Religious....

THE MODERN American Bible, scholarship, and consecrated devotion translated by Frank Schell Bailentine; published by Thomas gratulation." lentine: published by Thomas Whittaker, New York: This is a translation of the books of the Bible in m dern American idiomatic English with notes. The notes are literary and practical. They avoid the manner and spirit of theologic controversy and deal only in those great fundamental truths which tend to the building up of a strong and robust

character on the Rock, Christ Jesus. As the New York Churchman says "The attempt to tell the gospel story in the ordinary form of our American Ilterature was a sensible and useful idea. One gains from Mr. Ballentine's version of the Greek text new light and added clearness. His short, epigrammatic sentences have directness and force and familiarity of diction. notes are brief, suggestive and usually add some distinct thought to the interpretation."

The New York Evangelist says: "The greatest gain is in the presentation of the text to the eye."

The New York Christian Intelligencer says: "The different literary forms are printed in a manner characteristic of modern typegraphical arrangement. Poetry is Printed as peotry, and prose as prose. By this method the Hebrew parallelism of prose as well as of poetry is clearly brought out. The conversational parts of the Bible are arranged as in all modern stories, after the method of Henri Lesserre in his Les Saints Evanglies. The volumes are conveniently small; can easily be carried in one's pocket, are neatly bound

in flexible cloth with gilt top."
The Outlook, of New York, says: "Mr. Ballentine emphasizes the American form; he uses dollars and cents in his version, not pounds, shillings, pence and farthings. He makes some popular changes, too--'charger' to 'dish;' 'mam-'mon' to 'money;' 'watch of the night, 'first hour,' etc., to our present designations of time. The arbitrary divisions into chapters and verses are dropped, and the print runs, not in two narrow columns, but across the page. The notes well emphasize the

The Philadelphia Church Standard says: "These two clearly printed and prettily bound volumes are a first instalment of a new edition of the New Testament 'in modern formand phrase.' Mr. Ballentine's translation is both pleasing and edifying. It is another illustration of the fact that any faithful and reverent translation, on what ever particular plan it may be made, is a publication of the word of God and must tend to edification. In addition to the translation, Mr. Ballentine gives an appendix of copious notes, some of which are really admirable."

The Sunday School Times, Philadel-"We have come to appreciate the value of simplicity, and Mr. Ballentine seeks to make the narrative more simple and more natural to American readers than it is in either the authorized or revised version. He drope all antiquarianisms, such as the final 'eths' of the verbs; he uses the familiar terms in place of those which are obsolete; he employs quotationmarks and thus escapes the of repeating 'he said.' He prints quotations from the Old Testament in somewhat smaller type. In Matthew's gospel, he trics to reproduce the effect of the Hebraic rythm by the free use of parallelisms in printing. The effect is generally good. * * * * The greatest innovation is in the close rendering of the tenses of the original Greek."

The Presbyctrian, Philadelphia, says: "The author has devoted much care and pains to his undertaking. Under the arrangement renewed interest is some cases a better understanding or it may be obtained. The spirit that characterized this attempt to modernize the Bible writings is reverent and devout."

Mr. W. E. Plumley, of the School of the Lackawanna, says: "For many years to come, I hope your translation of the gospels will be found within easy reach upon my desk. May I say without seeming irreverence that it is a most delightful book * * * That * should have found time and inspiration for this beautiful task seems to me wonderful."

Our former townsman, Prof. Walter H. Buell, says: "Every attempt to make the English Bible more intelligible, more interesting and more popular is a matter of general commendation. But when the attempt is replete with such literary appreciation, painstaking

How Will She End?

Just budding into womanhood, so fresh, so fair and fine that we turn to watch her as she passes, she trips along the street a picture of health and beauty. Among the passing crowd of worn and wrinkled women she looks a being



have been as fair can last under the strain and drain of female weakness, from which the majority of women suffer in a greater or less degree. They might preserve their fairness of face and form if they would cure the disastrous liseases which affect the womanly organs. Women are cured of such iseases by the use of Dr. Pierce's Pa-vorite Prescripenfeebling drains, heals inflamma-

ever be like them

Could they once

ion and ulceration, cures bearstrengthens the nervous system, and restores the general health. It contains no opium, co-

caine or other narcotic. "I had been a great sufferer from female weakness," writes Mrs. M. B. Wallace, of Muenster, Cook Co., Texas. "I tried four doctors and uone did me any good. I suffered six years, but at last I found relief. I followed your advice, and took eight buttles of Dr. Pierce's favorite Prescription and four of his 'Golden Medical Discovery,' I now feel like a new noman. I have gained eighteen pounds."

Dr. Pierce's Pleasant Pellets cure bil-

The laying of the cornerstone of St. Mary's Rosary Slavonic church at Ashley took piece Thursday morning a Wilkes-Barre with imposing coremony. At 9 o'clock a number of girls pro ceeded from the site of the new church to St. Leo's church They were dressed in white and wore wreaths on their heads. The girls conducted Bishop Hoban and Father Joseph Mergos, Father Mathew Jankola, Father Andrew Payco and Father Klonowski to the corner of Charles and Newport streets, where the new church is being erected, and the ceremony of laying the cornerstone was conducted in the presence of a large congregation of Slavonic-speaking people and many visitors from Wilkes-Barre. Five Slavonic societies and three other Catholic societies of Ashley participated. The basement of the church has been finished and the congregation will worship in it until the superstructure is completed. This will be of brick, 75 by 36 feet, and it will have some imposing architectural features. congregation numbers nearly 400 members and they generally form a thrifty

Rev. Dr. Thomas McLeod, brother of Dr. McLeod, of the First Presbyterian church, has been twenty-three years in the Congregational church, of Brooklyn, of which he is the pastor. There were originally three clerical brethren, one of whom died in the missionary work in South Africa, Their father is still living at the age of 96.
The regular monthly meeting of the Baptist pastor's conference will

element of the comunity.

held in the Berean Baptist church at Carbondale. Alli women and girls are cordially invited to attend the Gospel service at the Young Women's Christian as-sociation on Sunday afternoon at 3.45. The Twentieth Century convention, which will take place next Monday

and Tuesday in Simpson Methodist Episcopal church, is to be the most important meeting of the year which is closing. It is for the purpose of forwarding the Twentieth Century movement. Rev. Dr. A. W. Hayes, of Binghamton; Rev. Dr. Mogg and Rev. Dr. Pearce, of Wilkes-Barre: Dr. L. L. Sprague and M. S. Hard, of Kingston; Rev. Dr. C. M. Giffin, Rev. G. A. Cure and Rev. C. M. Surdam will participate in the programme, while many others will be represented in the dis-

tea on Tuesday. Suggestions of the Evangelical Alliance for the week of prayer, from

cussions. 'The Ladies' Aid society of

the church will furnish a dinner and

Jan. 6 to 13, inclusive: Sunday, Jan. 6. Appropriate sermon

Monday-Prayer for better realization of spirit ual truth and a better estimate of spiritual reali ties; a clearer vision of the redeeming Christ and of the actual need and the divinely intender glory of the world which He redeemed.

Tuesday—Prayer for a church which, through faith in Christ, and by the indwelling of the

Holy Spirit, should be wholly Christian, doing God's will and winning the world to Christ. Wednesday—Prayer for such Christian character nd life as shall be pleasant in the home, honored in business relations, welcomed in the neighbor-bood, helpful in the church-personal religion

Thursday-Prayer for right relations in society and the nation, with the Golden Rule obeyed as between man and man, and all social and political action guided by justice and good will—the Christian ideal.
Friday—Prayer for all international relation-

ships and all international action, that they may be based on the Christian principles which apply to the individual-the reign of the Prince of

Saturday-Prayer for all missionaries, and al missionary organizations, that being wholly in spired by Christian devotion and wholly guide. by Christian wisdom, they may speedily an-triumphantly fill the Saviour's last command.

Sunday, Jan. 13.-Appropriate Samons and William E. Dodge, President. L. T. Chamberlain, Secretary, New York, Nov. 22, 1900.

The revival meetings, now running through the third week in the Providence Methodist Episcopal church, are attracting large congregations and developing a deep interest. The opening song service is inspiring. The halfhour prayer period following brings down an atmosphere of loving solicitude for the unsaved, and prepares all to listen thoughtfully to the arguments and appeals from the pulpit. Thanksgiving evening—the last of the century—was made memorable by six persons, all adults but one, presenting themselves to God at His altar. The spirit of a great awakening attends all the meetings, and much good will doubtless be done. The meetings will continue every night (but Saturday) of next week. Special music Sunday morning and evening.

The Rev. W. F. Davies, of the Me morial church, will next Tuesday evening deliver his second lecture in the course which he gives his people during the winter months. The sub-ject of the next lecture will be "Henry Martyn, the Cornish Linguist and Missionary."

Tomorrow's Services

Methodist Episcopal.

Elm Park church-Prayer and praise service t 9.30; reception of members and preaching by the pastor, C. M. Giffin, D. D. at 10.30 a. m. 12 m., half-hour Bible study in Sunday school room. Sunday school at 2 and Epworth league at 6.30 p. in. At 7.30 a thanksgiving song ser-vice and short address by the pastor. 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, 9.30; preaching service, 10.30, sermon by the pastor; pecaching service, 19.30, sermon by the pastor; Sunday school, 12; Junior Epworth league, 2.50; young men's meeting, 4; Epworth league, 9.30; evening service, 7.30. At the evening service Mrs. F. C. Miller, who has had a wide experience among the Indians, and is an eloquent speaker, will deliver the address under the anspices of the Women's Home Missionary society.

All seats free. A welcome to all.

Hampton Street Methodist Episcopal Church-Hampton Street Methodist Episcopal Church— Rev. James Benninger, pastor. Preaching service at 10:30. Subject of sermon, "The Successful Reign of Christ." Class meeting at 11:30; San-day school at 2 p. m.; Juniors at 3 p. m.; Ep-worth league at 6:30; leader, Anna Laister, Evening preaching service at 7:30. Subject of sermon, "In the Garden with the Angel." A welcome for all.

welcome for all.

Providence Methodist Episcoug! church—The
Brotherhood of St. Paul meets at 10 a. m.
Pastor's subject at 10.30, "Is Christ Unchangeable? If so, How Will That Effect Me?" Simday school at 2 p. m.: Enworth league at 6.45 p. m., topic "Spending Time and Taking Arms

for Christ," E. L. Benjamin, leader. Subject of evening sermen, "How Shell I Put Thee Among the Children?" Jer., iii:19. First German Methodist Episcopal church, Ad-

ams avenue and Vine street—G. Bobilin, pastor. Preaching services, 10,30 a. m. and 7,30 p. m. Sunday school at noon. Epworth league meet-

Sing at 7 o'clock p. m.

Mrican Methodist Episcopal church, Howard Place Dr. D. S. Bentley, pastor. Preaching at 10.30 a. in.; subject, "The Church at Work;" 2.30 p. m., Sunday school, at which all young men who desire to become members of the young men's Bible class are invited; 7.45 p. m., submen's Bible class are invited; 7.45 p. m., sub-ject, "Failure and Success," A welcome is ex-tended to all. Rev. E. E. O'Brien, of Pittsburg, a very successful evangelist, will be in the city on the 15th and assist the pastor in his series of

Baptist. Penn Avenue Baptist church, Penn avenue bevecen Spruce and Linden streets-Preaching, morning at 10.30, and evening at 1.30; morning prayers in the lower temple at 9.45. The morning hour will be devoted largely to a thanksgiving and consecration service and a family gathering of the membership of the church. The paster will preach a brief sermon and the church will observe the Lord's supper for the last time in the old year. Hand of iellowship to new members. The Sunday school will have their annual Bible day services postponed from last Sunday, at 2 o'clock. Y. P. S vening service the pastor will give a "Plain Talk on a Popular Sin."

First Baptist church, South Main avenue-S. P. Mathews, pastor, Parsonage, 1114 Rock street, Mrs. William Scott, the distinguished colored orator, will speak on behalf of the home mission interests in the morning at 11.50 a. m. In the evening James G. Bailey, of Keystone academy, will preach. Services at 7.30 p. m., the Lord's supper following. Sunday school at 2.30 p. m. at mouth church, Dr. Beddoe, superintendent B. Y. P. U. service, 6,30 p. m., Ivorite hall,

dl are welcome. Jackson Street Paptist church—Morning pray or meeting at 9.50, Brother Dawes, leader, Preaching service at 10.50. The pastor will preach as fifth annual sermon. The pastor, Rev. year with the church. Sunday school at 2 p. m. Evening service at 7. Special service: gospel concert led by the choir. The negro lecturer, Mrs. Scott, will deliver an address, Mrs. Scott is a very intelligent lady and presents the p bilities of her race. Bring your offering. Every

Shiloh Baptist church, 205 Center street-Preaching by pastor, Rev. J. A. Sinclair, 10.30 a. in, and 7,30 p. m.; prayer meeting, 8 p. m. Lord's supper, All welcome. Green Ridge Baptist church-Rev. W. J. Ford. pastor, Morning prayer at 10 o'clock; preaching by the pastor at 10.30 and 7.30. The Lord's

upper will follow the morning sermon; Sunday the lat 11.45; meeting of the Junior society at 3.30; prayer meeting of the Senior society at 6.30. North Main Avenue Baptist church-S, G Reading, pastor. Services at 10.30 a, m, and 7.39 p. in. Theme for morning, "Suffering Alone"; communion at morning service. Theme for evening, "A Doomed City," Sunday school at

Memorial Baptist church-Rev. W. F. Davies, paster. Services tomorrow at the usual boars, The paster will preach Welsh in the morning and English in the evening. Bible school at p. m. George Davies, superintendent,

Blakely Baptist church-Paster Spencer will reach at 10,30 a.m., theme, "The Expectant brist," after which the Lord's Supper will be observed for the last time in the nineteenth cer tury: Bible school at noon; B. Y. P. U. at 6.47 p. m.; 7,30 p. m. subject, "Breakfast on the Galilean Shore"; evangelistic after meeting. Everybody welcome.

Presbyterian.

reaching morning and evening, at 10.30 and 7.30, young People Society of Christian Endeavor, 6.30 p. m. Sunday school, 12.15 (noon); mid-week rvice on Wednesday evening, 7:45.
Second Presbyterian church—Rev. Charles E. Robinson, D. D., pastor. Services 19,30 a. m. and The Rev. Silas E. Persons, of Cazeno-

Sunday School

Lesson

First Presbyterian church-Dr. McLeod will

via, N. Y., will preach morning and evening in the absence of the pastor. All are welcome. Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor. Rev. L. R. Foster, assistant. 10.30, service, with reception of members, address and communion of Lord's supper; 12, Bible school; 6.30, Christian Endeavor; 7.30, service of worship, with sermon by the pastor. All are

Washlaum Street Preslyterian church-Rev. John P. Moffat, D. D., pastorna control.—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m. Bible school. 12 m.: Christian Endeavor, 6.20 p. m. The sacrament of the Lord's supper will be administered at the morning service. Also the reception of new members. Adult and infant baptism will be administered.
All are requested to put their correct address on the taken cards. Individual cups will be used a the communion service. The paster will preach in the evening. All cordially invited. Sumner Avenue Presbyterian church, corner Sumner avenue und Price street-Rev. Frank J. Milman, Ph. D., pastor, Preaching at 10,30 a m. by Rev. A. B. Conger; at 6 p. m. by the pas tor. Sunday school at 2 p. m., Mr. Hezaleel Brown, superintendent; Young People's Society of Christian Endeavor at 7 p. m.; subject, "Spending Time and Takin- Pains for Christ,"

Matthew, xxv, 1-13. Prayer meeting Wednesday evening, 7.45 o'clock. All welcome. Taylor Presbyterian church-Professor W. E Taylor Presiyterian church-Trotessor W. E. Plumley will preach at the morning service, 10.30: no evening service. Professor Plumley will supply the pulpit at the morning service during the month of December. Adams Avenue chapel, New York street.—The

Rev. James Hughes, pastor, will preach in the morning at 19.30 and evening at 7.30; Sunday school at 3 o'clock, Mr. Chandler, superintendent Mr. Hughes teaches a class for men to which the men of the neighborhood are cordially in vited; C. E. meeting at 6.45 p. m. Come with us and we will do you good.

Episcopal.

St. Luke's Parish-Rev. Rogers Israel, D. D. rector; Rev. E. J. Hanghton, senior curate; Rev M. B. Nash, junior curate. First Sunday in Ad St. Luke's church-7,30 a, m., boly communion

10.30 a. m., confirmation, sermen and holy communion; 7.30 p. m., evening prayer and sermon ion: 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. inday school and Bible classes; 3,30 p. m., even ing prayer and sermon. South Side Mission, Fig street—2.30 p. to. Sunday school and Bible classes. St. George's, Olyphant-2,30 p. m., Sunday

school and Bible classes; 2.30 p. m., evening prayer and sermon. Church of the Good Shepherd, corner Monsey avenue and Green Ridge street—Rector, Rev. Francis R. Bateman. Advent Sunday services: roly communion and sermon, 1939 a. m. Tocetor will preach. Sunday school and Ribb classes, 2,30 p. m.; evening prayer and sermon, 7,30, at which Bishop Talbot will preach, and the Dies Irae will be snog. Anthem, "Far from Their Home's (Woodward).

Evangelica! Lutheran.

Grace avangelical Latheran church (Genera Synod), corner Madison avenue and Mulberry street-Rev. Luther Hess Waring, pastor, 9.30 a m., Sunday school. At the close of the Sunday school lesson the paster will give a blackboard talk on Old Testament Hebrew. 10.30 a. m., diwine worship; topic, "God's Desire Concerning Man's Destiny;" 6.45 p. m., Young People's So-ciety of Christian Endeavor; 7.30 p. m., divine worship; topic, "The Need of Daniels Today," Everybody welcome.

Miscellaneous.

First Church (Christ Scientist), 519 Adams avenue—Sanday services 10,30 a. m. and 7,30 p. m.; Sunday school, 11,45 a. m.; subject, "God the Preserver of Man;" testimonial meetings Wednesday evenings at S o'clock. The church is also open every day 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 Scripture," by Mary Baker Eddy, will be loaned to investigators without

charge. Visitors and letters of inquiry are wei-comed and given courteous attention and in-formation free.

All Souls' Universalist Church—Pine street, between Adams and Jefferson avenues. Rev. O. R. Beardsley, pastor; residence, 029 Adams ave-

nue. Morning service. 10,30. Subject, "Modern Liberalism; What Shall We Call It; Instinct or Faith:" Evening subject, "The Fulfillment." Sumday school at 11,30, Mrs. S. Benjamin, su-perintendent. Come and join us. Special meet-ings begin Monday evening, December 3. All are invited to attent. are invited to attend.

Calvary Reformed church, Monroe avenue and

Gibson street—Rev. Marion L. Firor, pastor. Services Sunday 10,30 a. m. and 7,30 p. m.; Sun-day school, 11,45 a. m.; Christian Endeavor, 6,45 p. m. Morning serject, "Behold! He Cometh; evening, "Intermediate State, and Is There Purgatory? Railroad V. M. C. A.-Professor W. C. Plun

ley will address the meeting at 3,45 p. m. Rail road men and their families are assured of ordial welcome.

The Free Methodist-Rev. D. J. Santmire will preach in Finn's chapel Sunday at 10,30 and 7,30 All are welcome.

THE ACTOR'S ART.

From the New York Sun.

Bronson Howard writes in the Cenury Magazine against the common belief that the art of acting is the art of doing things on the stage exactly as they are done in real life. On the contrary, he holds with most of the experts that the art lies in producing the effect of naturalness by unnatural means. Joseph Jefferson often says the same thing in his addresses to students, and so does Henry Irving. Mr. Howard tells how the actor must make the people in an audience, some of them a hundred feet or more away, think that he is moving, speaking and appearing like the character assumed; and in nine cases out of ten the only way to make them think this is to be not doing it. For example nothing can be conceived more unlike a delicate and refined woman in a drawing room than the painted creature with dark shadows about her eyes and flagrant carmine on her lips and cheeks, who looks, to her pretended admirer on the stage like a gaudity painted doll. She speaks to him conidentially, three feet away, so that every man in the back row of the auditorium can hear what she says. moving her features, in the coquettish by-play of timid love, with the wel defined and positive motions of a jumping-jack pulled by a spring. If th most graceful of our actresses should carry the technical methods of the stage to an afternoon reception she would be a curiosity. It is not true in real life, Mr. Howard points out, that our emotions always show in our faces and gestures or attitudes. Nearly all of us have something of the American Indian's stoicism. If we take a dozen good actors in the cast of a piece, their tones, expressions, glances, gestures, startings, gasps, nearly all of them are what the actual persons would not give under similar circumstances. They are arbitrary and unnatural. The actors are merely trying to convey to a distance, by artificial means, an idea of the thoughts supposed to be passing in their minds To do this well requires the keenest knowledge of technical means. Such is the actor's difficult art. The purely artificial means of appearing natura is what our schools for the stage are teaching and what professors of the art have always taught.

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

Matt. xix, 16-26. December 2.

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

INTRODUCTION. CONTEXT-Our last lesson in the gospels (Luke, xvii:11-19), was on the ten lepers. Be-tween that and the present lesson the narrative covers four interesting recitals, the Com-ing of the Kingdom, the Pharisees and the Publican. The Law of Divorce, the Blessing of Little Children. Two of these are by Luke only, two by Matthew and Mark, and one of them by all the Synoptics. A little study will show that these topics have no logical relation. Christ was engaged in miscellaneous and occasional instruction, adapting his words to those who gathered about Him. There is, however, slight connection between the story of Christ and the little children and the story before us. One shows the religious condition and attl tude of those who are in the morning of life, while the other exhibits the change which takes place in mature years. The contrast is very striking between a little child in the arms of the Saviour and a young man who hesitates

SUBSTANCE.-The lesson is in two great parts. The first, verses 16 to 22, covers the conversation between Jesus and the young man; the second, verses 23 to 26, represents an interview between Jesus and his disciples. The theme of the first part, "The great question," was presented by the young man who spoke twice, Jesus responding both times. The theme of the second part, "The Great Obstacle," suggested by the consideration of the first, was introduced Jesus, who made three statements, the sec and and third being expansions and explanations of the first. The remarks of the apostles contained the expression of their surprise at the Master's words, and revealed the state of their minds and the extent of their knowledge. As usual, the central figure is Jesus, who stands between His followers and an anxious youth, disclosing Himself to the former through the question of the latter.

THE GREAT QUESTION.

The supreme topic of the day is up again. It was introduced formerly by a lawyer (Luke, x:25), now it is raised by a ruler (Luke, xviii:18), probably one of the Sanhedrin, the supreme court of the Jewish people, of which Nicodemus was a member (John, iii:1).

Approach-1, A notable event-a rich young man, ronning, kneeling, seeking to know the way to life! Confessed ignorance, worldly honor, immense wealth, becoming reverence, eager haste, all at the feet of the Galilean! the salutation was unique, "Good Master," an acknowledgement of wisdom and character, not previously given, but then specially valuable (Luke, xxiii: 4). 2. The young man seemed to be confident of his ability, "What must I do?" What good thing (Matt., xix:10)? He believed there was a merit in good conduct, a purchasing price which he was willing to pay for the life to come. His was a sincere seeking for personal profit, not an attempt to annoy. In the midst of baste and duplicity such an approach is an occasion for rejoicing.

RESPONSE.—1. Jesus gave attention first to the title. It was no new thing for Him to be styled Master. He had been so addressed by friends (Mark, ixi5) and foes (Matt, xxii:24), and had so spoken of Himself (Matt, xxii:24), and had so spoken of Himself (Matt, xxii:24), and had so spoken of Himself (Matt, xxii:24), and had so regarded, but the reason prompting the remark, Then has added, what the ruler three (I Sum, iii:21). Palm exivisity (St. "There have (I Sum, iii:22). knew (I Sam., ii:2; Psaim, exiv:08), "There is none good but God." The interence was, if Christ is good He is divine, and should be recog-

what in the sequel would rescal the state of that have riches enter into the kingdom the man's heart. That was a wonderful utterance.

The Rich Young Ruler.

is the letter was concerned, that was probably true, for it is said that Jesus loved him, the only person mentioned in that manner, except the members of the Bethany family (John xi:5), and the apostles (John xv:9). There may have been, however, something of Pharistic boast in the assertion (Luke xviii:11), even beyond the truth (Ezex, xxxiii.31). Paul had similar ex-periences which he described after his conver-sion (Act xxvi:24-25; Phil. iii:0). At best it was a perfunctory performance of outward duties in the light of express injuction (II Timothy iii:5), quite below the spiritual measure (Rom. iii:20), afterward made known under the gospet (Rom. viii:3 and 4). Still, the honest seeker after life answered the best he knew, and his words were kindly received by the Great Teacher.

the reply of Jesus. Remarkable! A young man like him pass muster in our day, and be re-ceived in the best society. He would be re-garded as one of a thousand. Fortunately there is one thing lacking. What is it? Then the earchlight was turned on. "Go sell what thou searchinght was turned on. "Go sell what thou hast and give it to the poor and follow me." Is wealth a curse or sin? Is poverty a blessing or a virtue? Sometimes but not always. Ill-gotten gain corrupts, degrades and ruins. But industry and economy are enjoined (Prov. vi:6), and they generally bring riches. Besides the godly use of property has the promise of the Divine blessing (Prov. iii:9-10), and many eminent saints have been wealthy (Gen. xiii:2; Jol. xlii:12). Furthermore, property may be an agent of usefulness in many ways (I Tim. iv:16-17). Why then, the Saviour's command? Might not the upright youth retain his riches? 3. The Saviour's "follow me," will solve the mystery. He desired the ruler's services, and had the right to prescribe the mode and condition of such service. Demanding a full consecration (? Chron. xxix:5), and the surrender of that which he had, He nevertheless promised reward, "treasure in heaven." But what has this to do with "the lack?" We shall presently see.

SORROW.-The young man went away grieved, efusing Christ's service and promise (II Tim. iv:10). It was a painful hour. Two emotions contended—a desire for life and a desire for vorldly honor and possessions. He would glad-y have taken both. And who would not? But the ultimatum required choice (Matt. vi:21). Either the ruler could not be a disciple of Jesus and retain his riches (Matt. xii:22), or else Jesus could not employ him as He desired with his property. Without stating the reason, the Master required the sacrifice (Luke xiv:35). The sorrow proved the wisdom of the requirement by exhibiting the state of the man. What could Jesus have done with a disciple who loved Him less than he loved the world? (I John ii:5). Of what value is legal morality when wealth holds place in the heart? (1 Tim. vi:10). the lack, supreme loyalty to the cause of rightousness as represented in Jesus, the Christ!

THE GREAT OBSTACLE.

young man passed away, forever disappearing from the page of sacred history. The opportunity of his life was lost. He might have made one of the noble hand that ushered in the kingdom, becoming a ruler indeed (May ve; 28). But he forms the text of a brief discourse to the disciples, a solerm warning to all who may come after.

DOCTRINE .- 1. Jesus "looked round about"

little while before Jesus expressed His purpose DEFENSE.—The young man claimed that he to build a kingdom out of children and child-like had observed all this from his youth. So far adults (Matt. xviii: 2-3). Now He declares that it will be difficult for rich men to enter it. Strange kingdom, that! Destined to endure forever (Dan. ii: 44), and to triumph over all kingdoms (Rev. xi; 5), it will be independen of that which has been the chief element of power of all human undertakings. There is one course in which men cannot by gold purchas

> MEANING .- 1. It is not strange that the apostles wefe "astonished at His words," although afterward they said substantially the same, and made appropriate deductions (James ii: 2-5), which ought to be re-preached in our day. 2. So Jesus explained. They that "trust riches" were the persons in His thought. camel might more casily go through the cy of a needle (the small passageway in the wall of a city) than such an one could enter the kingdom. For the force of this see the orien-talism. The man then is not rejected, neither is his wealth. The heart of the man, influenced by his wealth, is the obstacle. Jesus had just called a rich man whom he would gladly have received, but whose heart, corrupted by worldly goods (John vii: 21), could not be purified but by surrender of the goods (Luke xix: 8). the man is more than his property (Luke xii; 15). Get the man first. Hear it, all the coming centuries. The desire of Jesumen who love Him (John xxi: 15).

POSSIBLE,-1. The obstacle is discovered. I is in the heart that goes out to this world (Matt. vi: 31). But the apostles are more astonished than ever. They understand the natural inclination of the humanity, and they express their surprise by asking: "Who, then, can be saved?" In this question they wandered from the main thought and interjected popular philosophy. Jesus was speaking of a present spiritual kingdom. 2. The question was answered only in part. "Impossible with men" but "possible with God." No man can men" but "possible with God." No man can change his heart (Jer. xiii: 28). Left to himself he must remain forever what he is God can change it if man will yield to Him (Phil. ii: 13). Here, then, is the sublime height of the Gospel. To take away the heart that fixes its desires upon this world and give a new heart that rejoices in heavenly treasure (Lam. iii: 41), this was the prophetic mission of Messiah (Ezek. Ni; 19), gloriously realized in Jesus Christ (Matt. i: 21; Acts ii: 45; Phil

INSTRUCTION. 1. Wealth and honor cannot satisfy the soul

1. Wealth and honor cannot satisfy the soul (Luke vi: 24-25). In its better hours come assirations that provoke anxious questionings.

2. One may be lovely without Christ (Verse 21), polished after a pattern, conformed to rules, approved by human maxims, but something is lacking if the thought of following Ifin awakers sorrow.

3. Money given to the peop is before than money corrunting the heart, but honey to the property of the context of the peop is before the peop in the context of the peop in the context of the peop is before the peop in the peop of the peop o ter than money corrupting the heart, but money held for Christ is better. We may be stewards of His bounties (1 Pet. iv: 10). J. The exor His bounties (1 Pel. IV; 10). 4. The exchange of gold for heavenly treasure is good barter. Gain is not godliness, but godliness in gain (1 Thu, vi; 5). 5. Let the church learn that Jesus does not measure men by their bank accounts. The Gospel is not a leveling, however, but a purifying and elevating force. 6. Men must come to Jesus rightly to be helped. His goodness proves divinity: His divinity mands surrender. That surrender must be on his terms. His terms are not arbitrary, but according to man's needs. 7. It is hatd, but possible through Divine grace, to make men. hized as such. 2. No response being made to this logic, Jesus said (Mart., xix:17-18), "If thou wilt be perfect keep the commandments," thou wilt be perfect keep the commandments," searching inquiry into the thoughts of those near precisely the advice given on a prior occasion (Luke, x:25). "Which?" was the quick inquiry into the depths of human hearts (Luke quiry, Jesus quoted the second half of the depths of human hearts (Luke the latter was need to be supplied. He had personally instructed the little hand on another occasion (Matt., x: 9-19), but general truth must be stated. 2. Here it is: "How hardly shall they the latter was cording to man's needs. 7. It is hard, but possible through Divine grace, to make men, the lower latter was left in the truth was a personal, tender, this terms are not arbitrary, but according to man's needs. 7. It is hard, but possible through Divine grace, to make men, the latter was left in the depths of human hearts (Luke the latter was left in the depths of human hearts (Luke the latter was left in the depths of human hearts (Luke the latter was left in the truth according to man's needs. 7. It is hard, but the possible through Divine grace, to make men, the latter was left in the truth according to man's needs. The latter was left in the depths of human hearts (Luke the latter was left in the depths of human hearts (Luke the latter was left in the depths of human hearts (Luke the latter was left in the latter was

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