Church and Sunday-School

A YOUNG MAN, now prominent in Young Men's Christian association work, recently said in our office," says the Northern Christian Advocate, "that he was confident that the class meeting enabled him to hold to a life of prayer, effort and faith. The statement was made in such an earnest manner that it led us to reflect and we found that there was a time in our experience when the class meeting was to us the same stay. The news report from one of our leading Northern New York churches to the effect that there is "new strength and vigor in the class meetings" therein, is cheering. While it may be shown that the class meeting is generally being neglected we rejoice that in some quarters it is still a power to hold men to a life of prayer, effort, faith and testimony. In the very nature of the service one can see its helpfulness, with its experienced leader, direct responses adapted to each individual and the opportunity given to all to participate.

"We should cling to this service, not because it is old but because it is effective. Many times new methods are better than the old, but we doubt if we have yet found the equal of the class meeting. Let us raise it out of the ruts, dispense with cant phrases and stereotyped testimonies and then its highly privileged members in the naturalness of the Spirit can contribute and receive much which will make for strength and vigor in the twentieth century Christian."

* * *

The following letter from the Rev. Dr. J. H. Race, officially accepts the call to the pastorate of the Centenary M. E. church, of Binghamton:

Chattanooga, Tenn., Dec. 30, 1901.

A. W. Alexander, Secretary, Binghamton, N. Y.

Dear Sir: Your letter informing me officially of the unanimous invitation of the board of Centenary Methodist church, extended to me to become the pastor the church with the beginning of the next conference year, has reached me, and in replying let me say first of all that this expression from those who know me so well is a source of gratification to both Mrs. Race and myself; that I appreciate the responsibility of that pastorate—especially to undertake it for the second time; that I am conscious of my insufficiency, but believe in His all sufficiency; and that I may depend upon the loyal support of the church membership. Hence, I accept the invitation, the presiding elder and the bishop concurring.

Faithfully,

John H. Race.

* * *

Next Sunday will be "family day" at the railroad department of the Young Men's Christian association. Railroad men, their families and all friends of the association are invited to the meeting. J. M. Dudley, secretary of the new street railroad work of New York, will be the speaker. The department male quartette will lead the song service and sing two special selections. W. H. Stanton will assist in the chorus selections, with the cornet. The tenor solo, "I Heard the Voice of Jesus," will be sung by Will Jones. A hearty welcome is extended to all friends of the railroad work.

* * *

The Rev. William Davies, pastor of the Bellevue Welsh Calvinistic Methodist church, will preach an English sermon for children tomorrow morning at 10 o'clock. The evening service, at 6 o'clock, will be in the Welsh language. All are heartily welcomed.

* * *

Rev. C. A. Spalding will present the paper before the Baptist ministerial conference on Monday morning next in the Penn avenue church.

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.

Elm Park church—Prayer meeting, 9.30 p. m.; the pastor Dr. C. M. Giffin will preach at 10.30; class meeting in Supnday school room at close of services. Sunday school, 2 p. m.; Junior League, 3.30.; Senior League, 6.30. Worship at 7.30, the pastor will preach.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Love feast at 9.30 a. m. The Lord's supper and reception of members at 10.30 a. m. At 7.30 p. m., Rev. A. Griffin, D. D., will preach. Sunday school at 12 m. Junior league at 3 p. m. Epworth league at 6.30 p. m. All invited.

Asbury M. E. church—Corner Monsey avenue and Delaware street, Rev. W. G. Simpson, D. D, pastor. Love feast, led by Dr. Griffin, presiding elder, 9.30 a. m.; the Holy Communion administered by the presiding elder, 10.30 a. m.; Sunday school, 2.30 p. m.; Epworth League, 3.30 p. m.; preaching, 7.30 by the pastor; subject: 'The Great Question." Prayer meeting, Wednesday evening at 7.30 p. m. Seats free and all are welcome.

Cedar Avenue M. E. church—F. P. Doty, pastor. Meeting of Brotherhood, 10 a. m.; morning worship and sermon, 10.30 a. m.; Sunday school at noon; Junior Epworth League, 3.30 p. m.; Epworth League, 6.30 p. m.; evening worship, 7.30 p. m. Strangers and all others welcome.

Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45 a. m., O. D. DeWitt, leader. Preaching, 10.30; Sunday school, 11.45 a. m., G. R. Clark, superintendent; Junior League, 2.30 p. m., Mrs. Bryant, superintendent; Epworth League, 6.30 p. m.; preaching, 7.30 p. m. Seats free. All are welcome. Evangelistic meeting during the week. Come and enjoy the meetings.

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meets for prayer at 10 a. m.; preaching at 10.30 a. m.; subject, "Prayer." Sunday school at 2 p. m.; Epworth League at 6.45 p. m.; topic, "A Great Awakening." Frank H. Lewis, leader. Song service, 7.30-8, followed by preaching. Revival meetings continue every evening till Saturday. Orchestra and chorus choir assist in song.

First German Methodist Episcopal church—Adams avenue and Vine street, G. Bohlin, 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.

A. M. E. church—Howard place, Dr. D. S. Bentley, pastor. The ritual meeting is one of great spiritual points. The membership is being won cheerfully and a profound interest is manifested nightly, their taxing the seating capacity of the church building. Services tomorrow as follows: Preaching, 10.30 a. m.; Sunday school, 2.30 p. m., A. Porter, superintendent; consecration meeting, 3.30 p. m.; Christian Endeavor song and prayer service, 7.15 p. m. 8 p. m. Rev. Mr. Morris will preach and conduct altar services. Meetings will be continued next week.

Baptist.

Penn Avenue Baptist church, Penn avenue, 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 9.45. Theme of morning sermon, "Revive Us Again; or Getting Ready for God." Sunday school at the home school at 2 o'clock and at the Amerman mission at 3.30 p. m. Young People's Society of Christian Endeavor meeting at 6.30. Topic of evening sermon, "Hindering Lives, or the Gospel of Help and Hope." Evangelistic after-meeting. Mid-week prayer meeting on Wednesday evening at 7.45. Covenant meeting, at which all members of the church are urged to be present.

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual preaching services on the Sabbath—10.30 a. m. and 7.30 p. m. Sunday school, 2 p. m., Dr. B. G. Beddoe, superintendent; Baptist Young People's union, 6.30 p. m., in assembly room. The weekly prayer meeting, 7.30 p. m. Wednesday. Further announcements from the pulpit on the Sabbath. All are cordially invited to these services.

Jackson Street Baptist church—Men's meeting, 9.30, leader, brother William Protheroe. At 10.30, sermon by the pastor, Rev. Thomas de Gruchy, D. D., topic: 'The Lame Man Healed." Sunday school at 2. John Lloyd, superintendent. New singing books will be introduced. Full orchestra leads the singing. Evening service, 7 sharp; Evangelistic service, good singing, cheerful and bright room and a royal welcome awaits everybody.

Green Ridge Baptist Church—Morning prayer meeting, 9.45; church services with sermon by the pastor, 10.30 and 7.30. Subject in the morning: "Ministerial Education," in the evening: "Regeneration as a Fact." Sunday school, 11.45; meeting of the Junior society, 3.30; prayer meeting of the Senior society, 6.30.

Shiloh Baptist church—Sunday service, Jan. 26, 1902. Rev. J. B. Boddie, pastor. 11 a. m., preaching by the pastor, subject: "The Christian Light." Sunday School, 2.30. Glad to See Our School on the Increase," 7.30 p. m., preaching, subject: 'The Memorial Stones." Weekly notice: B. Y. P. U. meeting, Monday and Tuesday evenings; church meeting, Wednesday; preaching, Friday. All invited.

Memorial Baptist church—Rev. W. F. Davis, pastor. Sermon in the morning by the pastor in Welsh and in the evening in English. Sunday school at 2 p. m., Samuel Howell, superintendent.

First Welsh Baptist church, West Market street—Rev. J. V. Davis will occupy the pulpit both morning and evening. Order of services: 10 a. m., sermon; theme, "Who Shall Bring Christ Down from Above?" or "Who Shall Bring Up Christ Again from the Dead?" 2 p. m., Sunday school; 6 p. m., sermon; theme, "The Philosophy of Baptism," to be followed by communion service. The evening sermon will be conducted in English, and all are earnestly invited to attend.

North Main Avenue Baptist church—Rev. A. H. Smith will occupy the pulpit both morning and evening. Subject for the morning, "Personal Salvation." Sunday school at 2 o'clock. Evening, "I Must Increase but Not Decrease." The special meetings which have been taking place since the first of the year finished last Wednesday.

Presbyterian.

First Presbyterian church—Services, 10.30 a. m., 7.30 p. m. Dr. McLeod will preach morning and evening. Subject: "The Apostle Peter's First Miracle." The bible class of the late Judge Jessup will be taught by the pastor. Strangers welcome at all services. Mid-week service Wednesday evening at 7.45 o'clock.

Second Presbyterian church—Jefferson avenue. Morning and evening service as usual. Rev. Dr. William R. Terrett, of Hamilton College, N. Y., will occupy the pulpit at both services.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant. 10.30 service of worship with sermon by the pastor; 12.00, Bible school; 6.30, Christian Endeavor; 7.30, evening worship with sermon by the pastor, fourth in series on "The Sabbath." Subject: "The Holy Sabbath Essential to Morality." All are cordially invited.

Providence Presbyterian church—Rev. George E. Guild, D. D., pastor, will occupy the pulpit. Morning theme, "Foreign Missions at Home." Sunday school at noon; Junior Endeavor, 3.30 o'clock; Senior Endeavor, 6.30. Evening service with sermon by the pastor, 7.30 o'clock. Offerings of the day will be for Gospel work among people of foreign speech in our Presbytery.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Bible school, 12.00 m.; C. E. Junior, 3.30 p. m.; C. E. Young People, 6.30 p. m.; prayer meeting Wednesday, 7.0 p. m. The theme of the morning sermon will be, "Our Responsibility for the Salvation of our Children." The Bible school session will follow up the thought of the sermon. The time usually given to the lesson will be used by the teachers in a personal presentation of Christ. A decision for Christ and His service will be urged. Parents teachers of the bible and adult members of the bible school are urged to attend the morning church service. The pastor, J. P. Moffat will preach in the evening. All welcome.

Adams Avenue chapel—New York street. Rev. James Hughes will preach at 10.30 a. m., subject: "God's Loving Kindness." Sunday school, 3 o'clock; Mr. Chandler, superintendent. Mr. Hughes will teach the Men's Bible class. Evening service at 7.30, when the Rev James Hughes will deliver an address on "The Spirit of Calvary, Translated Into Life and Obedience." The Lord's supper at the close of the service to which all christians are invited. The Christian Endeavor society at 6.45. Men's Mutual Improvement society on Monday evening, at 7.45. All are 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. Roger Israel, D. D., rector, Rev. Edward J. Haughton, curate. Septuagesima, 7.30 a. m., holy communion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon. East End Mission, Prescott avenue, 2.30 p. m., Sunday school. St. George's, Olyphant, 2.30 p. m., Sunday school, 3.30 p. m., evening prayer and sermon. South Side Mission, Fig street, 2.30 p. m., Sunday school.

Church of Good Shepherd—Corner Monsey avenue and Green Ridge street, Rev. Francis R. Bateman, rector. Septuagesima Sunday. Holy Communion, 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, "Conditions of Soul Winning." Psa. li: 12-15; evening, special evangelistic service, "Balaam's Wish." Num. xxiii: 10. Sabbath school, 12 m.; Young People's Society of Christian Endeavor, 6.30 p. m. Lesson study every Wednesday evening at 7.30, followed by the prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

Septuagesima Sunday; Gospel, Matt. xx, 1-16; epistle, I Cor. ix, 10-15.

St. Mark's, Fourteenth and Washburn streets—Rev. A. L. Ramer, Ph. D., pastor. Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 12 m.; Luther league, 6 p. m.; mission band, Saturday, 3.30 p. m. Morning subject, "The Laborers in the Vineyard."

Holy Trinity, Adams avenue and Mulberry street—Rev. J. M. Smeltzer, of Meyerstown, Pa., will occupy the pulpit. Services, 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, 10.30 a. m. and 7.30 p. m.; Sunday school, 2.30 p. m.

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 2.30 p. m.

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

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

Grace Evangelical Lutheran church (general synod), corner of Madison avenue and Mulberry street—Rev. Luther Hess Wiring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., Divine worship, subject, "Studies in the Life of Jesus Christ—His Baptism and Temptation"; administration of the holy communion; 7 p. m., Young People's Society of Christian Endeavor, leader, Miss Lynola Lohmann; 7.30 p. m., evening worship, with sermon. Everybody welcome.

Miscellaneous.

Calvary Reformed church—Monroe avenue and Gibson street, Rev. Marion L. Firor, pastor, service, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45; Christian Endeavor, 7 p. m.; prayer meeting, Wednesday 8 p. m.; catechism, 3.30. Morning subject: 'The True Athletics," evening: "The Eternal Majority.

All Souls' Universalist church, Pine street, near Adams avenue—Rev. Thomas B. Payne, pastor. Divine service, with sermon, at 10.30 a. m.; subject, "Man's Eternal Need of Worship." Sunday school at 12 m. Seats free. Strangers cordially welcomed. No evening service.

Zion United Evangelical church, 1420 Capouse avenue—Rev. J. W. Messenger, pastor. Preaching, 10.30 a. m. and 7.30 p. m.; subjects, "The Great Commission" and "Judgment Not Executed." Sunday school, 9.30 a. m.; Junior Endeavor, 4 p. m.; Senior Endeavor, 6.30 p. m. All seats free. Everybody welcome at all services. Services every evening next week at 7.30.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning subject, "Whose I Am and Whom I Serve;" evening, "Ezekiel's Vision of Dry Bones." Class meeting at the close of morning sermon. All are welcome.

Gospel Tabernacle—Jefferson avenue, Dunmore, James Leishman, pastor. Preaching, 12.30 a. m. and 7.30 p. m.; Bible school, 12.00 m.; Young People's meeting, 6.30 p. m. The Sunday evening service will close the two weeks series of special meetings and the regular Christian and Missionary Alliance meeting will be held on Tuesday at 2.30 and 7.30 p. m.

SUNDAY-SCHOOL LESSON FOR JAN. 26

THE LAME MAN HEALED. Acts. iii, 1-16.

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

Secretary of American Society of Religious Education.

THE REVIEW.—The book now studied, as its name implies, contains a record of the deeds of the apostles. In the first chapter and the first four verses of the second chapter, they are represented as they were before and after the baptism of the Holy Spirit. The remainder of the second chapter exhibits their wonderful efficiency after the enduement from on high, resulting in he conversion of three thousand souls in a single day. After this remarkable increase in the church the apostles gradually widened the sphere of their activity until they assumed a missionary attitude to carry the gospel into all the world. In this extended ministry they manifested the zeal of their illustrious Master and exceeded the labor which made his career glorious. It has been to some a cause of measured surprise that they should have received power to work miracles but this was doubtless granted as a Divine attestation to their commissions (Mark xvi: 17-18).

THE BEGGAR (Verses 1, 2, 3).—The ministry here to be described was purely incidental, like most of that rendered by the Savior—it was called out not by stated appointment bpt by a casual circumstance. It was 3 o'clock in the afternoon, the ninth hour of Jewish time, set apart by ecclesiastical law for daily prayer, when the people of Jerusalem repaired to the temple (Psalm lv: 17). Peter and John, the oldest and the youngest of the apostles, wended their way to the sanctuary. As they were about to enter, a cripple, lame from birth, was carried by friends, their daily custom, to be laid at the gate, that he might receive alms. Immediately as the two men were seen, pleading began. This was no uncommon spectacle. Many unfortunates there were for whom medical science offered nothing, to whom the cold hand of charity extended but a few pennies that prolonged a miserable existence. And those gifts were only bestowed because the law required (Deut. xv:7), and the keeping of its letter was regarded a virtue by a hard-hearted people (Matt. xix: 20).

THE APOSTLES (Verses 4 and 5).—The incident raised an important question—how will the ministers of Christ treat a beggar? Will they satisfy their consciences by tossing a few small coins? Will they pass by, refusing all assistance? The answer to these questions is in three parts. First, there was a mutual recognition. They who carried the lame man paused. Peter and John paused. The cripple by direction turned his eyes upon the apostles, who stood and gazed upon him. The first effect was to awaken an expectation in the mind of the needy, but that soon passed away (Isa. xlv: 22). There followed it what was of priceless value. The unfortunate saw two men, followers of Jesus, commissioned to preach, whose faces must have disclosed something of the joy and love of their hearts, and that look would do him good. But Peter and John saw the face of a man, forty years old, in which appeared the sorrow and hopelessness of a lifetimee, and that sight would awaken their pity (Matt. ix: 36).

THE COMMAND (Verse 6).—In this way a new relation was established. The eyes of want and sorrow had met the eyes of strength and compassion. A Jerusalem pauper and two Galilean fishermen had come together, to be transformed by their sympathetic spiritual touch. It was the same change that has been effected in multitudes of cases through the power of the Gospel of Christ that sends benefactors into a world of trouble. And Peter, still exercising primacy, (whether by Divine appointment or self-assertion matters not), addressed the beggar. There was, first, a disclaimer—he had neither silver nor gold, that which had been asked. One thing he had—a power recently imparted, better than silver or gold; and yet not a power resident in him, but a power which he might invoke. Then came the command, "Rise up and walk," delivered in the name of Christ. To many that might have seemed blasphemous, or at least presumptuous. Who gave him such authority over diseased bodies? Ah, Peter remembered his Master's words (John xiv: 12-14).

THE CURE (Verses 7 and 8).—It was necessary that a still closer relation should exist between Peter and the beggar. There had been the arrested attention, the responsive look, the refused alms, the positive injunction. The unfortunate man is not yet ready to be the recipient of a proffered blessing. It is too much to expect that in such brief time his faith can be awakened to seize the possibilities. Peter's hand was extended to grasp the hand of the helpless. Strength, imparted first by the human touch, came afterward by the Divine touch, the visible preceding the invisible. Gradually the life current pursued its course, carrying vigor to every part. The feet and ankle bones, long unused, came into service. The man stood up, leaped (Isa. xxxv: 6), walked. He praised God realizing that he had been under Divine power, and with the two apostles he entered the temple. The first steps of his life were into the sanctuary (Psalm cxxii: 1).

THE WONDER (Verses 9, 10, 11).—The cripple can walk. The man who has daily been laid at the gate of the temple for years past, indeed, for a generation, whom all have seen as an object of charity, whose familiar and prostrate form has been looked for by all who came that way to perform their devotions—this man can walk. An hour ago, borne by his friends; now leaping for joy. This remarkable event was soon made known, and all who heard of it were amazed. It was an occurrence something like that in the lifetime of Jesus (John ix: 8), a reproduction, therefore, of those strange deeds that had agitated Jerusalem but a short time ago. To increase the wonder, after entering the temple the cured man with passionate gratitude held Peter and John in his firm and affectionate grasp, thereby indicating that they were in some sense benefactors. Many gathered about the three, witnesses of this demonstration, but unable to explain what they saw.

THE DISCLAIMER (Verse 12).—There were two dangers to which the people were exposed both of which would lead to serious results—they might regard the cure of the cripple as mysterious, inexplicable; and they might assign it to purely human causes and turn hero worshippers. One or the other of these courses was adopted by ignorant men in ancient times whenever God displayed his power in any unusual way. Hence came superstition or servile subjection to those supposed to be possessed of supernatural powers. Peter sought to save the people from both conclusions. "Why marvel ye at this?" he asked. It was not a solitary event in the history of this people. Miracles had been performed from the days of the exodus. The annals of the nation were full of such things. Further, they ought not to regard the two men before them as the authors of the cure. There was no power, or holiness, in them to make a man to walk. The people must look back higher to some higher being to find the cause.

THE PHYSICIAN (Verses 13, 14, 15, 16).—There words of denial prepared for assertions. Peter had an excellent opportunity which he promptly improved to testify concerning Jesus as the one who had wrought the cure. This he did in historical references, not unlike those used in his sermon at Pentecost (Acts ii: 31-36), so arranged as to form a convincing argument. Jesus, denied by the Jews in the presence of Pilate, and then put to death, had been raised to life, as the apostle knew, and had been glorified, and through faith in his name the cripple had been restored to soundness. That fully accounted for the deed, as not a mystery, neither the act of a man, but as a further display of the might of the risen Christ. It was intended to turn the thoughts of the people from the realm of hazy doubt and unprofitable suspense to the state of intelligent faith and certitude and to consequent rest. The ultimate design of the apostle was, without doubt, to accomplish what he had in his first sermon and secure converts (Acts ii: 41). But of that he failed.

THE TEACHING.—The passage plainly teaches: 1. That the gospel has respect to the bodies as well as the souls of men, to the entire nature, both physical and spiritual. 2. That there may be good acts of charity other than the gifts of money—whatever one has that another needs may be employed. 3. That the servant of God who ministers to physical necessities may often find way for a larger service to the good of men and the honor of Christ. 4. That no one need wonder at a deed done when behind it is adequate power, the exalted Christ being able to do what otherwise would be impossible. 5. That he who accomplished any good thing in the name of Christ should be quick to ascribe to Jesus any glory which men might be disposed to bestow. 6. That if one soul is saved by our sympathetic touch or kindly word, we ought to rejoice, even though many for whom we labor are unmoved. 7. That the minister and his convert, united in common praise, standing together in the Lord's house, present a spectacle over which men and angels ought to rejoice.

BLACKBOARD LESSON HINTS

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

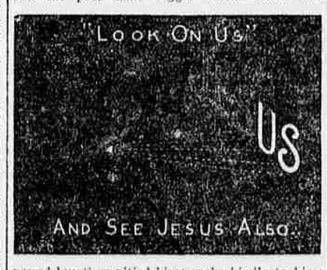
[From Author's Notes in "The Sunday School Lesson Illustrator," Published by F. H. Revel & Co., Chicago, Ill.]

Topic—The Lame Man Healed, Acts iii: 1-10.

Golden text—"The Lord is my strength and song, and He is become my salvation," Ex. xv: 2.

Introductor Notes—The poor man at the "Beautiful" gate of the Temple is a type of the sin-diseased ones who are asking help from the disciples of our Lord today. Peter and John were friends of Jesus in the truest sense; they were one with Him and were so filled with His Spirit that when the lame man looked upon them, in obedience to their word, he saw also the Lord Jesus, in whose name they taught and wrought.

Faith's look is a look beyond the disciples to the Christ with whom the real disciple is in vital union. Peter and John went up together to the house of prayer. Here was an important element of Christian POWER, UNITY and FELLOWSHIP. These disciples prepared themselves for the sweetest worship by the truest service. They saw the poor lame beggar whom others had



passed by; they pitied him; spoke kindly to him; gave him encouragement and hope; and secured for him the help of the Great Physician; and taking him by the hand, lifted him up.

Are we ready to say to the broken ones in life, "Look On Us?" If the world shall "Look On Us" will they see Jesus also through us?

Suggestions—Print in large letters the word "US"; beyond this print the name JESUS; now draw an eye with the rays of light leading to the word "US," indicating that the real vision of the eye of faith sees beyond the Christian to the Christ with whom the Christian is in vital union.

The best argument for Jesus Christ is a holy life. The best evidence of Christianity is the good it does in the world. The best illustration of Christ's power is a changed life. Too often, Christian workers forget that the intelligence, the eloquence, the zeal, the physical powers of the laborer, are the agencies for the working of the Spirit of the Lord.

The disciples wrought the miracle of healing the "cripple" in the name of the Lord Jesus

Christ. In His Name, they had been preaching and teaching, and now they silence the skeptics and scoffers by showing the power of Christ over bodily infirmities, as well as being a physician to the soul.

It required great faith in God for the preacher to publicly call upon a man who had never had the use of his limbs to stand upon his feet, and it required great faith in the preacher and his God for the impotent man to arise and walk. The miracle illustrated the manner in which salvation is applied to the hearts of men: faith in God (John v: 24). In this lesson we see

A HELPLESS MAN;
HELPING DISCIPLE;
HEALING POWER.

Practical Application—The same power which healed the poor crippled beggar at the Beautiful Gate of the Temple, is able to help and save us. Through Christ we may have all the blessings of life and love and peace, and in Him may all our wants be supplied.

Scranton, Pa.

Her Language Wholly Inadequate.

A revelation of the utter inadequacy of the feminine vocabulary to express deep emotion was given to a crowd waiting for cars at the bridge end the other night. As a Fulton street car came around the curve and halted the usual mad rush for seats followed. After the car was crowded to the railing an elderly woman, large of person and heavily laden with bundles, emerged from the waiting crowd. She was red in the face and puffing with her exertions as she hastened toward the car, waving her bundles vigorously to attract the attention of the conductor and emitting short, sharp shrieks intended to signify that she desired the car to wait for her.

But the conductor stolidly pulled the cord, and just as the weary woman reached the steps the car moved away. On the platform the conductor stood with folded arms and smiled calmly back at her.

For a moment she stood gasping with rage. Then she waved all her bundles viciously in the direction of the rapidly retreating car, and shouted at the offending conductor:

"Oh, you! you! you! man, you!"—New York Tribune.

MUSICAL GOSSIP.

Miss Adele Hudnut, an esteemed pupil of the Hardenbergh School of Music, appeared in concert Wednesday evening at the Broad Street Conservatory, Philadelphia. She artistically rendered the following programme, in which she had the honor to be assisted by Mr. Witzemann, the violinist. Miss Hudnut has been a special student of Mr. Gilbert Coombe the past year, and he speaks highly of her ability:

Prelude and Fugue, C minor .....Bach
Sonata, Op. 31, No. 2.....Beethoven
(Allegro. Adagio).
Etude, Op. 10, No. 5.....Chopin
Etude, Op. 25, No. 9.....Chopin
Etude, Op. 25, No. 2.....Chopin
Scherzo, Op. 20.....Chopin
Nocturne, Op. 37, No. 1.....Chopin
"Vogel Als Prophet".....Schumann
"Des Abends".....Schumann
"Aufschwung".....Schumann
"Warum".....Schumann
"Grillen".....Schumann
Idylle.....Mac Dowell
"Music Box".....Anton Liadow
"Kamaenoi Ostrow".....Rubinstein
Sonata for Piano and Violin, Op. 45.....Grieg
(Allegro molto ed appassionato. Allegretto alla Romanza).

Alfred Wooler has been engaged to take charge of the vocal numbers for the minstrel entertainment to be given by the Electric City Wheelmen, early in March. Prof. Robert Bauer has charge of the orchestra work. They are preparing a most elaborate and interesting programme and intend to make this one of the very best entertainments of its kind ever given by home talent.

The following musical selections will be used at tomorrow's services in the Second Presbyterian church:

MORNING.

Organ Prelude.....Cappocer
Anthem—"O Give Thanks Unto the Lord." Shepperd
Quartette and Choir.
Offertory—Soprano Solo, Selected.
Miss Black.
Organ Postlude.....Bach

EVENING.

Organ Prelude—Largo.....Handel
Anthem—"Praise the Lord, O My Soul"..Brackett
Quartette and Choir.
Offertory—Quartette, "Rejoice, Rejoice, Believers".....Brackett
Misses Black and Garagan, Messrs. Gippel and Morgan.
Organ Postlude.....Spinney
Mr. J. M. Chance, organist and director.

Mr. Henry P. Dreyer, baritone, formerly of this city, now of Boston, Mass., has recently had the honor of winning a free scholarship in the opera department of the New England Conservatory of Music. The competition was open, and the leading soloists of Boston and other places participater. Before leaving Scranton, Mr. Dreyer had studied voice culture and singing for two years under Mr. Alfred Wooler, vocal teacher and tenor soloist, of this city.

The following 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—Andante con Moto in F.....Gilbert
Choir—Anthem, "There Is Resting Bye and Bye".....Havens
Organ—Pastorale in F.....Bach
Tenor Solo—"In the Shadow of the Cross"..Linn
Alfred Wooler.
Organ—Postlude in D.....Merkel

EVENING.

Organ—Allegro Moderato.....Salome
Choir—Anthem, Benedictus in D.....Buck
Organ—Pastorale.....Monk
Duet—"O Morning Land".....Phelps
Organ—Postlude in D.....Gladstone

In his score for "Maid Marian," a sequel to "Robin Hood," Reginald de Koven has returned to legitimate musical forms and has evolved compositions which are types of true opera comique. The character of Mr. de Koven's opera is widely divergent from the trivial musical comedies which have attained such vogue in the last few years, and while his music is graceful and melodious, his treatment of it is in full keeping with the best canons of the art. As in "Robin Hood," there are many melodies in the shape of simple ballads and concerted numbers following the old English glee, and the waltz rhythm is also kept well in the foreground. A very dramatic and dignified finale is attained in the climax of the second act, where the war song of the Crusaders is counterpointed against the battle hymn of the Saracens.

The compositions of Ivan Caryll and Lionel Monckton, rendered during the performance of "The Toreador" at the Knickerbocker theater, New York, have attracted wide attention and unusual praise from critics of music. The compositions are commended for their light and very agreeable character, as "popular without being vulgar," as "full of color, of a lively tempo, characteristic" and as "rising to distinct dignity in the toreador song."

Mme. Blauvelt, the widely known American concert singer, who arrived from Europe the 8th inst., began her annual American tour at Carnegie hall, New York, Sunday afternoon, the 19th inst. Her American engagements will take her from Maine to Kansas. Early in April she will return to England, where she will open the great London May festival the week beginning April 28. During the coronation season she will sing in a series of recitals. While abroad she received the decoration of the Royal Order of St. Cecelia, conferred on her by the Royal Academy of St. Cecilia of Rome, the oldest singing society in the world. In the 315 years of its existence, this society has extended this honor to but eight renowned musicians. Mme. Blauvelt is the first woman on whom this unique distinction has been conferred.

SUSQUEHANNA.

Special to the Scranton Tribune.

Susquehanna, Jan. 24.—The Jackson Dramatic society will in February produce the drama, "Fishermen's Luck."

Mrs. Hector Coddington, recently of Susquehanna, is ill with appendicitis, at her home in Sayre.

A prominent Erie official states that he does not believe that any of the department offices of the Erie will be removed from Susquehanna to Meadville or elsewhere. On the contrary, he is of the opinion that, in April, additional offices will be located here. And there you are!

Rev. Charles W. Boot is at Wilkes-Barre, attending a meeting of the Scranton archdeaconry.

Ralph Comfort, of State Line, is recovering from a severe attack of typhoid fever.

On account of the presence of smallpox in the county, the Susquehanna County Teachers' association has adjourned its session, to be held at Hopbottom, until February 28.

Rev. M. J. Watkins, of Hallstead, preached in the Susquehanna Baptist church on Tuesday and Friday evenings.

The Century club held a hop in Hogan opera house last evening.

Fifty Susquehanna business men will attend, in a body, a minstrel performance in Hogan opera house on Tuesday evening.

Mrs. Duncan McDonald, of West Main street, has suffered a stroke of paralysis.

As east-bound freight train No. 86 was entering the Erie yard this morning, an air-brake hose burst and three loaded cars were mixed up and considerably damaged. One of them turned over upon its side. The wreckers cleared the tracks in a few hours.

Erie Engineer Duncan McDonald, who recently sustained a severe injury to an arm, in the Hornellsville yard, is able to be out.

Edward F. Leighton, of Binghamton, will banquet the Susquehanna business men, at the Langford house, on Tuesday evening next.

UNIONDLAE.

Special to the Scranton Tribune.

Uniondale, Jan. 24.—Quarterly meetings were held in the Methodist church Saturday evening and Sunday morning. Presiding Elder Warner officiated and the meetings were of more than ordinary interest.

A Republican primary was held in the town hall Tuesday night. A number of candidates received the nomination for borough offices. It was a session peaceful in character.

There was a respite in the ice harvest Thursday.

Mrs. L. B. McKown entertained a large number of the young people of the town Tuesday night.

Mrs. Linwood Spow is greatly improved in health.

Mrs. R. L. Jones lately celebrated her seventeenth birthday. A number of old friends from Welsh Hill paid her a pleasant visit on the occasion.

Mrs. Frank Davis visited friends in Brant recently.

Mr. and Mrs. Elijah Carpenter entertained a number of their friends one day last week.

The announcement of Elder Miller's death was received with great sorrow by many friends here.

Cannon's Defiance Answered.

"Uncle Joe" Cannon, who fell heir to the title of "Watch Dog of the Treasury" after the demise of the venerable Holman, of Indiana, was in the midst of a heated discussion on the Nicaragua canal bill when suddenly, after making a positive assertion, he shouted at the top of his voice:

"If I am wrong, who will correct me?"

"Ah, I would not undertake such an arduous task," replied the versatile Mr. Hepburn, as he arose in his place and sank back again before Mr. Cannon could return the fire.

The house roared.

ANNUAL REPORT

OF THE

Directors of the Poor of the Scranton Poor District

For the Year Ending Dec. 31, 1901

Showing receipts, disbursements, accounts of Secretary, Treasurer, Tax Collectors, reports of Superintendent and Resident Physician, products of the farm and an inventory of the real and personal property of the district, as required by the Act of Assembly incorporating the district, approved April 9th, 1862.

ACCOUNTS OF THE SECRETARY.

There was disbursed upon claims against the district duly approved by the Board of Directors, for which vouchers are on file, the sum of.....$101,529 11
Distributed as follows:

SALARIES AND SERVICES.

Salaries of Directors for 1900	$ 2,800 00
Salaries of Auditors for 1900	300 00
Salaries of officers, attending, etc	17,426 75
Total for salaries and services	$ 20,526 75

OUT-DOOR RELIEF.

Provisions, etc.	$ 13,401 70
Children in homes and training schools	1,818 10
Funeral expenses	456 00
Poor in other districts	262 56
Transportation	133 19
Fuel	59 55
Medicines	25 75
Milk	31 47
Total for out-door relief	$ 16,198 12

SUPPLIES.

Groceries, provisions, etc	$ 9,908 11
Meat, fish and eggs	7,085 14
Dry goods and clothing	7,726 51
Coal and light	4,432 56
Flour	2,858 76
Feed, meal, bran, etc	2,276 62
Shoes and leather	1,471 82
Drugs and medicines	1,189 05
Crockery and hardware	695 21
Freight and express	525 01
Tools and utensils	308 32
Tobacco and pipes	301 25
Seeds and plants	181 68
Barn supplies	154 85
Sundries	118 59
Disinfectants	55 50
Total for supplies	$ 39,370 49

IMPROVEMENTS AND REPAIRS.

Administration building	$ 681 48
Insane hospital	966 30
Male building	297 90
Female building	227 90
Epileptic building	143 76
Store house	4,126 13
Light, heat and power plant	956 85
Gate lodge	1,513 10
Machine shop and coal bins	4,000 00
Laundry	288