Religious....

THE Oneonta Star has this to say of Rev. J. B. Sweet, D. D., formerly pastor of the Simpson M. E. church, who is now in charge of the Oneonta church.

Rev. John B. Sweet, D. D., was greeted by large congregations yesterday and the two sermons were received with much favor by those present. The reverend gentleman speaks apparently without notes of any kind. He is a fluent, pleasing speaker, uses choice English and, although he talks rapidly, is easily followed because systematic in his line of thought. His style is calculated to hold attention, as many of his remarks are suggestive, leaving auditors to make the application. At the morning service the church was crowded. Mr. Sweet took for his text words found in Ephesians iii. 8: "The unsearchable riches of Christ."

The sermon was a plain gospel one, showing, by comparison how the riches of Christ—His character, life and salvation wrought by His death—are unsearchable to many, because of a personal lack of the searching. Riches of earth are hidden and secret, and, hence, unsearchable; the beauties of works of art are unappreciated by the unartistic; the charms of nature are unobserved, because of their abundance; the masterpieces of architecture are unsearchable to those not versed in the art, so the unsearchable riches of Christ remain mysteries of their nature. The underlying principles of the riches of Christ is love. It is broad and keep and touches all mankind. We are all sculptors entrusted with some part of the eternal city, and as we do our work well, shaping our characters after the Nazarene as a model, we will find that we are coming to see and more to know the riches of Christ.

In closing, the pastor stated that his mission here was not to present any "ism," any new or particular belief, but to present, as best he could, the unsearchable riches of Christ, which, to all, are the great need of humanity today. Let us buy ourselves in the ocean of God's love.

The evening congregation again filled the church and Dr. Sweet gave a vigorous sermon from the text: Hebrews xi, 30: "By faith the walls of Jericho fell down, after they were compassed about seven days." Most eloquently he told of the siege of Jericho and how faith won out. He made the lesson of faith's victories and obedience to God's orders impressive, giving modern as well as Biblical illustrations of the truth. The sermon was intensely interesting and the large congregation received it very attentively and thoughtfully.

"The drummer Evangelist," W. H. Williams, has during the past week been conducting special evangelistic meetings in the Presbyterian mission rooms at Priceburg, with good success. The rooms have been crowded each morning. His subject to-night will be his famous talk, "The Last Romp With the Tiger." Sunday, May 12, at 10:30 a. m., Puritan Congregational church, Providence, subject, "Breaking Home Ties;" 3:30 p. m., Presbyterian Mission, Priceburg, subject, "Social Purity," a sermon to men only. No boys under fifteen admitted. At 7:30 p. m., Christian church, Providence, subject, "The Last Romp With the Tiger." Monday, May 13, 7:30 p. m., farewell sermon in the Presbyterian mission, Priceburg. Tuesday, May 14 to 20, inclusive, special evangelistic services in the Methodist Episcopal church, Moscow.

Subjects for these meetings are as follows: Tuesday, May 14, 7:30 p. m., "The Ten Virgins;" Wednesday, May 15, 7:30 p. m., "No Room for Jesus;" Thursday, May 16, 7:30 p. m., "The Last Invitation;" Friday, May 17, 3 p. m., sermon to aged people; Friday, May 17, 7:30 p. m., "The Prodigal Son;" Saturday, May 18, 3 p. m., kindergarten sermon to children, subject, "The first Start;" Saturday, May 18, 7:30 p. m., "The Last Romp With the Tiger;" Sunday, May 19, 10:30 p. m., "Breaking Home Ties;" Sunday, May 19, 3 p. m., sermon to men only, subject, "Social Purity;" no boys under fifteen admitted; Sunday, May 19, 7:30 p. m., "The Young Man and His Company;" Monday, May 20, 7:30 p. m., farewell sermon.

His further dates now are as follows: Sunday, May 26, 10:30 a. m., Hampton street Methodist church; 7:30 p. m., Jackson street Baptist church; 3:45 p. m., Y. M. C. A., Scranton City Association; Sunday, June 2, 7:30 p. m., First Baptist church, Hyde Park; Sunday, June 9, 7:30 p. m., Presbyterian church, Kingston.

The following [illegible] upon the new pastor of the [illegible] Methodist church in Wilkes-Barre, appears in the current issue of the Christian Advocate: "It is with deep regret that the members of Pittsburg conference say farewell to J. H. Bickford, who until recently has been pastor of Smithfield street church, Pittsburg. Brother Bickford has been appointed to First Church, Wilkes-Barre. His work in Pittsburg has been eminently successful, though the field was a difficult one. Much was done during his pastorate in beautifying the church. A new organ, one of the finest in the city, was recently placed in the church. The benevolent collections have been maintained at the former high average, and all in all, the work has been most satisfactory. The Wilkes-Barre church is to be congratulated on the acquisition of Brother Bickford; and he may rest assured of a hearty welcome should he again receive an appointment in our conference."

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At the Penn Avenue Baptist church tomorrow evening the pastor will give the closing sermon lecture in the illustrated series on "Pilgrims' Progress." The theme of the sermon will be "The Hand of Beulah and the Celestial City." Appropriate to the sermon Mrs. F. E. Brundage will sing "The Holy City" and the hymn will be beautifully illustrated by the aid of a number of choice stereopticon views. The Penn Avenue church has been crowded to the doors at all of these sermons, and the pastor has planned to continue the attractive Sunday evening services during the summer.

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The Rev. A. C. Gaebelein, who has been associated with Dr. Scofield in recent bible conferences in New York and Boston, is to give Bible readings Monday and Wednesday afternoons at 4 and Monday, Tuesday and Wednesday evenings at 8, in Grace Reformed Episcopal church.

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Rev. R. R. Thompson will read a paper at the Baptist pastors' conference at 10:30 Monday, on the subject, "Is There a Future Punishment? What is It?"

* * *

Rev. Dr. William J. Erdman, the celebrated Bible teacher, of Baltimore, will be in the city on the 25th and 26th of this month. He will conduct a Bible reading at the Second Presbyterian church on Saturday night, and will occupy that pulpit on Sunday. It will be his first visit to Scranton, and the occasion will be anticipated with much interest. For some months, Colonel and Mrs. Boies have had Bible readings at their house on Saturday nights, conducted by Miss Savage, and the coming of Dr. Erdman on this occasion is the outcome of these little services.

Tomorrow's Services

Methodist Episcopal.

Elm Park church—Prayer and praise service at 9:30 a. m.; preaching service at 10:30. Sermon by the pastor, Dr. C. M. Giffin. Class meeting after morning service. Sunday school at 2 p. m. Junior league at 3:45. Senior Epworth league at 6:30 p. m. At 7:30 p. m. the twelfth anniversary of the Epworth league will be observed. Addresses by Mr. Thomas H. Dale and Mr. James G. Shepherd. Special music has been arranged for the occasion. All young people are cordially invited to attend.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10:30 a. m.; Sunday school at 11:45 a. m.; Junior league at 3 p. m. The anniversary of the Epworth league will take place at the hour of the evening service. A fine programme has been arranged. There will be special music consisting of solos, quartettes, anthems, etc. The address will be delivered by the pastor. The people are cordially invited.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. Brotherhood of St. Paul meet at 10 a. m. Subject of sermon at 10:30, "Property and Character in the Pentecostal Church." Sunday school at 2 p. m.; Epworth league, at 6:45, topic, "Practical Christianity," leader C. W. Dawson, esq., in place of the late S. M. Corson, to whom the subject was assigned. General anniversary exercises of the Epworth league at 7:30, in charge of E. L. Benjamin, president. An interesting literary and musical programme is provided.

Asbury Methodist Episcopal church—Rev. W. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9:30 a. m. At 10:30 a. m. the twelfth anniversary of the Epworth league will be celebrated. A special programme has been prepared for the day. This is a service of great interest. Sunday school at 2:30 p. m. Epworth league at 6:30 p. m. At 7:30 p. m. the Woman's Foreign Missionary society of the church will hold the annual meeting. Address by Miss Croucher, a missionary from China. 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.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10:30; subject, "A Good Man." 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., led by the pastor. Evening preaching service at 7:30; subject, "Cheerfulness." A cordial welcome to all.

Nay Aug Methodist Episcopal church—Sunday school at 2:30 p. m., Frank Edwards, superintendent. Preaching service at 3:30 p. m. Class meeting at 4 p. m. W. M. Nixon, leader. All welcome.

Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching at 10:30, subject, "The Best Blood Medicine"; class meeting at 11:30; Sunday school at 2; Juniors at 3; Senior league at 6:30, leader, J. T. Rendle; evening preaching service at 7:30, subject, "David's Prayer for Open Eyes." A welcome to all.

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class, 9:45 a. m., O. D. De Witt, leader; preaching, 10:30; Sunday school, 11:45, G. R. Clark, superintendent; Junior league, 3:30, Mrs. Fred King, superintendent; Epworth league, 6:30; preaching, 7:30; Wednesday evening, 7:30, prayer meeting, followed by the quarterly conference. Dr. A. Griffin will preside.

Cedar Avenue Methodist Episcopal church—F. P. Doty, pastor. All the services will be held as usual, the pastor preaching at 10:30 a. m. and at 7:30 p. m. At all the services of this church the seats are free and everybody is invited. The stranger is especially welcome.

German Methodist Episcopal church, Adams avenue and Vine street—G. Robilin, pastor. Preaching services, 10:30 a. m. and 7:30 p. m. The subject in the morning will be, "The First Commandment," and in the evening, "Joseph, the Incorruptible Young Man"; Sunday school at noon, and at 2 o'clock at the Taylor Avenue chapel; Epworth league meeting at 6:45 p. m.; prayer meeting on Thursday evening.

African Methodist Episcopal church—Dr. D. S. Bentley, pastor. Preaching at 10:30 a. m.; Sunday school, 2:30 p. m.; Christian Endeavor prayer meeting, 7 p. m. Annual thanksgiving service of the G. U. O. of O. F.'s, 7:45 p. m., when the members of Sosthenes lodge, No. 1,660, will attend in a body.

Baptist.

Penn Avenue Baptist church, Penn avenue, between Spruce and Linden streets. Preaching, morning at 10:30 and evening at 7:30, by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 9:45. Theme of the morning sermon, "The Palace of the King." Bible schools, at the Penn avenue church at 2 o'clock, and at the Auerman mission at 3:30 o'clock. Young People's meeting at 6:30. Topic of the evening sermon-lecture, "The Land of Beulah and the Celestial City." The sermon will be illustrated with many choice views, and will be the closing sermon on the "Pilgrim's Progress" series. Mrs. Brundage will sing "The Holy City," and the hymn will be handsomely illustrated. An evangelistic after meeting will follow the sermon.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. Mrs. L. M. Newell, representing the Women's Home Mission society will occupy the pulpit at the morning service, 11:30 a. m. The usual evening service at 7:30 p. m.; Sunday school, 2:30 p. m., at Plymouth church, Dr. Beddoe, superintendent; B. Y. P. U. service, 6:30 p. m. at Ivorine hall. Regular weekly prayer meeting, Wednesday, 7:30 p. m. All are cordially invited.

Jackson Street Baptist church—Morning prayer meeting at 9:30, Brother E. R. Griffiths, leader. Morning sermon by the pastor, Rev. Thomas de Witt Talmage, D. D.; topic, "The Night of the Betrayal." The Lord's supper will be administered at the close of the morning service. The right hand of fellowship will be extended to new members. Sunday school at 2, Brother Charles Holley, superintendent; evening service at 7 sharp; praise and song service, followed by a short address; topic, "Perils of City Life." This service is short and cheerful and we invite all to come.

Green Ridge Baptist church—Morning prayer meeting at 10 o'clock; preaching by the pastor at 10:30. Mrs. Newell, of Philadelphia, will deliver an address at 7:30 under the auspices of the Woman's Foreign Missionary society; Sunday school at 11:45; meeting of the Junior society at 3:30; prayer meeting of the Senior society at 6:30.

Blakely Baptist church—David Spencer, D. D., pastor. 10:30 a. m., sermon, "The Hallowed Name"; 11:45, Bible school; 6:45 p. m., B. Y. P. U.; 7:30, Lady Ellen Penman lodge, No. 22, D. of R., will attend the services. Everybody welcome.

Presbyterian.

First Presbyterian church—Rev. James McLeod, D. D., pastor. Services at 10:30 a. m. and 7:30 p. m. Morning subject, "The Gospel of Christ's Ascension"; evening subject, "Some Bible Truths Touching the Power and Importance of Money as Illustrated by the Stock Gamblers' Recent Frenzy in the Race for Riches."

The Second Presbyterian church. Services at 10:30 a. m. and 7:30 p. m. Dr. Robinson will preach in the morning. There will be a service of song in the evening. A cordial invitation is extended to all.

Washburn Street Presbyterian church—Rev. John P. Moffatt, D. D., pastor. Services at 10:30 a. m. and 7:30 p. m. Bible school at 12 m.; C. E. Young People at 6:30 p. m., subject, "Practical Christianity," leader, Miss Gertrude Barrowman; prayer meeting, Wednesday evening, 7:30 p. m., subject, "The Church's Blessed Inheritance." The pastor will preach morning and evening. Offering for board of church erection morning and evening. The pastor will preach morning and evening. An important announcement will be made at the morning service. All welcome.

Adams Avenue chapel, New York street—The Rev. James Hughes will preach at 10:30 and 7:30. Morning subject, "Heaven on Earth"; evening subject, "The Second Coming of Christ." Sunday school at 3 o'clock, Mr. Chandler, superintendent. Mr. Hughes will teach the men's Bible class; C. E. at 6:45. On Wednesday the pastor will speak on "Missions" and show by means of a map the territory and area of the religions of the world, at 7:45 p. m.

Green Ridge Presbyterian church—Morning service at 10:30; evening service at 7:45. Pastor Rev. Isaac J. Lansing will preach. Bible school at 12 o'clock; meeting of the Endeavor society at 6:45 p. m.

Sumner Avenue Presbyterian church, Sumner Avenue and Price street. Morning service, conducted by Mr. Bezaleel Brown, at 10:30; Sunday school at 2 p. m.; evening service at 6 o'clock. Mr. Plumley will preach. Band of Hope, Monday night at 7:30. Cantata rehearsal at Mears' hall Tuesday night at 7:30.

Providence Presbyterian church—The pastor, Rev. Dr. Guild, will occupy the pulpit at the 10:30 a. m. and 7:30 p. m. services. Sunday school at noon; Endeavor meeting at 6:30 p. m. The seats of the church are free. The offering of the day will be for gospel work among people of foreign speech.

Capouse Chapel (Presbyterian)—Preaching, at 10:30 and 7:30 by the pastor, Rev. L. B. Foster. Sunday school, 3 p. m.; Senior Endeavor, 6:30 p. m.; Junior Endeavor, Monday evening; prayer meeting, 7:30 Thursday evening; reading room, Friday evening. All welcome.

Episcopal.

St. Luke's Parish—Rev. Rogers Israel, D. D., rector: Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Fifth Sunday after Easter.

St. Luke's church—7:30 a. m., holy communion; 10:30 a. m., morning prayer, litany and sermon; 7:30 p. m., evening prayer and sermon; 9:15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8 a. m., holy communion; 10:30 a. m., 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.

The St. David's church, West Scranton—Rev. E. J. McHenry. Celebration holy eucharist at 7:30 a. m.; Matins, litany and sermon, at 10:30; evening song and address, at 7:30 p. m.; Sunday school, at 2:30 p. m.

Christ's church, corner Washington avenue and Park street—Rev. F. S. Ballentine, rector. Services, 10:30 a. m., 2:30 p. m., 7:30 p. m. All seats free. All welcome.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue, below Mulberry street—Rev. George L. Alrich, pastor. Prayer and praise service, 9:30 a. m.; divine worship, 10:30 a. m. and 7:30 p. m. Rev. A. C. Gaebelein, of New York city, will preach morning and evening; Sabbath school at 12 m.; Y. P. S. C. E. at 6:30 p. m. On Monday and Wednesday afternoons at 4 o'clock and Monday, Tuesday and Wednesday evenings at 8 o'clock the eminent Bible scholar and missionary to the Jews, Rev. A. C. Gaebelein, will give Bible readings. All welcome.

Evangelical Lutheran.

Grace English Lutheran church (General Synod), corner Mulberry street and Madison avenue—Rev. Luther Hess Waring, pastor. 9:30 a. m., Sunday school; 10:30 a. m., divine worship; 7 p. m., Young People's Society of Christian Endeavor; 7:45 p. m., preaching morning and evening by the pastor. Everybody welcome.

Miscellaneous.

First Church (Christ Scientist), 519 Adams avenue. Sunday services, 10:30 a. m. and 7:30 p. m.; Sunday school, 11:45 a. m.; subject, "Mortals and Immortals;" 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.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L.Ficor, pastor. Services, 10:30 a. m. and 7:30 p. m.; Sunday school, 11:45 a. m.; catechisms at 4 p. m. Subjects for Sunday, "The Last Great Promise" and "Ask and It Shall Be Given You."

Services at All Souls' Universalist church, on Pine street, near Adams avenue, at 10:30 a. m., conducted by Mr. A. J. Donley; Sunday school at 11:45 a. m. State Superintendent Rev. James Collingbast will conduct the service May 19 in the interest of state missions.

The People's Prohibition church—The Rev. Dr. Bird, pastor. There will be regular preaching service on Sabbath afternoon at 3 o'clock in Morel's hall, on Breaker street, Green Ridge. Subject, "Some Evils for the Gospel to Correct." All are welcome.

First Primitive Methodist, Green Ridge—Rev. G. Lees, pastor. Rev. A. Iveson, of Honesdale, Pa., will preach at 10:30 a. m. The pastor will occupy the pulpit in the evening, subject, "Humanity's Indebtedness to the Jew." All are welcome.

Zion United Evangelical church, 1120 Capouse avenue—Preaching, 10:30 and 7:30 by the pastor, Rev. J. W. Messinger. Subjects, "A Condition in Chastisement" and "Christ the Bread and Water of Life." Sunday school, 9:30 a. m.; Senior Endeavor, 6:30 p. m.; Junior Endeavor, 4 p. m.; prayer meeting, 7:30 Wednesday evening. All seats free and everybody welcome to all services.

Christian church—Preaching by the pastor, Rev. R. W. Clymer, at 11 a. m., subject "Power." Drummer Evangelist Williams will give his lecture, "The Last Romp with the Tiger," at 7:30 p. m. Sunday school at 10 a. m.; Christian Endeavor at 6:45 p. m. All are welcome.

MUSIC IN THE CHURCHES.

The choir of the Second Presbyterian church will give a song and praise service, with short address by the pastor at the evening service. Miss Johnstone, harpist, from Philadelphia; Miss Julia Allen, violinist, and Mr. Harvey Bogart, organist, of Scranton will assist. Mr. J. M. Chance, organist and director.

Prelude—Trio for Harp, Violin and Organ.
Anthem, "Praise Ye the Father" ..... Gounod
Choir, Harp and Organ.
Solo, "The Heavenly Dream" ..... Treharne
Mr. Gippel.
Harp, Violin and Organ Accompaniment.
Violin Solo, "Andante" ..... Dupont
Miss Allen.
Quartette, "Benum Est" ..... Buck
Misses Black and Garagan,
Messrs. Gippel and Morgan.
Baritone Solo and Chorus of Women's Voices, "List the Cherubic Host" (The Holy City) ..... Gaul
Miss Black, Mesdames Brewster and Buchman, Misses Garagan and Spencer and Mr. Ralph Williams.
Harp and Organ Accompaniment.
Chorus of Men's Voices, "Nearer My God to Thee" ..... Sweney
Messrs. Gippel, Ralph Williams, Roderick, Williams, Torrey, Morgan, Hollister, Kellow and Pierce.
Harp Solo ..... Miss Johnstone
Alto Solo and Chorus of Men's Voices, "By the Dark Euphrates Stream" (Under the Palms) ..... Root
Miss Garagan.
Harp Accompaniment.
Anthem, "Once the Lord of Glory Lay" ..... Bartlett
Miss Black and Choir.
Harp, Violin and Piano Accompaniment.
Organ Postlude ..... Silas
Mr. Harvey Bogart.

The following programme was rendered at a pupils' recital in the studio of Mr. J. M. Chance last Thursday afternoon:

PIANO.

"Bubbling Spring" ..... Rice-King
Miss Grace McLean.
"Nocturne" ..... Bendel
Miss Mae Clarke.
"May Bells" ..... Bohm
Miss Gladys Watkins.
Waltz in D Flat ..... Chopin
Miss Ruth Hawley.
(a) "The Song of the Brook" ..... Lack
"Waltz Arabesque" ..... Lack
Miss Mabel Rennie.

By request, Mr. Harvey Bogart repeated part of the programme played at a recital the week before.

The Sabbath school orchestra of the Second Presbyterian church will give a concert in the lecture room of the church next Thursday evening, May 16. Miss Johnstone, harpist; Miss Rennie and Mr. Charles Doersam, pianists, and Mr. Ralph Williams, baritone, will assist. Mr. J. M. Chance, director.

PRICEBURG.

M. F. Fadden, of Scranton, was a caleir in town Friday afternoon.

Rev. W. H. Holder, of Shamokin, has returned home, after spending the fore part of the week with Mr. Cunningham, of Main street.

Miss Lulu Weiland has returned home, after undergoing a successful operation at Scranton.

There will be preaching services in the Primitive Methodist church Sunday by the pastor. Morning subject, "The Unsetting Sun"; evening subject, "A Good Confession." Sunday school at 2 p. m.

Mrs. Thomas Cook, of Jermyn, is visiting her mother Mrs. Greatrix, of Maple street.

Sunday School Lesson for May 12.

The Great Commission.

Matt xxviii: 16-20.

BY J. E. Gilbert, D.D

Secretary of American Society of Religious Education.

INTRODUCTION.—It should be remembered that the life of Jesus Christ in this world had constant reference to the welfare of men. He taught and acted for the good of others. He was so filled with the spirit of benevolence that He planned to be a blessing after leaving the world. It was for this purpose that He selected a company of disciples, that He gathered them together and instructed them for nearly three years, that they might be His witnesses and representatives, that in fact He might perpetuate Himself and enlarge His work by them. This plan shaped His course of procedure. He left many things undone for them to do. His post-resurrection work and influence were all directed to them. We have seen how by different methods at various times He came to convince certain persons and bring them into fullest sympathy with His purposes. The women, the two journeying to Emmaus, the ten in the upper room, Thomas the doubter and Peter the fisherman, were all addressed in a manner suited to their dispositions. We shall now consider in what terms and spirit He sent out these men to their lifework.

RETREAT.—It is probable that the events by the sea-shore studied last week preceded what we are now to consider, although on that point we may not be positive. If so it prepared for this later interview. The eleven disciples appeared to be separated from the larger body of followers, and they retired together to one of the mountains of Galilee, that section that had been so dear to Jesus through His ministry. No one knows what mountain was selected for this retreat, although many conjectures have been made concerning it. The greater number think it was the same as that on which the sermon was delivered (Matt. v:1). They resorted thither in obedience to an appointment which Jesus had made, possibly at the sea, but not recorded, but certainly anticipated in His remark (Matt. xxvi:32), and promised through the women (Verse 10). The mountains were frequently chosen by men in Scriptural times for spiritual purposes, as Sinai, Hermon, Olivet. The pure atmosphere, the holy quiet, the deep solitude, the inspiring grandeur of such places is well known.

WORSHIP.—The eleven sought the place first and Jesus came afterward. They fulfilled His command and found their reward. And when they saw Him they worshipped. Was there some unusual splendor encircling His brow as some have suggested? Did His glory beam forth from His person as on a few other occasions, notably when Moses and Elias came to talk with Him? (Matt. xvii:2). These questions, arising spontaneously in the mind, cannot be answered. The historian only makes us know that by some method, either physical or psychical, the disciples were brought to a reverent spirit. For a long time they had seen and heard the matchless Teacher and witnessed His wonderful deeds, only at intervals recognizing His true character (Matt. xvi:16), but more frequently thinking of Him as a temporal prince who would bestow favors (Mark ix:34). Now they are convinced that He is indeed a Divine person, the promised Messiah, who would set up a spiritual kingdom, and they offered the homage which was due to one of such exalted nature and station.

DOUBT.—It is exceedingly difficult to bring a company of men into a common thought and purpose. The more honest they are, the greater will be the difficulty. Each must move in his own way, some slowly and cautiously, others quickly and boldly. The differences in the Christian church have arisen less from an evil spirit than from a desire to be right. And so it seems that in this small band of eleven there was not perfect unanimity of sentiment. "Some doubted," the text declares. Great frankness prompted the writer, who was one of them, to make the confession. The statement is valuable as showing that even then there was such integrity among them that they were following their convictions. But why did they doubt? Some may have thought that He who appeared was a disembodied spirit and not the real Jesus with His own body. Belief in ghosts was common (Mark vi:49), and it was vastly easier, therefore, to conclude that a specter was before them than that a dead body had come to life. Others may have questioned, even admitting that Jesus was with them alive, whether He were Divine, and therefore worthy to receive worship paid only to God (Ex. xx:3).

POWER.—Jesus did not forsake the disciples, neither did He reprove them, because part of them believed while part doubted. Nor yet did he separate the parts, rejecting one and retaining the other. He knew that all were students in His school, some having made less progress, but destined to graduate with honor and find their appropriate places. But He speaks to the whole company, delivering the same message to all, another lesson indeed, an advanced truth in which the truth previously uttered might find new significance. He declared that all power in heaven and earth had been given to Him. The assertion startles us even now, and must have been received with amazement by that band, by believers as well as doubters. Christ had taken full possession of all that He had before the foundation of the world (John xvii:5). What had been temporarily laid aside in His humiliation had been recovered to Him as the God-man (Luke xxiv:26). This truth was intended to be the basis of what the Saviour was about to say further to the disciples. He desired them to know that He now had authority which He would exercise.

TEACHING.—What will this mighty one set these eleven men to do? There need be no limitation in His orders except that which His wisdom dictates, for none may restrain the almighty. Shall they organize armies or governments? Shall they form institutions and establish movements by force? They were directed to teach, to unfold what Jesus had taught, to urge men to live according to what He taught. They were to rely wholly upon the truth, expecting no victories save those that came by persuasion and instruction. They were to approach men as rational and free and ask them to accept what the Master gave, and leave all free to accept or reject. They were to desire only that truth should be a transforming power in the hearts of men (John viii: 32). They were not to wait until men came to them, but they were to go forth, anxious to carry the truth to those who do not desire it, who perhaps have never heard of it, who might never hear it unless some one brought it (Rom. x:14). They were to go everywhere, to all nations and peoples. For the first time a universal religion is proposed. Such was the duty enjoined. Not enthusiasts, nor orators, not rhetoricians, but teachers these were to be, teachers going to the whole world.

BAPTISM.—The commission to teach presented a high calling. None could be more honorable or useful. He who teaches another must be a student (Rom. ii:21), and thus enrich himself. But Jesus had another duty to be laid upon His disciples. They must baptize. Nothing is said here concerning the mode, and each must therefore determine for himself this question which has caused so much dispute. That baptism was to be in three names—the Father, the Son and the Holy Ghost. But why baptize? Why not be content with the teaching? Because. 1. It was necessary to give unity to the teaching. The broad field of Christ's thought must find its center in these three great truths pertaining to the God-head (Eph. ii:18). 2. The teaching seeks not only correct living, but a correct faith, and that faith declared to men, coming to its fulness by such declaration made in baptism (Mark xvi:16). 3. Life and faith, symbolized in an ordinance, would constitute a company, the church, held together for united service. Jesus had previously expressed His purpose to build the church (Matt. xvi:18).

PRESENCE.—Jesus had thus prescribed a very simple mode of establishing His kingdom through His disciples after His departure. He would make individual converts in all lands who should confess faith in a triune God and unite themselves in a society to observe all His teachings. He had preceded His instructions by the announcement of His power or authority. He followed by a bolder and more comforting truth. He would be with them always. They would never be left to themselves, to the weariness, doubt and fear that must ever come to the solitary worker. Though unseen He would be their companion—as they journeyed over the mountains and valleys, as they sailed over the seas, as they stood in the synagogues of the cities, as they spoke in the country by the wayside, as they encountered hardships and perils, as they were persecuted by enemies, as they were misunderstood or forsaken by friends. Always, under every circumstance, they might constantly expect Him to be near. It is hardly probable that then the disciples fully understood what was meant, but they afterward did understand (Acts xxiii:11).

REFLECTIONS.—1. It is always well for those who love Jesus to meet according to His appointment, and there ought to be some favorite spot to which He and they repair (Ex. xx:24). 2. Let none be alarmed when believers are not fully agreed, provided their differences are held in all honesty and charity. It may occur that these differences shall work for good, in larger views of truth and broader service (Acts xv:39). 3. The power of Christ is the disciples' sure support. What He orders, one may safely attempt. Where He directs one may trustfully go. 4. The chief instrument in all right service for Jesus is truth. He wants none but converts, those who heartily accept the truth and conform their lives to it. 5. True converts to Christ must confess the three names and enter the household to become members of the great body, no longer separated to individual plans. 6. It is not here asserted, but we may rightly infer that the great commission is perpetual, the one word to all believers to build the Lord's house (Rev. xxii:17). The power will never fail; the presence never depart.

BLACKBOARD LESSON HINTS.

By Rev. Robert F. Y. Pierce, D. D.

[From Author's Notes in "The Sunday School Lesson Illustrator," Published by F. H. Revel & Co., Chicago, Ill.]

Among the illustrations on missionary topics in my new book, "Pictured Truth," I have placed this little picture to express, in a simple way, the idea of the missionary call and the missionary commission. Jesus Christ was the great missionary from heaven to a lost world. He gave up his life to save those who were lost in sin. Paul was a great missionary—he preached to the Jews the gospel of salvation through Jesus. He did not wish to go to the people across the sea, but the vision and the voice revealed in the Macedonian call, the will of God and the world has heard the gospel through the early labors of Paul.

Conscious of the world's cry for help many noble children of God have gone forth to preach the glad tidings of salvation. Many at home and abroad are crying still for the help which Christians can give and which they been commanded to give. The practical question is this: Am I helping the Master to save the world?

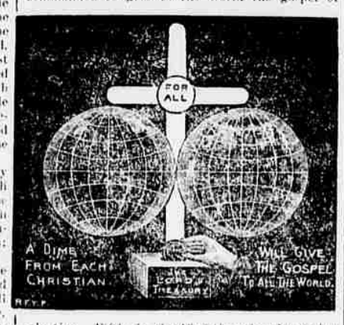
Sometimes it is easier to preach Christ in the world than it is to live Christ at home; and yet I would not give much for a man who will not witness a Christian's life in his own home. That religion is not genuine which is only reserved for manifestation to the world at large, nor is it the real Christianity which is kept for self and the home circle and withheld from the needy suffering world.

"Go tell thy friends what the Lord hath done for thee." Oh, the power of Christian testimoney! The blackboard sketch reveals the Cross and the Bible; on the scroll is marked the Christian's commission. Has Jesus blessed you? Do you believe he will bless others? Is it not a Christian's duty, as well as a blessed privilege, to tell others of Jesus?

Every true Christian believes in missionary effort. Jesus Christ was heaven's missionary to the world. The disciples were first called Christians at Antioch, when they became missionary in spirit.

Jesus died for all the world. He commissioned His disciples to go into all the world and preach His gospel to every creature. If the world shall know of "Jesus, the mighty to save" Christians must tell them the story. Let us note a few facts.

First, Jesus desires all men to be saved. John, iii, 16. Second, only those who know and love Jesus will be saved. Third, millions in the world do not know of Jesus the Savior. Fourth, Christians everywhere are commissioned and commanded to give to the world the gospel of salvation. Fifth, in the Christian churches today there are both men and money enough to give the gospel to all the world; but how shall we go up to God and confess that we did not help to bring the world to His feet by both our gifts and our service?



Let some member of the school recite the poem, "Go Tell the Story of Jesus," by Mary B. Colby:

"Go tell the story of Jesus,
To some poor sin-sick soul;
Think of the time you heard it,
And how it made you whole.

"Go tell the story of Jesus,
To strangers you may meet;
And dwell upon His mercy,
In accents rich and sweet.

"Go tell the story of Jesus,
To those who have not heard;
And make it sound as lovely
As the song of some sweet bird.

"Go tell the story of Jesus,
To people great and small;
Remember He, the Saviour,
Gave up His life for all."

Scranton, Pa.

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RAILROAD TIME TABLES.

Lehigh Valley Railrpad.

In Effect March 3, 1901.

For Philadelphia and New York via D. & H. R. R., at 6.45 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., 6.45, 2.18 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., 6.45, 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., 8.08 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., 3.33 (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