Religious....

"THE DRUMMER EVANGELIST," Rev. W. H. Williams, returned from Little Meadows, Susquehanna county, last night. He has been conducting a special revival meeting in the Methodist church there for four days. He reports the meetings very largely attended. He conducted three services each day. Sinners were converted, backsliders were reclaimed, and the church very greatly revived. We give the list of subjects: Monday, Nov. 12, 7.30 p. m., "Breaking Home Ties"; Tuesday, Nov. 13, 2 p. m., "Heavenly Recognition"; 4 p. m., "The First Milestone"; 7.30 p. m., "The Prodigal Son"; Wednesday, Nov. 14, 2 p. m., "Jacob's Ladder"; 4 p. m., "Light"; 7.30 p. m., "The Last Invitation"; Thursday, Nov. 15, 2 p. m., "No Room for Jesus"; 4 p. m., "Wishes"; 7.30 p. m., "Farewell." Mr. Williams will speak three times in Kingston tomorrow. At 10.30 and 7.30 p. m., in the Methodist church; subject, "Breaking Home Ties," and "The Last Romp with the Tiger"; at 3 p. m., in Young Men's Christian association, Wyoming Seminary, subject, "The Young Man and His Company."

* * *

The revival at the Undenominational church, corner of Lake and Kirk streets, Little England, has been growing spiritually, and souls have been saved during the week and Christians built up in the faith. The meetings will continue until further notice, every night at 7.45 o'clock, Saturdays included. Good singing and speaking. All are welcome. Evangelist G. C. VanHoesen, from D. L. Moody Chicago Bible Institute, is in charge. Sunday school at 10.30 a. m. Sunday afternoon singing begins at 2.30 and preaching at 2.45. Text, "For Ye Are Dead and Your Life Is Hid with Christ in God." In the evening, regular evangelistic services at 7.45 p. m. Mr. Van Hoosen will speak at both meetings.

* * *

The following musical programme will be rendered at the Second Presbyterian church tomorrow:

Organ Prelude—Andante in G .....Calkin
Anthem—"The Son of God Goes Forth to War" .....Sullivan
Quartette and Choir.
Offertory—Soprano solo, "My Soul Thirsteth for God" .....Mendelssohn
Miss Black.
Organ Postlude—"Marche Solennelle" ....Gounod
EVENING.
Organ Prelude—"Meditation" .....Lemaigne
Choir Response—"Let Thy Mercy O Lord"....Haydn
Anthem—"Light and Life Immortal" ...Ballard
Offertory—Duet, "Trust in God".... Rubinstein
Miss Garagan and Mr. Gippel.
Organ Postlude .....Salome
Mr. J. M. Chance, organist and director.

* * *

Rev. Robert P. Y. Pierce will give an illustrated lecture for men only, in Guernsey's Music hall, 318 Washington avenue, on Sunday afternoon at 4.45, under the auspices of the Young Men's Christian association. Mr. Pierce's figne crayon sketches will be remembered by those who heard him when meetings were being conducted in the Lyceum some time ago. Music will be in charge of Conductor Chance, as usual, and men will find a hearty welcome.

* * *

The semi-annual conference of the Church of Jesus Christ of Latter Day Saints is to be held in Snover's hall, Penn avenue, Sunday and Monday, Nov. 25 and 26. The meetings will commence at 2 and 7.30 p. m. on Sunday and Monday evening at 7.30. Apostle M. F. Cowley, from Utah, and President E. H. Snow, of the Eastern States mission will do the speaking. A hearty welcome is extended to the public. No collections.

* * *

The nineteenth century movement will receive its great impetus in this region by the mass meeting to be held in Simpson church, Dec. 3 and 4. Bishops Ninde and Bowman, both veterans in the Methodist church, will be present, and many dignitaries of the denomination will make addresses. It will be the great religious event of the present year in this region.

* * *

Railroad Young Men's Christian association. Rev. J. B. Sweet will address the family meeting on Sunday at 3.45 p. m. He will be assisted by the Simpson male quartette who will render special selections. Dr. Sweet is a magnetic speaker and the quartette is one of the best in the city. Everybody is welcome and a special invitation is extended to new members and their families.

* * *

The regular meeting of the Methodist minister of Scranton and vicinity will eb held in the parolrs of Elm Park church, Monday, Nov. 19, at 10.30 a. m. Speaker, Judson N. Bailey; subject, "Ministerial Attitudes and Their Results.'

* * *

The Young People's societies of Northeastern Pennsylvania will have their semi-annual rallys at Parson Monday. In the evening, the Rev. W. F. Davies, of the Memorial church, will give then an address on "Foreign Missions."

* * *

Comemncing Sunday evening, and continuing until further notice, the evening services at the Rescue Mission will be held at 7.30, in place of 8 o'clock, as formerly.

* * *

Rev. David Spencer, D. D., will read a paper at the Baptist pastors' conference Monday at 10.30, on "What Does Paul Mean by Adoption."

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 pastor, C. M. Giffin, D. D. At 12 m. half-hour Bible study in Sunday school room. Sunday school at 2 and Epworth league at 6.30 p. m.

At the Mission, 1519 Pine street, Sunday school at 9 a. m. and Epworth league at 6.30 p. m.

Simpson Methodist Episcopal church—Rev. J. B. Sweet, D. D., pastor. Morning prayers at 9.30; preaching service, sermon by the pastor, at 10.30, text Acts 4:20, subject, "Seeing, Hearing, Speaking"; Sunday school, G. L. Peck, superintendent, at 12; Junior Epworth league, Miss Crawford, superintendent, at 2.30; Young Men's meeting at 4; Epworth league, W. Northup, president; F. Pease, leader, at 6.30; preaching service, sermon by the pastor at 7.30, text, John 9:4, subject, "The Working Time of Jesus Christ." Seats are free. Our invitation is cordial. Our welcome is hearty.

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class, 9.45, O. D. De Witt, leader; preaching, 10.30; Sunday school, 11.45, G. R. Clark, superintendent; Junior league, 3.30 p. m.; Epworth league, 6.30; preaching, 7.30. All are welcome. Seats free.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. William G. Simpson, D. D., pastor. Preaching services at 10.30 a. m. and 7.30 p. m. Brotherhood of St. Paul devotional meeting at 9.30 a. m. Sunday school at 2.30 p. m. Epworth league, 6.30 p. m. Prayer meeting Wednesday evening, 7.30 o'clock. Business meeting of Brotherhood of St. Paul second and fourth Tuesdays of each month at 7.30 p. m.

Providence Methodist Episcopal church—Special call for all members of the Brotherhood of St. Paul at tomorrow morning's meeting, 10 o'clock. Mr. Cure will preach at 10.30 on "Busy but Blamable." At 7.30 p. m. on "Christ's Appeal to Arithmetic." Sunday school at 2 p. m.; Epworth league at 6.15. Topic, "What Intemperance Costs Our Nation." C. W. Dawson, esq., leader. The revival meetings will be continued every evening of this week but Saturday evening. An interesting song service of fifteen minutes opens all the evening services.

Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching at 10.30, subject of sermon, "The Corner Stone"; class meeting at 11.30; Sunday school at 2 p. m.; Junior league at 3 p. m.; Epworth league at 6.30, leader, J. W. Colborn; evening preaching service at 7.30, subject of sermon, "The Ten Virgins." A cordial invitation to worship with us.

Ash Street Methodist Episcopal Church—Rev. J. Austin, pastor. Morning preaching service at 10.30 o'clock; subject, "The Pure in Heart;" class meeting at 11.30 a. m.; J. E. Masters, leader; Sunday school at 2 p. m.; E. W. Stone, superintendent; Junior League at 3 p. m.; Miss Katie Hartman, superintendent; Epworth League at 6.45 p. m.; M. H. Fine, leader; evening preaching service at 7.30 o'clock. A cordial welcome to all.

Nay Aug Methodist Episcopal Church—Rev. J. R. Austin, pastor. Sunday school at 2.30 p. m.; W. M. Nixon, superintendent; preaching service at 3.30 p. m.; class meeting at 4 p. m.; Frank Turner, leader. All welcome.

First German Methodist Episcopal church, Adams avenue and Vine street—G. Bobilin, pastor. Preaching services 10 a. m. and 7.30 p. m. In the morning Rev. Charles Reuss, of Syracuse, N. Y., the presiding elder, will preach and conduct the communion service after the sermon. Sunday school at noon. Epworth league meeting at 7 p. m. The revival services will be continued this week every evening except Saturday.

African Methodist Episcopal Church, Howard place—Rev. D. S. Bentley, D. D., pastor. Quarterly meeting services. Rev. Benjamin Wheeler, presiding elder, will preach at 10.30 a. m.; Communion at 3 p. m., and preaching at 7.45 p. m. To all of these services a cordial invitation is extended to all.

Baptist.

Penn Avenue Baptist church—Preaching morning at 10.30, and evening at 7.30 by the pastor, Rev. Robert P. Y. Pierce. Morning prayers in the lower temple at 9.45. Topic of morning sermon, "In His Steps, or the Way to the Throne." Sunday school at the Penn avenue church at 2 o'clock, and at the Memorial mission at 3.30 p. m. Y. P. S. C. E., at 6.30. From 7.30 to 8.30 a people's popular one hour service; sermon topic, "The Voyage of Life." A brief evangelistic service in the lower temple following the sermon.

First Baptist church, South Main avenue—S. P. Mathews, pastor; parsonage, 111 Rock street. The usual services morning and evening, 11.30 a. m. and 7.30 p. m., in basement of the Welsh Baptist church; Sunday school, 2.30 p. m.; Plymouth church, Dr. Boddoe superintendent; B. Y. P. U. service, 6.30 p. m., at Ivorite hall; prayer meeting Wednesday, 7.30 p. m., basement of Welsh Baptist church. All are welcome.

Shiloh Baptist Church, center street—Services at 10.45 a. m. and 7.30 p. m. by Rev. James A. Sunlar, of Philadelphia. Morning subject, "Wash and Be Ready;" evenig subject, "Justice Was Violently Withheld From Him." All are welcome.

North Main Avenue Baptist church—S. G. Reading pastor. Services at 10.30 a. m. and 7.30 p. m. Sunday school at 2 p. m.

Memorial Baptist church—Pastor, Rev. W. F. Davies. Services tomorrow at the usual hours; Bible school at 2 p. m. In the evening the Rev. R. C. Clymer, of the Christian church, will preach in the absence of the pastor. The Young People's society will meet Tuesday evening. Topic, "The Honest Leader."

Auerman Memorial mission, Plescott avenue—Sabbath school, 3.30; evening service, 7.30. Dr. C. Bateson will speak Nov. 18, subject, "Donation"; prayer meeting, Thursday evening.

Lakely Baptist church—Rev. David Spencer, D. D., will preach at 10.30 a. m. on "Christianity Different from all Other Religions," and at 7.30 p. m. on "Down, but Not Forsaken"; Bible school, 11.45; B. Y. P. U., 6.45. Everybody welcome.

Presbyterian.

First Presbyterian church—Dr. McLeod will preach morning service, 10.30; evening service, 7.30; Sunday school, 12.15, noon; Y. P. S. C. E., 6.30 p. m. Mid-week service Wednesday, 7.45 p. m. Strangers welcome to all services.

Second Presbyterian church—Services 10.30 a. m. and 7.30 p. m. Dr. Robinson will preach morning and evening. The topic in the evening will be "A Man in Heaven." A cordial invitation is extended to all.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant. At 10.30 and 7.30 service of worship with sermons by the pastor. Bible school at 12; Christian Endeavor, 6.30. A welcome to all.

Washburn Street Presbyterian Church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Bible school at 12 m.; Christian Endeavor society at 6.20 p. m.; prayer meeting, Wednesday, 7.30 p. m. The pastor will preach in the morning; subject, "Holding Fast the Profession of Our Faith." In the evening the pastor will preach at 6 p. m. and administer the Sacraments in the Sumner Avenue Presbyterian church. Rev. F. J. Milnan will preach in the evening in the Washburn Street Presbyterian church. There will be special music at each service. All welcome. Next Sabbath the fifth anniversary of the present pastorate will be observed.

Sumner Avenue Presbyterian church, corner Sumner avenue and Price street—Preaching at 10.30 a. m. and 6 p. m. Sabbath school at 2 p. m., Mr. Benaleel Brown, superintendent. At 6 p. m. Rev. Dr. Moffat will preach and administer the sacrament of baptism and the Lord's supper. Young People's Society of Christian Endeavor at 7 o'clock; theme, "What Intemperance Costs Our Nation," Proverbs, xxiii, 1-7, 15-21. Prayer meeting Wednesday evening, 7.45 o'clock. All are welcome.

Green Ridge Presbyterian church—Rev. W. J. Ford. Meeting for prayer at 10 a. m.; church services at 10.30 and 7.30. Subject in the morning, "A Business Man Among the Apostles"; in the evening, "A Child Who Disappointed His Parents." Sunday school at 11.45; Junior meeting at 3.30; Senior prayer meeting at 6.30.

Adams Avenue chapel, New York street—The Rev. James Hughes will preach at 10.30 a. m. and at 7.30 p. m.; school at 3 o'clock, Mr. Chandler, superintendent. The pastor will conduct the Bible class for men, to which the men of the neighborhood are invited. C. E. at 6.45. A general and hearty invitation is given to attend thes services.

Taylor Presbyterian church—Professor W. E. Plumley, of the School of the Lackawanna, will preach at the morning service. No evening service.

Episcopal.

St. Luke's parish—Rev. Rogers Israel, D. D., rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Twenty-third Sunday after Trinity.

St. Luke's church—7.30 a. m., holy communion; 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., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes.

East End Mission, Prescott avenue—2 p. m., Sunday school and Bible classes; 3.30 p. m., evening prayer and sermon.

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 and Park avenue. 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 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. Morning subject, "A Lawful Use of the Law," I Timothy, i, 8; evening subject, "A New Creation," II Corinthians, v, 17. Sabbath school at 12 m.; Young People's Society of Christian Endeavor, 6.30 p. m. Lesson study Wednesday evening at 7.30 o'clock, followed by prayer meeting at 8 o'clock. Seats free. All welcome.

Evangelical Lutheran.

Evangelical Lutheran. Twenty-third Sunday after Trinity. Gospel, Mtt. 22: 15-22. Epistle, Phil. 3: 17-21.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Rauer, Ph. D., pastor. Services, 10.30 a. m., 7.30 p. m.; Luther league, 6 p. m.; Sunday school, 12 m.; Catechetical instruction, Monday, 7 p. m.; Wednesday evening service, 7.30; Mission Band, Saturday, 2.30; morning subject, "The Christian's Attitude to Civil Obligations"; evening subject, "The Coming of the Son of Man."

Holy Trinity—Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services, 10.30 a. m., 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 m.; Catechetical instruction, Monday, 7 p. m.; Bible study, Tuesday, 7.45 p. m.; Mission band, Saturday, 10 a. 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.; Catechetical instruction, 3.45 p. m.; Luther league, Wednesday, 7.30 p. m.

Zion's, Mifflin avenue—Rev. P. F. Zizelmann, pastor. Service, 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., 7.30 p. m.; Sunday school, 2 p. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services, 10.30 a. m., 7.30 p. m.; Sunday school, 2 p. m.

Grace English Lutheran church, corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., divine worship; subject of sermon, "The Christian Responsibility." 6.45 p. m., Young People's Society of Christian Endeavor; 7.30 p. m., divine worship; subject, "Isaiah, the Prophet." Everybody welcome.

Miscellaneous.

All Souls' Universalist Church, on Pine street, between Adams and Jefferson avenues—Rev. O. R. Beardsley, pastor; residence, 629 Adams avenue. Morning service, 10.30 o'clock; subject, "Positiveness of Results; or The Two Ways;" evening service, 7.30 o'clock, subject: Miracles"; Sunday school at 11.30 a. m.; Mrs. S. Benjamin, superintendent. "Ye Must Be Born Again." Strangers will always find a welcome.

First church (Christ Scientist), 519 Adams avenue—Sunday services 10.30 a. m. and 7.30 p. m. Sunday school, 11.45 a. m. Subject, "Ancient and Modern Necromancy, or Mesmerism and Hypnotism." Testimonial meetings Wednesday evenings, 8 o'clock. 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 to investigators without charge. Visitors and letters of inquiry are welcomed and given courteous attention and information free.

People's Congregational Prohibition church—Rev. Dr. Bird, pastor. There will be regular preaching service on Sabbath evening in Morell hall, Breaker street, Green Ridge, at 7.30 p. m. Subject, "The Only Hope the Home, the Church and the Nation." All are welcome.

Calvary Reformed Church, Gibson street and Monroe avenue. Rev. Marion L. Firey, pastor. Services, Sunday, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 6.45 p. m. Morning subject, "The Last Judgment;" evening subject, "The Glorious One in the Midst of the Golden Candlesticks."

Zion United Evangelical Church, 1420 Capouse avenue. Preaching at 10.45 a. m. and 7.30 p. m. by the pastor, Rev. J. W. Messinger; subjects, "Putting On Christ" and "After Death, What?" Sunday school at 9.45 a. m.; Keystone League Christian Endeavor at 6.30 p. m. All are cordially invited.

Plymouth Congregational church, Jackson street, between Main and Hyde Park avenues.—10.30 a. m., morning sermon and communion by pastor; 12 m., Sabbath school, A. B. Eynon, superintendent; 2.15 p. m., Mission Sunday school, Sherman avenue, John R. Thomas, superintendent; 7 p. m., evening service, sermon by the pastor. All services are in English. E. A. Boyl, pastor.

Y. W. C. A., 205 Washington avenue—Gospel meeting at 3.45 p. m. Secretary's Bible class Monday at 7.45 p. m. All women and girls are invited.

MUSICAL GOSSIP.

The programme of Eduard Strauss and his great Viennese orchestra has been a triumphant one all through New York state and Canada. At Utica they drew over 1,000 people against the counter attractions of Governor Roosevelt, red fire and booming guns. The elections had no terrors for him either in this country or Canada. In Montreal he was received with acclamations of delight and his programmes are so well chosen that every number is invariably encored, the big audiences getting almost two concerts every time from one admission. At Ottawa, the governor general of Canada sent for the great leader to come to his box and complimented him upon his magnificent performance. The press is eulogistic in nearly every town visited as yet. At Boston the advance sale reached several thousand dollars even before the great musician arrived in the city, and Herr Strauss duplicated his initial triumph at the Metropolitan Opera house, New York, by packing it to the doors. This great musical treat will probably be offered to the people of Scranton.

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The remarkable success of the "Mikado" last week at the Metropolitan Opera house, and the many requests for its repetition, induced the management to postpone the production of "Esmeralda" until next week, hence the "Mikado" has been repeated every evening and matinee this week. The new opera, "Esmeralda," is by Arthur Goring Thomas, and has never been sung in this country. It is founded upon Victor Hugo's "Hunchback of Notre Dame," and is the second opera written upon that plot. The first was a dismal failure, and never reached this country. After this opera, the success of which remains to be seen, it is the intention of the management to revive "H. M. S. Pinafore" in a style quite as elaborate and complete as the present performance of the "Mikado." In this connection it may be mentioned that Gilbert and Sullivan's "Patience" has recently been revived at the Savoy theater, in London, and although written as a satire upon the aesthetic craze of twenty years ago, seems to have lost little of its original sparkle and wit. The other operas repeated next week will be "Mignon" and "Trovatore." The season will last about one month longer, as the regular season of opera in Italian, German and French begins about Dec. 15.

|| || ||

That well known and popular organization, the Studio club, will hold its first rehearsal for this season at Miss Freeman's studio. There will be over twenty-five ladies in the chorus, assisted by a string orchestra. Miss Freeman, the conductor, has selected some charming part songs, most of them entirely new to Scranton audiences.

|| || ||

The next Symphony orchestra concert will occur at the Lyceum on Monday evening, the tenth of next month. Dr. Carl Dufft, the great basso, will be the vocal soloist of the evening, and Haydn Evans will play Mendelssohn's piano concerts, with the full orchestral accompaniment. A splendid programme has been prepared.

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Miss Julia Clapp Allen appeared at the Wilkes-Barre Musical club yesterday, as violin soloist. The meeting, which was held at the residence of Mrs. H. H. Harvey, was very successful.

THE CHARIOT RACE.

How It Is Managed in the Stage Production of Ben-Hur..

The mechanism of the chariot race in the stage performance of "Ben-Hur" is described by Benjamin E. Smith in the November St. Nicholas. The writer viewed the race from behind the scenes. He says:

Hitherto the horses have paid no attention to the voices of the actors in front of the drop scene or to the bustle around them behind it. But just as the scene is ending, one of them pricks up his ears and begins to paw the floor, and in an instant all those eight pairs of eyes are wide open, the eight heads are turning nervously, and the eight bodies are trembling with excitement. The grooms take a firmer hold of the bits, and the men at the brakes bear down hard. Suddenly, without word of command or touch of lash, all of the eight horses are in the air! There is a great leap, a fierce struggle to shake off the hostler's grasp, and a wild tattoo of beating hoofs.

"What has happened?" we shout, as we jump desperately for refuge behind something that looks like shelter, though it is only a canvass screen.

"Nothing," answers the manager of this scene, at our elbow (he is the only unexcited person on the stage at that mome nt); "the horses have merely taken their cue!"

They have watched for that last shout of the partisans of Ben-Hur, and as Messala immediately thereafter appears from behind the drop-scene, they know that the race is on!—for to them it is a real race, and they are eager for the fray.

At this dramatic and somewhat perilous moment the cool manager of the race is in supreme command. He leans forward from his station in the wings, and at the right instant shouts: "Let 'em go!" The brakes are loosed, the hostlers spring back, and the horses drop instantly into their pace, and are off, as they fondly imagine, down the course. In the next moment he shouts again, varying only the pronoun: "Let her go;" and the pig panorama starts on its almost equally wild career. The stage hands come hurrying off the stage into the wings, almost running ovre us as we press close to the manager, in order that we may lose no item of the remarkable scene, and all is ready for the order which will admit the audience to a share in the excitement.

Suddenly, out go the lights, and up goes the drop-scene, while the horses are thundering down upon us in the total darkness, only twenty feet away! Then the lights flash out again and the audience also has the race in full view.

Not, however, the race we see; for in reality there are two, one for them and one for us.

They see the chariots from the side, as if they in fact sat in the seats of the ancient hippodrome. We, on the contrary, are standing, as it were, in the middle of the track, directly in the path of the speeding horses, whose noses we can almost touch. And the sight is, beyond question, a most remarkable one—one never beheld by any one before, unless he has had the good luck to be standing where we are now. Many have, of course, been able to see, for an instant, from a position somewhat like ours, a bunch of thoroughbreds as they flash down the home stretch for the finish. Doubtless, too, the spectators who sat at the ends of the Roman circus came still nearer to the sight as they watched the charlots speed toward them down the course. But when is it likely to have happened to any one, outside of this mimic hippodrome, to watch from a position such as ours, eight horses racing neck and neck for a distance (measured by time) of over a mile? For from the instant the brakes are loosened until the scene ends nearly three minutes elapse, and the horses are running at the rate of a mile in not very much more than two minutes.

A MANDARIN'S BUTTONS.

How He Gets Them and What They Signify.

The hostilities in China cause us to hear much about mandarins, and we are so apt to look upon them as Chinese officials of great importance and wealth, that it will be news to many to know that practically every Chinese government civil servant is a mandarin, and that there are thousands of them scattered about the celestial empire whose official salaries do not exceed $5 per month. These are of the lowest, or ninth class of mandarins, and have just passed their first examination, and are usually petty officials in one of the numerous custom houses. When promotion follows in due course our budding viceroy, provided his peculations have not exceeded the bounds of moderation, becomes successively a mandarin of the eighth and seventh classes.

These two steps, however, mean very little in advance in rank, and before the sixth division can be entered another examination has to be passed. A little knowledge and a great deal of bribery having been successful in getting him through this, our mandarin is now a person of some importance, a sort of district magistrate probably, and his button is of pure white quartz. In this capacity he can supplement his income gloriously by substantial pres ents from both plaintiffs and defendants alike, and in a few years has probably extorted enough from both plaintiffs and defendants alike, and in a few years has probably extorted enough from unhappy litigants to join the ranks of the fifth class and wear a transparent crystal button on his cap. Yet another grade, by the same means, he may advance in due course, and upon attaining the dignity of the fourth class mandarin a turquoise button is substituted for the crystal one.

Here it is that many Chinese stop in their upward career, for before another step in advance may be made another examination has to be "passed," and this is a terribly expensive process. Should the resources of our mandarin, however, prove equal to the occasion, he proudly enters the third class, and his button, though still blue, is transparent like amethyst. By diplomacy and cringing, still more bribery and cunning, the second class is at last open to him, and with a carved red coral button upon his cap he proudly governs one of China's great cities. He can now go no higher, save by obtaining the good will of the emperor or of the empress. The mandarinship of the first class is the direct gift of the reigning monarch, and carries with it still a red coral button, but quite plain and smooth instead of being carved, as in the second class.

There is a title, "kung," which is very rarely bestowed and which is practically equal to a dukedom. Instead of descending from father to son, however, it goes back to his ancestors, all of whom are ennobled en bloc. The examinations referred to in this article are usually held in large halls. The examination hall, or Koong Yuin, as it is called, at Canton, contains 7,500 cells. Each cell measures 4 by 3, and is high enough to stand up in. The furniture consists of two boards, one to sit on and the other for writing at. The cells are arranged around a number of open courts, so that the soldiers who guard the place can look in and see that no student communicates with another. The characters on the cells indicate each student's particular place. Confinement in so cramped an area, where it is impossible to lie down, is said to cause the death of many students, some of whom are quite old men.

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Sunday School Lesson for November 18.

The Ten Lepers Cleansed.

Luke xvii, 15-19.

BY J. E. Gilbert, D.D
Secretary of American Society of Religious Education.

CONTEXT.—The international committee began the lesson of the day with Verse 11, treating thus only nine verses, in which is a record of healing of the lepers. In these notes it is deemed best to cover six previous verses, beginning with the fifth. The object in thus extending the study is to secure the introduction or contest. It must be remembered that there was a relation between the deeds and teaching of Jesus. He used one to illustrate and enforce the other. It is important, therefore, that this relation should be duly considered, otherwise the force of His words and acts may be lost. In the case before us the conversation between Jesus and His disciples led up to the cure of the lepers, as that supplemented the conversation. Both bore on the subject of faith, one abstractly and the other concretely. Taking the two together we shall have clearer views than if we took either alone, and we shall see more distinctly what all need to understand, something of the mind of Jesus and the plan of His ministry.

REQUEST.—This teaching awakened the apostles to serious reflection. They realized the danger of wrong doing toward a fellow desciple They felt that it would be exceedingly difficult to rebuke one in a right spirit and bring him to repentance (Gal. vi: 1), more difficult to confess their faults (James v: 16), as a method of reconciliation, and almost impossible to forgive one who offended so many times. They must have realized their inability to attain the elevated standard and to perform the delicate duties enjoined. It is a great event in any man's life when he approves an ideal, but feels his own shortcomings and weakness Rom. vii: 18). The apostles, therefore, sought the aid of Jesus to meet their need. "Increase our faith," was their united request. Evidently they believed that faith is the essential in every holy endeavor (Heb. xi: 6); that while they had a measure of faith it was not strong enough for the duty required of them, and that Jesus had the power to develop this excellent quality in them (Eph. ii 8). These three opinions were outside the ordinary range of their thinking. They reveal the better and more hopeful side of apostolic character, showing that they were gradually approaching the realm of spiritual matters, and that the efforts of Jesus for their education were in a measure successful. But were they right in this request? Or were they feeling after truth which they were unable to grasp?

REPLY.—The Lord does not rebuke the apostles for their request, a proof that He was not displeased with them. Neither does He offer to grant their petition, at that time or at any time, an indication that they had not spoken altogether in accordance with His will. But He instructs them and leads them into a clearer view. "If ye had faith as a grain of mustard seed," He says, implying that the desire for increase was not quite proper. A small faith, if genuine, likened unto the least seed (Matt. xiii: 32), was sufficient for great deeds. They might with it do wonders; they might command the sycamore to be transplanted in the sea and the tree would obey. This statement has provoked unwise discussion. The remark ought not to be taken literally, but figuratively. There is no possible gain in maying a tree grow in the ocean. Jesus was not engaged in such feats of mysterious power, neither did He undertake to train His followers to do them. The transplanted tree merely represented the wonderful but legitimate achievements of a man of faith (Heb. xi: 33). The instruction of Jesus pertained to the nature and power of faith. He who is crying for more faith may well doubt whether he has any. There may be degrees—doubtless there are—but he who comes short of his achievement need not assign his failure to the quantity but to the quality. Such is the plain teaching of the sixth verse.

SERVICE.—In Verses 7 to 10 an entirely different subject appears to be introduced. Dismissing faith Jesus discusses service. He hypothecates a case. Suppose one of the apostles had a servant, would he at the close of the day's work direct that servant to take his supper first? Would he not rather require the servant to wait on him and afterward to take his own refreshment? And in case the servant did this he would deserve no thanks, for it was merely the performance of duty. In like manner Jesus required His disciples to act in their ministry. His design was to teach them self-abnegation and humiliation, and absolute surrender to the will of their Master as a duty (Rom. xii: 1). Evidently this teaching had some relation with what went before. The address was continuous, and the parts are joined by the word but, a disjunctive conjunction, showing that the remarks on a dissimilar subject were intended to cast light on a matter of faith. But how? Faith is a matter of will as much as of the intellect or emotions. No man is prepared for its genuine exercise until he becomes fully and humbly submissive to Jesus Christ. The servant's spirit and attitude are the means of promoting it (James ii: 17). It is Divinely given, not as a luxury for idleness, but as an endowment for service.

PLEADING.—After the foregoing interview with His