People They Work For" Miss Mabel Crist

Address, "Our New Fields in Cuba and Porto

Bloo" D. L. Morgan

Rico" ... D. I. Morgan Hymn, "Hail to the Lord's Anointed," Address, "Reasons and Motives for Home Mis-

Year to Home Missions and What We Should Give This Year" .......The Pastor Offering for Home Missions.

Hymn, "God Bless Our Native Land."

Gospel service at the Young Women's Christian association, 205 Washington avenue, at 3.45 Sunday afternoon. Delegates to the state convention will make reports. All women and girls are most cordially invited. The week beginning November 11 will be observed as week of prayer in the association. Services will be held every day at 12.15 and at 4 o'clock on Tuesday afternoon. Windows at the Young Wo-

**Dr.Bulls** ures a Cough or Cold at once.

HERE IS being published in New | men's Christian association will be ment, November 15.

> The several Lutheran churches of the city will unite on Sunday evening the four hundred and seventeenth anniversary of Martin Luther. The service will be conducted in the German and in the English languages. Rev. James Witke of Christ Lutherar, church will preach the German sermon and Rev. C. G. Spieker of Holy Trinity church will preach the English sermon. The hymns selected can be sung in both languages. Zion's congregation is the oldest among the Lutheran churches in this city. Its active pastor is the oldest active pastor in the city. Rev. P. F. Zizelmann has been the faithful shepherd of his flock for over forty years.

The election of officers for Methodist Ministers' association of Scranton and vicinity resulted as follows: President, Rev. G. C. Lyman, Court street; vice-president, Rev. G. A. Cure, Providence: secretary-treasurer, Rev. J. N. Ralley of Moosle: chairman theme committee. Rev. Joseph Madison, Green Eldge. A committee consisting of Presiding Elder Griffin, Rev. Dr. C. M. Griffin, Rev. Dr. I. B. Sweet, Rev. Dr. L. L. Sprague and Rev. Dr. W. H. Pierce met on Wednesday to map out a programme for the great convention of December 3 and 4, in the interests of the twentieth century forward movement.

The Young Men's Christian association meeting for men will be addressed on Sunday at 3.45 by W. H. Williams, "Drummer Evangelist:" subject. "The Young Man and His Company." Excellent music in charge of Director J. M. Chance will precede the address The meeting will be held in Guernsey's music hall, on the first floor.

Rev. D. J. Williams will read a paper before the Paptist Pastors' conference Monday at 10:30 on the subect, "Does the Theory of Evolution Provide a Place for the Fall of Man? The Wyoming annual conference will be held in West Pittston April 19th. Bishop W. X. Ninde presiding.

L. F. Power, secretary-treasurer of he Dickson Manufacturing company. will address the family meeting Sun day at 3:45. Rallroad Y. M. C. A Scranton, Pa. The orchestra will give a programme of old hymns at the opening. A cordial welcome to

#### Tomorrow's Services

Methodist Episcopal.

Elm Park Church-Love Feast at 9,30 a. m conducted by the presiding elder; sacramental service at 10.30 a. m.; at 12 m., half hour Bible study in Sunday school room; Sunday school at y the paster, C. M. Giffin, D. D., at 7,30 p. m. topic, "Failed To Be Elected; Whose Fault Is school at 9 a. m.; Epworth League at 6.30 p. m

Simpson Methodist Episcopal church—Rev. J. B. Sweet, D. D., pastor, Morning prayers at preaching service, sermon by the pastor,
 10.30; text, Titus, ii:14; subject, "The purfold Work of Christ." Sunday school, G. Peck, superintendent, at 12; Junior Ep eth league, Miss Crawford, superintendent, a Epworth league, W. Northup, presiden Mrs. J. R. Hughes, leader, at 6,30; preaching service, sermon by the pastor, at 7,30; text, 2 Beter, i:10; subject, "Making Election Sure." Free seats, Helpful services. Come and enjoy them. Quarterly conference next Wednesday evening. The prayer meeting will be led by Rev. Dr. Giffin, the presiding elder, Providence Methodist Episcopal church—The

Brotherhood of St. Paul meets at 10 s. m. Mr. Cure's subject at 10,30 s. m., will be "A Government Appointment;" at 7,30 p. m., "The Drag Net." Sunday school, C. W. Dawson, su-perintendent, at 2 p. m.; Epworth league, E. L. Benjamin, president, at 6.45 p. m., topic, "Decision for Christ"; Anna Fadden, leader, Revival services will be held every night next week, but Saturday night. Cedar Avenue Methodist Episcopal church-

Quarterly meeting in the morning; lovefeast at 9.30 a. m.; sermon at 10.30, followed by Lord's supper; Junior Epworth league at 3.30 p. m.; Epworth league at 6.30 p. m.; preaching by the pastor at 7.30 p. m. Strangers are cordially

Hampton Street Methodist Episcopal church-Rev. James Benninger, pastor. Preaching service at 10.30, subject of sermon, "Expectancy"; class meeting at 11.30; Sunday school at 3 p. m., J. T. Rendle, superintendent; Junior Epworth league at 3 p. m.; Segior Epworth league at 6.30, leader, C. W. Dufin; evening preaching service at 7.30, subject of sermon, "The Wedding Garment." A cordial invitation. First German Methodist Episcopal church, Ad-ims avenue and Vine street-G. Bobilin, pastor. Preaching services, 10.30 a. m. and 7.30 p. m.; Sunday school at mon; Epworth league meeting at 7 p. m. Hevival services will be held every evening of this week, excepting Sat-

C. Lyman, pastor. Quarterly conference Saturday, 7.30 p. m.; Rev. C. M. Giffin, D. D., will preside. Love Feast Sonday. 9.30 a. m., ser-mon and communion service; Sunday school, 11.45 a. m.; G. R. Clark, superintendent; Brotherhood of St. Paul, 3 p. m.; Junior League, 3.30 p. m.; Epworth League, 6.30 p. m.; preaching by Rev. C. M. Giffin, D. D., 7.30. All welcome.

### Baptist.

Penn Avenue Baptist church, Penn avenue be tween Spruce and Linden streets-Preaching, morning at 10,30, by Rev. R. M. Green, D. D. pastor of First Baptist church, Phoenixville, Pa., and in the evening at 7,30, by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 9.45; Sunday school at 12 o'clock at the Penn avenue church, and at 3.30 p. m. at the Memorial mission or Prescott avenue; 6.30 Young People's Society of Christian Endeavor meeting; topic of even-ing sermon, "Life's Open Door," A brief evangelistic service will follow the evening ser-mon, when one pastor will use object lessons in presenting Scripture trufi.).

In presenting Scripture tru(i). →
First Baptist church, South Main avenue—S.
F. Mathews, pastor: parsonage, 1114 Rock street. The usual services Sabbath, 11.30 a. m. and 7.30 p. m., in basement of Welsh Baptist church, Sunday school, 2.30 p. m., Plymouth church, Dr. Beddoe, superintendent: B. Y. P. U. service, 0.30 p. m., Ivorite hall: prayer meeting Wednesday evening, 7.30 p. m. All are cordially invited.

are cordially invited.

Green Ridge Baptist church—Rev. W. J. Ford, postor: choir prayer meeting at 10 a. m.; preaching by the postor at 10.30 and 7.30. Subject in the morning, "The Real Peter;" in the evening, "The Sin of Ananias." Sunday school at 11.45; meeting of the junior society at 3.30; prayer meeting of the senior society at 4.30;

Jackson Street Baptist Church-Morning prayer Jackson Street Baptist Church—Morning prayer meeting at 9.30; leader, Brother loan Jones; preaching by the pasier, Rev. Thomas de Gruchy, D. D., at 19.30; topic, "Peter's Final Words." Sunday school at 2: Alfred Roberts, superintentents; evening service, always a delightful and cheerful; song service for fifteen minutes followed by a short address by the pastor, "The Mission of Christ." At the close of the evening service the Lord's Supper will be administered. All are invited to all the privileges of our church. Come.

Shiloh Baptist Church, Center street services might have been expected under such circum and he was permitted to reply to his request. This may be a permanent privilege between the

## Today Positively the Last Day

Tonight the Great Exhibition, which has been the wonder of the many thousands who have visited it, closes. It has been the most successful Pure Food Show ever held in the State. We are grateful for the appreciation. If it has inspired you to greater confidence in the store; helped you to know the merchandise better and to appreciate the standard of low prices, your welfare has been served and our object accomplished.

### Grand Gala Concerts This Afternoon and Evening by the Royal Hungarian Band of New York

Positively the last appearance in Scranton. Everyone who hears them marvels at their playing. not miss this great closing feature of the Exposition. Concerts today at 2 o'clock and 7 o' clock.

## JONAS LONG'S SONS

A. Sumlar, of Philadelphia; morning sermon, "A Pure Heart;" evening sermon, "Eternal Life." All are welcome. Memorial Baptist Church-Services at the

Davis, superintendent. In the evening the pastor being absent, the meeting will be in charge of the young people, who have prepared an edify-ing programme. Monday evening the regular weekly prayer meeting of the church. Tuesday evening young people's meeting. Topic, "The Lame Man Healed." Blakely church-Rev. David Spencer, D. D., will preach at 10.30 a. m., on "Christ, the Goal of Prophecy," and at 7.30 p. m., on "The Prodigal's Elder Brother"; Bible school, 11.45; B. V. P. U., 6.45, Everybody welcome.

#### Presbyterian.

First Presbyterian Church-Dr. McLeod will preach morning and evening; morning service, 10.30 o'clock; evening service, 7.30 o'clock; Sunday school, 12.15 noon; Young People's Society of Christian Endeavor, 6.30 p. m. Mid-week service Wednesday, 7.45 p. m. Strangers welcome at all services Second Presbyterian church-Services, 10.30 a

m. and 7,30 p. m. Dr. Robinson will preach in the morning on "Patience, Comfort and Hope from the Scripture," and in the evening on "Son Remember," All are welcome. Green Ridge Presbyterian church—Rev. I. J. At 10,30 a. m. and 7,30 p. m., services of wor-ship, with sermon by the pastor. Bible school at 12; Christian Endeavor at 6,30. Citizens

and strangers cordial y invited.

Providence Presbyterian Church—The pastor. Rev. Dr. George E. Guild, will occupy the purpit at 1.30 a. m. and 7.30 p. m. The of-ferings of the day will be for Home Missions. Sunday school at noon; Endeavor meeting at 6.35 o'clock. The seats of the church are free. o'clock. The seats of the church are free, Washburn Street Presbyterian Church—Rev. John P. Moffat, D. D., pastor, Services at 10.30 a. m. and 7.30 p. m.: Bible class at 12 m.: Christian Endeavor Young People, at 6.20 p. m. The morning and evening service will be given to the consideration of Hama Missions. In the the consideration of Home Missions. In the morning a sermon by the pastor; in the evening a Home Missionary conference. A number of short addresses will be given. Offerings for the Home Mission cause at each service. Special music morning and evening by the choir,

cordially invited Summer Avenue Presbyterian Church, corner Summer Avenue pressysterian Church, corner summer Avenue and Price street. Services as usual. Preaching by Rev. Frank J. Milman at 10.30 a. m.; Sunday school at 2 p. m.; Evangelist Conger will speak at 6 p. m. Revival services every evening during the week except

Saturday; strangers welcome.

Adams Avenue Chapel, New York street—Rev.

James Hughes, pastor, will preach at 10.30 a.,

m. and 7.30 p. m.; Sunday school at 3 p. m.

Bible class for men taught by the pastor. There will be services in the chapel on Wednesday ev-Taylor Presbyterian Church-Professor W. E.

Sunday School

Lesson

November 11.

CONTEXT .- In the parable of the unjust stew-

whem had been committed the administration

the kingdom of God, as the stewards of its mys-

teries, who used their power not for the glory of God, but for their own profit. He had uttered

these things as a warning to the disciples, declar-ing that they could not serve God and mammon

(Luke xvi: 13). But the Jharisecs overheard and derided Him. It became necessary, therefore,

o speak directly to them and expose their prac-

tices. The situatio was embarrassing. The apos-ties, under training to be the future leaders and

teachers, must be preserved against the contain-inating influence of these worldly-minded men. If they became sordid, a danger to which they were greatly exposed, then the whole Christian sys-tem would be involved. To teach them on this

subject, and to shed some light on the relation

of this world to the next, Jesus delivered the

CONDITION.—This parable presents two mer-

thos eworldly lot is in striking contrast. The

first has extreme wealth. Two items are men-

ry day. His apparel represented the two mos

honored classes, purple being worn by kings (Judges viii: 29) and fine linen by priests (Ex.

(Judges viii: 27) and the linen by priests (Ex. xxviii: 42), so that he had the insignia of all possible dignity. His food was in harmony with his attire. The richest viands and the choicest fruits from distant parts, served by skillful caterers, were on his elegant table, and many guests of the wealthy and honored were doubt-

less welcomed in a most hospitable manner. So he lived in daily splendor, luxury and joyusl

mirth. The other man was a beggar, a member of that large class to be found then, as now, in all eastern countries (Luke xviii: 35), afflicted as

he patriarch was (Job ii: 7). Friends laid him

daily at the gates of the rich man, that he might obtain the food that fell from the rich

man's table (Acts iii: 2). There the dogs licked his sores as they came in like manner to re-

ceive their supplies (Matt. av: 27. These, ther

are the extremes in the social scale in the es-timation of men-none could be higher than the

CHARACTER .- Our Saviour has made the matter of property so prominent in the parable as quite to obscure the item of character. Con-

quite to obscure the item of character. Con-cerning the first, it is not said that he ac-quired his wealth by iniquity, that he robbed widows and orphans, or that he used false pos-sessions or gathered them by careful, painstak-ing in business. Neither is it said that he ruined his family or defrauded his creditors. He is not considered of adultary, or demokeness or blas-

accused of adultery, or drunkenness, or blas-phemy. It is not stated that he was unchariti

able, refusing the call of the poor. The parable is equally silent as to the beggar. It does not say that he was pious. There is no attempt whatever to portray his virtues. He may have

whatever to portize his virtues. He may have been temperate, truthful, gentle, prayerful; but the lesson says nothing on these matters. And yet the ordinary reader will derive the impression that one was bad and the other good. Two words in the passage might convey such ideas. Sumptious living signified ungodly living (Ezek, xvi; 40), an utter disregard of religious libings. The name of the become

things. The name of the beggar, Lazarus, ap-plied to only one other person in scripture (John 81-2) meant "God my helper." This, then, was

the difference-wealth minus religion; poverty

first, none lower than the second

oned concerning him-he was clothed in

parable of the rich man and Luzarus.

preach at the morning service. No evening ser-

Evangelical Lutheran. Evangelical Lutheran-Twenty-second Sunday after Trinity. Gospel, Matt., xviii:23-25; epis tle. Phil., i:3-11. St. Mark's, Washburn and Fourteenth streets-Gospel, Matt., xviii:23-25; epis Rev. A. L. Ramer, Ph. D., pastor, Services at 10.30 a. m.; Sunday school, 12 m. Morning subject, "Fellowship in the Gospel," No evening service, ...e congregation will take part in the union service in Zion's church. Holy Trinity, Anams avenue and Mulberry

> St. Paul's, Short avenue-Rev. W. C. L. Lauer, pastor. Service at 10.30 a. m.; Sunday school. 2.30 p. m. The congregation will unite with

street-Rev. C. G. Spieker, pastor, Service, 10.30 a. m.; Sunday school, 12 m. No evening ser-

vice. The pastor will preach the English ser

Zion's, Mifflin avenue-Rev. P. F. Zizelmani pastor. Services at 10:30 a. m.; Sunday school at 2 p. m. Union service of the Lutheran churches at 7,30 p. m., in commemoration of Luther's birthday. Christ church, Cedar avenue and Beech street

-Rev. James Witke, pastor, Services at 10,30 a. m.; Sunday school, 2 p. m. There will be no evening service. The pastor will preach the German sermon at the union service in Zion's Lutheran church. St. Peter's, Prescott avenue-Rev. J. W. Rar dolph, pastor. Services at 10.30 a. m.; Sunday school, 2 p. m. The congregation will unite with Zion's Lutheran church in the evening ser-

Grace English Lutheran Church (Genera street—Rey, Lather Hess Waring, pastor, 9,30 a. m., Sunday school; 10,30 a. m., Home Mission and Lather Day services by the Sunday school; D. L. Fickes, esq., superintendent. Addresses, recitations, readings, spirited music and a cordial welcome. 6.45 p. m., Young People's So-ciety of Christian Endeavor; 7.30 p. m., Divine services. Address by paster on "Traces of Lath er in Germany Today." Special music. A wel-

#### Episcopal. Saint Luke's parish-Rev. Rogers Israel, D.

D., rector: Rev. E. J. Haughton, senior cur-ate: Rev. M. B. Nash, junior curate, Twenty econd Sunday after Trinity. St. Luke's church—7,30 a. m., holy commun on; 10,30 a. m., morning prayer and sermon 7.30 p. m., evening prayer and sermon; 9.15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8 a. m., Holy Communion; 10.30 a. m., sermon and Holy Communion; 7.30 p. m., evening prayer and sermon. East End mission, Prescott avenue-2 p. m Sunday school and Bible classes; 3.30 p. m. evening prayer and sermon.

The Rich Man and Lazarus.

Luke xvi, 19-31.

shortens life (Prov. ii, 22). But there are merci-ful exceptions to this law. When Lazarus died

his troubles ended and his joys began. Nothing is said of the disposition of his body. That was of little value. Long diseased, it had been a

mrden. Happy day when it was laid uside, even

though it may have been taken to the potter's field! But his soul, the real man, was carried away by angels sent to receive it (Heb. i, 14), into the bosom of Abraham. This shows that

ne was a recognized member of that spiritual consciold (Eph. iii; 15), of which the emigrat

patriarch was the head, composed of the right-cous of all centuries (Matt. viii: 11). Moreover, he is admitted into the most cadearing relation,

the more honorable and delightful because of the

previous earthly distress (II Cor. iv: 17). All this cocurred without delay. One moment with the

dogs in poverty, the next moment with Abraham

MISERY,-The rich man also died. His wealth

could not purchase immunity from disease. He cell before the grim destroyer whom no physician

could master (Rom. v. 12). Death terminated his joys and introduced his sorrows. It is ex-

pressly stated that he was buried. Those wh

survived paid decent respect to his body, the

mortal part which had chiefly engaged his at-tention. That long procession of friends and that company of hired professionals gave evi-

dence of sorrow as they passed to the narrow house, the last resting place. But the rich man's

oul lifted up its eyes in hell, to which place

it had gravitated, without convoy (Acts i: 23). Suddenly from an earthly mansion to the abodes

of the lost! If any shrink from this statement remember that Jesus made it. The expression

on His lips of love is invested with tremendo

interest. In that abode that man was in tor-ments. The text implies that his suffering was

so great that he lifted his eyes to contemplate his surroundings, if possible to discover some mode of relief. The brevity of the description

prempts one to fill in details in the unutterable

PLEADING.—The wandering gaze beheld Abra

ham afar off and Lazarus in his bosom. One realm was visible from the other, though remote, This interesting fact is sufficient ground for the old doctrine that the place of departed spirits

is in two adjunct sections, and we know from the words of Jesus that at least one of these sections is sub-divided (John xiv:2). The rich

man in his sorrow was not only able to see Abraham in his joy, but to speak to him as well. This was his only ground of hope, based on the goodness of the patriarch. It was a small favor that he asked—that Lazarus might come and cool

his tongue. Behold how quickly the fortunes of these men were changed! One pleading for the ministration of the other, when a short time before that order was reversed. In his cry for help the intensity of his suffering is proclaimed: "I am tormented in this flame." What flame? We at it a literal fire? (he begins to the literal flame?

Same? Was it a literal fire? (Isa. Isa.) One might at first so conclude from several scriptural utterances (Mark iv:14). But because spirits can-not suffer from material fire it must be under-stood as figurative. If a man spends this life

in seeking earthly good, preferring the pleasures of sense, he must be in pain when he enters the next life and these things are removed. Per-petual longing for the impossible is worse than the hottest flame.

orrors of the new state (Rom. ii: 9).

iot unlike that granted to the beloved

cording to the promise (Psalm xel: 16), and sin | saved and the lost. The intercourse may hav

South Side mission, Fig street—2.30 p. m., Sunday school and Bible classes. St. George's, Olyphant—2.30 p. m., Sunday school and Bible classes; 3.30 p. m., evening prayer and sermon. Christ's Church, corner Washington avenue and

Park street. Rev. F. S. Ballentine, rector. Services 10.30 a. m., 2.30 p. m. and 7.30 p. m. All seats free. All welcome.

Reformed Episcopal. Grace Reformed Episcopal church, Wyoming yenne, below Mulberry street-Rev. George L avenue, below Mulberry street—Rev. George L. Alrich, pastor. Prayer and praise service, 9.30 a. m.; divine worship, 10.30 a. m. and 7.30 p. m. Subjects, a. m., "Kept in God's Love," Jude, XX:21; p. m., "Forgiveness," Psalm. exxx:4. Sabbath school, 12 m.; Y. P. S. C. E., 6.30 p. m.; lesson study Wednesday evening at 7.30 o'clock, followed by prayer meeting at 8. Seats free. All welcome.

#### Miscellaneous.

Plymouth Congregational Church, Jackson Plymouth Congregational Church, Jackson street, between Main atreet and Hyde Park avenue—E. A. Boyl, pastor. 10.30 a. m., preaching by the pastor; 12 m., Sabbath school, A. B. Eynon, superintendent; 2.15 p. m., Sherman Avenue Sabbath school, John R. Thomas, superintendent; 7 p. m., evening service, address by Rev. W. H. Williams, superintendent of Anti-Saloon league. Saloon league. A cordial welcome to all these

Calvary Reformed Church, Monroe avenue and Gibson street—Rev. Marion L. Firor, pastor. Services Sunday, 10.30 a. m.; Sunday School, 11.45 a. m.; Christian Endeavor, 6.45 p. m.; evening services, 7.30 p. m. Morning and evening sermons by the pastor. Zion United Evangelical, 1420

— Preaching at 10.45 a. m. and 7.30 p. m., by the pastor, Rev. J. W. Messinger, Subjects: "Break Up Your Fallow-ground," and "God or Baal - Whicht," Sunday school at 9.45 a. m.; special consecration service at 3 p. m.; Keystone league Christian Endeavor, at 6.30 p. m. Week night revival services begin at 7.30. All seconds night revival services begin at 7.30. All are cordially invited to attend. First Church (Christ Scientist), 519 Adams ave-

mic—Sunday services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; subject, "Soil and Body." Testimonial meeting Wednesday even-Soliday school, 11.45 a. m.; subject, "Soil and Body." Testimonial meeting Wednesday evening at 8 o'clock. The church is also open everyday during the week. The Bible and all Christian 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 for investigation without charge. Visiters and latters of investigation without charge. and letters of inquiry are welcomed and given courteous attention and information free. The People's Prohibition church—Rev. Dr. Bird, pastor. There will be regular preaching Bird, pastor. There will be regular preaching service on Sunday evening at 7,30 p. m., in Morell hall, Breaker street, Green Ridge; sub-ject, "Momentous Lessons from the Late Elec-tion." All are welcome.

For a Cold in the Head Laxative Bromo-Quinine Tablets.

J. E. Gilbert, D.D

Secretary of American Society of Religious Education.

been abowed for purposes of instruction, or, as this is a parable, it may have been imaginary

swer of Abraham was in two parts. First, he reminded the petitioner that the lost of the two

men was in the nature of a retribution or ad-justment. One had good things before death and evil things after death, while the other had evil

things before and good things after. The thought is that this was not in the order of

divine justice or decree, but of human choice and seeking. One man had so carnestly prized

rich man that there was a gulf between them, so that passage in either direction was impossi-

ble. After death the righteons cannot perform any ministry to the wicked, however willing they might be, neither can the wicked visit the

righteous to receive any favor. The gulf, what-ever it was, was fixed. It would never be re-

noved (Eccl. xi:3). This statement is fatal to

REFLECTIONS,-The rich man accepted Abra-

lestiny was fully and justly determined. Imm

diately his thoughts reverted to his father's house, where were five brothers, all liable to lead the same kind of life which he had led,

becoming affection he requested that Lazarus be sent to them to warn them. In this he mani-fested confidence in the beggar's goodness and

ability. The realities of the other world had

ception of things. He was, however, ignoran-of the plan of God, supposing, as some vainly imagine, that spirits, having departed, may re-

on this point. The five brothers in the flesh had the writings of Moses and the prophets, sufficient for all religious needs (Mal. iv:4). The lost man had so neglected these agencies as not

to know their value (2 Tim. iil:15-17). He there

for pleaded that if one arose from the dead they would repent. If possible he would subvert the divine economy and institute a new order of things. But Abraham replied that if a man rejected the ministry of the living he would

also reject that of one restored from the dead (John xi:53). There the meditations ceased, and the narrative ended. Eternal joy! Eternal sorrow! The living must heed God's appointed preachers (2 Cor. v:11).

TEACHINGS.-Several matters are very plainly

TEACHINGS.—Several matters are very plainly presented in this parable, the fact of a conscious state beyond the grave, beginning immediately at death, in sorrow or in happiness; the separation between the righteous and the wicked, so that neither class is transferred to the other; the total removal of all reformatory and palliating influences, whother from man or angel, so that souls enter upon an unalterable destiny. These truths are held by the orthodox church of every name. But questions arise here. Is

of every name. But questions arise here. property a cure? Is poverty a blessing? Prop-erty may be a blessing and poverty a cure.

erty may be a blessing and poverty a cure. The special point Jesus sought to illustrate was the use to be made of either. One may be ruined by wealth, if it leads him away from God (I Tim. vi:0). Undue thought of this world may shut out all thoughts of the next, and corrupt and pervert the heart (Prov. xv:27). On the other hand, the poor man may trust in God, his worldly lot impelling him to seek true riches James 11:50. Wealth and religion may go together (Job. xhii:12). If either must be sacrificed, let it be the former (Prov. iii:17).

turn to this world. But Abraham informed

poverty, had laid up treasures beyond vi:20). Moreover, Abraham informed the

arthly goods as to lose the other, while La

benefit of those who heard, The

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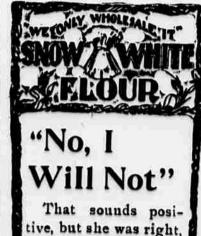
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