Religious..

THE ANNUAL meeting of the Woman's Foreign Missionary society of the Wyoming conference will take place November 20-21, in the beautiful new Central church, corner of Franklin and Academy streets, Wilkes-Barre. Following are the conference officers: President, Mrs. W. H. Pearce; corresponding secretary, Mrs. George B. Kulp; recording secretary, Mrs. Pierce J. Butler; treasurer, Mrs. Fred H. Haskins; organizer, Mrs. C. E. Mogg; mite box secretary, Mrs. A. W. Clinton; reading circle, Mrs. George J. Llewellyn; manager of Training school, Mrs. A. Griffin; Young People's work, Mrs. J. C. Leacock; district secretaries, Owego, Mrs. Genung; Binghamton, Mrs. J. F. Goewey; Chenango, Mrs. L. A. Wild; Honesdale, Mrs. M. A. Palmer; Oneonta, Mrs. P. R. Young; Wyoming, Mrs. W. G. Simpson. The programme for the meeting follows:

WEDNESDAY, NOV. 20, 2.30 P. M.

Devotional service ...Mrs. Thos H. Dale, Scranton
Words of welcome ...Miss Lillian C. Moore
Greeting ...Rev. Curtis E. Mogg
Response ...Mrs. Reed B. Freeman, Binghamton
Solo.
Reports of secretaries and treasurer.
Paper—Industrial Work..Mrs. J. B. Sweet, Oneonta
Appointment of committees.
4-5. Social hour in church parlors.

7.30 P. M.

Opening services.
Solo ...Miss Margaret [illegible]
Address—Mrs. P. H. Bodkin, Los Angeles, Cal.; Mrs. D. L. Williams, corresponding secretary of W. H. M. S., Delaware, Ohio.

THURSDAY, NOV. 21, 9.30 A. M.

Devotions ...Mrs. N. T. Childs, Binghamton
Reports of district secretaries, reading circle and mite boxes.
Reminiscences of Frontier Work— Mrs. W. G. Simpson, Scranton
Young People's Work ...Mrs. J. C. Leacock
Supplies ...Mrs. J. W. Thomas, West Pittston
Election of officers.

2 P. M.

Devotions.
Lucy Webb Hayes Training School— Mrs. A. Griffin, West Pittston
Solo.
Personal Observations of Oriental Work on the Pacific Coast ..Mrs. A. F. Chaffee, Carbondale
Annual Executive Meeting in New York— Mrs. H. C. McDermott, Scranton, and others.
Reports of committees.
Queries and answers.
Adjournment.

* * *

John F. Moore, international railroad secretary, will address the men's meeting at the railroad department of the Young Men's Christian association on Sunday afternoon at 3.45. Mr. Moore is one of the best of association speakers and his address will be sure to interest men. The meeting will be evangelistic in character, dealing with the most important things that men meet in their lives. The male quartette of the department will be expanded into a male chorus of fifteen voices for this occasion, under the leadership of the chorister, W. L. Jones. Arthur Morgan, will sing a solo. Those who have heard him consider him a phenomenal singer for one of his age. A hearty invitation is extended to all men to come and enjoy the meeting.

* * *

Rev. George B. Swinnerton was Monday evening installed as pastor of the Forty Fort Presbyterian church, many members of the presbytery of Lackawanna being present. Rev. J. S. Stewart, D. D., of Towanda, preached the sermon. The charge to the pastor was given by Rev. F. von Krug, of Kingston, and to the people by Rev. D. T. Smith, of Avoca. Miss Hawks sang "A Dream of Paradise." The closing prayer was offered by Rev. H. H. Welles, D. D., and the benediction was pronounced by the newly installed pastor, Mr. Swinnerton.

* * *

The annual session of the Wyoming Methodist conference will meet April 16 next, Bishop Merrill presiding. This will mark his third appearance in that capacity over this conference. The first time was in Honesdale in 1877, then in Binghamton in 1890. Bishop Merrill is the "legal bishop" of the Methodist Episcopal church, being both law and authority as far as disciplinary matters are concerned.

* * *

Rt. Rev. Eugene Garvey, bishop of the Altoona diocese, is having a chapel built in his residence which is being furnished and equipped by the societies of the diocese.

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Rev. H. P. East will give a paper before the Baptist Ministerial conference on Monday morning next on "Jesus' Teaching on Man."

Tomorrow's Services

Methodist Episcopal.

Elm Park Methodist Episcopal church—Early prayer meeting at 9.30. Preaching by pastor, Dr. C. M. Giffin, at 10.30. Class meeting at close of morning service in Sunday school room. Sunday school at 2 p. m. Junior league at 3.30. Senior league at 6.30. Worship and word at 7.30 by pastor. Strangers welcome.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. and 7.30 p. m. Morning subject, "More Abundant Life in Christ"; evening subject, "The Gospel Call." Sunday school at 12 m.; Junior league at 2.30 p. m.; Epworth league at 6.30 p. m. Come and worship with us.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. W. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m. Preaching at 10.30 a. m., subject, "Results of the Regenerating Principle." Sunday school at 2.30 p. m. Epworth league at 6.30 p. m. Preaching at 7.30 p. m., subject, "Freedom in Christ." 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.

Providence Methodist Episcopal church—Rev. G. A. Cure, pastor. The Brotherhood of St. Paul meets for prayer at 10 a. m. Preaching at 10.30; subject, "Religion in the Home." Sunday school at 2 p. m. Epworth league at 6.15; topic, "Preaching and Hearing." Evening sermon at 7.30; subject, "The Mistake of a Princely Young Man."

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Preaching at 10.30; class, 11.45, O. D. DeWitt, leader; Sunday school, 11.45, G. R. Clark, superintendent; Junior league, 2.30 p. m., Mrs. Ryan, superintendent; Epworth league, 6.30; preaching, 7.30. Prayer meeting Wednesday, 7.30. Rev. A. Griffin will be present and lead, after which he will hold the third quarterly conference. Seats free.

Cedar Avenue Methodist Episcopal church—F. P. Doty, pastor. Meeting of Brotherhood of St. Paul, 10 a. m.; morning worship and sermon at 10.30 a. m.; Sunday school, noon; Junior Epworth league, 3.30 p. m.; Epworth league service, 6.30 p. m.; evening worship and sermon, 7.30 p. m. All cordially welcomed.

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

African Methodist Episcopal church, Howard Place—Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m. and 3 p. m. by Rev. Benjamin Wheeler, presiding elder. At 7.45, subject, "Finding After Many Days." Services in Bethel Hall. The church is undergoing a complete renovation and decoration.

Presbyterian.

First Presbyterian church—Services at 10.30 a. m. and 7.30 p. m. Dr. McLeod will preach morning and evening. Service Wednesday evening, 7.45. Strangers welcome.

Second Presbyterian church, Jefferson avenue—Morning service, 10.30; evening service, 7.30. Rev. W. P. Coddington, D. D., University of Syracuse, will preach morning and evening.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor. Rev. Charles Lee, of Carbondale, will preach and conduct worship at 10.30 a. m. and 7.30 p. m. Bible school at 12; Christian Endeavor, 6.30. All cordially invited.

Providence Presbyterian church—Rev. George E. Guild, D. D., pastor. At the 10.30 o'clock service, the sermon will be the second in a short series of sermons of First Truths. Sunday school at 12 o'clock; Junior Endeavor service, 3.30 o'clock; Senior Endeavor service, 6.25 o'clock. Evening sermon, "In His Excellency." The seats of the church are free.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Bible school, 12 m.; Christian Endeavor juniors at 3.30 p. m.; Christian Endeavor young people, 6.20 p. m.; prayer meeting, Wednesday, 7.30 p. m. The pastor will preach morning and evening.

Adams Avenue Chapel—Rev. James Hughes will preach morning and evening at 10.30 and 7.30. Sunday school, 3 p. m., Mr. Chandler, superintendent; Mr. Hughes will teach the men's Bible class; Christian Endeavor society at 6.45. The Men's Mutual Improvement society will meet Monday at 7.45 p. m. All 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.; Junior Christian Endeavor, 4 p. m.; Senior Christian Endeavor, 6.30 p. m. Prayer meeting, 7.30, Thursday evening. Welcome to all.

Baptist.

Penn Avenue Baptist church—Preaching morning at 10.30 and evening at 7.30, by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 9.45. Theme of morning sermon, "Life's Poverty and Riches." Sunday school, at the Penn avenue church at 2 o'clock, and at the American mission on Prescott avenue at 3.30 p. m. Y. P. S. C. E. meeting at 6.30. At the evening service the pastor will give the fourth sermon-lecture on the "Life of Jesus of Nazareth," illustrating the same with many beautiful views, art reproductions of the famous "Tissot paintings." Evangelistic service following the sermon.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual services morning and evening, 10.30 a. m. and 7.30 p. m. Sabbath school, 2 p. m., Dr. B. G. Beddoe, superintendent; B. Y. P. U. service, 6.30 p. m. in assembly room. Regular weekly prayer meeting, 7.30 p. m., Wednesday evening. All are welcome to these services.

Jackson Street Baptist church—Morning prayer meeting at 9.30, Brother Benjamin Smith, leader. At 10.30 the pastor, Rev. Thomas de Gruchy, D. D., will preach. Topic, "God's Mother Love." Sunday school at 2 p. m. Evening service at 7 sharp. The pastor will give a temperance talk, illustrated with colored views with his stereopticon. These views are from real life. Miss Annie Thomas will recite the poem so full of pathos, "The Misery of a Life," to be illustrated. A number of hymns will be sung, as illustrated on the canvass. A silver offering will be taken. The doors of the church will be opened at 6.30. Children must be attended by their parents or they shall be sent back home.

Green Ridge Baptist church—Morning prayer meeting at 9.45; preaching by the pastor at 10.30 and 7.30. Subject in the morning, "Saving the Child"; in the evening, "Delayed Blessings." Sunday school at 11.45; meeting of the Junior society at 3.30; prayer meeting of the Senior society at 6.30.

North Main Avenue Baptist Church—Albert Hatcher Smith, pastor. The pastor will begin a series of sermons tomorrow morning on "The Sermon on the Mount." His topic will be "Jesus Teaching His Disciples." Preaching at 7.30 in the tabernacle, topic, "The Wife of Herod the Great, or a Wife's Responsibility for Her Husband's success." Professor McMurry will render a euphonium solo at the night service.

Episcopal.

St. Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. E. J. Haughton, senior curate. Twenty-fourth Sunday after Trinity.

St. Luke's church—7.30 a. m., holy communion; 10.30 a. m., morning prayer 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., 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 p. m., Sunday school and Bible classes.

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.

Church of the Good Shepherd, corner Monsey avenue and Green Ridge street—Rev. Francis B. Bateman, rector. Twenty-fourth Sunday after Trinity. Morning prayer at 10.30 o'clock. Sunday school and rector's class at 2.30 p. m. Evening prayer at 7.30.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue, below Mulberry street—Rev. Geo. L. Al-tist, pastor. Prayer and praise service, 9.30 a. m.; divine worship, 10.30 a. m. and 7.30 p. m. Preaching by the pastor, a. m., "Christian Love," I. Cor. xiii:9; p. m., special evangelistic services, "Hast Thou Not Known Me," John xiv:9; Sabbath school, 12 m.; Y. P. S. C. E., 6.30 p. m. Lesson study every Wednesday evening, 7.30 o'clock, followed by prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Twenty-fourth Sunday after Trinity. Gospel, Matt., ix:18-26; epistle, Col., i:9-14.

St. Mark's, Washburn and Fourteenth street—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m. and 7.30 p. m.; Luther League, 6.30; Sunday school, 12 m.; Mission band, Saturday, 2.30 p. m. Morning subject, "A Healing Touch"; evening subject, "The Door Shut, Too Late."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services; 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m.; Mission band, Saturday, 10 a. m.

St. Paul's, Short avenue—Rev. W. C. L. Lauer, pastor. Services: 10.30 a. m. and 7.30 p. m.; Sunday school, 2.30 p. m.

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services: 10.30 a. m. and 7.30 p. m.; Sunday school, 2 p. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Service, 10.30 a. m.; Sunday school, 2 p. m.

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

Miscellaneous.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Firor, pastor. Services 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 7 p. m.; catechism, Saturday, 3 p. m.; prayer meeting, Friday, 7.45 p. m.; morning subject, "What Is Heaven and Where?;" evening subject, "What Is Hell and Where?"

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning at 10.30 o'clock subject, "Fluctuating Religious Feeling;" at 7 p. m., subject, "What Is Truth?" Wesley league, Monday evening, 7.30. All welcome.

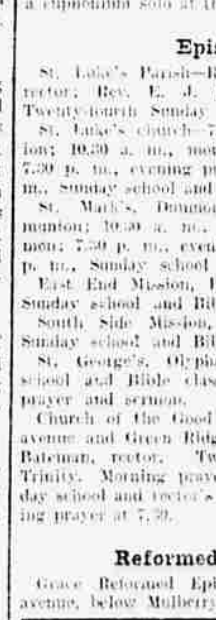
First Church (Christ Scientist), 519 Adams avenue—Sunday services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; subject, "Soul and Body." Testimonial meetings Wednesday evenings at 8 o'clock. The church is also open every day during the week. The Bible and all Christian Science literature is kept in its free public reading room. "Science and Health, with the Key to 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.

Gospel Tabernacle, Jefferson avenue, Dunmore—Pastor James Leishman. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m. Bible school, 12 m.; Young People's meeting, 6.30 p. m. Christian and missionary alliance meetings on Tuesday at 2.30 and 7.30 p. m.

United Evangelical church, 1420 Capouse avenue—Preaching by the pastor, Rev. J. W. Messenger, at 10.30 a. m. and 7.30 p. m. Subjects, "Soul Health" and "God's Precious Word." Sunday school, 9.30 a. m.; Junior league, 4 p. m.; Keystone league, Christian Endeavor, 6.30 p. m.; prayer meeting, Wednesday evening, 7.30. Seats are free and all are welcome.

Gratitude

Always seeks to find some expression for itself, and womanly gratitude will not keep silence. Cynical people sometimes say Why do women write these testimonials to the value of Dr. Pierce's Favorite



Prescription? The answer can be put in one word, *Gratitude.* When, after years of agony a woman is freed from pain, when the weak woman is made strong and the sick woman well, the natural impulse is to write a word of grateful thanks for the medicine which caused the cure.

Dr. Pierce's Favorite Prescription cures diseases peculiar to women. It establishes regularity, stops weakening drains, heals inflammation and ulceration and cures female weakness.

"Having used Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' during the past year," writes Mrs. Mattie Long, of Plonts Valley, Perry Co. Pa. "I can truthfully recommend the medicines for all female weaknesses. I have used several bottles of 'Favorite Prescription' which I consider a great blessing to weak women. I was so nervous and discouraged that I hardly knew what to do. Your kind advice for home treatment helped me wonderfully. Thanks to Dr. Pierce."

Doctor Pierce's Pleasant Pellets cure biliousness, and sick headache. They should be used in connection with "Favorite Prescription," whenever the use of a laxative is indicated.

Sunday School Lesson for November 17.	The Childhood of Moses. Exod. 11: 1-10.	BY J. E. Gilbert, D.D Secretary of American Society of Religious Education.

INTRODUCTION.—The king of Egypt, who had adopted oppressive measures to diminish the increasing power of the Hebrews, learned nothing from the fact that they prospered in their affliction. He was unable to see that they were under a protecting care which could bring to naught all his evil devices. He therefore increased the severity of his treatment and finally conceived a plan of wholesale murder. Calling certain professionals to his assistance he resolved that all male children should be put to death at birth, while all the girl babies should be allowed to live. But here again he miscalculated the outcome. Those who were taken into his counsels conspired against him. As a final measure he decreed, and ordered the people to execute the decree, that every son which was born should be cast into the river Nile. As that was held to be a sacred stream this would be regarded as a religious act. A wicked heart hoped to accomplish its purpose through popular devotion and superstition.

INFANCY.—(Verses 1 and 2). Now comes an infant boy into the narrative, one who is destined to fill a large place in history. His father and mother were both of the tribe of Levi, that tribe which was afterward taken for priestly service (Numb. xviii, 2), giving its name to the dispensation that followed until Christ came. The little fellow came at the most unfavorable time. He not only belonged to an oppressed people, but at birth the sentence of death was upon him. His little body must be cast into the stream whose inundations made the land fertile and provided the people with abundance of grain. By his sacrifice Apis must be propitiated. Against such a fate the hearts of his father and mother rebelled. They were attracted by his beauty and moved by their affection, and for three months they concealed him, hoping that his presence would be unknown and that they might preserve his life. Three months of anxiety and love!

SAFETY.—(Verses 3 and 4). It was impossible longer to conceal the precious boy. Servants of the king, passing to and fro, were liable at any time to discover his hiding place, and then he would be forcibly taken and the parents might be punished for disregarding the mandate. And yet what father or mother, having given place in their hearts to a helpless innocent, could with their own hands destroy him? In such an hour of intense pain an expedient was devised. A little ark, made of bulrushes (called gome in Hebrew and biblos in Greek) was prepared, and daubed with bitumen to make it water tight. In this tiny vessel the infant was placed with maternal care and it was launched among the reeds by the brink of the river. This was chosen as the only place of safety, complying with the king's order, but trusting a good God to guard the little one against the possible perils of an unknown voyage. As a further precaution the sister, Miriam (the same as Mary in the New Testament), was stationed near (Numb. xxvi, 59), to watch the result and offer assistance.

DISCOVERY.—(Verse 5). The doctrine of a superintending Providence is clearly taught in many passages of Scripture (Gen. l, 20), so that even the designs of wicked men shall be made to bring good to those who are the objects of Divine care. This baby boy shall not be destroyed—there is a power that shall keep him, a power above that of the king, and circumstances shall be arranged to that end. Shortly Pharaoh's daughter came down to the river to bathe, accompanied by her maidens, and she saw the ark and sent for it. Who shall say that the feet of the princess were not guided that day, both as to direction and time? Who shall say that no gentle influence moved her heart as she saw the child? Who shall say that the mother was under no Divine guidance as she selected the mode and place of safety for her babe? Did it all happen? Was it a fortuitous train of events? May we not rather believe that this discovery was part of a plan by which infinite wisdom would work out a high purpose?

COMPASSION.—(Verse 6). When the covering was removed from the ark Pharaoh's daughter recognized the child as of Hebrew origin. The color of the skin and the contour of the face told the whole story. There were marked physical characteristics of the Semitic peoples distinguishing them from the posterity of Mizraim. The babe is now in the keeping of an Egyptian woman. What will she do with it? Knowing her father's purpose and edict will she seal the fate of the child? If she had done so no one would have complained. But her womanly heart would not suffer any evil to be done. She had compassion which was excited by the babe's tears. How true is it that every man's destiny is shaped by a woman—a mother, a wife, a sister, a friend! In this case one is brought from the highest place of trust, with power and wealth to do what needed to be done, that a Hebrew boy might be saved from death and prepared for a career of distinguished honor.

MOTHER.—(Verses 7 and 8). However kind the heart and however generous the hand no one cares for an infant as tenderly as its own mother. There can be no greater calamity than to lose this natural guardian, whose love exceeds that of all others. This child, drawn from the Nile, must be restored to the loving arms of her who with fondest affection had thus far watched with tenderest interest and preserved it from harm. The method by which this was done seems to have been planned, and another agent, a sister was appointed to execute that plan. Miriam, who had been stationed near by to watch the course of events, came promptly forward at the opportune moment, and asked if a Hebrew woman should be brought as a nurse. The suggestion was wise. No Egyptian woman would fill this office, neither could she win the confidence of the child and soothe it to slumber. But Miriam was wise enough to add that the nurse should be employed, so that the babe should belong to Pharaoh's daughter.

CHARGE.—(Verse 9). The suggestion was accepted, and in a short time Miriam appeared bringing her mother. Probably the home was not far distant. It is utterly vain to attempt any description of the scene when the princess met this Hebrew woman, or to portray the feelings of the latter summoned to a mother's service. Pharaoh's daughter gave plain instructions which were promptly followed. The mother received her own child and carried it away home. She received it in trust, being ordered to nurse it for the princess. Its life was therefore to be protected by royal power. Moreover, all this was to be done for wages which were pledged. Three considerations united to enforce this charge and enous fidelity—maternal affection, engaged service to one in the king's family, and the reward that was promised. She who delivered and she who received this charge became partners for a babe's welfare.

ADOPTION.—(Verse 10). Among all people, ancient and modern, it has been generally believed that the first years of life should be passed in great quietness. Infancy and early childhood need only food and clothing with suitable nurture. It is the period of growth and impression. The little boy from the Nile had all this with his mother. On reaching his fifth or sixth year he was brought to court and formally adopted as the son of Pharaoh's daughter. Thereafter he would be regularly and thoroughly instructed in the learning of Egypt (Acts vii, 22), that he might be qualified for any service to which he might afterward be called. In entering this new relation a name was given. He may have received one previously from his father, as the Jews declare he did, but if so it was then laid aside. His new mother called him Moses, drawn out of the water. In this she not only commemorated the circumstances under which the child came to her, but she also expressed her faith. She felt that the sacred river, from which so much good was derived, had given her a son whom she was obligated to care for.

REFLECTIONS.—Here are some of the chief lessons to be derived from this passage: 1. The place and circumstances of one's beginning in life are not to be considered as necessarily marking out the career. Sometimes God raises the poor to sit among princes (Psalm cxiii, 7-8). 2. It is very commendable in persons of quality to take cognizance of the distresses of the meanest, and to be helpful and charitable to them. Thereby excellent service may be rendered to after generations. 3. God's care of us in our infancy ought to be frequently mentioned with thanksgiving. Out of many perils are we all delivered and saved for future usefulness. 4. God often raises up friends even among our enemies. 5. It frequently occurs that the methods employed by the wicked to thwart God's purpose became the most valuable for its accomplishment. In ordering the death of male infants to injure Israel Pharaoh prepared for the training of Israel's deliverer.

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.]

Nov. 17—The Childhood of Moses.—Ex. ii:1-10. Golden Text—Train up a child in the way he should go, and when he is old, he will not depart from it.—Pr., xxii:6.

So often when God will present the history of a great man or nation to the world He begins with babyhood. How strangely yet wonderously

God works. While taskmasters "double the tale of the bricks," God is watching over the little casket of rushes where sleeps the infant child which shall become the great deliverer of Israel.

God watches with paternal care over that which He has created. "O Lord, thou preservest man and beast." Ps., xxxvi:6. The great God, infinite in His power, wisdom and resources, controls the forces and orders the destiny of all things. The hand of God is no more plainly seen in controlling the great Ark with its precious freight for the preservation of life, than in controlling the ark of rushes and in giving wings to the tender baby's cry till it touches the heart of Pharaoh's daughter. God sheltered Moses; He shelters me. He saved Moses; He saves me, He led Moses; He leads me.

What a comforting thought to the children of God: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of those whose heart is perfect toward him." 2 Ch., xvi:9. We must become as little children before God, committing our interests and destiny to Him, and submitting ourselves to His leadership. "In all thy ways acknowledge Him and He will direct thy paths."

Suggestions: Draw the representation of basket, hidden among the reeds, etc. Write on the basket

the name MOSES. Above this draw the representation of outstretched wings, and the words "GOD IS MERCIFUL."

HER POINT OF VIEW

IT WAS A GREAT tribute to our Symphony orchestra's rendition of Schubert's unfinished symphony the other night that the audience, impatient for the coming of Norida, should suddenly be hushed into the deepest silence as the softly sighing notes of the first movement rose on the air. We were all proud of our orchestra that minute, whatever may have been our lack of appreciation before. The tender pathos of the theme gave a sense of peace to the vast throng, and in its rarely poetic sentiment somehow prepared the emotions of the listeners for the tremendous programme which was to follow.

There was but one expression yesterday regarding Madame Nordica, and that was of the utmost delight in her lovely personality and wonderful voice. That she is the most gracious in her stage presence of any one in the world is the universal opinion. She has sung to 25,000 people in Covent Garden, but never, she said, yesterday, did she enjoy an audience more than on Thursday night, never meet with more unaffected sincerity of welcome.

Madame Nordica is a descendant of Governor Carver, of Mayflower renown, and also belongs to the family which gave Miles Standish to history and legend. One realizes that in her case lineage means much, for one of her Norton ancestors was "taxed for his ability." As to her musical talent she has often been heard to say: "Work means success. Many have in the beginning as great vocal gifts as I had. Many have as much natural talent, but I have worked." That is why she can stand on her proud eminence today and look above and beyond the little people who started out with advantages in their favor. That is why today there are no faint little stars rising on the horizon who will ever be able to take her place. That is why she is unique among all the women of the world.

"No one insisted that I could sing," she says naively. "No one wanted to send me abroad to study. No one thought I was a prodigy. It is good to have the consciousness of your own heart of hearts that you can do great things and shall do them one day. It is not good to believe everything that every little music master tells you when he says that you have a phenomenal voice. It is better to study your own inner knowledge and learn for yourself the truth."

Madame Nordica has no children. "And, ah, but I am sorry!" she said earnestly the other day. Married young, she very soon lost her husband in a way weird and uncanny enough to leave a morbid shadow over a nature less strong, less sunny. It will be remembered that he made a balloon ascension and was never seen or heard of thereafter. Several years elapsed before she was married to her present husband, Mr. Zoltan Dome, the ceremony being performed in Indianapolis.

How great is her popularity abroad as well as in her own country may be appreciated when it is recalled that an illness which brought her near death's door while in London created such excitement there that it was found necessary to post bulletins of her condition in order to satisfy inquiries which came from all classes from the queen down. It was for that gracious queen, now asleep forever, that Madame Nordica sang in Lohengrin, the first of Wagner's operas which Victoria had heard. The magnitude of her work in the role of Elsa so inspired the royal listener that the latter kept repeating, "How tired Madame Nordica must be." Following that memorable performance the queen presented her with a decoration in the form of a circle of diamonds surrounding a disc of enameled gold, bearing the royal monogram in diamonds, and suspended from a diamond crown.

Madame Nordica's jewels are worth the proverbial king's ransom. She wore a few of them the other night, as you probably observed, but you should see her pearls of fabulous value, and how they do adorn her loveliness.

* * *

It was Madame Nordica's earnest wish to go down in a coal mine, underneath the ground, while she was here, and plans were made to take her through the Bellevue or Pine Brook mine yesterday. The weather, however, was so unfavorable and her proposed tour is so arduous that it was thought best to relinquish the mine trip for the present. It is probable that she will return to this city in April, when she will be escorted to the regions below.

She became imbued with the popular fad for talking about strikes while she was here, and eagerly demanded of every one whom she met: "What are they going to do next?" Her interest in the subject took on the same tone that appeals to everybody else, and she would run to the windows overlooking Wyoming avenue to see the street cars and excitedly question: "How many were in that one?" The single thought which seemed to oppress her on the night of the concert was: "All these people, and they had to walk!"

The readers of these lines may be surprised, as Madame Nordica's listeners were yesterday, to hear her declare that she was fairly in a chill of nervousness before the concert, and this, too, after her triumphs in the great world. "I was so nervous," she said, "that I couldn't eat one mouthful of dinner before going to the armory, and," plaintively, "oh, how hungry I was after I had sung two songs."

It is pleasant to know that a woman so good, so brave, so sweet is in the world, unspoiled by all the adulation, unswerved from her high ideals and her love for the great art which she follows. Long may she sing to us and lighten our cares.

Saucy Bess.

A TORNADO AT CLOSE RANGE.

What One of Them Looks Like 300 Feet Away.

From the Anaconda Standard.

There was a fearful storm in the lowlands yesterday forenoon at 1 o'clock, and a great many trees, some two feet in diameter, were picked up out of the ground and hurled into the air to be dashed to the earth again with terrific force. As far as can be learned, there was no loss of life. The storm spent its fury in a path about 100 yards wide and two miles long, it is approximated.

Levi S. Wild, manager of the Western Union Telegraph company, of this city, and Bryan Irvine went to Berniece Saturday night, and yesterday morning engaged a team and drove out to Hoadley's place, about four miles and a half up the lowlands from Berniece. They were chatting in Hoadley's cabin, when Mr. Irvine looked out of the window to the west and remarked that he saw the blackest cloud he ever beheld. The morning had been fretful and drizzling. The other gentlemen noticed the ominous appearance of the black bank of cloud in the sky, but paid no attention to it until it began to sprinkle, when a great gust of strong wind reminded the party within of the black cloud.

The rain resolved itself into a hailstorm and soon the largest hailstones that any of the men ever saw poured down in a threatening manner. The roof of the cabin was inadequate and the boards were rent asunder and great stones rained and pelted down upon the floor, bounding back toward the ceiling violently. Still the cabin was not in the teeth of the storm, for Mr. Wild said he could see the terrible execution it was doing across the creek, 100 yards distant. Trees were torn up and dashed to the ground and the wind lifted them high into the air and carried them great distances. It was feared at the time that all the men in the cabin would be dashed into eternity by the savage twister. But nothing more than a hard hailstorm struck the cabin. The sight was awe-inspiring. There was but little lightning and thunder. The roaring in the trees, whose majestic beauty was being marred and rent, was dolefully grand and inspiring.

Two men drove up to the cabin fifteen minutes later and said the road was literally strewn with trees. They had secured shelter in a crevasse and were unhurt. They saw a whole hillside denuded of its foliage and dense growth of trees. Some of the trees were nearly three feet in diameter and they were piled indiscriminately upon one another. There were at least 100 grand, stalwart pines dashed into a heap in about two minutes. The havoc was terrible to behold.

THE SULTAN'S TREASURY.

It Is Filled with Costly Articles of Gold and Silver, Precious Stones, Coins, etc.

From the London Telegraph.

Recently the sultan gave permission to the officer of the British sloop Melita to visit the imperial treasury and palaces, and to take their friends. The officers asked their comrades of the foreign warships to join the party, as well as many visitors. They assembled in the Seraglio gardens, where they were met by an aide de camp of the sultan. The treasury consists of three large halls, full of all sorts of precious articles, but, unfortunately, the light is so bad that a close inspection is almost impossible. At the entrance a splendid throne, captured from the Persians, is the first object seen. It is one mass of pearls and studded all over with precious stones. The first hall is filled with a vast collection of gold and silver cups and plates, ancient stones, jeweled daggers, swords, knives and suits of armor. From the top of the second throne hangs a huge emerald, which looks too large to be real. Cases around the room contain necklaces, brooches, and rings by hundreds. A dressing table covered with pearls is exceedingly beautiful. Among this mass of treasures it is rather surprising to find such articles as modern silver-mounted dressing bags, telescopes, photographic cameras, and even a case of razors. The next hall is given up to gold and silver ornaments and blue china and lovely sets of coffee cup holders worked in gold and silver and precious stones, with a magnificent collection of enameled copper bowls. Among the ornaments were many toys made out of the most precious materials. The body of one little doll was formed out of a single pearl.

The third hall contains quantities of coins. No attempt has been made to classify them, but they are beautifully arranged in large cases. No official in the treasury, not even the guardians, seem to know anything about the history of the articles confided to their care. From the treasury the visitors were led to the Badgad Kiosk, a small palace in the Seraglio gardens, where the sultan always spends the day on the only occasion in the year when he visits Stamboul. It is a gem of a building. The walls inside are of blue tiles and oaken panels inlaid with mother of pearl, all the furniture being made to match. They were then conducted to a remnant of the old Seraglio palace, and given refreshments, which consisted of rose-leaf jam and water, followed by coffee, brought in by attendants who were draped in shawls of red satin embroidered with gold. The coffee was a great disappointment, as every one expected that it would be served in a set of jeweled cups, similar to those they had seen in the treasury. Instead of this, it was served in the commonest china.

A Winning Game.

Small Boy (significantly)—I heard yer kiss sister in the hall last night.

Young Man—What's that, you little rascal?

Small Boy (boldly)—I heard you kiss sister in the hall last night, that's what.

Young Man—Well, here's a quarter; now you keep your mouth shut.

[illegible]—Detroit Free Press.

Onions, for Instance.

After a man has been married about six weeks his wife begins to discover unpleasant things to eat which are "good for him."—Atchison Globe.

The Worst.

"Don't you know that smoking gives a man catarrh, bronchitis, tonsilitis and weakens his nervous system to a degree that may bring on certain spinal meningitis?"

"Yes," answered Mr. Meekton, gloomily, "and that isn't the worst of it. It spoils the lace curtains."—Washington Star.

A Sure Cure.

Author—I am troubled with insomnia. I lie awake night after night, thinking about my literary work.

Friend—How very silly. Why don't you get up and read some of it?—Glasgow Daily Times.

Furniture

For All Purposes.

This large establishment is an up-to-date Furniture Store in every particular. Everything that should be in a modern furniture establishment is here.

Our six large floors are completely covered with a grand display of the newest, handsomest and best known in the art of furniture making.

Furniture for the Home, Office, Club, Bank, Church, Etc.

Can be secured from us at prices consistent with the quality of stock desired.

Hill & Connell,

121 North Washington Avenue.

RAILROAD TIME TABLES.

Delaware, Lackawanna and Western.

In Effect Nov. 5, 1901.

Trains leave Scranton for New York—At 1.40, 3.15, 6.05, 7.50 and 10.05 a. m.; 12.45, 3.40, 3.33 p. m. For New York and Philadelphia—7.50, 10.05 a. m., and 12.45 and 3.33 p. m. For Tobyhanna—At 6.10 p. m. For Buffalo—1.15, 6.22 and 9.00 a. m.; 1.55 6.50 and 11.35 p. m. For Binghamton and way stations—10.20 a. m. and 1.10 p. m. For Oswego, Syracuse and Utica—1.15 and 6.22 a. m.; 1.55 p. m. Oswego, Syracuse and Utica train at 6.22 a. m. daily, except Sunday. For Montrose—9.00 a. m.; 1.10 and 6.50 p. m. Nicholson accommodation—4.00 and 6.15 p. m.

Bloomsburg Division—For Northumberland, at 6.35 and 10.05 a. m.; 1.55 and 6.10 p. m. For Plymouth, at 8.10 a. m.; 3.40 and 9.00 p. m.

Sunday Trains—For New York, 1.40, 3.15, 6.05 and 10.05 a. m.; 3.40, 3.33 p. m. For Buffalo—1.15 and 6.22 a. m.; 1.55, 6.50 and 11.35 p. m. For Binghamton and way stations—10.20 a. m. Bloomsburg Division—Leave Scranton, 10.05 a. m. and 6.10 p. m.

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.

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., 8.10 a. m. 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, Gen. Supt., 26 Cortland street, New York.
CHARLES S. LEE, Gen. Pass. Agt., 26 Cortland street, New York.
A. W. NONEMACHER, Div. Pass. Agt., South Bethlehem, Pa.

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

New Jersey Central.

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

Summer Arrangement Corrected to Oct. 15, 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.
W. W. WENTZ, JR., Gen. Supt.

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, 5.29, 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 5.29 p. m.

For Wilkes-Barre—6.45, 7.48, 8.41, 9.38, 10.45 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, 6.52 and 8.12 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.

New York, Ontario and Western.

In effect Tuesday, Sept. 17, 1901.

NORTH BOUND.

Trains.	Leave Scranton.	Leave Carbondale.	Arrive Cadosia.
No. 1	10.30 a. m.	11.10 a. m.	1.00 p. m.
No. 7	6.10 p. m.	Ar. Carbondale	6.40 p. m.

SOUTH BOUND.

	Leave Cadosia.	Leave Carbondale.	Arrive Scranton.
No. 6		7.00 a. m.	7.40 a. m.
No. 2	2.15 p. m.	4.00 p. m.	4.40 p. m.

SUNDAYS ONLY, NORTH BOUND.

Trains.	Leave Scranton.	Leave Carbondale.	Arrive Cadosia.
No. 9	8.30 a. m.	9.10 a. m.	10.45 a. m.
No. 5	7.00 p. m.	Ar. Carbondale	7.40 p. m.

SOUTH BOUND.

	Leave Cadosia.	Leave Carbondale.	Arrive Scranton.
No. 6		7.00 a. m.	7.40 a. m.
No. 10	4.30 p. m.	6.05 p. m.	6.45 p. m.

Trains Nos. 1 on week days, and 9 on Sundays, make main line connections for New York city, Middletown, Walton, Norwich, Oneida, Oswego and all points west.

For further information, consult ticket agents.

J. C. ANDERSON, G. P. A., New York.
J. E. WELSH, T. P. A., Scranton, Pa.

Erie Railroad, Wyoming Division.

Trains for New York and intermediate points leave Scranton as follows: 7.20 a. m.; 2.25 p. m. Arrivals—10.35 a. m. from Honesdale, Hawley and intermediate points; 9.20 p. m. from New York and intermediate points. No Sunday trains.