Church and Sunday-School

IN THE Zion Lutheran church, Mifflin avenue, the new pastor, Rev. A. O. Gallerkamps, will be installed. The interior of the church will be decorated with palms and flowers in the most elaborate style. Services will begin in the morning at 10.30 o'clock, and the church choir which has been recently enlarged and is doing an excellent service to the church, has prepared a special programme for that day. Rev. J. O. Schlenker, president of the Wilkes-Barre conference, will preach the sermon to the congregation, after which Dr. J. J. Schantz, president of the Evangelical Lutheran Ministerium of Pennsylvania, will install the pastor according to the beautiful rites of the Lutheran church, assisted by Rev. J. O. Schlenker. Ten new members will be received into the church and then the pastor of Zion church, Rev. Gallenkamp, will pronounce the blessing.

Sunday school begins at the usual time, 2 p. m. Dr. Schantz as well as Rev. Schlenker will address the school, and a large attendance of young and old is hoped for. The evening services, as this is the third Sunday in the month, the regular Sunday adopted for English service, will be entirely English. Rev. J. O. Schlenker will take care of the liturgical part of the service and Dr. Schantz will preach the sermon, while Rev. Schlenker will give an address. A cordial invitation is herewith extended to all the Lutheran congregations and their pastors, Randolph, Witke, Lauer, Ramer, etc., of Scranton and surroundings, to attend these services. Let all the members of the church, young and old, be present, and no one stay at home that day.

* * *

"The Problem of Wages" is the sermon topic announced by Dr. Pierce for Sunday evening. While the pastor will doubtless present the religious and spiritual lessons of the hour, he will also speak upon some of the practical matters which engage the thought of both employers and the employed. Dr. Pierce's attitude concerning the social problems has been that of a fair-minded man, and his utterances have been heard upon all local matters with interest. He has expressed a wish that the officers and members of the Central Labor union, the Citizens' alliance, the Builders' exchange, and all organizations representing both employers and labor interests might hear and kindly consider, at least, one proposition he has to offer.

* * *

The men's meeting at the Railroad Young Men's Christian association will be held Sunday afternoon at 3.45 o'clock. Assistant Secretary B. T. Stone will be the speaker. The male quartette will lead the song service and render appropriate special selections. The meeting is open to all men. A cordial invitation is extended to them to be present and enjoy the service.

* * *

The late Judge Jessup expressed the wish that General Beaver might teach the Bible class next Sunday in the First Presbyterian church, and the General has consented to carry out the wish of his friend. The Sunday school meets after the morning service. Dr. McLeod's subject will be: "The Christian's Interest in Our Lord's Ascension to Glory."

* * *

Rev. C. P. Weiskotten, of Philadelphia, will preach both morning and evening in Holy Trinity Lutheran church. Rev. Weiskotten published a book recently entitled, "Bits of Thoughts," which is attractively illustrated and rich in suggestive Christian truth.

* * *

The Methodist Ministers' association will meet in Elm Park church Monday, Jan. 20, at 10.30 o'clock. Hon. W. L. Connell will present a poper on "Municipal Affairs."

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.

Elm Park—Prayer meeting, 9.30; sermon by Pastor Dr. C. M. Giffin, 10.30; class meeting in Sunday school room at close of services; Sunday school, 2 p. m.; Junior League, 3.30.; Senior League, 6.30; public services, 7.30, the pastor will speak on "The Lord's Nightingales."

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching 10.30 a. m., 7.30 p. m.; morning topic, "Repentance," evening topic, "Separation from God." Other services as usual. All invited.

Asbury M. E. 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.; Sunday school at 2.30 p. m.; Epworth League at 6.30 p. m.; preaching at 7.30 p. m., subject: "Danger Signals;" prayer meeting, Wednesday, at 7.30. Seats free and all are welcome.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45, O. D. Dewitt, leader; preaching, 10.30; Sunday school, 11.45, G. R. Clark, superintendent; Junior League, 2.30, Mrs. Ryant, superintendent; Epworth League, 6.30; Evangelistic service, 7.30. It is expected the revival services will continue all next week. Rev. Jonas Underwood and others will assist. Everybody welcome. Souls are being saved—come and help.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet at 10 a. m. for prayer. Preaching at 10.30; subject, "What We Should Glory In." Sunday school at 2 p. m.; Epworth League at 6.45, topic, "What is Meant by the Evangelization of the World," Minnie Saft, leader. Evening service begins with twenty minutes of song, from Epworth Hymnal No. 3, books supplied to all. "Agreement with the Adversary" will be the subject of the evening's sermon. The revival service will be continued every night of next week, till Saturday.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service, 10.30, sermon by the Rev. Joseph Madison; class meeting, 10.30 a. m., Charles Croop, leader; Sunday school at 2.00 p. m., Peter Hartman, superintendent; Junior League, 3.00 p. m., McLean, leader. A consecration service at 6.45 p. m. to be led by R. B. Browning and at 7.30 the church will be open to weary people. Our captain extends the invitation: Come unto me all ye that labor and are heavy laden and I will give you rest." Christians will do all in their power to comfort you. The glorious work of soul saving continues. Services each evening during the week except Saturday. The pastor will be assisted by the Rev. C. H. Reynolds, of Sanataria Spring, N. Y. Come and again we say come.

Nay Aug M. E. church—Rev. J. R. Austin, pastor. Preaching, 10.00 a. m.; Sunday school, 11.00 a. m.; W. M. Nixon, superintendent. A cordial welcome to all.

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. The special evangelistic services at the Taylor avenue chapel will continue throughout next week.

A. M. E. church—Howard place Dr. D. S. Bentley, pastor. Preaching, 1030 a. m.; Sunday school, 2.30 p. m.; A. Porter, superintendent; Christian Endeavor prayer and song service, 7.15 p. m., conducted by Messrs G. Aines and Cuff; preaching, 7.45 p. m., followed by altar service. Rev. S. B. Morris, of New Haven, Pa., will arrive Monday evening and will preach at 8 p. m. each evening next week. A cordial welcome is extended to all.

Baptist.

Penn Avenue Baptist church, Penn avenue, between Spruce and Linden streets—Strangers always welcome. Preaching, morning at 10.30 and at 7.30 p. m., by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 9.45. Theme of the morning sermon, "The Greatest Thing in the World." Sunday school at 2 o'clock, and at the Amerman mission at 3.30 p. m. Young People's meeting at 6.30. Topic of evening sermon, "The Problem of Wages." Incidentally, the pastor will speak upon some matters of interest to the industrial world. Evangelistic after-meeting.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual preaching services 10.30 a. m. and 7.30 p. m.; Sunday school, 2 p. m., Dr. B. G. Beddoe, superintendent; B. Y. P. U. service, 6.30 p m. in assembly room. Wednesday evening 7.30 p. m. the regular prayer service of the church Further announcements will be made from the pulpit. All are cordially welcome to these services.

Jackson Street Baptist church—Rev. Thomas De Gruchy, D. D., pastor. At 9.45, Men's prayer meeting, leader Deacon George Widdick; sermon at 10.30 by the pastor, topic, "The First Deacon;" Sunday school, at 2 p. m., John Lloyd, superintendent; evening service at 7 sharp; praise and song service followed by a short address by the pastor, "Lost for Two Worlds." All are cordially invited to our services, strangers especially.

Green Ridge Baptist church—Rev. W. J. Ford, pastor. Morning prayer meeting at 9.45. Church services with sermon by the pastor at 10.30 a. m. and 7.30 p. m. Subject in the morning, "Christ's Answer to Temptation"; in the evening, "The Measure of a Life." Sunday school at 11.45 a. m.; meeting of the Junior society at 3.30 p. m.; prayer meeting of the Senior society at 6.30.

Shiloh Baptist church—Preaching, 11 a. m. by the pastor, subject: "The No Harm Sins;" Sunday school, 2.30 p. m.; 7.30 p. m. preaching, subject: "The Early Church." Our weekly meetings are still going on. Rev. J. R. Brown from Princeton, N. J., will be with us all next week. Rev. Brown is a good preacher and comes well recommended, he is the pastor of Second Baptist church, Freehold, N. J.

North Main Avenue Baptist church—Tomorrow Rev. A. H. Smith will occupy the pulpit both morning and evening. Subject for the morning, "The Secret of Success in Religion." Sunday school at 2 p. m. Subject for the evening is "The Strategetic Element in Life."

Memorial Baptist church—Pastor W. F. Davis, will occupy the pulpit both morning and evening. Services tomorrow and evening Sunday in the future will be Welsh in the morning and English in the evening and not alternately as heretofore. Bible school at 2 p. m. Superintendent, Brother Samuel Howells.

First Welsh Baptist church, Market street—Rev. J. V. Davis, pastor. Order of services: 10 a. m., sermon by the pastor; 2 p. m., Sunday school; 6 p. m., sermon by pastor. All are invited to attend.

Presbyterian.

First Presbyterian church—Services at 10.30 a. m. and 7.30 p. m. Dr. McLeod will preach morning and evening. Subject, "The Christian's Interest in Our Lord's Ascension." Strangers welcome. The late Judge Jessup's Bible class will be taught by General Beaver. Sunday school after morning service.

Second Presbyterian church—Jefferson avenue. Morning service, 10.30; evening service, 7.30. Rev. Dr. John H. Harris, president of Bucknell college, will occupy the pulpit morning and evening.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor, Rev. L. R. Foster, assistant. 10.30 services of worship with sermon by the pastor; 12.00, Bible school; 6.30, Christian Endeavor; 7.30, evening worship with sermon by the pastor, third in series on "The Holy Sabbath," subject: "Sabbath keeping—An Appeal to Reason." All are invited.

Providence Presbyterian church—The pastor, Rev. Dr. Guild, will officiate. The sacraments of the Lord's supper and baptism will be celebrated at 10.30 a. m, together with the reception of new members. There will also be the public recognition into the church of about thirty Magyars who were formerly members of the church in their native land. Rev. Dr. Logan will assist in the service. Sunday school at noon; Junior Endeavor at 3.30; Senior Endeavor at 6.35. Evening service 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.; Junior Christian Endeavor, at 3.30 p. m.; Christian Endeavor Young People at 6.20 p. m.; prayer meeting, Wednesday 7.30 p. m. The pastor will preach morning and evening. All are welcome.

Capouse Chapel, (Presbyterian.)—Preaching, 10.30 a. m. and 7.30 p. m. by the pastor, Rev. L. R. Foster; Sunday school, 3.30 p m; Junior Christian Endeavor, 4.00 p. m.; Senior Christian Endeavor, 6.30 p. m.; Prayer meeting, 7.30 Thursday evening. Welcome to all.

Adams Avenue chapel—New York street, Rev. James Hughes will preach at 10.30 and at 7.30, subjects: "Is There a Heaven for the Religious?" "Is There a Hell for the Wicked?" Sunday school at 3 p. m., Mr. Chandler, superintendent. Mr. Hughes will teach the men's bible class. Christian Endeavor at 6.15; Men's Mutual Improvement society on Monday evening at 8 o'clock. All welcome to these services.

Episcopal.

Church of the Good Shepherd—Corner Monsey avenue and Green Ridge street, Rev. Francis R. Bateman, rector. Second Sunday after Epiphany. 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. 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 Immutable Things," Heb. vi: 15; evening, special evangelistic service, "Repentance," Acts ii: 38. Sabbath school, 12 m.; Young People's Society of Christian Endeavor at 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.

Miscellaneous.

Evangelical Lutheran—Second Sunday after Epiphany. Gospel, John ii: 1-11. Epistle, Rom. xii: 6-16.

St. Mark's, Fourteenth and Washburn streets—Rev. A. L. Ramer, Ph. D., pastor. Services at 10.30 a. m.; Sunday school, 12; Luther League, 6 p. m. Mission Band, Saturday, 2.30 p. m. Morning subject, "Serving the Lord in the Work of Foreign Missions." No evening service. The congregation will worship with Zion's Lutheran congregation, in connection with the installation of their pastor, Rev. A. O. Gallenkamp.

Holy Trinity, Adams avenue and Mulberry street—Rev. C. P. Wiskotten, of Philadelphia, will preach. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m.

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

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

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

Holy Trinity Lutheran church—Corner Adams avenue and Mulberry street. Second Sunday after Epiphany, epistle Romans vii, 6-16; Gospel, John ii, 1-11. Rev. C. P. Weiscotton, of Manayunk, Pa. will occupy the pulpit. Services, 10.30 a. m.; vesper service, 7.30 p. m.; Sunday school, 12.00 m.; Luther League meeting, 6.45 p. m. Mission Band meets Saturday, 9.45 a. m. All 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; subject of sermon, "Studies in the Life of Jesus Christ: His Thirty Years of Private Life"; 7 p. m., Young People's Society of Christian Endeavor, leader, Miss Lessie Kaufman; 7.30 p. m., Divine worship, topic, "The Life and Work of David Livingstone." Everybody welcome.

Miscellaneous.

Calvary Reformed church—Monroe avenue and Gibson street, Rev. Marion L. Firor, pastor. Sunday Service, 10.30 a. m. and 7.30 p. m.; Morning subject: "The Friends of Jesus." Evening subject: The Greatest Confession of Christiandom. Holy communion administered at both services. Sunday school, 11.45 a. m.; catechism, Saturday, 3.30 p. m.

First church, (Christian Scientist)—519 Adams avenue. Sunday services, 10.30 a. m., 7.30 p. m.; Sunday school, 11.45 a. m., subject, "Truth." 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 welcome and given courteous attention and information free.

First Primitive Methodist church—Green Ridge, Rev. G. Lees, rector. Morning subject: "Bruised Reed and Smoking Flax"; class meeting immediately after sermon. Evening subject: "The Second Death." Wesley League, Monday evening. All are welcome.

Zion United Evangelical church—1420 Capouse avenue, Rev. P. W. Messenger, pastor. Preaching 10.30 a. m. and 7.30 p. m.; a m. preaching by the pastor, evening service will be in charge of Sterling Dickson of Berwick; 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.

Free Methodist church—Penn avenue between New York and Marion street, Rev. S. D. Molter, pastor. Preaching, Sabbath morning at 10.30; evening at 7.30; prayer meeting, Wednesday evening at 7.30. All seats free. The public invited. Come thou with us and we will do good in christian love.

Bellevue Welsh C. M. church—Services at 10 a. m. will be in the Welsh language, in the evening, at 6 p. m. in the English language.

Gospel Tabernacle—Jefferson avenue, Dunmore, James Leishman, pastor. Preaching, 10.30 a. m. and 7.30 p. m. by Rev. A. E. Thompson, of Kenwood, N. Y., who has been assisting the pastor in special Evangelistic services. These meetings will continue throughout the week at 7.30 every evening with a prayer and consecration service every afternoon except Sunday, at 3.00 o'clock. The Bible school at 12.00 m. and Young People's meeting at 6.30 p. m. as usual on Sunday.

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 Lord added to the church daily such as should be saved."

Introductory Notes—Men may preach about the "Signs of the times," but there will never come a Pentecostal blessing to the world until the ministers of Jesus Christ proclaim with boldness, "Repentance" from sin, and "Faith" in the Only Begotten Son of God.

The little company of believers mentioned in our last lesson, having received the enduement of the Holy Spirit, left the little upper room to enter upon their world-wide ministry.

Peter, having been chosen to first proclaim the message of salvation in the Pentecostal sermon, fearlessly charged the people with having slain Jesus of Nazareth, the Son of God.

But this same Jesus hath God lifted up to be the saviour of the world. "As Moses lifted up the serpent in the Wilderness, even so must the son of man be lifted up, that whosoever believeth in Him might not perish, but have everlasting life."

So mightily did Peter preach "Jesus and Him crucified," that the people cied out, "Men and brethren, what shall we do?" Then gave he unto the people the great and divine formula of salvation, Repent and believe on the Lord Jesus Christ, and be baptized into His name and fellowship.

The arithmetic of the early church was very simple. It was minus self and plus Christ. One hundred and twenty disciples gave one day to the Lord's service, and by their multiplied efforts, three thousand souls were saved.

DIVINE MULTIPLICATION.

120 DISCIPLES.
1 DAY'S SERVICE.

3000 SOULS SAVED.

The sign of addition for the church today is made as follows:

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The best rules for having a revival in the church are: 1. Get the Baptism of the Holy Spirit. 2. Work for and expect immediate results in soul winning.

The people heard gladly when the disciples preached the simple practical gospel with power and love. They: 1. "Heard the Word"; 2. "Repented"; 3. "Believed"; 4. "Confessed"; 5. "Were Baptized."

Suggestions—Draw two circles side by side, and place in one the word "Disciples" and in the other the word "Service." Between these circles place the sign of multiplication. Now write the word "Results," and place after it a cross bearing the inscription, "Many Souls Saved." When in a spiritual sense we multiply Christian disciples by Christian service, the results will always be, souls added to the Lord Jesus Christ.

Scranton, Pa.

SUNDAY-SCHOOL LESSON FOR JAN. 19

EARLY CHRISTIAN CHURCH. Acts. 11, 37-47.

BY REV. J. E. GILBERT, D. D.

Secretary of American Society of Religious Education.

CONTEXT.—Between last lesson and this there are but sixteen verses. These contain the remainder of Peter's sermon, delivered on the day of Pentecost, in which he explained the wonderful phenomena attendant upon the outpouring of the Holy Spirit. After his quotation from the prophet Joel, which we studied last week, he addressed the Jews in a direct but unimpassioned manner. His effort was to show that Jesus, whom they had crucified, was the Christ whom the nation in all its history had expected, that the resurrection of Jesus from the dead was in fulfillment of predictions made by David, and that Jesus had ascended to the right hand of the father, the place of supreme power and authority. This was a bold declaration for the fisherman apostle to make in the very city where, a few weeks before, his Master had been put to death by the dignitaries of the church under the sanction of the Roman government and amidst the clamor of the mob.

CONVICTION.—(Verse 37)—The logic of that address was irresistible. Jesus was the Messiah, long expected. He had been crucified by the people to whom he had been promised, to whom He had come. He had been raised from the dead, exalted to the highest station and clothed with power. He had shed forth the Holy Spirit upon His church. In all this He had fulfilled the ancient prophets. The effect of the sermon upon those who heard it, was immediate and powerful. They felt themselves to be guilty of a great crime against their country and of a greater sin against their God, recreant to the true promptings of patriotism and piety. Moreover, as Jesus was now exalted, they saw plainly that for their crime and sin they might justly be punished by Him whom they had despised. These reflections awakened their fears and filled them with unrest. They cried aloud under a sense of their ill desert, saying, "What shall we do?" They thus sought help from those whom Jesus had commissioned to complete his work. (Matthew, xxviii, 19-20.)

INSTRUCTION.—(Verses 28-29)—Still maintaining his place as the spokesman of the apostolic band Peter instructed the enquirers in three particulars: First, they must repent. This is the initial state or act in the religious life of a sinner (Luke, xxiv, 47), without which no further experience is possible. Whoever would find favor with God must turn away from sin, and cast it off as something loathesome to himself. Second, they must be baptized in the name of Christ. That was an expression of their faith (Acts, xvi, 31), and was quite the same as to say they must believe. This second step, a commitment or surrender to Divine mercy, completes conversion. The one act turned from sin, the other to Jesus. (Acts, xx, 21.) Third, they who repent and believe shall receive the Holy Ghost promised by Jesus to the disciples. (John, xiv, 26.) This did not mean that the gifts of tongues should be bestowed, a special enduement, but that inward comfort and assurance, necessary to every believer, and promised to all in all lands.

EXHORTATION.—(Verse 40)—This instruction having been given Peter followed with earnest, burning words to lead his hearers to instant decision and action. Luke, our historian, has not recorded these words. It was best that he should not. There is a time when language is burdened with a meaning and power which the mere words do not express. They must be heard in order to be understood or felt. They come out of the heart and are suited to the peculiar time and circumstance. They go to the heart bearing much of the personality that delivered them, so that heart speaks to heart rather than lips to ears. Peter's exhortation, while the language and form are not preserved, was all dominated by one great thought, he would gather out of the multitude before him as many as possible and save them from that destruction which he foresaw hanging over the wicked nation. (Matthew, xxiii, 37-38.) He was borne on in his speech by intense desire for the welfare of his countrymen.

CONVERTS.—(Verses 1 and 2)—That is the way to win men. No one can fail to see his need and peril when another is distressed on account of it. It is then that the subjective condition becomes objective and the dominion of evil is broken. (Psalm, cxxvi, 6). Peter on this occasion gained his first great reward as an apostle, and became what the Saviour promised he should be, a fisher of men. (Mark, i, 17.) Three thousand souls were caught in his net, worth more than any rating of values known in the world of commerce. See these men gladly receiving his words, and as gladly expressing their faith by baptism. What a mighty increase to the church. The new converts immediately adopted the ways of those who had preceded them. They attended the places of public worship and instruction, they observed the ordinance of the supper, they were in the places of prayer, they were in fellowship with the brethren—the four essentials of a true church.

WONDERS.—(Verse 43)—This immense ingathering, multiplying the disciples twenty-five times (Acts, i, 15) seems to have increased the influence of the church in the same proportion. The people of Jerusalem, learning that so large a number had been converted to the new faith, and recalling what had previously occurred, felt that they were in the midst of superhuman forces. Great fear and reverence settled down upon every soul, as doubtless, the Holy Spirit used the occasion to reprove and warn (John, xvi, 8) that the fact of sin and judgment might be realized. It was a time of unusual religious interest throughout the great city. The cause of Christ was winning its way easily to the minds of men. Withal, as the days passed, the apostles lost none of the power that had been bestowed upon them, and they exercised it in performing miracles as Jesus had done (John, xiv, 12), at which wonderful deeds all beholders wondered.

COMMUNISM.—(Verses 4 and 45)—In that increasing body of believers the spirit of fellowship for a time mastered every other spirit. And no wonder. If three thousand souls were converted in any city in our time the rejoicing would be unbounded. Neighbors brought into holier relations, strangers made friends, hearts beating with new hopes and affections—that was enough to move the dullest soul to kindliness and fraternity. As a result all labor was suspended, and for days the members of the church commingled on terms of the utmost equality. The rich and the poor met together (Proverbs, xxii, 2) and the abundance of worldly goods possessed by the former was freely devoted to meet the needs of the latter. (Acts, iv, 32). So complete was the unity and the joy was so great that property was sold and the proceeds were turned into a common treasury for the general good. This was a magnificent display of the power of brotherly love. The spirit of gain and self-seeking was for once overcome. And yet this condition was not to be permanent. Society would not be organized on that basis with profit to its members. In the end the church suffered by this temporary communism. (Acts, vi, 1.)

CONCORD.—(Verses 46 and 47)—This extraordinary and short-lived community of wordly goods gave full opportunity for a spiritual manifestation, not easily made under other circumstances, worthy to be imitated in all after centuries. The people were in absolute accord. Freed from all anxiety and thought for the means of physical support they entered with one heart into religious exercises. Daily they were in the temple, not yet separated from the Jewish institutions, but seeking to restore them to their original purpose as Jesus had done, but by another method. (John, xi, 15.) They also sought more intimate and precious seasons in private houses, where they might in more appropriate manner enjoy their friendship and strengthen their faith. All this was with gladness and with undivided purpose—no sentiment found expression save what was common. In all these exercises the voice of praise was on their lips, and the people approved. The numbers constantly increased, for the Lord was with them to bless them (Matthew, xviii, 20), and the multitudes were drawn by the power of divine and human love.

CONCLUSION.—This exhibit of the early apostolic church shows what is possible under the gospel. As already intimated, certain features were destined to pass away as new conditions rendered necessary and even desirable. In its world-wide mission among different people Christianity has assumed various forms and met with different kinds of success. But with all these changes there were certain essentials that ought to abide. If communism is not be permanent the spirit of fellowship ought never to decline, and that should bring into one body a glad company of believers. To them the public and private exercises of religion ought to be sources of great joy. The approval of the world and the blessing of God ought to attend such a people, and the strength of their love and the consistency of their lives ought to win to them daily many from the masses of the ungodly. A holy, united, loving, praying, God-honored church, will grow anywhere always.

A GIANT CAMERA.

It Makes a Negative Containing Eighty Square Feet.

From the Scientific American.

The largest cameras are small when compared with one capable of taking a negative 8 feet by 10 feet, or 96 by 120 inches. A camera of this size was required by the Pullman works for taking some special train photographs, some of which visitors will recollect seeing at the Paris exposition.

Some details of construction of this huge camera are as follows: The bed is composed of four 2x6 inch cherry beams, and is about 20 feet long when fully extended. The bellows is made with an outside covering of heavy rubber, each fold being stiffened by a piece of whitewood a quarter of an inch thick. It was then lined inside with heavy black canvas and an additional lining of thick black opaque material used. In the construction of this bellows over forty gallons of cement, two bolts of wide rubber cloth and 500 feet of quarter-inch whitewood were used. The bellows is divided into four sections, and between each section is a supporting frame, mounted on small wheels, which run on a steel track. The back supporting the plate holder is operated as easily as in an ordinary camera.

The instrument has double swing front and back, and at the rear is a small track on which two focusing screens are moved back and forth like a sliding door. The plate holder is of the curtain type; this curtain contains about eighty square feet of ash three-eights of an inch thick, and is lined with three thicknesses of light proof material. Over ten gallons of cement were used in the construction of the curtain, which is mounted on a ball-bearing roller. Ball-bearing rollers are also mounted at every two inches in the grooves in which the edge of the curtain slides, thereby reducing the fraction to almost nothing. The weight of the camera is 900 pounds, and the weight of the plate holder, when loaded, is 500 pounds, or a total camera weight of 1,400 pounds. The camera is so constructed that after a long journey it may be dusted in a unique manner. The holder is put in position, the large front board, or front door, as it may be called, is swung open; the operator passes inside, the door is then closed, and a ruby glass cap is placed over the lens, the curtain slide is drawn, and the operator dusts the plate in a portable dark room, after which the slide is closed and he passes out in the same way as he entered.

The Zeiss lenses for the camera are the largest photographic lenses ever made, one being a wide angle lens, with an equivalent focus of five and one-half feet, and the other being a telescopic rectilinear lens of ten feet equivalent focus. The latter was used in photographing the Alton Limited. The exposure was two and one-half minutes on a Cramer isochromatic plate, this special plate being used to preserve the color value of the train. Three of these huge prints were exhibited at the Paris exposition, and caused considerable comment on account of their size.

CANADA'S GOLD YIELD.

Remarkable Increase in Output of the Dominion.

From the Indianapolis News.

Compared with the United States, the Dominion of Canada is still in its infancy as a producer of the hidden wealth of nature's treasure stores. But it is a lusty infancy, and the facts relating to Canada's advance in this direction are of deep interest to Americans. The dominion statistician, George Johnston, has just completed an examination into the comparative development of the mineral output of both countries. Canada's yield last year was only one-seventeenth of that of the United States, but, based on population, it represented a value of $12.66 per capita, compared with $14.03 in the United States.

Canada's increase per capita in the decennial period, 1891 to 1901, was a fraction short of double that of the United States, being $8.14, against $4.11 for the United States. Ten years ago Canada's mineral yield would have to be multiplied by eighty-four to bring it up to that of the United States, whereas last year the figure had been cut down to seventeen. At this rate, the dominion statistician remarks, it will not take Canada long to pass the United States.

A notable fact gathered from Mr. Johnston's compilation is that 47 per cent. of the entire metal production of the United States last year came from the furnaces which melted the iron ores, while 4 per cent. only was the figure in Canada. Gold represents the largest part of the increase in Canada. In 1891 the gold produced in the dominion was only $1,150,000, whereas last year it was $27,908,000.

The metallic products of Canada chiefly comprise gold, silver, lead, nickel, copper, zinc and pig iron; while in the United States, besides these, there are produced quicksilver, antimony, platinum and aluminum, which do not appear in the Canada returns. Antimony is found in one province of Canada, Nova Scotia, and was at one time produced to a small extent, but a lawsuit stopped operations. Aluminum, although not yet produced in Canada, exists in deposits to the extent of millions of tons.

Since Canada began producing gold it has added $136,500,000 worth to the world's store of the metal. Of this, over $52,000,000 came from the Canadian Yukon gold fields. In other parts of Canada the yield of gold last year was $5,640,000, an increase of $4,860,000 over 1891. In Canada the output of copper is trifling compared with that of the United States, only amounting to a little over $3,000,000 last year, compared with $98,000,000 in the United States.

CURIOUS LITERARY PRODUCTION

[The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell "My boast is in the glorious cross of Christ." The words in capitals, when read on the left-hand side from top to bottom, and on the right-hand side from bottom to top, form the Lord's Prayer complete.]

Make known the gospel truth, OUR Father King:
Yield up Thy grace, dear FATHER, from above;
Bless us with hearts WHICH can feelingly sing:
"Our life Thou ART for EVER, God of Love."
Assuage our grief IN love FOR Christ, we pray,
Since the Prince of HEAVEN and GLORY died,
Took all sins and HALLOWED THE display,
Infinite BEing, first man, AND then was crucified,
Stupendous God! THY grace and POWER make known;
In Jesus' NAME let all THE world rejoice,
Now labor in THY heavenly KINGDOM own,
That blessed KINGDOM, for Thy saints THE choice
How vile to COME to Thee IS all our cry;
Enemies to THYself and all that's THINE!
Graceless our WILL we live FOR vanity;
Loathing the very BEing, EVIL in design—
O God, Thy will be DONE FROM earth to Heaven;
Reclining ON the gospel let US live,
In EARTH from sin DELIVERed and forgiven,
Oh! AS Thyself, BUT teach us to forgive;
Unless ITs power TEMPTATION doth destroy,
Sure IS our fall INTO the depths of woe.
Carnal IN mind, we have NOT a glimpse of joy
Raised against HEAVEN; in US no hope we know.
O GIVE us grace, and LEAD us on the way;
Shine on US with Thy love, and give US peace.
Self, and THIS sin that rises AGAINST us, slay.
Oh, grant each DAY our TRESPASSes may cease;
Forgive OUR evil deeds, THAT oft we do;
Convince us DAILY of THEM, to our shame;
Help us with Heavenly BREAD, FORGIVE us, too,
Recurrent lusts; AND WE'll adore Thy name.
In Thy FORGIVEness we AS saints can die,
Since for US and our TRESPASSES so high,
Thy Son, OUR Saviour, died on Calvary.

MUSICAL GOSSIP.

Mr. Fred C. Hand has done a great deal for the musical interests of Scranton in the past year. Three of the greatest concerts ever produced anywhere have appealed to our people and have received recognition from the most representative residents. It will be many a day before Schumann-Heink's visit will be forgotten and before the phenomenal success of the Nordica night will not be talked about with enthusiasm. The last concert was perhaps, from an artistic standpoint, the most brilliant success of all. That evening with the Paur orchestra was an education in a way. To be sure, there are those among our citizens who can go to New York whenever they like for grand opera or for the great concerts which delight the music loves of that center of culture, but say what you will, the majority of our residents are isolated from such advantages almost as much as if they were in Alaska. It is due to the generosity of our wealthy citizens that these privileges are brought within the reach of the mass of people who love music but who find themselves unable to hear the best and the noblest. Yet if it had not been for the enterprise of Mr. Hand we should assuredly not have had the opportunities which have been afforded in the last year. The support which he has had from the patrons of music in Scranton will undoubtedly encourage him to still further effort.

Mr. Hand will go to New York tonight to consult with Mr. Grau regarding a far larger enterprise than has yet been attempted here. His visit may result in Scranton having a night or two of grand opera early in the fall, with all the celebrated artists of the Metropolitan company in the east.

Recently Mr. Hand has been offered one of the fifteen nights of concert to be given by Paderewski. This is indeed a remarkable incident as far as Scranton is concerned, since the great pianist never has been booked for a city as small as ours and all his other dates this season are for the large musical centers.

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To see and hear Miss Gifford the other night was to realize how really unpatriotic America is in a musical way. Ours is said to be the only country whose people cannot sing the national hymn all the way through to save their lives. They start off very bravely with the first verse; at the second, three-fourths are going "hem hem."

In most other civilized nations, every town the size of Scranton has an opera company of its own, subsidized by the government. Here, no American girl has a chance if she has high ideals and wants to perfect herself in grand opera. There is but one opera company, and that employs foreign singers at fabulous salaries—singers who are glad to get a hundred dollars a week in their own country. They are paid two thousand dollars in some cases here. In order to sing in grand opera, our American girls are forced to go abroad, where they must wage the unequal contest which compels them to sing in a foreign tongue, and to combat the prejudice which exists against them, particularly in Paris. There our talented young woman from this side must sing for almost nothing—forty dollars a month being as much as she can expect—or else she must pay for a chance to sing, if not in money, in her loss of purity.

She is given no encouragement in her own country, unless it may be in comic opera. There, to be sure, she can make money, but if her ideals lead her to strive for something higher and she should succeed in getting into the Metropolitan company, she must not only compete with such mature singers as Sembrich, Eames and Calve, but she will also be assailed by the sneers of criticism, regarding her appearance formerly in comic opera.

Our nation is so rich, it is so generous—what a pity it is that it does not do more for the gifted young women whom it drives from its shores to get their professional experience. What a pity that the government does not foster art, as is done in other lands, and that it has not the grace to be ashamed of the yearly record of only one company, and that controlled by a trust, which excludes our own singers and enriches foreigners.

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Richard Wagner's latter-day dream was to have a theater specially built for the exclusive production of his works, the house and stage built at Bayreuth being looked upon by him as merely a temporary shelter for his music. Since 1872 his admirers and followers have been occupied by the one idea, how and where to realize Wagner's wishes, but it was not until 1899 that the matter was taken up in earnest. It has now reached its completion. This is due to the energetic, enthusiastic action of Herr Ernest von Possart, the intendant of the Royal theaters in Munich, who induced a syndicate of prominent Munich citizens, admirers of Wagner, to acquire the ground on the hill called the Gasteig, in Munich, and to erect there the ideal Richard Wagner Festspielhaus, designed and modelled by the eminent architect, Semper, in 1866, by order of King Ludwig II. The new house has eliminated all the drawbacks which belong to the building in Bayreuth. It embodies in stone and iron Wagner's wishes—a monument to the muses of drama and song to last for ages. The auditorium is an amphitheater, whose seats are so arranged that from any one of them a view of the whole stage can be obtained. Over the auditorium are boxes for the court, which correspond to the prince's gallery in the Bayreuth house. On the left wall stand in four niches the statues of Gluck, Beethoven, Mozart and Wagner, and along the right-hand wall are statues of Shakespeare, Goethe, Schiller and Lessing. The ceiling is painted in gold and blue in the modern or impressionistic style. The orchestra is underground. The first public performances took place during the months of August and September of last year, and they will be repeated every year at the same time of year. In 1902 the Wagner festivals will commence on August 9, with "Die Meistersinger." Special facilities to secure tickets are made for Americans who intend to visit Munich this year.

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Mr. Joseph Jefferson, connoisseur in all things pertaining to the science of the beautiful, believes that music is not only a means of culture, but that it is resurgent; that it contributes to life, ethically as well as aesthetically. As he aptly puts it: "I have always loved music, and I would not give away for a great deal the little that I know. I am not at my ease with those who have a contempt for music. Music is like a disciple—it makes men sweeter, more virtuous and wiser. One can be sure of finding the germs of a goodly number of virtues in the hearts of those who love music. But those who have no taste for it I value as I do a stick or stone. I contend, and I declare it without shame, that after theology, there is no art comparable to music."

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Under the direction of Organist J. M. Chance, the following musical selections will be used at tomorrow's services in the Second Presbyterian church:

MORNING.

Organ Prelude—Andante from Sonata in G. Plant
Anthem—"O Sing Unto the Lord" ...... Malmene
Misses Black and Garagan and Choir.
Offertory—Quartette, "Lighten Our Darkness" Custance
Misses Black and Garagan, Messrs. Gippel and Morgan.
Organ Postlude—Allegro from Sonata in G. Plant

EVENING.

Organ Prelude—"Meditation" .... Guilmant
Anthem—Jubilate in B .... Dudley Buck
Quartette and Choir.
Offertory—Quartette, "Let Your Light So Shine" .... Coombs
Organ Postlude .... Dubois

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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:

MORNING.

Organ—Moderation in G major .... Whiting
Choir—Anthem, "I'm a Pilgrim" ...... Marston
Organ—"On the Wings of Song .... Whiting
Choir—Anthem, "Hear the Prayer of Thy Servant" .... Trowbridge
Organ—Finale from Sonata in G .... Capocci

EVENING.

Organ—Offertoire, Andantino in E flat... Salome
Choir—Anthem, Jubilate in B flat...... Van Laer
Organ—Offertory in A.................. Batiste
Bass Solo—Selected,
Mr. Philip Warren.
Choir—Hymn, "The Sunshine Land"..... Lehman
Organ—Postlude in C .... Whiting

Mrs. Lenore Thompson, contralto; Miss Elizabeth Thomas, soprano; Mr. Alfred Wooler, tenor; Mr. Philip Warren, bass.

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The musical selections prepared for tomorrow's services at the First Presbyterian church will be:

Jubilate Deo .... Dudley Buck
Solos and Chorus.
Trio—"Elijah" .... Mendelssohn
Soprano, Alto and Tenor.
Solo—"Heavenly Home" .... Brachet
Mrs. Jessie Smith.
Anthem—"The Lost Sheep" .... Foster
Solos and Chorus.

The Choir.—Sopranos, Mrs. E. E. Chase, Mrs. Jessie Smith; altos, Mrs. W. H. Logan, Miss May Kingsbury; tenors, Mr. Will L. Jones Dr. George M. DeWitt. J. T. Watkins, baritone and director; Miss Florence H. Richmond, organist.

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J. T. Watkins has been offered the position of musical director of a Chautauqua summer school in the West.

PRISONS IN MOROCCO.

From the London Times.

Mr. Henry Gurney sends us some extracts from a letter recently received from Mr. Alan Lennox, a missionary residing in Marakesh, of which we publish the following: After describing the condition of the well-to-do prisoners in the kasbah, the writer continues: "But the sad and heartrending sight is the two dungeons, each containing 100 of the poorest prisoners huddled together, many almost destitute of clothing. These dungeons are dug out of the solid earth, the roofs, walls and floor being of damp clay, and two small holes in the roof admit light and ventilation. The condition of these wretches is beyond description: crammed together with scarcely enough space to lie down, amid stench, filth and disease, they eke out their miserable existence without hope of release except in death. With hunger ever gnawing at their hearts, what struggles must take place over the little eatable bread they occasionally receive!

"True, the government supplies them with what is called bread, but of such coarse and abominable quality as to cause excruciating pain in their weak digestive organs, so that in many cases it is impossible for them to eat it. As for clothing being supplied, I never heard of it. So strong is the fatalism of those people that instead of grumbling and repining they will accept it all quietly and say it is decreed of God. The perfect stillness of the night is sometimes suddenly broken by the united wall from those hundreds: 'Allah yemsar Mulai Abdul Aziz'—May God help, or give victory to Mulai Abdul Aziz'—yet it is for supposed opposition to this that the majority of them are there. As for the sultan, I know him well, and respect him as a very amiable and courteous gentleman, fond of Europeans, and anxious to reform his country. In his present state of mind, if he were wisely guided by those around him and honestly assisted by the European powers who are interested in the reform and opening up of the country, he would do a great deal. We must, at the same time, not underestimate his difficulties, for his native officials find the present state of misgovernment more remunerative." Mr. Gurney, in his own letter, adds: "I may mention that I heard from Tangier, from an official source, under date of October 27, that the Sultan of Morocco has already released many prisoners, and that at Rabat all the political prisoners incarcerated there have been set free."