Religious..

The following clergymen will fill the pulpit of the Second Presbyterian church during the summer, while the pastor, Rev. C. E. Robinson, D. D., is absent from the city:

July 7, Rev. Stewart Dickson, Philadelphia.

July 14, Rev. H. G. Buehler, Lakeville, Conn.

July 21 and 28, Rev. John R. Davies, Philadelphia.

Aug. 4, Rev. L. F. Buell, Syracuse, N. Y.

Aug. 11, Rev. Dr. G. Parson Nicholls, Binghamton.

Aug. 28, Rev. Robert Nicholls, Binghamton.

* * *

Rev. Richard Hiorns, who has been alarmingly ill for several weeks, is recovering and hopes to be out in time to celebrate his seventieth birthday, which will be the latter part of July. Rev. Mr. Hiorns is a clergyman who has endeared himself to all classes and denominations in this region by his beautiful service among the sick, the poor and the afflicted. His exceptionally distinguished personal appearance has made him a familiar figure in our streets and his return to health will be gladly welcomed by a host of friends.

* * *

During the summer months the popular Sunday evening services at the Penn Avenue Baptist church will be from 7.30 to 8.30 p. m. Tomorrow evening the pastor, Rev. Dr. Pierce, has arranged an attractive service, presenting the gospel story in song and object sermon. He has secured several hundred new copies of "Sacred Songs" that all the congregation may have both hymns and music. The song service by the choir and congregation will be conducted by Prof. Haydn Evans. Dr. Pierce will give an object sermon on "Light."

* * *

Rev. F. H. Seuft of Philadelphia, state district superintendent of the Christian and Missionary Alliance will preach Sunday morning in the Alliance Tabernacle, corner Jefferson avenue and Delaware street. He will also arrange dates and name speakers for the coming annual convention.

* * *

Rev H. C. McDermott, the new pastor of the Simpson M. E. church, will address the meeting at the Railroad Young Men's Christian Association, Sunday, June 30, 3:45 p. m. Special music by Simpson Male quartette.

* * *

The Methodist Ministers Association of Scranton and vicinity, will meet at Elm Park church, on Monday morning July 1, 1901, at 10:30. A paper will be presented by Rev. J. A. Faulkner.

* * *

The evangelists, Mr. Beveridge and Mr. Keller, will conduct services on Sunday in the gospel tent at the corner of Hyde Park avenue and Pettebone street, at 3.30 and 7 p. m.

* * *

Rev. Dr. C. M. Giffin will leave for California on Monday. He will be accompanied during his trip by Rev. Dr. Bowdish, a life-long friend and fellow pastor.

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 the morning service; Sunday school at 2 p. m.; Junior Epworth league at 3.30; Senior Epworth league at 6.30 p. m.; preaching by the pastor at 7.30 p. m., topic, "How to Please Your Neighbor." Services at the Pine Street mission; Sunday school at 9 a. m.; Epworth league at 6.30 p. m. All are welcome.

Simpson Methodist Episcopal church, North Main avenue—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. and 7.30 p. m. Morning subject, "The Christian Light;" evening, "The Programme of Christianity." Other services as usual. All made welcome.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30; subject, "Vacation Religion." Class meeting at 11.30 a. m., G. W. Chubb, leader. Sunday school at 2 p. m., D. W. Stone, superintendent; Epworth league at 6.45, Miss Nellie Davis, leader; evening preaching service at 7.30; subject, "Refreshment." All welcome.

Nay Aug Methodist Episcopal church—Rev. J. R. Austin, pastor. Sunday school at 2.30 p. m., Frank Edwards, superintendent. Preaching at 3.30 p. m. A cordial welcome to all.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. Brotherhood of St. Paul meets at 10 a. m. for prayer. morning sermon at 10.30; topic, "Angels, Their Nature, Mission," etc. Sunday schol at 2 p. m. Epworth league at 6.45; topic, "True to Christ," Eliza Guest, leader. Evening sermon at 7.30; topic, "The Gospel of the Hammer and the Hoe."

Cedar Avenue Methodist Episcopal church—F. P. Doty, pastor. Meeting of Brotherhood at 9.45 a. m.; morning worship and sermon, 10.30 a. m.; Sunday schol at noon; Junior Epworth league, 3.30 p. m.; Epworth league, 6.30 p. m.; evening worship, 7.30 p. m. Strangers cordially welcome.

Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching at 10.30; subject, "The High School in the Streets of the City," class meeting at 11.30; Sunday school at 2 p. m.; Junior league at 3; Senior league at 6.30, leader, Mrs. A. J. Boyce. Evening preaching service at 7.30; subject, "The Choice of Our Friends." A welcome to all.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45 a. m., O. D. DeWitt, leader; preaching, 10.30; Sunday school, 11.45, G. R. Clark, superintendent. Epworth league, 6.30; preaching, 7.30, General prayer meeting Wednesday, 7.30, at close of official board meeting.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meets at 10 a. m. for prayer. Morning sermon at 10.30, subject, "Angels, Their Nature, Mission, Etc." ;Sunday school at 2 p. m.; Epworth league at 6.45, topic, "True to Christ." Eliza Guest, leader; evening sermon at 7.30, topic, "The Gospel of the Hammer and the Hoe."

First German Methodist Episcopal church, Adams avenue and Vine street—G. Bobilin, pastor. Preaching services 10.30 a. m. and 7.30 p. m. Subject in the morning, "Children and Parents;" evening, "God's Dealings with Our Nation." Sunday schol at noon and at 2 o'clock p. m. at the Taylor Avenue chapel. On the Fourth of July our two Sunday schools will picnic at Nay Aug park.

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

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, "Are We Drifting? or, The Trend of Modern Religious Thought." Sunday school at the home church at 2 o'clock and at the Amerman mission at 3.30 p. m.; Young People's Society of Christian Endeavor meeting at 6.30. At the evening hour there will be a people's service conducted on the lines of the Northfield summer meetings and Ocean Grove Young People's Temple meetings. Prof. Haydn Evans will lead the choir and congregation in service of sacred song and the pastor will give an object sermon on "Light." Hour of service from 7.30 to 8.30.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual services morning and evening of the Sabbath, 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, at Ivorite Hall. Wednesday evening covenant meeting 7.30 p. m., to be followed by the monthly business meeting 8.30 p. m. All are cordially invited.

Jackson Street Baptist church—Morning prayer meeting at 9.30, leader, Brother Ben Smith. Preaching service at 10.30. The pastor, Rev. Thomas de Gruchy, D. D., will preach; topic, "The Gospel Feast." Sunday school at 2, Charles Holley, superintendent. Our new orchestra will help in the singing. Evening service at 7 sharp. Praise service, followed by a short address by the pastor, topic, "Reverence." A short and bright service in a cool place. You are all invited.

Green Ridge Baptist church—Sermon by the pastor at 10.30 a. m. and 7.30 p. m. The Lord's supper will be observed at the close of the morning service. Sunday school at 11.45. Meeting of the Junior society at 3.30; prayer meeting of the Senior society at 6.30.

Presbyterian.

First Presbyterian church—Rev. James McLeod, D. D., pastor. Services, 10.30 a. m., 7.30 p. m. The sacrament of the Lord's Supper will be administered in the morning. Dr. McLeod will officiate.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant. 10.30, service of worship, with sermon by the pastor; 12, Bible school; 6.40, Christian Endeavor; 7.45, worship, with sermon for "Independence Day;" subject, "A New Declaration of Independence Needed." All invited and welcomed.

Providence Presbyterian church—The pastor, Rev. Dr. Guild, will occupy the pulpit at 10.30 and 7.30; Sunday school at noon; Endeavor meeting at 6.35 o'clock. The seats of the church are free.

Sumner Avenue Presbyterian church, corner of Sumner avenue and Price street. Starting with tomorrow the Sunday school will be held in the morning at 10.30 a. m., instead of at 2 p. m.; evening service at 6 p. m. The Rev. Edward Howell, of Elkdale, will occupy the pulpit. Seats are free and everybody are invited to attend. Mid-week prayer meeting, Wednesday evening at 7.45 p. m.

Adams Avenue chapel, New York street—There will be no service in the morning; all are invited to the communion service in the Second church. Sunday school at 3 p. m., Mr. Chandler, superintendent; Mr. Hughes will teach the men's Bible class. In the evening at 7.45 there will be the usual preaching service, when the Rev. W. Morgan and the Rev. James Hughes will officiate. There will be a meeting of the Christian Endeavor society at 7 o'clock. All are welcome to these services.

Capouse chapel (Presbyterian)—Preaching at 10.30 a. m. and 7.30 p. m. by the pastor, Rev. L. R. Foster. Sunday school, 3 p. m.; Senior Endeavor, 6.30; Junior Endeavor, Monday evening; prayer meeting, 7.30, Thursday evening. Everybody welcome to all these services.

Episcopal.

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

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 schol and Bible classes.

St. Mark's, Dunmore—8 a. m., holy communion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 3 p. m., Sunday school and Bible classes.

East End Mission, Prescott avenue—3.30 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'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. A. m., "God's Loving Kindness"; p. m., Rev. F. C. H. Dreyer, recently returned from China, will speak. Sabbath school, 12 m.; Y. P. S. C. E., 3.30 p. m. Lesson study, Wednesday evening, 7.30; prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Fourth Sunday after Trinity. Gospel, Luke 6: 36-42; epistle, Rom. 8: 18-23.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m., 7.30 p. m.; Luther leagued 6.30 p. m.; Sunday school, 12 m. Morning subject, "Christian Principles Applied to Daily Life"; evening subject, "The High Standard of Christian Perfection."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spicker, pastor. Services, 10.30 a. m., 7.30 p. m.; Luther league, 6.30 p. m.; Sunday school, 12 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.

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

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services, 10.30 a. m.; Sunday school, 9 a. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services, 9.30 a. m.; Sunday school, 9 a. m.

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

Grace English Lutheran church (General Synod) corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday schol; 10.30 a. m., divine worship; subject of sermon, "The Parable of New Wine in Old Bottles." 7 p m., Young People's Society of Christian Endeavor; 7.45 p. m., divine worship; subject of sermon, "The Imprisonment of St. Peter." The public is cordially invited.

Miscellaneous.

Zion United Evangelical church, 1420 Capouse avenue—Preaching 10.30 a. m. and 7.30 p. m. by the pastor, Rev. J. W. Messenger; subjects, "Exploits of God's People" and "A Noble Conquest." Sunday school, 9.30; Senior Endeavor, 6.30; Junior Endeavor, 4 p. m. Prayer meeting, 7.30 Wednesday evening. Seats free and everybody welcome. Don't let the heat interfere with your worship of God.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. William L. Firor, pastor. Services Sunday at 10.30 a. m. and 7.30 p. m. Sunday school, 11.45 a. m.; Christian Endeavor, 7 p. m. Prayer meeting Wednesday at 8 p. m. Morning subject, "Sold Into Bondage;" evening, "Be Ye Perfect." Public cordially invited.

All Souls' Universalist church, Pine street, between Adams and Jefferson avenues. Services at 10.30 a. m., sermon by Rev. Thomas F. May. Sunday school at 11.45 a. m.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Regular services at 10.30 a. m. and 7 p. m. Subjects, morning, "Indecision of Character;" evening, "Life's Contrasts." All welcome.

Krause's Cold Cure

for cold in the head, chest, throat or any portion of the body, breaks up a cold in 24 hours without interruption to work. Will prevent cold if taken when first symptoms appear. Price 25c. Sold by all druggists ••

Sunday School Lesson for June 30.

Second Quarterly Review.

BY J. E. Gilbert, D.D

Secretary of American Society of Religious Education.

For eighteen months, beginning Jan. 1, 1900, the Sundays schools of the world have studied the life of Christ. It is a most interesting field of thought that has been spread before us, extending from the advent at Bethlehem to the ascension, the appearance to Paul and John, and the disclosures of final things. During the quarter now closing we have been confined to that period which opened with the resurrection. The lessons have been taken from Matthew, Luke, John, Acts, Hebrews and Revelation. At least five inspired men have been our teachers, and they have enlisted our attention and warmed our hearts.

FIRST LESSON, April 7.—The Resurrection of Jesus.—Luke, xxiv, 1-12.—Early in the morning of the first day of the week came devoted women to the sepulchre where Jesus had been laid. They had but one purpose, to embalm His body, as an act of affection, there having been no time for this service after the crucifixion. To their great surprise the stone which had been placed at the door of the sepulchre was rolled away and the body was gone. Two angels in the form of men addressed the women, declaring that Jesus had risen, and that He would meet the disciples according to His word in Galilee. The women hastened to report to the eleven.

SECOND LESSON, April 14.—Jesus Appears to Mary.—John, xx, 11-18.—Mary Magdalene, who left the other women at the sepulchre and went to tell Peter and John what had transpired, followed those disciples to the garden. Standing and weeping just outside the tomb she was questioned by the angels as to her tears. Turning back she saw Jesus without recognizing Him, who asked the same question as that of the angels and received the same reply. He was then made known to her by speaking her name. She then offered to worship Him, but was restrained and instructed to go and publish the tidings of the resurrection to the brethren, and she gladly obeyed.

THIRD LESSON, April 21.—The Walk to Emmaus.—Luke, xxiv, 13-35.—Toward evening of that same day, two disciples, names not given, journeyed from Jerusalem to a little village, named Emaus, not far distant. Jesus joined them without being recognized and conversed with them concerning the events which had recently transpired in the city. They told the story of the crucifixion and the disappointment of the disciples in the loss of their master, whom they had supposed to be the Messiah, the deliverer. He explained out of the Scriptures that the Messiah's death was necessary. Entering the inn, He was made known to the two in breaking bread, and they returned hastily to Jerusalem.

FOURTH LESSON, April 28.—Jesus Appears to the Apostles.—John, xx, 19-29.—Later in the same evening the apostles were assembled, probably for conference and prayer, in Jerusalem, and Jesus suddenly came among them. His salutation removed their fears, and His exhibition of His hands and side that had been pierced awakened their faith and joy. To the company was given a commission and a promise. Thomas, absent at the time, when he heard of this appearance, declared he would not believe unless he had the testimony of his own senses. A week later, at a similar assembly, Jesus again appeared and Thomas was convinced.

FIFTH LESSON, May 5.—Jesus and Peter.—John, xxi, 15-22.—The apostles had gone away into Galilee. Evidently some of them supposed that their service for the Master was ended, at least for the present, and at Peter's suggestion they formed a party and went out on the lake for their old occupation. Jesus appeared on the shore and gave directions that resulted in a great catch of fish. Afterward he invited all to dinner. Later he questioned Peter three times concerning his love for Him, each time commanding Peter to feed the sheep and lambs. In this way the apostle was brought back to his loyalty and re-enlisted in the service of Jesus. His support was important because of his character and influence.

SIXTH LESSON, May 12.—The Great Commission.—Matthew, xxviii, 16-20.—Restored by the last incident to their apostolic calling the eleven were invited to a special interview with Jesus. It was held on the side of a mountain, in a place favorable to retirement and hence to familiar intercourse, which place had been designated by Jesus for the purpose. There He asserted His resurrection power and authority and directed them to go and teach all nations and to baptize into the name of the Father, the Son and the Holy Ghost, promising to be with them always.

SEVENTH LESSON, May 19.—Jesus Ascends Into Heaven.—Luke, xxiv, 44-53.—After the various interviews with the disciples in Galilee Jesus returned with them to Jerusalem, where occurred the closing incidents of His earthly life. He gave them fuller instruction in the Scriptures concerning Himself that they might be His witnesses according to appointment, and directed them to remain in Jerusalem until the Holy Spirit should qualify them for service. Then leading them out as far as Bethany He was taken from them into heaven, leaving them steadfastly gazing after Him.

EIGHTH LESSON, May 26.—The Holy Spirit Given.—Acts, ii, 1-11.—The apostles continued as directed in the holy city. When the day of Pentecost was come and they were all assembled in prayer a rushing, mighty wind filled the place. Cloven tongues appeared unto them, and the spirit of God was poured out upon all. Then they began to speak in various languages. Soon word went forth and the people assembled. With amazement they heard the wonderful works of God rehearsed to them in tongues which they could all understand.

NINTH LESSON, June 2.—Jesus Our High Priest in Heaven.—Hebrews, ix, 11-14, 24-28.—When Jesus ascended to heaven it was to carry forward to completion the work done here. He had instructed and trained disciples and sent them forth as His representatives, and He had made an offering of Himself for sin. But in the heavenly world He assumed the place of an high priest of the new covenant. In that office He was superior to the high priest of the Jews, and the sacrifice which He made was more worthy and acceptable than any beast slain upon the altar under the old covenant. These facts are set forth as arguments in favor of Christianity as better far than Judaism.

TENTH LESSON, June 9.—Jesus Appears to Paul.—Acts, xxii, 6-16.—Though Jesus ascended to heaven, there to conduct the priestly ministry, He did not altogether leave the earth. He returned at intervals during the first century to arrange some matters in behalf of His church. On one of these return visits He came to meet young Saul, who had become a violent persecutor and to change him into an apostle. He met Saul while the latter was nearing Damascus, overpowered him with bright light, spoke to him, sent him in a blinded condition into the city. After three days Jesus sent Ananias to Saul, who greeted with brotherly kindness, informed him of God's purpose and baptized him, thus setting him apart to the Christian ministry, to be a messenger to the Gentiles.

ELEVENTH LESSON, June 16.—Jesus Appears to John.—Revelations, i, 9-20.—Still later, some think sixty years after, Jesus came to John, then the only living apostle. John was in the island of Patmos, a prisoner, having been banished by order of the emperor for his faithful preaching of Christ. He heard a voice and afterward saw a form like that of the Son of Man. But the form was surrounded by emblems and clothed with garments similar to those of the high priest. Thus the vision in Patmos confirmed the account made by the writer to the Hebrews—the one being in form for the eye the other descriptive to the understanding.

TWELFTH LESSON, June 22.—A New Heaven and a New Earth.—Revelations, xxi, 1-7, 23-27.—The vision of John in Patmos, which began with a sight of Jesus, covered a wide field of thought and ended with a disclosure of matters that pertained to the later times. In a highly figurative way by emblems which cannot now be fully explained, John was made to know that there should be a new heaven and a new earth (virtually a new universe), from which sin should be excluded; that in that earth there should be a home for the people of God, whose delights should be comparable to those of a city, a kind of new Jerusalem, which home should be of heavenly origin; that in this new home of the new earth God would abide with His people and they should be perfectly and forever happy.

SUMMARY. —It thus appears that the lessons of the quarter, covering the post-resurrection period of our Lord's life show why He arose from the dead. It was that He might bring together His scattered and disheartened followers, inspire them with confidence and hope, instruct them as to their mission, qualify them for duty, ascend to be a priest as before He had been a teacher, return to call and commission a special messenger to the Gentiles, and to give to His beloved in exile an outlook upon the coming centuries which should end in the world's redemption and in the blessedness of the saints. The historic survey of the quarter is the firm foundation on which rests the prophetic unfoldings. Learning the one we look with hope to the other. (Revelations, xxi, 5.)

BLACKBOARD LESSON HINTS.

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

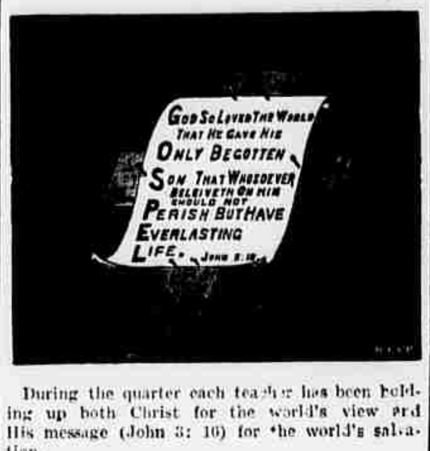
[From Author's Notes in "The Sunday School Lesson Illustrator," Published by H. F. Revel & Co., Chicago, Ill.]

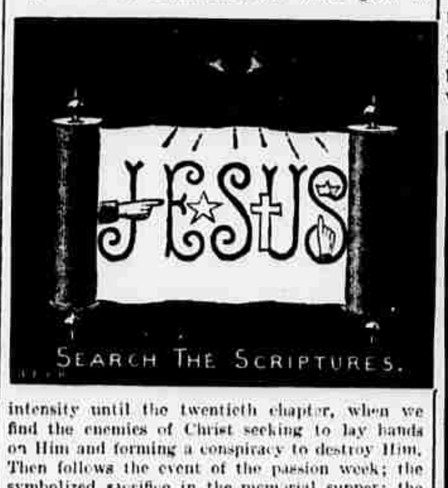
June 30. Review of the quarter. G. T. I Cor. 6:14.

As the lesson today closes the studies of the Life of Christ gathered from the four gospel narratives, it would be well in our review to take a glance at the great events in His life. Perhaps the four great epochs in the life of Jesus are most distinctly marked in the gospel by St. Luke. The blackboard sketch may indicate the span of Christ's earthly life from Bethlehem's Inn to Bethany's Glory, and the four great arches reaching from the Annunciation to the Ascension may indicate the four epochs in His life.

First draw a globe to indicate the sphere of our Lord's ministry; then draw the span of a bridge marking His course in the world. Then draw four arches for the bridge, and as each epoch is noted in the ministry of Jesus write the word in the arch: First, PREPARATION; second, POPULARITY; third, PERSECUTION; fourth, PASSION. In using St. Luke's account note that chapter 1 to chapter 4: 13 records the special earthly PREPARATION for His life work. Then follows the year of POPULARITY, when the multitudes heard Jesus gladly, and the foundations of the church were laid. Reaching the fifty-first verse of the ninth chapter we mark the gathering clouds of PERSECUTION, which grow in intensity until the twentieth chapter, when we find the enemies of Christ seeking to lay hands on Him and forming a conspiracy to destroy Him. Then follows the event of the passion week; the symbolized sacrifice in the memorial supper; the struggle in Gethsemane's garden; the arrest; the crucifixion, the ascension.

In place of the globe, bridge and arches, the superintendent may review the lessons in the life of Christ by drawing a large scroll to represent the ancient roll or manuscript of the Bible. The HAND may indicate PROPHECY; the STAR the birth of Jesus; the CROSS the crucifixion; crucifixion; the resurrection; the ascension.





During the quarter each teacher has been holding up both Christ for the world's view and His message (John 3: 16) for the world's salvation.

But how has the message of God's precious word been received? He has said: "The good seed is the word of God." Faithful teachers and pastors have been sowing the word Sabbath after Sabbath. The reception of this word and its harvest will depend upon the heart of the hearer.

WANTED—by the world: Good seed and a good sower.

WANTED—By Jesus Christ: Good soil and a good harvest.

Scranton, Pa.

LITERARY NOTES.

Everybody's Magazine for July contains a series of capital articles and stories. Its most important contribution is "The Real Abdul Hamid," an astonishing and powerful sketch of the Sultan of Turkey, founded on material gathered from members of the Young Turkish party, now living in Paris. It is the first time this depraved and cruel potentate has been pictured in his true colors. In a second essay on "Christian Science" Dr. Thomson J. Hudson presents a new and most ingenious theory to explain the alleged miracles of the sect, and W. D. McCrackan replies to his strictures. A fascinating sketch of the Marquis de Mores is contributed by G. W. Ogden; Oscar King Davis, of the New York Sun, writes in "Sabe Hike" of the life of our soldiers in the Philippines. Much that is interesting will be found in Franklin Fyles' article "Is There a Dramatic Profession?"; "Legs," the story of a coyote, is one of the best of Maximilian Foster's attractive animal stories. In the way of popular science there is a sensible article by Dr. H. W. Wiley, head of the chemistry department of the United States agricultural bureau, on "What to Eat to Live Long." Ludlow Brownell describes Professor Milne's earthquake laboratory on the Isle of Wight, and F. F. Coleman in "Uninvented Inventions" tells of the opportunities still open to the inventor. In "Photography as a Fine Art," Charles H. Caffin writes of methods of individual expression as illustrated by the work of the brilliant photographers, Frank Eugene and Joseph T. Keily. In the matter of fiction there are stories by Booth Tarkington, Mrs. W. A. Leland, Adachi Kinnosuke, and William McLeod Raine. Lloyd Mifflin contributes a noble sonnet, "An Evening Near Athens."

The feature of Ainslee's for July is a paper entitled "Buying a State," which purports to uncover the campaign methods of Addicks in Delaware. It is full of accusations but shy on proofs and contains a libel in every paragraph. Of Ainslee's successful series, "Great Types of Modern Business," the July number contains the third article, "Railroads," by Carl Hovey. The subject as a business proposition simply is here viewed in a new light. In "College Men and Others," John Gilmer Speed shows some very interesting comparisons between college men and non-college men, taking his examples from among men that have been eminently successful in a public, a business, or a professional career. "Woman in the Far East," by Anna Northend Benjamin, is a well-written article, full of human interest.

A very interesting if not wholly conventional novel is L. B. Hilles' "Chickens Come Home to Roost," published by the Isaac H. Blanchard company, 268 Canal street, New York. Its aim is to show that the way of the transgressor is hard, and the type of transgression which it utilizes is the sin of sex, that gets most of the characters in the book into numerous kinds of trouble before the last chapter straightens things out. Those who may not like so much emphasis on the sexual problem will probably be interested in Mr. Hilles' description of a horse race, which is the strongest description of its class we have ever read.

Stories, long and short, abound in the July Century, justifying its characterization as a summer fiction number. Miss Mary E. Wilkins tells a characteristic New England tale, and Seumas MacManus a typical Irish one; the heroine of "A Hope Deferred," by Josephine Daskam, is a New England spinster, and the hero of Miss Sergwick's "A Lion Among Ladies," a popular novelist in London. The other short stories are by Stewart Edward White and Elliott Flower, creator of Policeman Flynn. Interesting installments accompany them of Mrs. Burnett's novelette, "The Making of a Marchioness," and Mr. Bacheller's novel, "D'ri and I."

What to do with one's summer vacation is a perennial question. Most people have neither the money nor the wish to go to an expensive, overcrowded seaside or mountain resort, and yet every man needs a few days devoted to pleasure and a complete rest at least once a year. The Cosmopolitan for July gives a solution of the problem in a well written, illustrated article, "A Houseboat—The Modern Palace." Undoubtedly a houseboat offers a cheap and comfortable vacation, and the ranks of its devotees are constantly swelling.

The Bohemian, a prettily printed magazine of short stories paged conveniently for carrying in the pocket and keyed just right for leisurely reading in warm weather, offers a July table of contents which should find high favor. The stories are real stories and the verse has the swish of genius.

The June number of the quarterly, Sound Currency, published by the Reform club, 52 William street, New York, contains a compilation of coinage, currency and banking laws which is encyclopedic in the scope and accuracy of its information.

The first magazine article written by M. Loubet since he became president of the French republic will appear in the Saturday Evening Post for July 13. It is entitled "Young Men and the Republic."

HEALTH RULES FOR SUMMER.

Some "Don'ts" Which May Help to Reduce the Temperature.

From Success.

In any valuable advice about the treatment of one's self in summer, the "don'ts" must largely prevail. During the hot months the gospel of abstinence should be most strenuously and continuously taught, and accepted, or illness is the result.

First, don't entirely shut out the sunlight because it makes the room somewhat warmer or fades the carpet. Life is more than a little extra discomfort or the brightness of carpets; and when you shut out the sun you shut out the great vitalizer and germ destroyer. You need not, of course, have the sun streaming in all day, or even a considerable part of the day, but let it come in freely for an hour or two in the morning.

Use as little gas as possible for lighting purposes. It is estimated that one gas jet consumes as much oxygen as six people, and adds to the heat. A lamp makes far less heat, but much more than an electric light, which uses none of the room's oxygen. Luckily, the hours of summer daylight are so long that one usually has all the time he needs to work or read before darkness comes, and requires little artificial light.

Don't neglect your sleeping room. This is a most important don't. Be sure that during the hour when the sunlight is being admitted the bedclothes have been removed and are spread out so that they as well as the bed, will become thoroughly aired. Do not sleep in a draught.

But although you should not sleep in a draught, the air should circulate freely through the room. Many people close their windows at night because they are "afraid of the night air." Night air cannot, in the absence of the sun, be as vitalizing as day air, but it is a thousand times less dangerous than the air which, in a closed room, becomes heavy and poisonous from the exhalations from both body and lungs.

Don't drink too much ice water. This is a dangerous practice. Ice water allays thirst for a few minutes without quenching it. For this reason, one who is addicted to ice water usually drinks enough to cause a full and bloated feeling and to stop digestion by unduly cooling the stomach. Lemonade made from clear, cool—not ice cold—water, is the most refreshing and satisfying drink for summer.

Let your heartiest meal be at night, or whenever your work for the day is over. Fruit, toast, soft-boiled eggs, and oatmeal make a good breakfast. Where the intermission between hours of labor is short, no heavy food should be taken into the stomach. Hundreds of people who eat heartily and return to work almost immediately afterward have dyspepsia.

Don't let the mind get into a ferment. Simply drop from it everything that depresses or worries. You will find that with determination and practice this can be done. Put any worrying thing you cannot help away from you. This course is absolutely necessary for those who would have good health, which simply means harmony.

DALTON.

A patriotic service will be held in the Baptist church on Sunday evening. The church will be decorated with flags and bunting; the choir will sing patriotic selections. Miss Mabel Purdy will read the Declaration of Independence, Miss Lena Northup will recite and Attorney Fred E. Scott will deliver an address. All are cordially invited to attend.

Mrs. Henry Price, of Cresco, is visting her cousin, Mrs. Ira Kresge.

Miss Clara Van Sickle, who has been quite ill with diphtheria, is able to be out again.

Arthur Dean, of Scranton, spent a part of this week with his uncle, J. T. Somers.

Several persons went on the Sunday school picnic of the Second Presbyterian church of Scranton to Heart lake yesterday.

The construction of the new bridge over the creek running through this borough is expected to be commenced soon.

Owing to a very rapid speed of the horse, the carriage of D. Knight, containing himself, Miss Mabel Purdy, N. T. Purdy and Charles Montague, was overturned last Thursday evening in coming around the turn at Francis & Dean's lumber yard from the depot. All of the occupants were thrown out, but no one was injured except Mr. Knight, who had his ear quite badly lacerated. The wagon sustained a broken wheel and some other slight damages. The horse was caught before running far.

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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 June 2, 1901.

Trains Leave Scranton:

For Philadelphia and New York via D. & H. R. R., at 6.45 and 9.38 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, 6.45 a. m., 2.18 p. m.

For Bethlehem, Easton, Reading, Harrisburg and principal intermediate stations via D. & H. R. R., 6.45, 9.38 a. m.; 2.18, 4.27 (Black Diamond Express), 11.30 p. m. Sundays, D. & H. R. R., 9.38 a. m.; 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., 7.48, 11.55 a. m., 1.28, 3.33 (Black Diamond Express), 7.48, 10.41, 11.30 p. m. Sundays, D. & H. R. R., 11.55, 8.27 p. m.

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

ROLLIN H. WILBUR, Gent. 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.

Delaware and Hudson.

In Effect June 9, 1901.

Trains for Carbondale leave Scranton at 6:20, 8:00, 8:53, 10:13 a. m., 12:00, 1:29, 2:44, 3:52, 5:20, 6:25, 7:57, 9:15, 11:20 p. m., 1:16 a. m.

For Honesdale and Lake Lodore, 6.20, 10.13 a. m.; 2.44 and 5.20 p. m.

For Wilkes-Barre—6:45, 7:48, 8:41, 9:38, 10:43 a. m., 12:03 1:28, 2:18, 3:33, 4:27, 6:10, 7:48, 10:41, 11:30 p. m.

For L. V. R. R. points—6:45, 9:38 a. m., 2:18, 4:27 and 11:30 p. m.

For Pennsylvania R. R. points—6:45, 9:38, 2:18, 3:33 and 4:27 p. m.

For Albany and all points north—6:20 a. m. and 3:52 p. m.

SUNDAY TRAINS.

For Carbondale—8:50, 11:33 a. m., 2:44, 3:52, 5:52 and 10:52 p. m.

For Wilkes-Barre—9:38 a. m., 12:03, 1:58, 3:28, 6:32 and 8:42 p. m.

For Albany and points north—3:52 p. m.

For Honesdale and Lake Lodore—8.50, 11.33 a. m. and 3.52 p. m.

Central Railroad of New Jersey.

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

TIME TABLE IN EFFECT MAY 19, 1901.

Trains leave Scranton for New York, Newark, Elizabeth, Philadelphia, Easton, Bethlehem, Allentown, Mauch Chunk and White Haven, at 8.55 a. m.; express, 1.10; express, 4.00 p. m. Sundays, 2.15 p. m.

For Pittston and Wilkes-Barre, 8.55 a. m.; 1.10 and 4.00 p. m. Sundays, 2.15 p. m.

For Baltimore and Washington and points South and West via Bethlehem, 8.55 a. m., 1.10 and 4.00 p. m. Sundays, 2.15 p. m.

For Long Branch, Ocean Grove, etc., at 8.55 a. m. and 1.10 p. m.

For Reading, Lebanon and Harrisburg, via Allentown, 8.55 a. m. and 1.10 p. m. Sundays, 2.15 p. m.

For Pottsville, 8.55 a. m., 1.10 p. m.

For Mountain Park, 8.55 a. m., 1.10 and 4.00 p. m.

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

C. M. BURT, Gen. Pass. Agt.

J. H. OLHAUSEN, Gen. Supt.

RAILROAD TIME TABLES.

PENNSYLVANIA RAILROAD

Schedule in Effect June 2, 1901.

Trains leave Scranton:

6.45 a. m., week days, through vestibule train from Wilkes-Barre. Pullman buffet parlor car and coaches to Philadelphia, via Pottsville; stops at principal intermediate stations. Also connects for Sunbury, Harrisburg, Philadelphia, Baltimore, Washington and for Pittsburg and the West.

9.38 a. m., week days, for Sunbury, Harrisburg, Philadelphia, Baltimore, Washington and Pittsburg and the West.

2.18 p. m., week days, (Sundays, 1.58 p. m.), for Sunbury, Harrisburg, Philadelphia, Baltimore, Washington and Pittsburg and the West.

3.33 p. m., week days, through vestibule train from Wilkes-Barre. Pullman buffet parlor car and coaches to Philadelphia via Pottsville. Stops at principal intermediate stations.

4.27 p. m., week days, for Hazleton, Sunbury, Harrisburg, Philadelphia and Pittsburg.

J. B. HUTCHINSON, Gen. Mgr.

J. B. WOOD, Gen. Pass. Agt.

Delaware, Lackawanna and Western

In Effect Dec. 2, 1900.

South—Leave Scranton for New York at 1.40, 3.00, 5.50, 8.00 and 10.05 a. m.; 12.55, 3.33 p. m. For Philadelphia at 8.00 and 10.05 a. m.; 12.55 and 3.33 p. m. For Stroudsburg at 6.10 p. m. Milk accommodation at 3.40 p. m. Arrive at Hoboken at 6.30, 7.18, 10.28, 12.08, 3.15, 4.45, 7.19 p. m. Arrive at Philadelphia at 1.06, 3.23, 6.00 and 8.22 p. m. Arrive from New York at 1.10, 6.32 and 10.23 a. m.; 1.00, 1.52, 5.43, 8.45 and 11.30 p. m. From Stroudsburg at 8.05 a. m.

North—Leave Scranton for Buffalo and intermediate stations at 1.15, 6.35 and 9.00 a. m.; 1.55, 5.48 and 11.35 p. m. For Oswego and Syracuse at 6.35 a. m. and 1.55 p. m. For Utica at 1.10 a. m. and 1.55 p. m. For Montrose at 9.00 a. m.; 1.05 and 5.48 p. m. For Nicholson at 4.00 and 6.15 p. m. For Binghamton at 10.20 a. m. Arrive in Scranton from Buffalo at 1.25, 2.55, 5.45 and 10.00 a. m.; 3.30 and 8.00 p. m. From Oswego and Syracuse at 2.55 a. m.; 12.38 and 8.00 p. m. From Utica at 2.55 a. m.; 12.38 and 3.30 p. m. From Nicholson at 7.50 a. m. and 6.00 p. m. From Montrose at 10.00 a. m.; 3.20 and 8.00 p. m.

Bloomsburg Division—Leave Scranton for Northumberland, at 6.45, 10.05 a. m.; 1.55 and 5.50 p. m. For Plymouth at 1.05, 3.40, 8.50 p. m. For Kingston at 8.10 a. m. Arrive at Northumberland at 9.35 a. m.; 1.10, 5.00 and 8.45 p. m. Arrive at Kingston at 8.52 a. m. Arrive at Plymouth at 2.00, 4.32, 9.45 p. m. Arrive in Scranton from Northumberland at 9.42 a. m.; 12.35, 4.50 and 8.45 p. m. From Kingston at 11.00 a. m. From Plymouth at 7.55 a. m.; 3.20 and 5.35 p. m.

SUNDAY TRAINS.

South—Leave Scranton at 1.40, 3.00, 5.50, 10.05 a. m.; 3.33 and 3.40 p. m.

North—Leave Scranton at 1.15, 6.35 a. m.; 1.55, 5.48 and 11.35 p. m.

Bloomsburg Division—Leave Scranton at 10.05 a. m. and 5.50 p. m.

New York, Ontario and Western.

Time Table in Effect Sunday, June 23, 1901.

Trains.	Leave	Leave	Arrive
NORTH-BOUND.	Scranton.	Carbondale.	Cadosia.
No. 1	10.30 a. m.	11.10 a. m.	1.00 p. m.
No. 3	4.00 p. m.	4.44 p. m.	6.00 p. m.
No. 7	6.10 p. m.	Ar. Carbondale.	6.46 p. m.
SOUTH-BOUND.	Cadosia.	Carbondale.	Scranton.
No. 6	...	7.00 a. m.	7.40 a. m.
No. 4	8.40 a. m.	10.01 a. m.	10.40 a. m.
No. 2	2.15 p. m.	4.00 p. m.	4.45 p. m.
SUNDAYS ONLY, NORTH-BOUND.	Scranton.	Carbondale.	Cadosia.
No. 9	8.30 a. m.	9.10 a. m.	10.45 a. m.
No. 5	7.00 p. m.	Ar. Carbondale.	7.45 p. m.
SOUTH-BOUND.	Cadosia.	Carbondale.	Scranton
No. 6	...	7.00 a. m.	7.40 a. m.
No. 10	4.30 p m.	6.06 p. m.	6.45 p. m.

Trains Nos. 1, on week days, and 9, on Sundays, make main line connections for New York city, Utica, Oneida, Oswego and intermediate points.

Trains Nos. 3 and 4 make Walton, Delhi, Hamden and Sidney connections.

For further information consult ticket agents.

J. C. ANDERSON, G. P. A., New York.

J. E. WELSH, T. P. A., Scranton.

Erie Railroad, Wyoming Division.

Time Table in Effect Sept. 17, 1900.

Trains for Hawley and local points, connecting at Hawley with Erie railroad for New York. Newburg and intermediate points, leave Scranton at 7.05 a. m. and 2.25 p. m.

Trains arrive at Scranton at 10.30 a. m. and 9.10 p. m.