Church and Sunday-School

The fifth annual banquet and social of Prof. Buck's class of Elm Park Sunday school will be held in the church parlors Tuesday evening, January 14. The banquet will be preceded by an unusually fine literary and musical programme and election of officers for the ensuing year.

Prof. Buck's class has not only the honor of being the largest class in Elm Park Sunday school, but the largest class in the city, having one hundred and ten members on its rolls in good standing, and its entertainments draw large crowds not only on account of the uniform hospitality of its members but through the original modes used. A large attendance of the members is desired Sunday.

* * *

Robert Wilson, of this city, will address the Sunday meeting of the Young Men's Christian association at 3.45 p. m. Mr. Wilson is well known as a bold advocate of righteousness, and as a speaker he is intensely interesting and helpful, having had a large experience with men.

* * *

The Scranton Baptist Ministerial conference will resume its meetings for 1902 next Monday morning in the Penn avenue church. Rev. R. R. Thompson of Dalton will present a review of Dr. R. A. Torrey's book on "How to Work for Christ."

* * *

Rev. W. P. Hellings, D. D., of Jamestown, N. Y., formerly pastor of the Penn avenue Baptist church of this city, has accepted the call of the First Baptist church, Buffalo, N. Y., and will enter upon his new field February 1.

ST. LUKE'S CHURCH CHOIR.

The above is a picture of the vested choir of St. Luke's church, which is recognized as one of the finest in the Central Pennsylvania diocese. The adult members of the choir pictured above are as follows: J. Willis Conant, director; J. W. Jones, W. M. Bunnell, Divid Jenkins, Charles St. John and H. B. Upjohn. The boys in the group are: Roland Deubler, Ivor Price, Willie Stein, Gould Hunter, John Frampton, Clayton Hall, Archie Williams, Clifford Cockrill, John Crofut, Edward Corby, Oliver Reaiff Leeds, Ralph Georgia, John Hall, Harry Eldridge, Robert Norris, George Cory, John Williams and Howard Oakley. Mr. Conant has had the direction of the choir for the past ten years, and under his leadership it has made an enviable reputation.

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.

Elm Park church—Early prayer meeting, 9.30; preaching by pastor, Dr. C. M. Giffin, at 10.30; class meeting in Sunday school room at close of morning services. Sunday school at 2 p. m.; Junior league at 3.30; Senior league at 6.30. At 7.30 the pastor will preach. All are welcome.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. Subject, "The Land Yet to Be Possessed by Home Missions." In the evening the fine choir under the direction of Prof. W. W. Jones will by request repeat the Christmas choral service. This will be a musical treat. Sunday school at 12 m.; Junior League at 3 p. m.; Epworth league at 6.30 p. m. All will be made welcome.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45 a. m., O. D. DeWitt, leader. Preaching by pastor, 10.30; Sunday school, 11.45, G. R. Clark, superintendent. Junior league, 2.30, Mrs. Bryant, superintendent; Epworth league, 6.30. Preaching, 7.30, by Rev. E. B. Singer, assistant pastor Elm Park church. Evangelistic service through the week at 7.30. Rev. W. T. Blair will be with us. Let us get the most out of these meetings. All are welcome.

Cedar Avenue Methodist Episcopal church—F. P. Doty, pastor. 10 a. m., meeting of the Brotherhood of St. Paul; 10.30, morning worship and sermon; noon, Sunday school; 3.30 p. m., Junior Epworth league; 6.30, Senior Epworth league; 7.30, evening worship. Strangers and all others cordially welcome.

First German Methodist Episcopal church, Adams avenue and Vine street—G. Bobilin, pastor. Divine 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. Revival services will be held the coming week at the Taylor avenue chapel every evening except Monday and Saturday evenings.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30; sermon by the Rev. Joseph Madison. Class meeting at 11.30 a. m., Charles Croop, leader; Sunday school at 2 p. m., Peter Hartman, superintendent; Junior League at 3 p. m., Myrtle Stark, leader. A consecration service at 6.45, to be led by John Mitchell, and at 7.30 a spiritual feast. All things are ready—come. God is with us and is doing great things. Sinners are being saved and believers sanctified. Services each night during the week, except Saturday. The chorus, under the leadership of E. W. Stone, is doing most efficient service. Are you sad? Come and be made glad. Are you hungry? Come and get filled. A most cordial welcome.

Nay Aug Methodist Episcopal church—Rev. J. R. Austin, pastor. Preaching at 10 a. m.; Sunday school at 11 a. m ,W. M. Nixon, superintendent. A cordial welcome.

Hampton Street Methodist Episcopal Church—Rev. James Beaninger, pastor. Preaching at 10.30 a. m. Subject of sermon, "Prevailing Prayer." Class meeting, 11.30; Sunday school at 2 p. m. Intermediate league at 3 p. m.; Senior league at 6.30, leader, Mrs. Steinback. Preaching service at 7.30. Subject, "What Confession Leads To." Seats free. A cordial welcome to all. Revival services every evening.

Providence Methodist Episcopal Church—Rev. G. A. Cure, pastor. The Brotherhood of St. Paul will meet for prayer at 10 a .m. Preaching at 10.30. Subject, "The Promise." Sunday school at 2 p. m.; Epworth league at 6.45; topic, "Entering the Kingdom," J. P. Broadbent leader. Preaching at 7.30. Subject, "False Witnesses." Revival meetings, commencing with Sunday evening, will continue through the week till Saturday evening. New and excellent song books, enough for all will be provided and about one-half hour opening each service will be devoted to music. The Sunday school orchestra will assist Sunday evening.

African Methodist Episcopal church, Howard Place—Rev. Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m. Sunday school, 2.30 p. m., A. Porter, superintendent. Christian Endeavor song and prayer service, 7.15 p. m., conducted by Messrs. Gaines and Cuff. Rev. G. W. Kincaid will preach at 7.45 p. m. Revival services will be continued during the week. A cordial welcome to all.

Baptist.

Penn Avenue Baptist Church, between Spruce and Linden streets—Strangers always welcome. 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 9.55. Theme of the morning sermon, "Law Versus Grace." Sunday school at the home church at 2 o'clock and at the Amerman mission at 3.30 p. m. Young people's meeting at 6.30. At the evening service in the auditorium there will be "Songs of the Night," many of the familiar hymns will be beautifully illustrated for the congregational singing; Mrs. Brundage will also sing and the selections will be illustrated, giving a spiritual service of sermons in sacred song. Mid-week prayer meeting on Wednesday evening.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual preaching services morning at 10.30 and evening at 7.30. The themes will be in accordance with the week of prayer. The Sunday school will convene at 2 p. m. in school room. The B. Y. P. U. service at 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—Rev. Thomas de Grochy, D. D., pastor. Men's prayer meeting at 9.45, Brother George Widdick, leader. The morning service will be devoted altogether to the Lord's supper. Service will begin at 10.30. Bible school at 2 p. m., John Lloyd, superintendent. Evening service at 7 sharp, praise and song service, by request the pastor will preach the sermon on "Love First and Last," preached a few Sundays ago at the morning service. The public is always welcomed at all our services.

Green Ridge Baptist church—Morning prayer meeting at 9.45. Church services with sermons by the pastor at 10.30 and 7.30. Subject in the morning, "The Coming of the Holy Spirit;" in the evening, "Separated from God." Sunday school at 11.45; meeting of the Junior society at 3.30. Prayer meeting of the Senior society, 6.30.

Shiloh Baptist church—Rev. J. B. Boddie, pastor. 11 a. m., preaching by the pastor, subject, "The Old Path"; Sunday school, 2.30 p. m.; preaching, 7.30 p. m., by the pastor; subject, "The Importance of Having God with Us." Our meetings are still going on come and help us. All are welcome.

North Main Avenue Baptist Church—Rev. Albert H. Smith, pastor, will occupy the pulpit, both morning and evening. Morning service at 10.30. Subject, "The Power of the Holy Spirit." Evening service at 7.30. Subject, "The Return of the Lord to the Earth." Sunday school at 2 p. m. Evangelistic services all next week. Theme, "The Plan of the Ages."

First Welsh Baptist church, Market street—Rev. J. V. Davis, pastor. 10 a. m., sermon by the pastor; 2 p. m., Sunday school; 6 p. m., sermon by the pastor. The evening service will be in English. All are cordially invited to attend. Seats free.

Presbyterian.

First Presbyterian church—Services 10.30 a. m. and 7.30 p. m.; Dr. McLeod will officiate at both services. The sacrament of the Lord's supper will be administered in the morning. "Should Our Sunday Laws Be Changed in Order to Please the Liquor Saloons and Their Patrons?" will be the subject of Dr. McLeod's evening discourse.

Second Presbyterian church, Jefferson avenue—Morning service, 10.30 a. m.; evening service, 7.30 p. m. The Lord's supper will be celebrated in the morning. Rev. Dr. W. P. Coddington will conduct both services.

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.; Junior Christian Endeavor, 3.30 p. m.; Young People's Society of Christian Endeavor, 6.30 p. m. Special services will be continued all next week. The pastor will preach morning and evening. Subject at the morning service, "For the Promise Is Unto You and to Your Children." All cordially invited to all of these services.

Providence Presbyterian Church, North Main avenue—Rev. George E. Guild, pastor. The services of the day as usual. The special services of the past week will continue, commencing Monday evening. The public is invited to attend all the services. The meetings of the past week have been largely attended.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant. 10.30 a. m., service of worship, with sermon by the pastor; subject, "A Revival of Generosity," 12 m., Bible school; 6.30, Christian Endeavor; 7.30, evening worship, with sermon by the pastor. Second on "The Sabbath;" subject, "The Sabbath for Man and Not Man for the Sabbath." All are cordially invited.

Adams Avenue chapel, New York street—Preaching services at 10.30 a. m. and 7.30 p. m. Sunday school, 3 p. m., Mr. Chandler, superintendent. Mr. Hughes will teach the men's class; Christian Endeavor, 6.45 p. m. Mr. Hughes will take for his subject in the evening, "What God Can Make of Such a Thing as Man." 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, 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.

Episcopal.

St. Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. Edward J. Haughton, curate. First Sunday after the Epiphany.

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.

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

St. George's Mission, Olyphant—2.30 p. m., Sunday school; 3.30 p. m., evening prayer and sermon.

East End Mission, Prescott avenue—2.30 p. m., Sunday school.

South Side Mission—2.30 p. m., Sunday school.

Church of the Good Shepherd, corner Monsey avenue and Green Ridge street—First Sunday after Epiphany, Rev. Francis R. Bateman, rector. 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.

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. Preaching by the pastor. Morning, "The Two Resurrections," John v: 24-29; evening, "Eternal Life," John iii: 16. Sabbath school at 12 m.; Young People Society of Christian Endeavor, 6.30 p. m. Lesson study every Wednesday evening at 7.30 o'clock, followed by prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

Evangelical Lutheran—Sunday after Epiphany, Gospel, Luke ii: 41-52. Epistle, Rom. xii: 1-5.

St. Mark's, Fourteenth and Washburn streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m. and 7 p. m.; Sunday school, 12; Luther League, 6 p. m. Mission Band, Saturday 2.30 p. m. Morning subject, "Engaged in the Father's Business"; evening subject, "Christian Training of Children."

Holy Trinity, Adams avenue and Mulberry street—Rev. F. F. Ritter, of West Hazleton, will preach. Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 12 m.; Luther League, 6.30 p. m.

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

St. Peter's, Prescott avenue—Rev. Hugo Randolph, pastor. Services at 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.

Holy Trinity Lutheran church, corner Adams avenue and Mulberry street—Sunday after Epiphany. Epistle, Romans, xii, 1-5; Gospel, Luke, xi, 41-52. Rev. E. Y. Ritter, of West Hazleton, will preach the sermon at 10.30 a. m.; vesper service, 7.30 p. m. Sunday school at 12 m. Luther league meeting, 6.45 p. m. All are welcome. Seats free.

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; topic, "Studies in the Life of Jesus Christ—His Birth and Infancy;" 7 p. m., Young People's Society of Christian Endeavor; leader, D. E. Wetzel; 7.30 p. m., Divine worship, topic, "David Livingstone, the Man and the Missionary."

Miscellaneous.

All Soul's Universalist church, Pine street, near Adams avenue—Rev. Thomas B. Payne, pastor. Divine service, with sermon, at 10.30 a. m.; subject, "Getting the Most Out of Life." Sunday school at 12 m. Seats free. Everybody welcome. No evening service.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Preaching at 10.30 a. m. and 7 p. m.; subjects, morning, "Science and Religion;" evening, "My Resting Place." A welcome to all.

Zion United Evangelical church, 1420 Capouse avenue—Rev. J. W. Messenger, pastor. Preaching, 10.30 a. m. and 7.30 p. m. Subjects, "A Destroying Passion" and "The Rich Fool." Sunday school, 9.30 a. m.; Junior Endeavor, 4 p. m.; Senior Endeavor, 6.30 p. m. All seats free. Everybody welcome to all services.

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. On Sunday evening will begin a series of evangelistic services, in which the pastor will be assisted by Rev. A. E. Thompson, of Kenwood, N. Y. Also meetings for prayers and consecration every afternoon except Sunday, at 3 o'clock.

First Christian church, North Main avenue—R. W. Clymer, pastor. Preaching at 11 a. m. and 7.30 p. m. Subjects, "Laborers with Him" and "Keeping the Faith." Sunday school, 10 a. m.; Bible assembly, 3 p. m.; Christian Endeavor, 6.45 p. m. All are welcome.

Seventh Day Adventists—Regular service by the pastor Saturday at 2 p. m. in Guernsey hall, 556 Washington avenue. Sunday services: Preaching, 3 p. m., at Little England, corner Luke and Kurtz streets. Preaching, 7.30 p. m., Guernsey hall; subject, "Possessed of the Devil—Possessed of God." C. F. McVagh, pastor.

SUNDAY-SCHOOL LESSON FOR JAN. 12

PROMISE OF POWER FULFILLED
Acts. ii, 1-21.

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

CONTEXT.—That prayer meeting at Jerusalem with which the last lesson closed, appears to have been interrupted. The apostles evidently did not clearly apprehend the full import of their Master's command. He has said unto them "tarry until ye me endued" (Luke xxiv:49). That was intended to be prohibitory as well as mandatory—they were expected to refrain from any act for Him until by the Spirit's power they were qualified to act. But Peter, who, with impetuous nature had precipitated many things at an improper time (Matt. xxvi:51), seized a seemingly opportune moment and proposed an election to fill the vacancy made by the treachery of Judas (Acts i:15-26). The company yielded to the suggestion and Matthias was chosen. It is surprising that no one interposed to prevent such an act, saying, what was true—that Jesus had appointed His own apostles, that He had not delegated any authority to the church to act for Him, that the transaction was premature, and that it was manifestly dictated not by the Spirit but by human wisdom.

PHENOMENA.—(Verses 1, 2, 3). The election did not wholly divert the church from its purpose and plan. When Pentecost came, the fiftieth day after Passover (Lev. xxiii:15), they were all in the upper room. As forty days elapsed between the resurrection and the ascension (Acts i:3), they had been in expectant waiting for about ten days and had not abandoned the hope that the Saviour's promise of power would be fulfilled to them. Why that promise delayed we need not enquire. Pentecost was a great feast occasion, and they came together with one spirit to pray. While so engaged certain physical and supernatural manifestations were made to them. There came first a rushing mighty wind, an emblem of the Holy Spirit (John iii:8), or rather an indication to the senses that the Spirit was approaching (1 Kings xix:11). This was followed by flames of fire, like tongues, parted to indicate diversity, emblem of the Spirit and of speech, a flame resting upon each person.

UTTERANCE.—(Verse 4.)—These outward and visible things were for the benefit of the disciples, that they might know that the Spirit had come to them. Immediately they were in the power of the Spirit. He took complete possession of them, so that what they afterward did, He did. In short they were receptacles filled by the Spirit and instruments used by the Spirit. The words of Jesus concerning them were fulfilled (Acts i:5). Their waiting and prayer had been rewarded. Then these spirit-filled men, perhaps the apostles only, more likely the whole church, began to speak in different tongues which they had never learned. There had been nothing of the kind before since the builders of Babel (Gen. xi:7), were scattered abroad through confusion of speech. But the disciples continued together, each speaking a language understood by none of his associates, but all alike as the Spirit gave them utterance.

VISITORS.—(Verses 5, 9, 10, 11). This remarkable gift of tongues, used in an upper room by a company of secluded people, soon produced its intended effect—it was noised abroad and by it the people were drawn together. At that time Jerusalem was filled with devout men from various parts of the world, who, with commendable loyalty to the religion of their fathers, came up to the national festivals to renew their friendship with their kindred and confirm their faith by acts of devotion. The Scripture mentions nearly two score countries that were thus represented, a very large section in fact of the Roman empire, chiefly about the Mediterranean in the three continents now known as Europe, Asia and Africa. That was a magnificent audience, many of them the descendants of Abraham, others proselytes of Judaism, all of them the best elements of the population, having wealth, intelligence, social standing and influence, else they would never have made such a journey.

SURPRISE.—(Verses 6, 7, 8, 12). These people spoke the language of the country from which they came, and spoke Hebrew also. When, therefore, they were drawn together they were amazed that a company of Galileans should speak so that each hearer could understand. How this was done does not matter, whether many spoke at once or several in succession. The theme in every case was religious. The wonderful works of God, were declared, perhaps recitals of Christian history were given, more likely declarations of experience, all designed to show forth what God had done and could do. This was indeed a most remarkable phenomenon. Men listened with astonishment. There was an appeal to their hearts in the language used in their far-away home, the last thing to be expected in Jerusalem where religion adhered to forms and employed the Hebrew tongue. The surprise was immensely increased by the fact that the speakers were (Acts i:11) unacquainted with polite learning and with distant lands.

DRUNKENNESS.—(Verses 13, 14, 15). While some were in doubt concerning this remarkable gift of tongues, others put forth as an explanation that the speakers were intoxicated. This was absurd on the face of it, for, while drunken men are given to boisterous and unusual conduct, their speech is incoherent and never reverent, and they certainly acquire no ability to use a foreign tongue. It must be that some envious or malicious person made the suggestion, perhaps some who scoffed at religion altogether, or some who were greatly opposed to spiritual demonstrations, of which class there are many in our day. Peter, as the mouthpiece and recognized leader of the apostles, some think by Christ's appointment (Matt. xvi:19), felt called to repel this unjust charge. This he did in an extended speech beginning with an open denial. It is evident that he spoke in the Greek tongue then in common use, and that the speaking in other tongues was suspended until he finished his address, probably not resumed.

PROPHECY.—(Verses 16, 17, 18). Having denied the charge of drunkenness Peter assigned the true cause of what had occurred. It was merely the fulfillment of an old prediction made eight thousand centuries before by one of the prophets of Israel with which the Jews ought to have been familiar (Joel ii:28). The careful work done in the synagogue even in foreign lands made every part of Scripture a matter of study even from the early years (Acts xv:21), so that all present were prepared for the quotation which Peter gave in support of his assertion. There was the promise of God to pour out His spirit in the last days, to revive the prophetic office which for four centuries had been unoccupied. Nothing could be more plausible than this interpretation. It gave meaning to words over which many had pondered. It explained what was otherwise a mysterious thing. It linked the present to the past. It stirred again the Jewish heart and filled it with hopes of a new era.

WONDERS.—(Verses 19, 20, 21). Peter continued to quote from Joel, showing his familiarity with the latter, and his insight into the meaning of the Scripture. The outpouring of the Spirit, promised by the prophet and now realized, signified more than what had been witnessed. The speaking with tongues was only the beginning of wonders to be seen in the heaven and on earth (Joel ii:29-31). They were at the opening of a time in which God would display His power by many signs in blood, fire and smoke, prior to the coming of a day of judgment. Many have interpreted this as referring to the destruction of Jerusalem, of which Jesus so plainly spoke (Matt. xxv:29), which seems to be the clearest construction of the words. This reference Peter turned to practical account by assuring his audience that all who called upon the Lord should be saved—the impending judgment would not overtake them.

CONCLUSION.—This Pentecostal visitation signified much to the apostolic church—it assured the men appointed to carry the gospel that they would be helped in their work, giving them boldness and strength; it gained an audience among men, many of whom accepted the message, who had come from many lands and who would return to report what they had heard; it gave opportunity for Peter to preach the initial sermon which resulted in the conversion of thousands (Acts ii:1). In a single day the cause of Christ had advanced in numbers and influence. The polyglot speech typified the missionary movements of after times. But much of what was done that day soon disappeared, having no permanent value—the rushing wind, the cloven fiery tongues, the speech in different languages. The Spirit's power remained. It has been with the faithful church ever since and will be with it in all the years to come. It is hardly proper to attempt now, as some do, "a Pentecostal meeting," as if to reproduce the occurrences of that day. It is highly proper for God's people when they please to wait upon Him for the enduement of the spirit.

BLACKBOARD LESSON HINTS

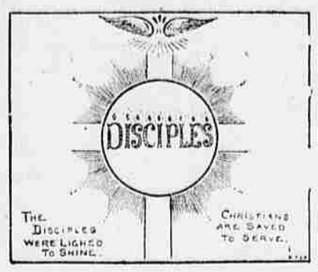
BY REV. ROBERT F. Y. PIERCE, D. D.

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

Golden Text—"The promise is unto you and to your children."—Acts, ii, 39.

Doctrinal Thought—The Descent of the Holy Spirit.

Introductory Notes: The command of our Lord Jesus to the disciples, "Tarry ye at Jerusalem until ye be endued with power from on high," was given to all of His disciples. All must



tarry that all may receive the Spirit and all testify of His power. Each was to be a witness, and all must have the "upper room" experience.

The conditions for the reception of the Holy Spirit were that all the disciples should be: 1. Obedient: "Tarry till ye receive." 2. United: "In one place of one accord." 3. Prayerful: A prayer meeting ten days long. 4. Expectant: Looking for the blessing.

The same conditions among the membership of the churches today will bring another Pentecostal blessing. The results of the bestowment of power were: 1. "They were all filled;" 2. Bold in witnessing; 3. Powerful in speech; 4. A harvest of souls.

Suggestions: Print in large letters the name DISCIPLES; over each letter mark a flame and rays, to indicate a light. As each letter is lighted, so each Christian that goes to make up the great brotherhood of the disciples of Christ, must be a shining light. Above the name draw the outstretched wings to indicate the Holy Spirit. Around the name "Disciples" draw rays

of light, with the cross in outline, to illustrate that the special office of the Holy Spirit, as well as Christian service, is to reveal Christ to the world.

When our lives have been lighted by the Holy Spirit, we must go out with Christian love seeking to light other lives. Oh, how rapidly the world would be evangelized if each one whose life is lightened by the sweet Spirit of God, would go quickly and tell others of the world's Savior, and lead them to his side.

This lesson may be made "interesting" by using large and small candles. One candle lighted may represent the Christian shining for the Master. With some sharp pointed wire or long pins fasten some large and small candles on the blackboard, and as you talk of spreading the light and of letting your light shine, light the candles and quickly draw the outline of the letters indicated by the dotted lines in the sketch.

If you cannot use the candles for the object lesson, simply place white crayon marks on the board to represent them.

Then when they are pictured as being lighted (with red and yellow crayon) place the additional lines (in scarlet crayon) to form the word

JESUS

"Let your light so shine before men, that they may see your good works, and glorify you Father which is in heaven."—Matthew, v, 16.

LETTERS FROM THE PEOPLE.

[Under this heading short letters of interest will be published when accompanied, for publication, by the writer's name. The Tribune does not assume responsibility for opinions here expressed.]

Millikens of Dromore, Ireland.

Editor of The Tribune.

Sir:—James Milliken wrote letters from Dromore, Ireland, to his sons, James and William, who came to Pennsylvania long before the revolution. His wife was Martha Hemphill. He died in Dromore, April, 1789; his widow, May 12, 1800. From the character of his letters he seems to have been a godly man and his admonitions to his absent sons were prudent and practical. There were nine children named as follows: James, William, John, Mary, David, Martha, Samuel, Nancy and Robert.

The son James was a weaver, and one who remembered him has recorded that "he was a very quiet, inoffensive, honest Protestant Irishman who, while weaving in his loom shed, would sing Irish songs. He claimed to be of Scottish extraction and disliked to be called an Irishman. The genealogy of this family, descended from eleven children, has been compiled. Amongst them were and are many men of high character and prominence in Pennsylvania and Ohio.

William Milliken came before the revolution, probably with James, and sat down in Greene county, where he died May 9, 1800. Of this man and his family, if he had issue, information is desired by the writer and correspondence with his descendants respectfully solicited.

John Milliken, another brother, died May 4, 1793, probably unmarried.

David Milliken, another son of James of Dromore, Ireland, was at home in 1786, and of his subsequent life nothing is known by me. Tradition, which cannot be relied upon unless well supported by documentary evidence, says this David came to Pennsylvania after the revolution.

Samuel Milliken was mentioned in his father's letter of 1786, as then at home, but states that he, and brother David just mentioned, intended to come over in the spring of 1787. The father writes of Samuel: "Samuel thought he was not learned enough to go into that country and intends continuing in school this year for he means making his bread by that calling." Who can inform me farther of this Samuel Milliken? Several of this name, and some from Dromore, undoubtedly kindred, came to Pennsylvania, but no documents have been found by me to prove where he located. There are, however, Millikens in Texas, and in Brooklyn, N. Y., who seem to be this Samuel's descendants. Further investigation may make connections satisfactory. Some of his posterity may still reside near his place of settlement, who can trace the family by records

Robert Milliken, probably the youngest son of old James of Dromore, came to Pennsylvania and settled in Greene county alongside of his brother William and is said to have been the head of a large family whose descendants, some at least, dwell on lands once owned by him. We find documents, namely, old land lease and letters, to show that a William Milliken, "weaver," settled in Chester county, Pennsylvania. He was a Quaker and sometime between 1760 and 1770 removed to Randolph county, North Carolina, where he founded a large family, all of whom spell their names Millikan.

Widespread interest has been stimulated in the history of the several branches of the Milliken family now numerous in Pennsylvania, Ohio and western states near the setting sun, whose ancestors came from Dromore, Ireland, and it is hoped by those who are trying to compile their genealogy that all who claim to be descendants from this stock will use their endeavors to assist in furnishing clues and family records to prove the connections. The Millikens of Kishacorfinlas valley, are descendants of a James and Hugh Milliken, who lived in Dromore, Ireland; one branch through a Samuel and another through a David Milliken. These are evidently related to the other Dromore families, but the degree has not been satisfactorily established.

Researches now progressing in Ireland may result in a clearer understanding of the ties that once bound these families together in the "Old World" and caused so many of them to come into such close contact in the "New World." At any rate, search will be exhausted before this question is allowed to rest unanswered.

All persons claiming connection with the five sons of old James Milliken and his wife, Martha Hemphill, of Dromore, Ireland, are urgently requested to communicate with the subscriber immediately.

Rev. G. T. Rishon, Sr.,
Kent Falls, Maine.

PITTSTON.

Special to the Scranton Tribune.

Pittston, Jan. 10.—Today's developments in the smallpox epidemic were much more encouraging than yesterday's, only one new case having been reported to the authorities. That was at the home of Mrs. Williams, on Luzerne avenue, West Pittston, where the cases are thought to have originated. Mrs. Williams' daughter, Mrs. Joseph Hallstead, who resides with her mother, is the victim. There is also a suspected case in the borough, which it is thought will be diagnosed as smallpox tomorrow. There were no suspects and no new cases in Pittston city today, and the patients are all reported as being much improved. Councils met in joint session last evening and appropriated $2,000, to be left at the disposal of the board of health, and the sanitary committees were instructed to act in conjunction with the health board. The officials at Duryea are very active in taking steps to prevent the spread of the disease, and have ordered the closing of the public schools, and have asked that the churches be closed. But one case exists there.

William Murdock, of Jermyn, and Miss Ida Hughes, of West Pittston, were today granted a license to marry. Mr. Murdock is manager of the Nelson Morris Beef company's plant at Jermyn.

Catherine Reidy, of Pittston township, was this morning granted the adoption of George Harold Dietrick, a minor child of her daughter. The adoption was decreed by court, and the child will take the name of the petitioner and have all the rights and duties of a child and heir of Mrs. Reidy.

The board of trustees of the West Pittston Methodist Episcopal church have decided to ask the Wyoming conference for the re-appointment of its pastor, Rev. O. L. Severson.

A Good Roads league has been formed in West Pittston, with R. M. Hughes as president. Over $1,000 have been subscribed for the purchasing of a stone-roller and crusher.

Francis Jenkins has been appointed administrator in the estate of the late Edison Jenkins, of Jenkins street, this city. The estate is valued at $125.

Coe Finch, of Dunmore, who has been disposing of the little banks of the Title Guarantee and Trust company, of Scranton, expects to return to Pittston next week.

To the South via New Jersey Central.

The New Jersey Central railroad is the only line offering Pullman service to winter resorts in the South and the Charleston exposition, with but one change of cars.

Lowest rates and quickest time. Pullman reservations secured and baggage checked through. Inquire of J. S. Swisher, district passenger agent, 602 West Lackawanna avenue, Scranton. **

Going Out of Business.

The J. A. Banister Co.,
Proprietors of

Newark Shoe Store

Will close their store in this city at the expiration of their present lease, which occurs shortly, and with this end in view have inaugurated a great

CLOSING OUT SALE

The Newark Shoe Store's Reputation for "Good Shoes" is so firmly established that it is unnecessary to say anything about the quality of the Newark stock, except that, owing to the recent business depression caused by unsettled labor conditions, the stock is much larger than usual, in fact, so large that we can provide A-1 shoe bargains for all who will take advantage of this great "Closing Out Sale" at the following prices.

$7 00	Shoes	at		$6 00	$1 75	Shoes	at	$1 50
6 00	"	"		5 00	1 50	"	"	1 35
5 00	"	"		4 25	1 25	"	"	1 10
4 00	"	"		3 25	1 00	"	"	90c
3 50	"	"		2 95	90c	"	"	80c
3 00	"	"		2 50	75c	"	"	60c
2 50	"	"		2 10	50c	"	"	42c
2 00	"	"		1 65				

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E. W. Grove This signature is on every box of the genuine Laxative Bromo-Quinine Tablets the remedy that cures a cold in one day.