

Religions....

THE FOREIGN magazines, particularly those of a religious character, have not been understood as yearning for American contributions. The methods of conducting church organizations are not popularly supposed to be suited to conditions in the United States.

A notable event will be the meeting of the Philadelphia conference of the Methodist church in Stroudsburg, March 20. Bishop I. W. Joyce will preside. It is seldom that the sessions of this notable gathering of celebrated clergymen are far away from the Quaker city as Stroudsburg, and the town over the Pocono is accordingly feeling the importance of the occasion.

Dr. Pierce's Favorite Prescription for women's ailments is highly recommended. It is a woman with a mission, and diligent in the exercise of his special gift. He is renowned far and wide as a household illustration, and many say:

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will preach. In the evening the service will be conducted in the interest of the Mayors of Scranton and vicinity. Rev. John Lamborn will deliver a paper on "The Mayors of Scranton." De Meade will have charge of the service, and will deliver an address. Strangers welcome.

Second Presbyterian Church—Services, 10:30 a. m. and 7:30 p. m. De Robinson will preach morning and evening. The evening topic will be "The Contribution of Future Glory with Present Suffering." A cordial invitation is extended to all.

Grace English Lutheran Church (General Synod), corner Madison and Mulberry streets—Lutheran church, 10:30 a. m. and 7:30 p. m. Divine worship; 10:30 a. m. Young People's Society of Christian Endeavor, 7:30 p. m. Bible reading, Rev. A. Stewart, pastor. D. B. Hartman, secretary of the Home Mission Board, will preach morning and evening. The public is cordially invited. An important constitutional meeting will be held after the morning service.

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for their coming dance, on April 16, at Weber's rink. First-class music will be furnished for the occasion by Miss Kate Reardon, an accomplished pianist.

The attention of the commission of the First ward is called to the deplorable condition of the walk at the corner of Oak and Second streets, which is impassable owing to the continuous flow of water from one of the hydrants situated there.

Calvary Baptist church, Railroad street—Rev. H. H. Harris, Ph. D., pastor. Services tomorrow at 10:30 a. m. and 6 p. m.; Sunday school at 2 p. m.; mid-week services Young People's society on Thursday evening at 7:30 o'clock; choir practice on Friday evening; Junior Baptist union meets on Saturday evening, the pastor in charge. All are cordially invited.

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THE FAME OF MME. RUPPERT

HAS NEVER BEEN EQUALLED BY ANY OTHER COMPLEXION SPECIALIST



For thirty years a successful career

MME. A. RUPPERT'S Face Bleach

Removes Permanently PIMPLES, BLACK HEADS, FRECKLES, ECZEMA, MOTH PATCHES, SALLOWNESS, and WRINKLES NOT CAUSED BY FACIAL EXPRESSION. Does not cover up but removes the blemish.

Face Bleach

BRIGHTENS, CLEARS and BEAUTIFIES the COMPLEXION. It Improves a Good Skin and Works Wonders with a Bad One.

ITS MERITS KNOW THE WORLD OVER. USED AND RECOMMENDED BY REFINED PEOPLE EVERYWHERE. Absolutely Harmless and Always Successful.

Drop in and ask for Mme. Ruppert's Face Bleach shown to you, and the wonderful results explained. You will be satisfied if it is what you need for your complexion.

We always carry a full line of Mme. A. Ruppert's Gray Hair Restorative, Egyptian Balm, Almond Oil Complexion Soap and Hair Tonic. Call and have their merits explained to you. Ask for Mme. Ruppert's book, "HOW TO BE BEAUTIFUL," FREE.

Jonas Long's Sons

SOLE AGENTS.

RAILROAD TIME TABLES.

Lehigh Valley Railroad. In Effect March 1, 1901. Trains leave Scranton.

Delaware, Lackawanna and Western. In Effect Dec. 2, 1900. Scranton-Lackawanna.

Delaware and Hudson. In Effect Nov. 1, 1900. Scranton-Lackawanna.

Central Railroad of New Jersey. Starting in New York—East of Liberty street.

Time Card in effect Dec. 30th, 1900. SCRANTON DIVISION.

STATIONS. Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00. New York, N.Y., 7.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00. New York, N.Y., 7.00. Boston, Mass., 8.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00. New York, N.Y., 7.00. Boston, Mass., 8.00. Washington, D.C., 9.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00. New York, N.Y., 7.00. Boston, Mass., 8.00. Washington, D.C., 9.00. Baltimore, Md., 10.00.

Scranton, N.Y., 0.00. Westfield, N.Y., 1.00. Randolph, N.Y., 2.00. Pottsville, Pa., 3.00. Hazleton, Pa., 4.00. Reading, Pa., 5.00. Philadelphia, Pa., 6.00. New York, N.Y., 7.00. Boston, Mass., 8.00. Washington, D.C., 9.00. Baltimore, Md., 10.00. Richmond, Va., 11.00.

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Sunday School Lesson for March 17.

Jesus and Pilate. Luke, xxiii: 13-26.

INTRODUCTION—The scene here is the Roman Caesars' palace in Jerusalem. Jesus was brought before Pilate, the Roman governor, and he was accused of being a king.

ACQUITTAL (Verses 13 and 14)—This was after the trial had been held at Herod's palace. Pilate wanted to release Jesus, but the chief priests would not let him go.

RELEASING (Verses 15, 16, 17)—An innocent man might not be held a prisoner under the severity of Roman law (Acts, xviii:12). In the context of the world the imperial city had taught us much a manhood. Hence there was but one thing for Pilate to do, release his prisoner. Not to do this would be dishonour to Caesar, and dishonour to the emperor.

RELEASING (Verses 18, 19, 20)—After a while the Roman law was quiet, perhaps weary by the exertion or anxious to know the influence of their empire, and they only had power to grant their wish (John, xiii:1). To be really free, a man must be released from the hands of the law. Pilate was a man of a high position, and he was a man of a high position.

RELEASING (Verses 21, 22)—This was after the trial had been held at Herod's palace. Pilate wanted to release Jesus, but the chief priests would not let him go.

RELEASING (Verses 23, 24, 25)—This was after the trial had been held at Herod's palace. Pilate wanted to release Jesus, but the chief priests would not let him go.

RELEASING (Verses 26, 27, 28)—This was after the trial had been held at Herod's palace. Pilate wanted to release Jesus, but the chief priests would not let him go.

RELEASING (Verses 29, 30, 31)—This was after the trial had been held at Herod's palace. Pilate wanted to release Jesus, but the chief priests would not let him go.

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

SENTENCE (Verses 13 and 14)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 15, 16, 17)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 18, 19, 20)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 21, 22, 23)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 24, 25, 26)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 27, 28, 29)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 30, 31, 32)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 33, 34, 35)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

SENTENCE (Verses 36, 37, 38)—The case of the Jews was not a case of a criminal, but a case of a man who was accused of being a king.

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