

SERMON AT CATHEDRAL.

Delivered by Rev. P. Boland, of Towanda.

Rev. P. Boland, of Towanda, a most forceful and eloquent speaker, delivered a sermon last night at St. Peter's cathedral, the occasion being the third of a series of special Sunday night Lenten services for men.

He spoke earnestly upon the blessings and grace which follow a participation with the proper spirit in the service of the Stations of the Cross, "that he can look upon his representation of the crucified savior without feeling a deep sense of sorrow for his moral transgressions, can that man expect without a moral rejuvenation to ever see the glorified countenance of God in heaven?"

"Let us be all wise in our time," said he. "Let us ever cling tenaciously and firmly to the Catholic church, the pillar of truth; let us remember every day of our lives that we are the heirs of the glory of those early Christians who were torn to pieces in the Roman arena and let our lives be an evidence thereof, so that when we are called on the last day we can say with St. Paul: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day.'"

TWENTY-ONE REFUSED.

Court Was Disposed to Be Liberal in the Granting of Liquor Licenses This Year.

Only twenty-one liquor licenses were granted by the court this year out of the total number of over 700 asked. The licenses were granted on Saturday.

Two well-known resorts in the central city, the White House on Penn avenue, and the Dewey on Lackawanna avenue, were refused licenses. The license of the White House was revoked several months ago upon petition of the Municipal League, it being shown that it was at that time maintained as a disorderly house. The Dewey has been the scene of numerous drunken brawls, and about two months ago Harry Davis was murdered in its back room. The full list of licenses refused is as follows:

Archival borough—Cody Cohen, Third street, between First and Second, A. J. Fider, Honolulu road, between Second and Third, M. F. Frick, Bowman street, Second ward, John Mawis, corner Jackson street, Third ward, Walter Kalkowski, Lincoln street, Julius Kalkowski, Junco road, Anthony Kalkowski, Carmel street.

Dunmore—First ward, John Astock, Throop street, Fifth ward, Angelo Catalano, Brady, corner Key street, Second ward, John N. Olschanski, Second ward, John Brodsky, Race street.

Scranton—Fifth ward, James T. Kearney, 1625 Jackson street, A. J. Moloney, 1301 Jackson street, Eighth ward, Thomas J. Dikins, 115 Park avenue, Louis Baro, 105 Lackawanna avenue; R. A. Marshall and Samuel J. Porter, 225 Conover street, Second ward, David Dornick, 1428 Carlisle avenue, Third ward, John Neelan, 611 Cayuga street, Nineteenth ward, Annie Stempfinger.

Old Forge borough—Max Rosenbluth, Maple street.

Valley—James J. Lavin.

Court held the following applications under further consideration: May Manning, Old Forge; Mary D. Solomon, Jersey; William J. Evans, Second ward, Scranton; South Abington—Oscar S. Handrick, Myers road, corner Tremple.

Throop—Joseph Elabner, Boulevard road; Milton Joseph, Anderson avenue; Winton Second ward, Joseph Kouzesky, Church street; John E. Walsh, Bridge street, Third ward, Mary McAndrew.

The following were refused: Fell township—John Keller, Johnson street; Scranton—Second ward, David Dornick, 1428 Carlisle street, Third ward, John Neelan, 611 Cayuga street.

Court held for further consideration the following applications: Mary Manning, Old Forge; Mary D. Solomon, Jersey; Wm. J. Evans, Second ward, Scranton.

The first man to take out a license from the county treasurer was Fred Naylor, of Old Forge.

Martin P. Flynn, of the Lackawanna Valley house, and County Treasurer Scranton, have entered into an agreement for the bringing of a test case to ascertain whether or not the liquor dealers in this city will have to pay \$500 or \$1,000 for their licenses.

Mr. Flynn made a tender of \$500 in currency on Saturday for his license, but was refused by the treasurer, who demanded \$1,000, that being the price fixed by the second-class city charter.

Mr. Flynn thereupon, through his attorneys, O'Brien and Martin and Ira Burns, petitioned court for a mandamus to compel the treasurer to grant the license for \$500. A rule was granted made returnable on Thursday morning at 9 o'clock. Upon that occasion by Attorney DePuy the rule was suspended by the county treasurer will be represented by Attorney DePuy.

The petition filed by Mr. Flynn sets forth that the law governing cities of the third class and providing for a license fee of \$500 remains in full force until the city is reorganized as a city of the second class on April 1.

GREEN RIDGE WHEELMEN'S FAIR.

The Handsome New Club House to Be Formally Opened on Tuesday Evening.

The Green Ridge Wheelmen's fair, which opens in the new club house on Tuesday evening next, will be a most elaborate affair.

Arrangements for this event have been made on a large scale. The program for each of the five nights will be of unusual merit and interest. The various booths will be in charge of young ladies of Green Ridge.

The new bowling alley, said to be the finest in the state, has been completed and will be opened simultaneously with the fair.

The new club house is situated at 1847 Wyoming avenue, Green Ridge.

For Sale.

On account of leaving town, the household goods, consisting of hall, parlor, library, dining room and bedroom furniture and carpets, will be sold at auction, commencing Thursday morning, March 14, at 10 o'clock, at No. 624 Jefferson avenue.

Clearing Sale of Framed Pictures. To Make room for Easter Goods. A glance at our window will give you an idea of the bargains inside. The Griffin Art Co.

Ask for Kelly's union crackers.

MAY ADVANCE THE HEARING

Arguments on the "Ripper" Quo Warranto Likely to Be Heard Thursday.

SUGGESTION OF ATTORNEY GENERAL

Full Text of the Document in Which the Constitutionality of the Act Is Attacked—Early Decision Looked for, Both in the Local and Supreme Courts—City Solicitor Voeburg Is Confident the "Ripper" Will Stand the Test and Shows Where the Main Allegation of the Assailants Is Groundless.

It is probable that the hearing in the quo warranto proceedings brought by ex-Senator M. E. McDonald to test the constitutionality of the "ripper" will take place next Thursday. Under the law, ten days are required to elapse between the granting of the writ and the hearing thereon, but when urgent matters of public policy are at issue, the court can, with the agreement of the parties, advance the case.

When the writ was issued Saturday by Judge Archbald the hearing was fixed for the 14th inst. for the city attorneys, however, have informally conferred on the proposition to advance the case one week, and have practically agreed to ask court today to set the hearing for next Thursday.

The petition of Senator McDonald, which became the attorney general's suggestion when presented to court, reads as follows: And now, March 2, A. D. 1907, the attorney general of the commonwealth of Pennsylvania comes into court and gives the court 105 unnumbered and numbered pages of printed matter, to-wit: 1. That M. E. McDonald, a citizen and taxpayer of the city of Scranton, acting for himself and sundry other citizens of said city, do hereby petition your honor and request that you do grant the writ of quo warranto to the city of Scranton, in and to the office of mayor of said city, as declared imperatively and unconstitutional.

MAJOR'S OFFICE ABOLISHED. Further, at the February elections held in Scranton in 1899 one James Moir was elected to the office of mayor of said city for the full term of three years, which term began on the first Monday in April, 1899, and would expire on the first Monday of April, 1902, therefore James Moir had more than a year of his unexpired term to serve in the office of mayor to which he was elected by the people of the town of said city, in express terms, abolished the office of mayor in cities of the second class, and provided for the appointment of a city recorder, who should hold office until the first Monday of April, 1902, and thereafter until the first Monday of April, 1905, and thereafter until the first Monday of April, 1908, and thereafter until the first Monday of April, 1911, and thereafter until the first Monday of April, 1914, and thereafter until the first Monday of April, 1917, and thereafter until the first Monday of April, 1920, and thereafter until the first Monday of April, 1923, and thereafter until the first Monday of April, 1926, and thereafter until the first Monday of April, 1929, and thereafter until the first Monday of April, 1932, and thereafter until the first Monday of April, 1935, and thereafter until the first Monday of April, 1938, and thereafter until the first Monday of April, 1941, and thereafter until the first Monday of April, 1944, and thereafter until the first Monday of April, 1947, and thereafter until the first Monday of April, 1950, and thereafter until the first Monday of April, 1953, and thereafter until the first Monday of April, 1956, and thereafter until the first Monday of April, 1959, and thereafter until the first Monday of April, 1962, and thereafter until the first Monday of April, 1965, and thereafter until the first Monday of April, 1968, and thereafter until the first Monday of April, 1971, and thereafter until the first Monday of April, 1974, and thereafter until the first Monday of April, 1977, and thereafter until the first Monday of April, 1980, and thereafter until the first Monday of April, 1983, and thereafter until the first Monday of April, 1986, and thereafter until the first Monday of April, 1989, and thereafter until the first Monday of April, 1992, and thereafter until the first Monday of April, 1995, and thereafter until the first Monday of April, 1998, and thereafter until the first Monday of April, 2001, and thereafter until the first Monday of April, 2004, and thereafter until the first Monday of April, 2007.

AN EARLY DECISION. An early decision by the local court is looked for and immediately upon its being rendered, no matter what it may be, an appeal will be taken to the Supreme court. Attorney General E. R. McPherson will ask for an early date set for the hearing of the case in the Supreme court invariably grant his request in matters of this kind, there is ground for the hope that a final decision in the case will be reached within thirty days.

There is some talk of the anti-Republican attorney from Pittsburg and Philadelphia securing permission to be heard on the matter when it gets to the Supreme court. This is frequently allowed in ordinary cases, but whether or not any attorney would be allowed to participate in the prosecution of this case without having been invited to do so by the attorney general, who is the plaintiff, is doubtful.

City Solicitor Voeburg is confident the "ripper" will stand the test of the constitutional searchlight. "It is an admirably drawn instrument," he says, "and the chief executive officer of the city, who is the defendant, is in a position to point out any error in the law which he may have made. The one thing the assailants seem to forget is that whatever power a city official may have is only that of agent for a municipality, which in turn is simply agent for the commonwealth. A city official has no vested rights. He is the creature of the legislature and his creator can deal with him as it will. At all events, in this case, there is no official legislated out of office; the act simply abolishes the office. The city recorder, who is the defendant, can not point for a term beyond an intervening election is only partly true. The Supreme court has never held this. What it has held is that the governor can not appoint beyond an intervening general election. A mayor is elected at a municipal election."

EDUCATION AND RELIGION. Interesting Address on This Subject by Rev. Dr. Warfield.

Rev. Dr. Ethelbert T. Warfield, president of Lafayette college, delivered an interesting sermon at the First Presbyterian church, where he spoke on the subject of "Education and Religion." He touched lightly on the relations during the middle ages of monasticism to education, when priests were the first to the ancient Jewish system of education as an excellent one, based upon lofty ideals.

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Dr. Warfield declared that all great teachers had had more than a passing acquaintance with the Bible, and that they had found in it the source of their inspiration and the basis of their teaching.

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A Popular Painting.

The Tribune has received a beautiful platinum copy 12 1/2x16 1/2 in size of Richard's "Madonna," from the Norman Lighty Manufacturing company, Des Moines, Iowa, originator and proprietor of the celebrated Krause's Headache Capsules and Krause's Cold Cure. This firm recently secured 50,000 copies of this celebrated painting for free distribution. Owing to the great demand for them, they have been compelled to limit the number given away in each city. When Scranton's quota arrives, they intend to give one copy free, until the supply has been exhausted, to each purchaser of one 25-cent box of Krause's Cold Cure Capsules, considering the fact there is no advertisement given for these pictures, and that they would ordinarily cost from \$2 to \$3 a copy in any first-class picture store, this is certainly the most liberal and expensive offer ever made by any manufacturer.

The respondent further contended that the petition of the attorney general for the government of cities was absolute and unlimited, except as restrained by the constitution; and that all municipalities are merely agencies of the state government for local purposes. They are the creatures of the legislature which may at any time reform, change, amend or enlarge their charter powers, abolish or create new offices therein, subject only to limitations as the constitution has prescribed.

Further, that in Pennsylvania plenary power is conferred upon the legislature to change or amend the charters of cities, and to create new offices therein, and the respondent denied that the incumbent of any office created by the legislature is entitled, by virtue of any contract relation or law vested therein.

Further, it is contended by the respondent that there is no provision in the constitution securing to cities the right to elect their own chief executive officer by whatever name he may be called, and that the manner of appointment of such officers is a question for the legislature to determine.

The respondent controverted the positions taken by the petitioners and claimed that the petitioners were not entitled to a writ of quo warranto to the city of Scranton, as declared imperatively and unconstitutional.

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ARE WE IN THE KINGDOM?

MORNING SERMON OF REV. DR. McLEOD.

Another in the Series in Which He Has Been Discussing Christian Science—His Topic Was "What the Text Book of Christian Science Says About the Coming Kingdom." Before We Get into the Kingdom of God, His Kingdom Must Be in Us—Lessons That He Drew.

In the First Presbyterian church yesterday morning Rev. James McLeod, D. D. delivered another of his series of Christian Science sermons. His topic was "What the Text Book of Christian Science Says About the Coming Kingdom." and he took his text from Matthew 6: 10: "Thy kingdom come." His discourse followed:

From the beginning of Christ's ministry until its close the things pertaining to the kingdom of God lay very close to His heart. All His thoughts and words and deeds had reference either directly or indirectly to the affairs of the kingdom. He instructed his disciples in its nature and its duration, but also its mighty conquest and its unparalleled glory.

Jesus loved God's kingdom, and He still loves it. For His sake He, the eternal God, became incarnate and lived among men in this world of sin; for His sake He toiled, and suffered, and agonized, and died; for His sake He triumphed over death and the grave, and ascended to glory; and for His sake He is now our Advocate with His Father, nor will He so far of the travail of His soul and He fully satisfied, until the great voices in heaven will be heard crying: "The kingdoms of this world are become the kingdom of our Lord and of His Christ; and He shall reign forever and ever." It is our duty to come, and hence we ought to give most earnest heed to the words of Jesus when He tells us: "The kingdom of God is within you." It is our duty to have the humble and contrite spirit of a little child who cannot enter into the kingdom of God.

THE KINGDOM DEFINED. "The kingdom of God" and "the kingdom of heaven" are familiar words, and they are used very often by the inspired writers. They fall very frequently from Christ's own lips. They are not always used in the same sense, but the context shows their meaning: (a) By "the kingdom of heaven" is sometimes meant the Christian dispensation. Thus, when John the Baptist began his ministry, he said: "The kingdom of heaven is at hand." In the same sense our Lord at the beginning of His ministry used the same words. (b) Sometimes "the kingdom of God" means the church, as for example, in the parables of the net, and of the tares. As Jesus came in among Christ's true disciples, so hypocrites, now and then, have managed to get into the visible church, and tares are found among the wheat. (c) Again, "the kingdom of God" sometimes means the empire of grace in the heart of a Christian. When the Pharisees asked Christ what he meant by the kingdom of God, he said: "The kingdom of God cometh not with observation; for behold the kingdom of God is within you." St. Paul uses the words in the same sense when he says: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (d) Again, "the kingdom of God" is used as a synonym for the kingdom of glory—that place and state which Christ has come to prepare for His redeemed followers. To all such he will say by and by: "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." (e) It is only fair to say that some devout Christians think and say that "the kingdom of God" sometimes means an earthly and visible kingdom, like that over which David and Solomon reigned; but which, when it shall be established, will be the kingdom of the living Christ, and which will reign for a thousand years. These Christian friends have this idea of Christ's kingdom chiefly in view when they pray: "Thy kingdom come."

But as some of us read the Bible, this view of God's kingdom seems, at best, to be only a pious speculation. It has for its foundation the story of David's conquests, and the reign of Solomon, which these good friends interpret allegorically to which the Jews cling so tenaciously, and to which the apostles and some primitive Christians also cling, until they were more fully enlightened by the Holy Spirit. Hence the apostles asked the risen Christ this question: "Lord, wilt thou at this time restore again the kingdom to Israel?" In their case the wish was father to the thought, and whether this view of God's kingdom be true or false, it is one which the great body of Christians and people have not been willing to adopt.

OUR CHIEF WISH. When we pray "Thy kingdom come," what it is precisely that we wish God to do? It is our wish that the temple and city of Jerusalem may soon be rebuilt, and that Jesus Christ may come back to this earth and literally reign over the throne of David, so that from that central point He may rule in a temporal way over the whole world. There are not many of us, I imagine, who have that idea in their minds when we pray: "Thy kingdom come." Rather have we in mind the larger increase and wider influence of Christ's church, the spread of Christ's gospel; the spiritual and righteous authority which He should exercise over all mankind; we are thinking not so much of any visible or temporal reign of Jesus Christ as we are of that "kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"; we are thinking of that glorious time, before an assembled universe, He will be crowned "King of Kings and Lord of Lords."

But from whatever point of view we look at this phrase, "the kingdom of God"—whether we think of it as a kingdom of grace, or as the empire of grace in a Christian's heart, or as the visible Church of Christ, or as the invisible church, or as the heaven of the holy—it is still the kingdom of God, the same kingdom only under different aspects. As grown angels and "Thy kingdom come." It is our wish that Satan's kingdom may be destroyed, and that the kingdom of grace may triumph, and that into this kingdom of grace our souls and others may be brought and kept, and that the kingdom of glory may be hastened.

A SPIRITUAL KINGDOM. Moreover, from whatever point of view we look at it, "the kingdom of God" is a spiritual kingdom, the kingdom of grace, the kingdom of Jesus Christ. Its subjects are spiritual, and its laws are spiritual. It differs from all other kingdoms in respect of its origin, its growth, its extent, its authority, its object, and its consummation. It is a kingdom that is partly in this world, and yet, it is "not of this world." Jesus rules the mind and heart and affections of His subjects. The laws of the kingdom are designed to mould the thoughts and words and conduct and the whole life of Christians. Good things have been done in this kingdom, but the kingdom has already begun in individuals, and the love, the King, and even it is a joy to honor and serve Him.

ITS GROWTH. The means by which this kingdom has grown and will continue to grow prove it to be "the kingdom of God." Its growth is from within. Its need is in itself. From the smallest of beginnings it has become the mightiest of kingdoms, and it has within itself the power of still wider expansion. Of the increase of Christ's government and peace there shall be no end, until the time of David and upon His Jesus Christ, to enter it, and to establish it with judgment and with justice, from henceforth ever forever. The seal of the Lord of Hosts will perform this. We have every assurance that the heaven will not cease to work until the whole lump is leavened. The grain of mustard seed which seemed so insignificant, and which was, in the eyes of the world, so despicable, has become the largest of the world, and it is still growing with increasing vigor and vitality. The stone cut without hands will yet become a great mountain, and it will fill all nations shall do so. The vision of Ezekiel when he saw the living waters pouring out from under the threshold of God's house will yet become a grand reality. At present the streams were small and shallow, only ankle-deep, but soon they increased both in volume and in depth until they reached the knees, and

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And you should come to this sale. You will not be disappointed.

- 500 pairs Men's Working Shoes ..... 75c
- 100 cases of Ladies' Rubbers, pair ..... 25c
- 200 pairs Ladies Vici Kid Shoes, \$1.50 kind ..... 1.00
- 200 pairs Men's Rubbers, a little narrow ..... 25c
- 200 pairs Men's Double Sole Shoes, the kind that made our store famous—the \$4.00 and \$5.00 kinds. Why We Grow Price ..... 2.50

The balance of our Ladies' Laird & Butt's Fine Shoes. Your size may be in the lot. Why We Grow Price ..... 2.50

And Last, but Not Least, 200 pairs Ladies' Comfort House Slippers, solid soles and grain uppers, worth 75c. Why we Grow Price ..... 40c

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RELIGIOUS NEWS NOTES.

Rev. C. E. Newell supplied the pulpit of the United Evangelical church yesterday, both morning and evening, in the absence of the pastor, Rev. J. W. McPherson.

Rev. Dr. Charles E. Robinson, pastor of the Second Presbyterian church, preached an eloquent sermon last night taking for his topic, "Conflict and Compromise."

Rev. Dr. Charles M. Giffin, the eloquent pastor of the Elm Park Methodist Episcopal church, spoke last night before a large congregation upon the theme, "I See Men as Trees Walking."

"Wayne Without Compass or Star" was the topic of the sermon delivered last night at the Albany Methodist Episcopal church by the pastor, Rev. Dr. W. G. Stoupin. In the morning he spoke on "Church Prosperity."

Secretary W. W. Adair, of the National Young Men's Christian association, delivered a lecture and stated address at the afternoon meeting yesterday taking for his topic, "What Is Your Life?" The splendid singing of the Southern male quartette was a special feature of the meeting.

Rev. Walter Miller, pastor of Grace Lutheran church, Wilkes-Barre, delivered two eloquent sermons at Grace Lutheran church in this city yesterday. He will also speak at the Gospel meeting to be held tonight. The Gospel meeting during the remainder of the week will be addressed by Rev. M. E. McKim, of Bismarck.

Rev. Dr. R. E. Y. Pierce, pastor of the Elm Park Baptist church, gave one of his illustrated sermons last night, taking for his text, "Blessed Be Who is Your Plight?" The sermon was illustrated throughout with the rapidly drawn organ sketches which the pastor executes so skillfully and was listened to by a large congregation.

"The Brumner Epiphany." Rev. W. H. Williams, conducted three meetings yesterday, one at Anti-Slavery lodge, and two special revival meetings. He spoke at 10:30 a. m. in the Baptist church, Jersey avenue, "The Last Hour with the Tiger." At 8:30 p. m. he addressed a meeting for men only in the Baptist church, Tuckville, subject, "Social Purity." The Sunday school of the church was also very large.

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