Religious....

THE ANNUAL sessions of the Wyoming Methodist conference will be held the week of April 10, in West Pittston, Bishop C. H. Fowler, probably the greatest pulpit orator of the Methodist church, presiding. Incidents connected with the annual sessions recently in this end of the conference have been marked with peculiar features. Two years ago Kingston was the place of meeting, the venerable Bishop Newman being in charge. Before the conclusion of the week he was stricken with mortal illness and Bishop I. W. Joyce was summoned to complete the work. Soon after, Bishop Newman died. This year, the conference to be held in West Pittston was to have as its presiding officer Bishop Ninde. A few weeks ago he, too, passed away, and Bishop Fowler, of Buffalo, is to preside in his stead.

An odd condition confronts the bishop and his cabinet this year—one hitherto unknown probably in the entire history of the itinerary. It is that in the whole Wyoming conference, one of the largest in Methodism, but one change is absolute, or rather, two changes, as one must almost displace another person. It is that of the presiding elder of the Binghamton district, Rev. Dr. L. C. Floyd, whose term limit of six years will have expired. To make a place for him—and that is one of the fundamental rules of the Methodist Episcopal church that there must be a pulpit for every pastor and a pastor for every pulpit—some man must be taken from his present pastorate and given the position of presiding elder. Otherwise no change of necessity must be made. That there will be many, however, is assured. Since the existence of the five-year limit, the average dura of a pastorate is two and one-el years. Hitherto it was about two and one-sixth years. Now that p tically no limit is fixed, there probability that the time will be less, as under the latter regulation the incipient restlessness of both pastor and people is given more consideration.

It is probable that no changes will be made in this city. Both Dr. Giffin and Dr. Sweet have filled five-year terms, but as both have been unanimously called to remain another year, it is understood that they will stay. One important change is possible in the vicinity of Scranton, while in Binghamton both the Centenary and Lestershire pulpits will have new faces. In the former church, Rev. Dr. Henry Tuckley, the brilliant New England clergyman is to ask for a year's rest, which will necessitate filling his place. In Wilkes-Barre, Dr. C. E. Mogg, who is a five-year man, has been requested by the official board to return. Changes will probably be made at Forty Fort, Pa., and Sanitaria Springs, N. Y.

* * *

Because of the unwillingness of the Rev. Dr. Henry Tuckley to continue in charge of the Centenary Methodist Episcopal church on account of ill health, the official board of the church has extended a call to Rev. Dr. Webster H. Pearce, pastor of the Franklin Street Methodist Episcopal church, Wilkes-Barre, Pa., and it is announced that he will accept. Dr. Pearce will be officially transferred to the Centenary church at the annual conference of the Wyoming district, which convenes in West Pittston, Pa., on April 10. The appointing of pastors to the various churches is done by the presiding bishop, who this year will be Bishop Fowler.

Dr. Pearce is one of the most successful and best known Methodist clergymen in the Wyoming district and in Methodism. He is a hard worker and his record during the thirty-two years of his ministry is one of unusual success. He entered the ministry in 1869 and for two years officiated at Three Rivers in the Michigan conference. For the next two years he served at Coldwater in the same conference. He was then transferred to the Detroit conference and for two years had charge of the Tabernacle church in Detroit. In 1877 and 1878 he had charge of the Court Street church in Flint, and during the next two years he was at the First Methodist Episcopal church at Adrian. He was then transferred to the East Ohio conference, serving two years at the First church, Akron. In 1885 and 1886 he was at the First church in Erie, Erie conference. Then he was transferred to the Pittsburg conference and from 1887 to 1891 was in charge of the Butler Street church in Pittsburg. In 1891 he was transferred to the Wyoming conference, in which he now is, and for four years was in charge of the famous Elm Park church, in Scranton. Here it was that Dr. Pearce did so much both in a religious and a financial way.

At the present time the Elm Park church in Scranton is one of the best known churches in the east. It has a large, active membership and its financial resources are unbounded. Dr. Pearce built the first fine large edifice during his first pastorate there. This burned down and a second time the church was built, better than the first. A second time the church burned, but it was built again and now stands as a model for a modern church.

Dr. Pearce remained at Scranton four years. He then went to the Franklin Street church, at Wilkes-Barre and there his record has been as glorious as before. He has been there for five years and by the withdrawal of the time limit order might remain longer, but Dr. Pearce is a believer in the itinerant system and thinks that five years is long enough for a pastor to remain in charge of a church. On this account he has accepted the call to the Centenary church.

Dr. Pearce's salary at the Franklin Street church in Wilkes-Barre is $3,000 a year. At the Centenary he will receive $2,250 a year.—Binghamton Republican.

* * *

The revival meetings now being conducted by "the drummer evangelist," Rev. W. H. Williams, in the Baptist church, Peckville, are being very largely attended with a very deep interest and bid fair to be a good revival. Mr. Williams has been requested to prolong his stay at least another week. His subject tonight will be, "The Prodigal Son." Sunday, March 10, 10.30 a. m., Baptist church, Jermyn, subject, "The Last Romp with the Tiger;" 3.30 p. m., Baptist church, Peckville, subject, "Social Purity;" a sermon to men. No boys under fifteen years admitted. At 7 p. m., subject, "The Young Man and His Company."

* * *

At the Penn Avenue Baptist church tomorrow evening, the pastor, Rev. Dr. Pierce, will give an illustrated sermon, using crayon sketches to illustrate his theme, "Sunken Rocks, or, Who Is Your Pilot?" Pastor Pierce illustrates the International Sunday school lessons for various religious journals and for many years he has contributed the original blackboard pictures for many Sunday school periodicals. He is frequently requested to give illustrated sermons, using the crayon drawings in his pulpit illustrations. Tomorrow evening he will illustrate his remarks, using the rapidly drawn crayon sketches.

On Wednesday, May 1, the twenty-ninth annual session of the Pennsylvania Conference of the Primitive Methodist church will open at Plymouth and continue until May 7. Following is the program which will be observed:

Wednesday, May 1—9 a. m. and 2 p. m., examining committee; 7.30 p. m., general committee.

Thursday, May 2—9 a. m. and 2 p. m., conference sessions; 7.30 p. m., led by Rev. G. Bull. Opening sermon, Rev. F. M. Bateman, D. D.

Friday, May 3—9 a. m. and 2 p. m., conference sessions; 7.30 p. m., led by Rev. W. H. Russell. Conference sermon, Rev. H. G. Russell.

Saturday, May 4—9 a. m. and 2 p. m., conference sessions; 7.30 p. m., Preachers' Benevolent association.

Sunday, May 5—8.30 a. m., Love Feast; 9.30 a. m., Lord's Supper, Rev. G. Lee and J. N. Rescigh; 10.30 a. m., ordination sermon, Rev. D. Savage; reception address by Rev. J. Moore; 2.15 p. m., school addresses by Rev. C. Hall and A. Iverson; 6 p. m., Wesley league; 5-minute addresses by Rev. M. Harvey and W. J. Richards; 6.30 p. m., led by Rev. J. McGuinness, Ph. B. Twentieth Century sermon, Rev. S. T. Nicholls, Ph. D.

Monday, May 6—9 a. m. and 2 p. m., Conference sessions; 7.30 p. m., missionary rally, Rev. T. C. Bache, chairman; addresses by Rev. G. J. Jeffries, R. Wilson, A. M. and W. L. Nicholls, Ph. D.

Tuesday, May 7—9 a. m. and 2 p. m., conference sessions; 7.30 p. m., Holiness service, conducted by Rev. John Bath. Addresses by Revs. W. H. Acomby, Ph. D.; H. J. Buckingham and W. Bentley.

Religious News Notes.

A. J. Massey, a commercial traveler, will speak at the Rescue Mission tonight.

Gospel services at the Young Women's Christian association Sunday afternoon at 3.45. All women and girls welcome.

Rev. H. J. Whalen, D. D., will read a paper at the Baptist pastors' conference Monday at 10.30 on "The Private Administration of Baptism."

"There Is a Hell and All Are Not Saved" will be the subject at All Souls' Universalist Church next Sunday evening. Pastor, Rev. O. R. Beardsley.

The alumni and prospective students and friends of Lafayette college are cordially invited to attend the services in the First Presbyterian church tomorrow evening to hear Dr. Warfield, the president of the college.

Rev. J. W. Messenger, of the United Evangelical church, Capouse avenue, is attending the annual session of his conference, near York, Pa. During his absence, services will be conducted, as usual, Rev. C. F. Newell supplying the pulpit.

The meeting at the Railroad Young Men's Christian association on Sunday at 3.45 p. m., will be addressed by Secretary W. W. Adair; subject, "What Is Your Life?" The Schubert male quartette, whose superb singing always delights their audiences, will sing. Men only are admitted. All men are admitted.

On Thursday evening supper was served to sixty of the converts and friends of the Rescue Mission. Tables were set in the rooms over the mission hall, and all had an enjoyable time. Miss Grace Coglizer, Miss Anna Salmon, Miss Laura Waugh and Miss Nellie Prynn assisted the mission workers in serving the supper. This was followed by an enthusiastic song and testimony meeting in the mission hall.

Rev. Walter Miller, pastor of Grace Lutheran church, Wilkes-Barre, will preach tomorrow morning and evening in Grace Lutheran church, of this city, corner Madison avenue and Mulberry street. Gospel services will be continued every evening next week. Mr. Miller is expected to preach Monday evening, and Rev. M. E. McLinn, of Bloomsburg, the balance of the week. The public is cordially invited to these services.

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. a short Bible study in Sunday school room. Sunday school at 2 and Epworth league at 6.30 p. m. Pastor's topic at 7.30 p. m., "I See Men as Trees Walking."

Simpson Methodist Episcopal church—Rev. J. B. Saxe, D. D., pastor. Morning prayers at 9.30; preaching service, sermon by the pastor, at 10.30, text, Rom. 8: 28; subject, "The Certainty of Good"; Sunday school at 12 m.; Junior Epworth league at 2.30 p. m.; Young Men's meeting at 4 p. m.; Epworth league at 6.30 p. m.; preaching service, sermon by the pastor, at 7.30. At the evening service the pastor will begin a series of four sermons on "Christ's Last Sayings." Free seats. A cordial welcome.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. W. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m.; preaching at 10.30 a. m., subject, "Church Prosperity"; Sunday school at 2.30 p. m.; Epworth league at 5.30 p. m.; preaching at 7.30 p. m., subject, "Voyage Without Compass or Star"; prayer meeting Wednesday at 7.30 p. m. Business meeting of the Brotherhood of St. Paul on the second and Fourth Tuesdays of each month at 7.30 p. m. Seats free and all are welcome.

Cedar Avenue Methodist Episcopal church—F. P. Doty pastor. Meeting of the Brotherhood at 9.45 a. m.; preaching at 10.30 a. m. and 7.30 p. m. Sunday school at noon; Junior Epworth league at 3.30 p. m.; Epworth league at 6.30 p. m.; prayer meeting Wednesday evening; class meeting on Monday evening. All are cordially welcomed to all the services.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45, O. D. DeWitt, leader; preaching 10.30; Sunday school, 11.45, G. R. Clark, superintendent; Junior league, 3.30; Epworth league, 6.30; preaching, 7.30; Brotherhood of St. Paul, Tuesday, 7.00; subject, "St. John." Prayer meeting Wednesday, 7.30. Seats free. All welcome.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30; 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., John Mitchell, leader, evening preaching service at 7.30 by Rev. Joseph Madison. 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; class meeting at 3.30 p. m., Frank Turner, leader; preaching service at 7.30. All welcome.

Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching service at 10.30 a. m., subject, "The Anointing of David, or an Ancient Inaugural Ceremony"; class meeting at 11.30; Sunday school at 2 p. m.; Junior league at 3 p. m.; Senior league at 6.30 p. m., leader, H. C. Hinman. Evening preaching service at 7.30, subject of sermon, "The Mistake Felix Made." A welcome to all.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. Brotherhood of St. Paul hold a devotional meeting at 10 a. m. All men and boys invited. Morning sermon at 10.30 by the Rev. A. J. Van Cleft, D. D., of Dunmore. Sunday school at 2 p. m.; Epworth league at 6.45, topic, "A Castaway," W. S. DeWitt, leader; sermon by the pastor at 7.30 on "Conformed or Transformed, Which?"

German Methodist Episcopal church, Adams avenue and Vine street—G. Bobilin, pastor. Preaching services at 10.30 a. m. and 7.30 p. m.; Sunday school at noon, and at 2 o'clock p. m. in the Taylor Avenue chapel; Epworth league meeting at 6.45 p. m. Teachers' meeting Monday evening and prayer meeting on Thursday evening.

African Methodist Episcopal church, Howard place—Dr. D. S. Bentley, pastor. Preaching at 10.30 a. m.; Sunday school, 2.30 p. m.; preaching, 7.45 p. m. A cordial welcome extended to all.

Baptist.

Penn Avenue Baptist church—Preaching morning at 10.30 and evening at 7.30 by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayer in the lower temple at 9.45. Theme of the morning sermon, "Rest for the Weary." Sunday school at the Penn avenue church at 2 o'clock, and at the Amerman mission at 3.30. Young People's Society of Christian Endeavor meeting at 6.30 p. m. Theme of the evening sermon, "Sunken Rocks, or Who Is Your Pilot?" The pastor will illustrate the evening discourse with crayon sketches drawn during the service. Evangelistic after-meeting in the lower temple.

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

Jackson Street Baptist church—Rev. Thomas de Grochy, D. D., pastor. Morning prayer meeting at 9.30, leader, Deacon Dawes. Preaching at 10.30 a. m. by the pastor. The Lord's supper will be administered at the close of the morning sermon. Sunday school at 2 p. m., Chas. Holley, superintendent. Evening service at 7 o'clock sharp. The pastor will begin the series of illustrated sermons, topic, "Great Hymns and Their Authors." Praise service to begin with from the camaan. A silver collection will be taken. Children will not be admitted unless accompanied by their parents. The public is cordially invited.

Green Ridge Baptist church—Morning prayer meeting at 10 o'clock; preaching by the pastor at 10.30 and 7.30. Subject in the morning, "The Fourth Beatitude, Is Meekness Weakness?" subject in the evening, "The Greater Work"; Sunday school at 11.45; meeting of the Junior society at 3.30; prayer meeting of the Senior society at 6.30.

Shiloh Baptist Church, Center street—Services at 10.45 a. m. and 7.30 p. m. The pastor, Rev. James Sumlar will preach special sermons both morning and evening. Strangers are invited. Seats free.

Blakely Church—Rev. David Spencer, D. D., pastor. 10 a. m., boy's meeting; 10.30 a. m., sermon, "Sunrise in the Soul"; 11.45, Bible school; 2 p. m., funeral services of the late John Davis, in charge of Rev. George Hague; 6.45 p. m., B. Y. P. U.; 7.30 p. m., sermon, "Our Earthly Tabernacle and Heavenly Home." Everybody welcome.

Presbyterian.

First Presbyterian Church—Services 10.30 a. m. and 7.30 p. m. Dr. Mcleod will preach in the morning. Dr. Warfield, president of Lafayette college, will preach in the evening. Strangers always welcome.

The Second Presbyterian church—Services at 10.30 a. m., 7.30 p. m. Dr. Warfield, president of Lafayette college, will preach in the morning. Dr. Robinson will preach in the evening on "Conflict and Conquest." All welcome.

Green Ridge Presbyterian Church—Rev. I. J. Lansing, pastor. At 10.30 a. m. and 7.30 p. m., services of worship with preaching by the pastor; 6.45 p. m., Christian Endeavor; 12 m., Bible school. All invited.

Providence Presbyterian church—Rev. George E. Guild, D. D., pastor. The pastor will occupy the pulpit at 10.30 a. m. and 7.30 p. m.; Sunday school at noon; Young People's Society Christian Endeavor at 6.45 p. m. The offerings of the day will be for foreign missions.

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 Young People at 6.30 p. m., leader Miss Grace Peck; subject, "A Castaway." Prayer meeting Wednesday, 7.30 p. m. In the absence of the pastor Rev. Frank J. Milman will preach morning and evening. All cordially welcome.

Sumner Avenue Presbyterian Church, corner of Sumner avenue and Price street—Rev. Frank J. Milman, supply. Union services in the Washburn Street Presbyterian church at 10.30 a. m.; preaching at 6 p. m.; Sabbath school, 2 p. m., conducted by Mr. Rex Brown; Endeavor society after evening service. Band of Hope meetings on Tuesday and Thursday evenings. Mid-week meeting of prayer and praise Wednesday evening, 7.45 o'clock. Everybody welcome to all services.

Adams Avenue chapel, New York street—The Rev. James Hughes will preach morning and evening at 10.30 and 7.30. Subjects: "Affliction—A School of Comfort, Assurance and Sympathy," "The Great Principle of Christian Morality, viz., Behold and Be Like." School at 3 p. m., Mr. Chandler, superintendent. Mr. Hughes will teach the Men's Bible class. The Christian Endeavor will meet at 6.45. On Monday evening the Men's society will give a phonographic and song service at 7.45. A hearty invitation is given to attend these services.

Episcopal.

Saint Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Third Sunday in Lent.

St. Luke's Church—7.30 a. m., Holy Communion; 10.30 a. m., morning prayer, litany and sermon; 4.30 p. m., evening prayer; 7.30 p. m., missionary service; 9.45 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; 3 p. m., Sunday school and Bible classes.

East End Mission, Prescott avenue—2.30 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 church, Washington avenue and Park street—Rev. F. S. Balentine, rector. Third Sunday in Lent. Morning prayer, litany and sermon, 10.30; Sunday school, 3.30 p. m.; evening prayer, 7.30. Mr. L. F. Bower will make an address to men in the evening. 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., preaching by the pastor: A. m., "The New Commandment," John 13: 34-35; p. m., "The Unity of the Spirit," Eph. 4: 3-6; Sabbath school, 12 m.; Y. P. S. C. E., 6.30 p. m. A Bible study Monday afternoon at 3.30 o'clock, "The Believer's Service," Rom. 12: 1-2. Lesson study Wednesday at 7.30 p. m.; prayer meeting at 8 p. m. Seats free. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Third Sunday in Lent. Gospel, Luke 11: 14-28; epistle, Eph. 5: 1-9.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Rauer, Ph. D., pastor. Services at 10.30 a. m., 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 m.; Catechetical instruction, Monday, 7 p. m.; Wednesday service, 7.30 p. m.; Mission Band, Saturday, 2.30 p. m. Morning service, "Christ's Victory of Satanic Evil"; evening service, "The Spirit's Voice to the Church."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services at 10.30 a. m., 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 m.; Catechetical instruction, Monday, 7 p. m.; Lenten service, Friday, 4 p. m., Wednesday, 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, 6.30 p. m.

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

Christ church, Cedar avenue and Birch street—Rev. James Withe, 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.

Emanuel German-Polish Lutheran church, Reese street—Rev. Ferdinand Sattelmeier, pastor. Preaching in the German language at 10 a. m.; Sunday school, 2 p. m.

Grace Evangelical Lutheran church (General Synod), corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., divine worship; 6.45 p. m., Y. P. S. C. E.; 7.30 p. m., divine worship. Rev. Walter Miller, pastor of Grace Lutheran church, Wilkes-Barre, will preach morning and evening. The public is cordially invited.

Miscellaneous.

First Church (Christ Scientist), 540 Adams avenue—Sunday services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; subject, "Substance." Testimonial meetings Wednesday evenings at 8 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 welcomed and given courteous attention and information free.

All Souls' Universalist church, Pine street, between Adams and Jefferson avenues—Rev. O. R. Beardsley, pastor; residence, 629 Adams avenue. Morning service, 10.30, subject, "Is There Hope Beyond?" evening service, 7.30, subject, "There is a Hell and All Are Not Saved"; Sunday school at 11.30, Miss Dollie Jones, superintendent; Y. P. C. U. meeting at 6.30 p. m., subject, "Some Songs of Trust," Miss Ida Smith, leader. "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Fiser, pastor. Preaching services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 6.45 p. m.; prayer meeting, Wednesday, 8 p. m. Morning subject, "For or Against."

People's Congregational church—Rev. Dr. Bird, pastor. There will be regular preaching services on Sabbath afternoon at 3 p. m. in Morell hall, Breaker street, Green Ridge. Subject, "The Savagery of Man." All are welcome.

The Christian church—Preaching by the pastor, Rev. R. W. Clymer, at 11 a. m. and 7.30 p. m. Subjects, "A Heroine—Esther" and "Obtaining Christianity." Sunday school, 10 a. m.; Y. P. S. C. E., 6.45 p. m. All are welcome.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Preaching at 10.30 a. m., subject, "Secret Discipleship"; evening, at 7 o'clock, "Enduring and Despising"; W. L., Monday evening. A welcome to all.

Misread the Sign.

From the Philadelphia North American.

"How is it," asked the victim, "that you charge me 25 cents when the sign says, 'First class hair cut 15 cents?'"

"But you haven't first class hair," replied the barber.

RAILROAD TIME TABLES.

Lehigh Valley Railroad.

In Effect March 3, 1901.

Trains leave Scranton.

For Philadelphia and New York via D. & H. R. R., at 6.15 and 11.55 a. m., and 2.18, 4.27 (Black Diamond Express), and 11.30 p. m. Sundays, D. & H. R. R., 1.58, 8.27 p. m.

For White Haven, Hazleton and principal points in the coal regions, via D & H. R. R., 6.15, 9.18 and 4.27 p. m. For Pottsville, 4.27 p. m.

For Bethlehem, Easton, Reading, Harrisburg and principal intermediate stations via D. & H. R. R., 6.15, 11.55 a. m.; 2.18, 4.27 (Black Diamond Express), 11.30 p. m. Sundays, D. & H. R. R., 1.58, 8.27 p. m.

For Tunkhannock, Towanda, Elmira, Ithaca, Geneva and principal intermediate stations, via D., L. & W. R. R., 8.8 a. m.; 1.05 and 3.40 p. m.

For Geneva, Rochester, Buffalo, Niagara Falls, Chicago and all points west, via D. & H. R. R., 11.55 a. m., 3.36 (Black Diamond Express), 7.18, 10.41, 11.30 p. m. Sundays, D. & H. R. R., 11.55, 8.27 p. m.

Pullman parlor and sleeping or Lehigh Valley parlors cars on all trains between Wilkes-Barre and New York, Philadelphia, Buffalo and Suspension Bridge.

ROLLIN H. WILBUR, Gen. Supt., 26 Cortland street, New York.

CHARLES S. LEE, Gen. Pass. Agt., 26 Cortland street, New York.

A. W. NONNEMACHER, Div. Pass. Agt., South Bethlehem, Pa.

For tickets and Pullman reservations apply to 309 Lackawanna avenue, Scranton, Pa.

Central Railroad of New Jersey.

Stations in New York—Foot of Liberty street, N. R., and South Ferry.

TIME TABLE IN EFFECT NOV. 25, 1900.

Trains leave Scranton for New York, Newark, Elizabeth, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and White Haven at 8.30 a. m.; express, 1.40; express, 3.50 p. m. Sundays, 2.15 p. m.

For Pittston and Wilkes-Barre, 8.30 a. m., 1.40 and 3.50 p. m. Sundays, 2.15 p. m.

For Baltimore and Washington, and points South and West via Bethlehem, 8.30 a. m.; 1.40 and 3.50 p. m. Sundays, 2.15 p. m.

For Long Branch, Ocean Grove, etc., at 8.30 a. m. and 1.40 p. m.

For Reading, Lebanon and Harrisburg, via Allentown, 8.30 a. m. and 1.40 p. m. Sundays, 2.15 p. m.

For Pottsville, 8.30 a. m. and 1.40 p. m.

Through tickets to all points east, south and west at lowest rates at the station.

H. P. BALDWIN, Gen. Pass. Agt.
J. H. OLMHAUSEN, Gen. Supt.

Sunday School Lesson for March 10.	Jesus and Caiaphas. Matt. xxvi: 57-68.	BY J. E. Gilbert, D.D Secretary of American Society of Religious Education.

CONTEXT.—Last lesson closed with Jesus a prisoner in the presence of Annas, a former high priest, before whom He was first brought by the officers who arrested Him. What transpired there is related (John, xviii:19-24) by one of the evangelists who was probably the only witness of the company of the disciples. Annas appeared to be respectful toward Jesus, anxious evidently to learn the truth concerning Him. Questions were asked concerning His teachings and disciples, probably with desire to know the doctrinal and personal strength of this movement which had attracted so much attention in the city. Jesus was not disposed to gratify this display of interest, and Annas was informed that there had been teaching in the synagogues and in the temples, wherever the Jews come together, intimating that there could be no ignorance on the subject, and that information might be easily obtained from others. This remark displeased one of the officers who smote Jesus. Annas then dismissed his prisoner who was taken to Caiaphas.

TRIBUNAL (verse 57).—In seeking the life of Jesus the Jewish hierarchy encountered many difficulties. They caused His arrest at night to prevent any uprising of the common people who were His admirers (Mark, xii:37). Having Him in their power they might have made short work in their evil purpose without leaving the garden, but they had no right to put Him to death (John, xviii:31). It He is executed the Roman officials must give the order, and that they will not do without some show of criminality, or at least some form of trial. And so He was led bound to Jerusalem (Luke, xxii:52-53), and arraigned in the ecclesiastical court. It was early in the morning of Friday, probably between 3 and 5 o'clock, when He appeared before the high priest, the venerable Annas (John, xviii:13), highly reverenced because of His long service. After a brief hearing Annas sent Him to Caiaphas, his son-in-law (John, xviii:24), who performed the duties of office as deputy. This man had given an opinion which rendered him invaluable to the purpose in view (John, xi:49-51).

FOLLOWERS (Verse 58).—The disciples of Jesus did not wholly desert Him. One unknown youth, perhaps Mark, perhaps Lazarus, ventured to hover awhile at the outskirts of the crowd, but fled as an attempt was made to seize him (Mark xiv 51-52). Two of the three most highly favored (Mark xiv: 33) after the first fright, returned to prove their friendship (John xviii: 15). Peter followed afar off, came to the door and finally entered the court of the palace. While warming himself by the fire, he repeatedly denied when the servants charged him with being a disciple, and sealed his third denial with an oath. The look of Jesus pierced his conscience and recalled his vow, and he went out to weep (John xviii: 15-18; Luke xxii: 54-62). The other disciple was doubtless John, for he frequently refers to himself in that modest way (John xx: 2). A young man at the time known to the high priest (John xviii: 15), he went into the palace, and probably stood near his Master. His only sympathizer, a witness of all that transpired. For such faithfulness he received the highest possible proof of the Saviour's love (John xix: 27).

WITNESSES (Verses 59, 60, 61).—Jesus, attended by a lone fisherman youth, stands before Caiaphas. A case must be made against Him, that He may be sent to Pilate, the governor. There was first a private examination, recorded by Matthew and Mark, and then a hearing before the Sanhedrim, over which the high priest presided, recorded by John. The chief priests and elders are present to conduct the prosecution, and the scribes to record the proceedings. But the prisoner has no counsel. This trial convenes all people—the masses then sleeping, and the millions unborn of other nations. But where are the witnesses? In vain they are sought, and money is offered to purchase testimony (Matt. xxvi: 59). They who swore falsely disagreed. At last two witnesses were found, the number required by law to establish a matter of fact (Deut. xix: 15), who declared that Jesus had said He would destroy the temple and build it miraculously in three days. This, a perversion of His utterance (John, ii: 19), was all that could be brought against Him. It was not an offense. In a modern court the prisoner would have been discharged.

QUESTIONING (Verses 62, 63).—The utmost has been done. Before the high priest of the Jewish church none have given testimony that will convict. The public career of Jesus is vindicated. But His persecutors do not abandon their purpose. It is now resolved to extort from His own lips some word that shall form the basis of a charge. Caiaphas, the judge, assumes the part of an examiner. "What is it which these witness against Thee? What have You to say to these charges? Are they true or false? What do they mean?" But He was silent, fulfilling the prediction (Isa. liii: 7). The charges were so trivial, the witnesses so contradictory, that no reply was needed, no explanation possible. It was vastly better to leave the judge, the jury, the lawyers, the witnesses, the clerks, the soldiers, to consider and feel their embarrassment, and to contemplate Him, the only self-poised one (Eccl. iii: 7), unhurt by all the poisoned shafts that had been hurled at Him, reposing in His conscious innocence.

CONFESSION (Verse 64).—That was an intolerable silence. A disinterested spectator might have pitied those who, with powerless hate gazed into the undisturbed face of the prophet. Caiaphas was overcome with fear and anger. Starting from the judgment seat and striding into the midst (Mark xiv: 60) with marvelous inconsistency, with disgraceful illegality, standing with threatening attitude over his prisoner, he inquired "Art Thou the Christ?" And then, as if some dread misgiving had seized him, he exclaimed "I adjudge Thee by the living God to tell us" (Verse 63). That was the supreme moment in Jewish history. Has the long-expected Messiah at last appeared? On such a matter Jesus could not be silent. Many times had He instructed His disciples on this point, and they believed, though they had not understood (Matt. xvi: 16). But He had not attempted to publish the fact (Matt. xvi: 20), because of the notions of people concerning Messiah. Now He made an open confession. "I am and ye shall see the Son of Man sitting on the right hand of power" (Mark xiv: 62). The answer was the synchronism of all the future, and all the present, and all the past. From the lips of the Nazarene Himself comes the statement of His own place and office, His mission and work.

BLASPHEMY (Verses 65-68).—What now will they do with their prisoner? Will they release Him and honor Him? Will they wake the populace and proclaim Him? Will they cast off the Roman yoke and set up the kingdom of David? That they would gladly have done under proper circumstances. It is possible that the disciples desired nothing more (Acts i: 6). But Judas may have expected to have such an issue (Matt. xxvii: 3). But that was not the kingdom which Jesus came to establish, neither was He a suitable person by whom the chief priests might hope to regain the long-coveted temporal power. Not yet were they prepared to accept Him as spiritual ruler. His avowal only secured what they had vainly sought by bribing perjurers. "Blasphemy," exclaimed the high priest. "What further need have we of witnesses." And the counsel declared "He is guilty of death" (Lev. xxiv: 16). Here is an open rupture and rejection. Whose word shall stand? That of Jesus or Caiaphas? Is He the king longed for with passionate hope for two thousand years? Or is He a blasphemous impostor doomed to die? The alternative, presented in that Sanhedrim chamber, will go to Pilate and to history. After generations must choose between the confession and the condemnation.

INSULT (Verses 67, 68).—After the verdict had been pronounced, "He is guilty of death," the guards and servants of Caiaphas perpetrated upon Jesus the most revolting insults. They spit in His face; they smote Him with their hands and challenged Him to say who did it. Edersheim says: "All rose in rebellion. The abject servility which delighted in insults upon one who could never be vanquished; that innate vulgarity, which loves to trample on fallen greatness, and to deck out in its own manner a triumph where no victory has been won; the brutality of worse than the animal man; and the profanity and drollery which are wont to apply the wretched witticism of what is nameless common sense, and the tyrannical usurpation of all that is higher and better—all this was displayed in diabolical form." And yet the Sufferer stood in voluntary submission for the highest purpose of love.

CONCLUSION.—Adversity tries friends. He may be weakest who thinks himself strongest (Mark, xiv: 29). In the same night a drawn sword is exchanged for profane denial (1 Cor. xv: 12). A young man's affectionate loyalty is contrasted with his senior's timidity (John xviii: 16). How refreshing is the gentle spirit and constant presence of the young! The first Christian Endeavorer, the first Epworth Leaguer, kept his pledge. The innocent need no defense. They shall triumph over all accusers. The worst that may be told of the good will add imperishable lustre to their names. The madness of envy (Mark xv: 10), crying for blood, need not disturb the righteous. The verdict of Caiaphas had been reversed, and the "I am" of Jesus has been approved. The rejection has been crowned. The deserted is loved (Rev. xxi: 6-7). The high priest who judged and condemned has given place to that high priest whose ministry for sinners hall never end (Heb. iv: 14-16).

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