Religious..

REV. FREDERICK BURGESS, rector of Grace church, Brooklyn, who has been elected to succeed the late Bishop Littlejohn as head of the Protestant Episcopal diocese of Long Island, belongs to a distinguished Rhode Island family, which has already furnished two bishops to the church—the late Bishop George Burgess, of Maine, and the late Bishop Alexander Burgess, of Quincy, Ill. The new bishop was born in Providence, R. I., and is 47 years of age. Like the other two bishops of the same name, he was educated at Brown university, from which he was graduated in the class of 1873, at the age of 19. His four years' attendance at a Baptist institution had no more influence on his original Episcopal leanings than in the case of his two eminent predecessors, and after leaving the university he studied theology at the General Seminary of the Protestant Episcopal church in New York and in Europe, devoting three years altogether to preparation for the ministry.

In 1876 he was ordained deacon by Bishop Niles, of New Hampshire, and in the following year he was advanced to the priesthood by Bishop Clark, of Rhode Island. His first rectorate was that of Grace church, Amherst, Mass., where he remained five years. For the next six years he was rector of the Church of St. Asaph, at Bala, on the outskirts of Philadelphia. This beautiful suburban church, it will be recalled, was built in large part by the late George B. Roberts, president of the Pennsylvania railroad, who was one of its vestrymen. Mr. Burgess remained seven years at St. Asaph's, and then became rector of Christ church, Detroit, next to the largest Episcopal parish of that city. After two years in Detroit, Mr. Burgess was called, early in 1898, to the rectorate of Grace church, Brooklyn, as successor to Rev. Dr. C. E. Brewster, who had been elected bishop coadjutor of Connecticut. This is one of the strongest, if not the largest, Episcopal churches in Brooklyn, and there is a tradition that its congregation is always likely to lose its rector through his elevation to the episcopate, and it rarely loses a rector for any other reason. Mr. Burgess is an eloquent preacher, a forcible writer, and, above all, a vigorous worker.

Dr. Burgess is a widower with several children. He is a member of the government board of the Church Charity Foundation.

* * *

The regular monthly meeting will be held at the Railroad Young Men's Christian association Sunday at 3.45 p. m. The department quartette will arrange special music for the occasion and will also lead the song service. Rev. G. A. Alrich will be the speaker. He is always welcome at the railroad department. Railroad men, their families and friends are cordially invited.

Secretary W. W. Adair, of the Railroad department of the Young Men's Christian association, is in Louisville, Ky., assisting the state committee of that state in a conference on religious work among railroad men. An interesting programme has been planned and every side of the problem will receive careful consideration. Messrs. Goodman and Williams, of the international committee, will also assist.

* * *

At the meeting of the Women's Home Missionary society of the Wyoming conference, held Thursday in the Central Methodist Episcopal church, the following officers were elected: President, Mrs. C. E. Mogg, of Wilkes-Barre, to succeed Mrs. W. H. Pearce, resigned; vice-president, Mrs. A. W. Hayes, Binghamton, N. Y.; corresponding secretary, Mrs. George B. Kulp, Wilkes-Barre; recording secretary, Mrs. Pierce Butler, Carbondale; treasurer, Mrs. Fred H. Haskins, Binghamton, N. Y.; mite box secretary, Mrs. H. M. Bass, Hyde Park; secretary reading circle and of the home mission, Mrs. George J. Llewellyn, Wilkes-Barre; manager of training school, Mrs. A. Griffin, West Pittston; secretary Young People's work, Mrs. J. C. Leacock.

* * *

Rev. Elkanah Hulley, of the Keystone academy, will present a paper on Monday morning next, before the Baptist Ministerial conference, on "When Harmless Things Become Harmful."

* * *

On account of the convention of Young Men's Christian associations of the Fifth Pennsylvania district, now being held at Pittston, Pa., there will be no service tomorrow at the city association.

* * *

Archdeacon Coxe will preach both morning and evening tomorrow at Christ's church, Washington avenue and Park street.

* * *

The Y. W. C. A. gospel meeting Sunday at 3.45 will be lead by Miss H. Wilhelmina Ericsson. It will be a thanksgiving service. All women are invited.

* * *

Rescue Mission, 111 Franklin avenue, gospel and song service every night at 7 o'clock. Everybody welcome.

TOLD IN SCRANTON.

It's the Evidence of Scranton People Published in Scranton Papers That Has Made Such a Reputation for Dr. A. W. Chase's Nerve Pills.

Standing clear and distinct, marking the difference, the superior merit, the adaptability to present-day ailments is the volume of local testimony for Dr. A. W. Chase's Nerve Pills. It's so different to the ordinary remedies referring to cures made at distant points which it is hard to verify. There is a reason for Dr. A. W. Chase's Nerve Pills commanding home evidence wherever they are known. It is their wonderful influence in bringing up the standard of nerve force.

Mr. Henry Alberts, of No. 616 Birch street, Scranton, Pa., says: "For about two years my back and kidneys had been sore, lame and the secretions in bad shape. Nothing seemed to help me until I got Dr. A. W. Chase's Nerve Pills at Matthews Bros.' drug store, No. 320 Lackawanna avenue. They did the work, easing the soreness and lameness, making the secretions healthy, and generally giving me health and strength."

Dr. A. W. Chase's Nerve Pills are sold at 50c. a box at dealers, or Dr. A. W. Chase Medicine Co., Buffalo, N. Y. Mind that portrait and signature of A. W. Chase, M. D., are on every package.

Tomorrow's Services

Methodist Episcopal.

Elm Park church—Prayer and praise meeting at 9.30. The pastor, Dr. C. M. Giffin, will preach at 10.30. Class meeting in Sunday school room at close of services. Sunday school at 2 p. m. Junior league at 3.30. Senior league at 6.30. At 7.30 the thanksgiving praise service, remarks by pastor. Strangers are welcome.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. and 7.30 p. m. In the evening the pastor will preach on the topic, "Memory and the Moral Character." Other services as usual. Seats free. All invited.

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. by the pastor. Sunday school at 2.30 p. m. Epworth league at 6.30 p. m. Preaching at 7.30 p. m. by Rev. J. D. Phelps, D. D., of Syracuse university. 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. George A. Cure, pastor. The Brotherhood of St. Paul met for prayer at 10 a. m. Preaching at 10.30; subject, "God's Will." Sunday school at 2 p. m.; Epworth League at 6.45, topic, "Thanksgiving." Florence Walker, leader; evening sermon at 7.30, subject, "The Serpent's Bite."

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Love feast, 10 a. m., followed by reception of members and the Lord's supper. Sunday school, 11.45 a. mm., G. R. Clark, superintendent; Junior League, 2.30 p. m., Mrs. Bryant, superintendent; Epworth League, 6.30 p. m.; preaching at 7.30 by Rev. A. Griffin, D. D. Seats free.

First German Methodist Episcopal church, Adams avenue and Vine street—G. Bohlin, pastor. Divine services at 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. On Thursday morning at 10 o'clock will be Thanksgiving services, in which the Prospect Avenue German Methodist Episcopal church will unite.

African Methodist Episcopal church, Howard place—Rev. D. S. Bentley, pastor. Preaching at 10.30 a. m., subject, "An Earnest Appeal for Heart Searching in the Light of Divine Truth"; Sunday school, 2.30 p. m., Alamanzo Porter, superintendent; evangelistic services, 7.15, Rev. A. B. Conger. Subject, "And the Lord Will Smite Him In." The church has been completely renovated. The interior presents a pleasing appearance. A hearty welcome is extended to all.

Presbyterian.

First Presbyterian church—Services at 10.30 a. m. and 7.30 p. m. Dr. McLeod will preach. Thanksgiving services will be held on Thursday morning. The Second Presbyterian church is cordially invited to join in that service.

Second Presbyterian Church, Jefferson avenue—Morning service, 10.30; evening service, 1.30. Preaching by Rev. John McDowell.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor. At 10.30 and 7.30, services of worship, with sermons by Rev. Joseph H. Odell, of Fulton, N. Y. 12 m., Bible school; 6.30, Christian Endeavor. All are welcome.

Providence Presbyterian church—Rev. Dr. George E. Guild, pastor. Morning theme, "Thanksgiving Sabbath Thoughts"; Sunday school at noon; Junior Endeavor society at 3.30 p. m.; Senior Endeavor, 6.45 p. m.; evening service, with sermon, at 7.30 o'clock.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Bible school at 12 m.; C. E. Juniors at 3.30 p. m.; C. E. Young People, consecration service at 6.30 p. m. Prayer meeting, Wednesday, 7.30 p. m. The pastor will preach in the morning a sermon appropriate to his sixth anniversary. In the evening the Bible School orchestra will assist the choir and a service for the most part music and song will be given. All welcome.

Adams Avenue Chapel, New York street—Rev. James Hughes will preach at 10.30 a. m. and 7.30 p. m. Sunday school at 3 o'clock. Christian Endeavor, 6.15 p. m. The Knights of Malta will be in attendance at the evening service, when Mr. Hughes will preach a sermon bearing on the principles of the order. All welcome to these services.

Capouse Chapel (Presbyterian)—Preaching, 10.30 a. m. and 7.30 p. m. by the pastor, Rev. L. R. Foster. Sunday school, 2 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.

Pine 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 lower temple at 9.45. Theme of morning sermon, "Thanksgivings, Christian and National"; Sunday school at 2 o'clock. Temperance day exercises; Young People's society of Christian Endeavor meeting at 6.30 p. m. Evening service, the fifth sermon lecture on "Jesus of Nazareth," illustrated by many choice pictures by the great artist, Tissot. Baptism and after-meeting.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual services Sabbath morning and evening, 10.30 a. m. and 7.30 p. m.; Sunday school, 2 p. m., Dr. B. G. Beddoe, superintendent; Baptist Young People's union service, 6.30 p. m., in assembly room. Prayer meeting, 7.30 p. m., Wednesday evening. All are cordially invited to these services.

Jackson Street Baptist Church—All day services to commemorate five years of completed work in connection with forty years of church history. Morning prayer meeting at 9.30. Preacher for morning service at 10.30, Rev. H. J. Whalen, D. D., of Carbondale. Baptism at close of morning service. Afternoon, Sunday school and Baptist Young People's rally. Addresses by Rev. R. F. Y. Pierce, D. D., from Penn Avenue, and David Spencer, D. D., Blakely. Evening service at 7 sharp. Praise service with full orchestra. Address by Rev. David Spencer, D. D. Topic, "Achievements and the Outlook." The public is welcome to our all day anniversary.

Green Ridge Baptist church—Morning prayer meeting at 9.45. Church services, with sermons by the pastor, at 10.30 a. m. and 7.30 p. m. Subject in the morning, "Giving Thanks Always" in the evening, "The Temperance Outlook." Sunday school at 12.15. Meeting of the Junior Society at 3.30. Prayer meeting of the Senior society at 6.30.

Episcopal.

Saint Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. C. S. Haugaton, senior curate. Sunday next before Advent.

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—3.30 p. m., Sunday school and Bible classes; 7.30 p. m., evening prayer and sermon.

St. David's parish—Rev. Edward James Moore, rector. Celebration of Holy Eucharist, 7.30 a. m.; matins and sermon, 10.30 a. m.; even' song and address, 7.30 p. m.; Sunday school at 12 m. A meeting of the various committees having in charge the supper in St. David's church will be held in the Sunday school room after evening services.

Church of the Good Shepherd, corner Monsey Avenue and Green Ridge street—Rev. Francis R. Bateman, rector. Sunday next before Advent. Holy communion at 7.30; morning prayer, 10.30 a. m.; Sunday school and rector's class, 2.30 p. m.; evening prayer, 7.30 o'clock.

Christ's church, Washington avenue and Park street—Rev. Frank Schell Ballentine, rector. Sunday next before Advent. Morning prayer, litany and sermon, 10.30; Sunday school, 2.30 p. m.; evening prayer and sermon, 7.30. All seats free. All welcome. Archdeacon Coxe will preach morning and evening.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue, between 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.; presiding by the pastor. Morning, "Temperance," John v: 23. Evening, special evangelistic service, "Personal Contact with Christ," John xxi 24-29. Sabbath school 12 m.; Young People's Society of Christian Endeavor, 6.30 p. m. Lesson study, 7.30 every Wednesday evening, followed by prayer meeting at 8. Seats free. All welcome.

Evangelical Lutheran.

Grace Evangelical Lutheran church (General Synod), corner of Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., divine worship. Subject of sermon, "The Struggle of the Spiritual Athlete." Administration of the holy communion and reception of members; 7 p. m., Y. P. S. C. E., leader, William O. Moser; 7.30 p. m., divine worship. Subject of sermon, "The Scenes of the Bible." Everybody welcome.

Miscellaneous.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. Marion L. Flick, pastor. Services at 10.30 a. m. Sunday school, 11.30 a. m. Christian Endeavor, 7 p. m. Evening service, 7.30 p. m. Prayer meeting Friday, 7.45 p. m. Catechism, Saturday, 3 p. m. Morning subject, "The Last Farewell;" evening, "No Good-Byes in Heaven." Congregation will unite with others in union Thanksgiving service in Elm Park Methodist Episcopal church Thanksgiving day.

German Zion Lutheran church, of Mifflin avenue—Rev. A. O. Gallenkamp, pastor. Special memorial services in honor of the members deceased during the past year. German morning and evening. Sunday school at usual, at 2 p. m.

First Christian church, North Main avenue—Preaching at 11 a. m. and 7.30 p. m. Morning subject, "Hearing God."; evening, "A Symposium on Why Men Do Not Attend Church." Sunday school, 10 a. m.; Young People's Bible assembly, 3 p. m.; Christian Endeavor, 6.45 p. m.; educational classes, Monday evening. Choral society, Tuesday evening.

United Evangelical church, 1429 Capouse avenue—Preaching by the pastor, Rev. J. W. Metzinger, at 10.30 a. m. and 7.30 p. m. Subjects, "An Heroic Death" and "Retributive Justice." Sunday school, 9.30 a. m. Junior League, Christian Endeavor, 4 p. m. Keystone League, Christian Endeavor, 6.30 p. m. Prayer meeting, Wednesday evening, 7.30. Seats are free. All are welcome.

Gospel Tabernacle, Jefferson avenue, Dunmore—James Leishman, pastor. Sunday services: Preaching, 10.30 a. m. and 7.30 p. m.; Bible school, 12 m.; Young People's meeting, 6.30 p. m.; Missionary day. Meetings of the Christian and Missionary Alliance will be held on Tuesday at 2.30 and 7.30 p. m.

World's Temperance Lesson

Sunday School Lesson for November 24.	World's Temperance Lesson Isa. v: 11-23.	BY J. E. Gilbert, D.D Secretary of American Society of Religious Education.

INTRODUCTION.—The idea of a world-wide lesson on temperance, or rather intemperance, for the children and youth of our Sunday schools, cannot be too highly commended. It is a pity, however, that the committee in selecting the Scripture to be studied included so much, verses 8 to 30, a large part of which has nothing to do with the subject. In this exposition a more limited passage is therefore taken, and a part even of this is only indirectly appropriate. By comparing verses 11 and 12 it will be seen, however, that the drink habit was in the writer's thought throughout. Separate sins never flourish alone. They all originate in carnality (Gal. v. 19-21). When one appears the others are present, although, possibly concealed. In depicting the woful condition of the drunkard the prophet calls attention to those things which result from or accompany this vice, grow with it, feed upon it, and in turn support it. One serpent, thrusting out his head, belongs to a whole nest of them; coiled in darkness, are many more.

HABIT.—In verses 11 and 12 we see the first result as well as the method of the drink habit. By the use of intoxicants a man acquires an appetite whose demands cannot be refused. The inflamed condition of the vital organs and the consequent pain (Prov. xxiii, 32) compel him to leave his couch early to seek relief. In this way princes became slaves (Eccl. x, 16). The pleasurable sensation produced led them to tarry long at night at their cups, retiring in stupor (Prov. xxiii, 30). Beginning and ending the day under the dominion of strong drink, it became their chief desire (Prov. xxiii, 35). Falling into extreme sensuality they introduced music into their feasts to heighten their pleasure, and entice them to further indulgence. In this degradation they sought enjoyment as their chief good (Amos vi, 5); and the work of God was driven from their minds. They lost interest in the phenomena of nature, in the welfare of society, in the duties of the hour, and gave their time and strength to sensuous pleasure. "Woe" unto such men, cries Isaiah.

RESULTS.—Sad as is the condition of those who come under the power of strong drink, as just described, there are more deplorable consequences both to the individual and to society. The drunkard, while boasting of personal liberty and resenting restraint, seems not to consider that he injures others (Rom. xiv, 7). The prophet turns his thoughts to the remote results of the drink habit (verses 13 and 14). "My people are gone away into captivity," he declares, referring to their past, and, probably, to their future. But why into captivity? "Because they have no knowledge." Having just shown that intemperance precluded knowledge of God, he now shows that such ignorance leads to national ruin (Hos. iv, 6). And this because the honorable men, the officials, through drink come to poverty (Prov. xxiii, 21), and famine and death carry multitudes of them to the grave. He saw hell enlarged to receive the victims, like some voracious monster, opening wide its jaws, to gorge his prey. He may have referred to Tophet, the general burning place near Jerusalem (Jer. vii, 31), once a beautiful valley, then marked by defilement and death, emblem of the abode of the wicked (Luke xvi, 24).

JUDGMENT.—When all this has run its course what shall be the finality in Israel? The prophet would have us know the worst, that a full outcome may be taken of the evil we are considering (verses 15-17). The mean man (Jer. v, 9) shall be brought down and the mighty man shall be humbled—they shall be ruined by their own sinful indulgence. This will be recognized as the judgment of God upon them, and He will be exalted and glorified for this display of His holiness and justice (Dan. iv, 37). Let no man imagine that the Almighty is an indifferent spectator when such havoc is made of the soul and body, when the good order and peace of society are disturbed, and when destruction is wrought on every hand. Moreover, when He has thus entered into judgment, when the mighty are fallen and the people are captives, the cities shall become pastures. The lambs shall feed where the dissolute had their habitation, and strangers will cultivate the waste places and eat of the fruitage (Ch. v, 5-7). Such will be the outcome, as a Divine retribution upon a perverse people (Isa. xxviii, 1-7), who, giving themselves over to their appetites, have forgotten God.

SCOFFERS.—There are those who doubt the execution of divine judgment. Encouraged to continue in sin because punishment is delayed (Eccl. viii, 11), they establish themselves in evil practices as one who spins cords together to form a cable, each new deed drawing out their iniquity until the habit becomes strong as a cart rope (verse 18). They defy the predicted vengeance of God or think He has overlooked their offenses (Psalm x, 11). The prophet's threatening is received with scorn, and he is met with ridicule (Jer. v, 12-13). So was it in the time of the flood (Heb. xi, 7). So will it be in the latter times as the final judgment approaches (II Pet. iii, 3-4). They say contemptuously, "Let God make speed and hasten His work" (verse 19), and we will believe it when we see it. The allusion here is to that class of persons who have advanced from the counsel of the ungodly and the way of sinners to the seat, the permanent resting place of the scoffers (Psalm i, 1). "Woe unto these persons!" cries the prophet. "They will ultimately behold what now they challenge and be filled with consternation" (Prov. i, 27-30).

PERVERSITY.—The course of sin is ever downward. When one takes his place with scoffers he inflicts damage upon all his powers, intellectual as well as moral. A persistent opposition to the right benumbs the judgment and dethrones the reason (Matt. vi, 23). He is soon unable to discriminate between right and wrong. The very things which ought to be learned and shunned, being long delegated, are at last esteemed to be good; and those things which are praiseworthy and of good report, which ought to be most eagerly sought, are pronounced evil (Prov. xxiii, 15). He learns to contradict the common teaching of mankind, gained by centuries of experience, and even hushes the voice of conscience to reverse the very order and beauty of the moral world (Mal. ii, 17). The light and the sweetness that have gladdened many hearts in all ages are held up to be but darkness and bitterness, and all those horrid things that have caused pain and unrest, dreaded by every well-balanced soul, are now put forth as bright objects of worthy pursuit (Mal. iii, 15). "Woe unto such men!" cries Isaiah.

CONCEIT.—Such perversity cultivates conceit. The man who transposes good and evil has about him those of contrary opinion, who approve what he condemns and condemn what he approves, who labor for measures to which he is opposed. A long and bitter conflict is inevitable, extending into all the relations of life. These antagonisms diminish the respect for the views and wishes of others, and increase the estimate of one's own opinions (Job xi, 12). Ultimately the man will become wise in his own eyes (Prov. iii, 7), deeming himself prudent, and those who differ from him foolish. "Woe unto him," says Isaiah. In his self-conceit he becomes isolated and loses that stimulus to larger research and better living which comes through contact of mind with mind and heart with heart (Rom. i, 22). Turned in upon himself, deeming others inferior to himself, measuring all things by his own distorted standards, not even admitting the wisdom that comes from God, he activels and withers, and sinks, and dies (John ix, 41).

BRIBERY.—Now put such a man in some place of duty, make a public officer of him, and see what he will do. His value to the world may be determined in that way, for the ability to serve is the measure of every man (Matt. xxv, 36). What may be expected from a scoffer at God, one who is perverse concerning right and wrong, and one who is conceited? He will justify the wicked (Ex. xxiii, 6-9), excuse them and let them go unpunished. He will rob the righteous of their due, and condemn them (Prov. xvii, 15). Thus he will turn the course of justice wrong side out and upside down, plunging society into confusion and bewilderment. And this infamous conduct will be for his own sake, being moved thereto by bribes (Micah iii, 11), selling out the innocent and their cause for money to enrich himself (Deut. xvi, 19). Behold the human sharks, roaming the broad sea of political and business life, seizing their prey and satisfying their greed by feeding on the property, happiness and lives of men, women and children. Such is the sinner in his lowest state, the faithful servant of the king of darkness (Pet. v, 8).

CONCLUSION.—Our lesson began with the drunkard's habit and sin, showing the injury wrought in him and by him. It then conducted us out into the larger realm of the Divine judgment and of human depravity. The progress of the latter is exhibited in a master way, from stage to stage the descent is made until the soul, defying God, perverted in its moral sense, full of conceit, becomes an agent of evil, blighting and destroying all that it touches. Isaiah's portrayal is true to life. It suits our time as well as his. Over and over again, we have all seen reproduced among us that which he holds up to our view. Down through the centuries comes the warning voice, repeating in ever increasing emphasis the miseries that shall befall the sinner and through him come upon humanity. And, what is especially to be noted, our lesson shows that strong drink is present, if not the cause, then the attendant, in all forms of evil. How long, O, God, shall humanity suffer from this appaling curse.

BLACKBOARD LESSON HINTS.

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

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

Nov. 24—World's Temperance Lesson.—Isa. v: 11-17, 22, 23.

Golden Text—"Woe unto them that are mighty to drink wine."—Isa. v: 22.

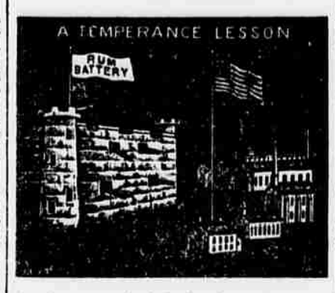
Let today be Temperance Day in both church and Sunday school. Perhaps more minds will be directed to the temperance question this day than at any time for many months. With the abundance of material at hand, and with multiplied illustrations of suffering and sorrow and crime which intemperance presents on every side, enough ought to be said to arouse the world against the curse of rum. But the liquor power has so entrenched itself in society, and in politics, and in commerce, that only the power of God can suppress it. The Women's Christian Temperance union, temperance societies and kindred organizations are working heroically to stem the tide of intemperance and God is blessing the multiplied efforts. But the enemy is subtle and powerful and the conflict calls for the consecration, and wisdom, and energy, and devotion of all loyal Christians and prayerful people.

This little sketch is found on page 151 of "Picture Truth," my handbook of blackboard and object lessons, published by Fleming H. Revell company, of Chicago. It represents many small whiskey barrels labeled D-E-A-T-H, within a larger barrel. The trade mark is the sign of death. It is issued by authority of "U.S." It is upheld by the strong arm of Satan. With this picture and its sad lessons before us, well may we say to all our young people, TAKE HEED.

Perhaps the teachers will say, "What a horrible picture to place on the blackboard for our young people today." I wish it were possible for me to give you prettier pictures when we have the temperance lessons, but I have never seen a nice picture of anything which rum has made. There is nothing attractive about intemperance. I have held several series of evangelistic services for fallen men in the city of Philadelphia, and some days we had over two thousand of these poor, helpless, debauched, destitute men, disheartened, discouraged, penniless, friendless, homeless, in our meetings. They were wrecks of humanity, cast up by the night tides of evil, shattered and broken by sin. Among them were to be found drunkards, gamblers, thieves and outcasts from all walks of life. Here were to be found doctors, lawyers, merchants, musicians, teachers, skilled workmen, students, scientists, and many noble men from some of the best families in the country. No greater argument for temperance is needed than this object lesson afforded by our meetings.

One evening about three hundred of these fallen men remained to an after meeting, and of the number were three ministers' sons, five doctors, six lawyers, twenty professional musicians, about thirty teachers, and seventy-five skilled workmen. Why are these men here? Because of the stings of social life, and misfortunes of every character, but chiefly because of rum. Do they want a better life? Yes! Yes! Yes! Over six hundred of them asked for Christ in two weeks.

No vice flourishes more openly, and exists with such a flagrant disregard of moral law, as the traffic of the Stars and Stripes. The monster has feasted upon the sons and daughters of liberty so long, rum traffic. It has long hidden under the folds



that it now openly defies both law and decency. It is doing more to dishonor our flag than all agencies combined. It swings the political whip, lashing many into line to extend its power. It throttles the cry for freedom. It shatters the arm of industry. It sorrows the heart and scatters the home. Rum Battery has its guns trained against the HOME, the SCHOOL, the CHURCH, the FACTORY, and the FLAG.

Intemperance robs us of

Health;
Happiness;
Honor;
Home;
Heaven.

Intemperance destroys both body, mind and soul. No one who takes the first glass of intoxicating liquor expects to die a drunkard. The tippler will scoff at temperance pledges, and laugh at friends who warn them of the perils of the wine cup. But, as surely as the fly is caught in the spider's web and bound unto death, so surely will Satan's web ensnare those who disobey the injunction, "Be not drunk with wine." —Eph. v: 18. Wine is a deceiver; it promises pleasure, delight, fascination, enjoyment; but it gives only wretchedness, sorrow, despair, death.

One of the most earnest temperance reformers recently said that we greatly need a "Pledge signing revival." My father often spoke of his

first temperance impressions being received when, as a Sunday school lad, his teacher taught him to recite the little couplet pledge:

"Drink not wine, brandy, cider or rum;
Nor anything else that makes drunk come."

Father taught it to hundreds during the more than twenty-five years he was a Sunday school superintendent, and his sons in the ministry have taught it to thousands since. Dear teacher or superintendent, teach it to your pupils today. It will take but a few moments, and it may be a lesson for life to some one in your school.

MUSICAL GOSSIP.

The following musical selections will be rendered at the morning and evening services tomorrow at Elm Park church, under the direction of J. Alfred Pennington, organist and choir master:

Organ—Choral with variations ..... Whitney
Choir—Anthem, "O for a Closer Walk"....Foster

MORNING.

Organ—Pastorale in A Major.....Guilmant
Choir—Hymn, "Gather Them Into the Fold," Gellel
Organ—Postlude in F Major .....Stern

EVENING.

Organ—Fantasia in F.....Polleri
Choir—Anthem, "Let Everything That Hath Breath" .....Trowbridge
Hymn—No. 105.
Prayer.
Choir—Anthem, "The Eyes of All Wait Upon Thee" .....Booth
Scripture reading.
Choir—Anthem, "Thou Crownest the Year," Booth
Organ—Allegretto in D .....Merkel
Bass solo—"In Autumn Time" .....Bartlett
Mr. Phillip Warren.
Address by the pastor.
Organ solo—Allegro Maestoso .....West
Duet and Chorus—"Seed Time and Harvest," Gellel
Hymn—No. 199.
Benediction.
Organ—Allegro Moderato in D.....Smart

Theodore Presser, the music publisher of Philadelphia, has just issued a Christmas song entitled "Christmas Morn Had Dawned Again," composed by Alfred Wooler, the well known vocal teacher and tenor soloist of this city. This month's Etude, a musical magazine, contains the following comment: "'Christmas Morn Hath Dawned Again,' by Alfred Wooler, is a fine Christmas solo, sure to achieve popularity. It is written in the style so successfully employed by the modern English composers, the principal theme being in four-four time, with a broad and swinging refrain in twelve-eight time. The words, which are of a joyous, triumphant character, receive adequate treatment at the hands of the composer, the song being worked up to a splendid climax. It is most melodious throughout, and the interesting and well-written accompaniment affords an adequate support and suitable background to the voice part."

Music lovers in this valley can scarcely appreciate how rare an opportunity is brought to their very doors in the coming of the brilliant young Russian pianist, Mr. Arthur Hochman.

When he played before that vast audience in Pittsburg last month, it was wrought up to the very heights of enthusiasm by his intelligent, not to say marvelous, reading of Liszt and Beethoven, and the steady earnestness of purpose displayed in the Chopin selections.

That the Conservatory should bring him is fortunate for the school, the artist, and those who evermore and delight in the contemplation of that which is highest and best in art, however expressed.

On Thursday, Thanksgiving evening, the St. Luke's Parish house auditorium will be the scene of the first appearance of this artist in Scranton, and we are informed that rate and houses will specially accommodate patrons, so that the house will doubtless be overflowing by 8 o'clock.

A mixed quartette, composed of the following talented singers will take part in the Elk memorial services: Miss Bessie R. Reed, soprano; Miss Lydia Ingrich, contralto; Alfred Wooler, tenor; Albert Pilling, bass.

Alfred Wooler has charge of the music for the Elks' memorial service, which will be held in the Lyceum Sunday afternoon, Dec. 1.

The Southern Pacific Company

Announces that the "Sunset Limited" annex, consisting of special compartment car and dining cars, will be operated three times a week during the season, leaving New York 4.25 p. m. Tuesdays, Thursdays and Saturdays, making direct connection with the "Sunset Limited" at New Orleans, in both directions. This will afford California tourists uniformity of Pullman accommodation all the way from New York to destination. The only change being at New Orleans, thus making this route the most pleasant and agreeable way to escape the rigors of the winter in the East, to reach the famous winter resort on the Pacific coast. **

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121 North Washington Avenue.

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 11.50 p. m. Sundays, D. & H. R. R., 1.58, 8.27 p. m.

For White Haven, Hazleton and principal points in the coal region, via D. & H. R. R., 6.45, 9.38 and 4.27 p. m. For Pottsville, 8.45 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), 11.50 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 3.10 p. m.

For Geneva, Rochester, Buffalo, Niagara Falls, Chicago and all points west, via D. & H. R. R., 7.18, 11.50 a. m., 1.25, 4.56 (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 Niagara Suspension Bridge.

ROLLIN H. WILBUR, Gen. Supt., 26 Cortlandt street, New York.
CHARLES S. LEE, Gen. Pass. Agt., 26 Cortlandt street, New York.
A. W. NONNEMACHER, Dist. Pass. Agt., South Bethlehem, Pa.

For tickets and Pullman reservations apply to 308 Lackawanna avenue, Scranton, Pa.

Delaware, Lackawanna and Western.

In Effect Nov. 3, 1901.

Trains leave Scranton for New York—At 1.40, 3.15, 6.05, 7.40 and 10.05 a. m.; 12.45, 3.40, 4.55 p. m. For New York and Philadelphia—7.50, 10.05 a. m., and 12.45 and 3.54 p. m. For Tobyhanna—At 6.10 p. m. For Buffalo—1.15, 6.23 and 9.00 a. m.; 1.55, 6.50 and 11.55 p. m. For Binghamton and way stations—10.50 a. m. and 1.10 p. m. For Oswego, Syracuse and Utica—1.15 and