RELIGIOUS NEWS

Invited to Binghamton.

Through Rev. Dr. A. W. Hayes, of the Tabernacle church, of Binghamton, an invitation has been given to the Wyoming conference to meet in that church next year. It will be remembered that the conference adjourned in Waverly without having received an invitation for the next session.

As Dr. Hayes says: "The building is large and convenient, and the hearts of the people are generous."

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Universalist Church Notes.

It seemed good to have Rabbi Ampacher with us last Sunday night and participating with the pastor in the services. Scranton needs more fraternity among its moral and religious forces.

The pastor and his family will spend the summer at their seaside cottage, on the shores of Casco Bay, Me., to which Mrs. Payne and the children will go within the next few weeks.

Next Sunday evening will be the last Sunday evening service this spring at All Souls' Universalist church. At that time Mr. Payne will give the last sermon of his present course on "What Universalists Believe," taking for his subject, "Scriptural and Other Evidences for a Belief in the Final Salvation of All Souls from Sin."

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Lutheran Ministerium.

The one hundred and fifty-fifth meeting of the Lutheran Ministerium of Pennsylvania is now being held at St. John's church, Easton, and will continue until May 28. All of the Lutheran ministers from this city are in attendance.

The ministerium is composed of 357 pastors, only a few of whom are not engaged in active pulpit work. Each pastor is accompanied by a lay delegate from his congregation, and these represent a membership of about 130,000 in 513 congregations.

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Religious Notes.

Rev. Dr. Harshaw, of Pittston, will return home next week from a three months' trip in Europe and the Holy Land.

Rev. R. R. Thompson, of Dalton, will present a review of the recent book by Rev. George Dana Boardman, D. D., in the Baptist Ministerial conference next Monday morning.

The Presbyterian ministers of this vicinity were quite generally in attendance upon the sessions of the general assembly in New York this past week, and included Rev. J. J. Rankin, Rev. J. J. Lansing, Rev. Dr. McLeod, Rev. Dr. Guild, Rev. Dr. Moffatt, Rev. Charles Lee and Rev. Mr. Funk, of Duryea.

SERVICES IN THE VARIOUS CHURCHES

Methodist Episcopal.

Elm Park church—Morning prayer meeting at 9.30. Dr. C. M. Giffin, the pastor, will preach at 10.30; class meeting in Sunday school room at close of morning services. Sunday school, 2 p. m.; Junior league, 3.30 p. m.; Senior league, 6.30 p. m. At 7.30 the pastor will give the last of the subject of the "Four Ons." It is "On Your Income." Strangers are welcome.

Embury Methodist Episcopal church—Rev. James Benninger, pastor. Preaching service at 10.30; subject, "Soul Prosperity"; class meeting 11.30; Sunday School at 2 p. m., J. H. Rendle, superintendent; Epworth league at 6.30, John H. Williams, leader. Evening preaching service at 7.30; subject, "Samson—An Analysis." The first of a series on the "Life and Character of Samson."

Providence Methodist Episcopal church—Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet at 10 a. m.; preaching at 10.30; subject, "Comfort in the Words, 'Thy God Reigneth.'" Sunday school at 2 p. m.; Epworth league at 6.45, David Laird, leader. At 7.30, anniversary of the temperance reform, in charge of the W. C. T. U.; a rich programme of songs, recitations and addresses. Mrs. Rhodes, Mrs. Bennett, Mrs. Vail, Mrs. Morel, Misses Walters, Lees and Pearce; Professor R. H. Martin, C. W. Dawson, esq., and others will participate.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. Charles A. Benjamin, pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m.; preaching at 10.30 a. m., "Christian Ambition and Moral Strength; Sunday school at 2.30 p. m.; Epworth League at 6.30 p. m.; preaching at 7.30 p. m., "The Harvest, or Striking the Hour." Prayer meeting, Wednesday, at 7.30 p. m. Business meeting of the Brotherhood of St. Paul on the second and fourth Tuesdays of each month, at 7.30 p. m. Seats free and all are welcome.

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. No. 1 class, 9.45, O. D. DeWitt, leader. Preaching, 10.30; Sunday school, 11.45, G. R. Clark, superintendent; Junior league, 2.30; Epworth league, 6.30. Preaching, 7.30; subject, "Sunday Schools." Class No. 2, Tuesday, 7.30; prayer meeting, Wednesday, 7.30 p. m. Seats free. Strangers welcome.

St. Paul's Methodist Episcopal church—F. P. Doty, pastor. 10 a. m., meeting of Brotherhood of St. Paul; 10.30 p. m., morning worship and sermon by pastor; 11.45, Sunday school; 3.30, Junior Epworth league; 6.30, devotional meeting of Epworth league; 7.30, sermon by pastor. All made welcome.

Prospect Avenue German Methodist Episcopal church, corner Prospect avenue and Birch street—G. F. Hausser, pastor—Services Sunday at 10.30 and 7.30. Sunday school at 2 o'clock p. m.; Christian Endeavor at 6.45 p. m. Thursday evening prayer meeting at 8 o'clock.

African Methodist Episcopal church, Howard Place—Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m.; subject "Spiritual Manhood;" Sunday school, 2.30 p. m., A. Porter, superintendent; Christian Endeavor prayer meeting, 7.15 p. m., conducted by Edward S. Jackson. Preaching, 7.45 p. m.; subject, "The Price of Manly Freedom." A cordial welcome to all.

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 the morning sermon, "Modern Daniels." 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. In the evening the pastor will preach to the members of the Grand Army posts of the city. Theme of this discourse, "A Nation's Heroes." A service appropriate to the Memorial Day. Special music. All organizations of soldiers and affiliated societies are requested to be present.

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

Jackson Street Baptist church—Morning prayer meeting at 9.30, leader, Brother William Protheroe. Morning service at 10.30, sermon by the pastor, Rev. Thomas de Gruchy, D. D., topic, "Thy Brother Shall Rise Again." Sunday school at 2, p. m., John Lloyd, superintendent. Evening service at 7, song and praise service, assisted by full orchestra. This service will be in memory of our departed deacon, John Dawes. The deacons will each pay a tribute to his memory. The public is cordially invited and strangers are always made welcome. Seats are all free.

Green Ridge Baptist church—Rev. Howard Westcott, of New York city, will preach at both services. Other services of the day as usual. The new pastor, Rev. Henry Potter will occupy his pulpit next Sunday.

Memorial Baptist church—Rev. W. F. Davies, pastor. Services Sunday at the usual hours. The pastor will preach in Welsh in the morning and English in the evening. Bible school at 2 p. m. At the close of the evening sermon the church will have communion.

First Welsh Baptist church, West Market street—Rev. J. V. Davies, pastor. The pastor will occupy the pulpit on Sunday next, both morning and evening, at the usual hours. The celebration of the Lord's supper will follow the sermon in the evening.

Shiloh Baptist church, corner Mulberry street and Adams avenue—Rev. J. B. Boddie, pastor. Preaching by the pastor at 11 a. m. subject, "Union"; Sunday school, 2.30 p. m. At 8 p. m., preaching; subject, "The Unchangeable God." All are invited. Services all next week.

Presbyterian.

First Presbyterian church—Services at 10.30 a. m. and 7.30 p. m. Dr. McLeod will preach. Strangers welcome.

Second Presbyterian church, Jefferson avenue (between Vine and Mulberry streets.)—10.30, morning worship; 12 m., Sunday school; 6.30, Young People's Society of Christian Endeavor; 7.30, evening worship. The Rev. Joseph H. Odell will preach at both services.

Green Ridge Presbyterian church—Rev. Isaac J. Lansing, pastor; Rev. L. R. Foster, assistant. Usual Sunday services, at 10.30 a. m. and 7.30 p. m., with sermons by Rev. N. G. Parke, D. D. Bible school at 12 o'clock and Endeavor society meeting at 6.30. Strangers welcome at all services.

Providence Presbyterian church—The pastor, Rev. Dr. Guild, will occupy the pulpit at 10.30 a. m. and 7.30 a. m.; Sunday school at noon; Junior and Senior Endeavor meetings as usual. Evening service, with sermon, at 7.30 o'clock.

Adams Avenue chapel, New York street—Services tomorrow as usual. Rev. James Hughes will preach, morning and evening.

Episcopal.

St. Luke's parish—Rev. Rogers Israel, D. D., pastor; Rev. Edward Haughton, curate. Trinity Sunday.

St. Luke's church—7.30 a. m., holy communion; 9.15 a. m., Sunday school; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon.

St. Mark's chapel, Dunmore—7.30 a. m., holy communion; 9.30 a. m., Sunday school; 10.30 a. m., sermon and holy communion; 7.30 p. m., evening prayer and sermon.

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

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

South Side, Fig street—2.30 p. m., Sunday school.

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

St. John's Mission, Osterhout hall, Providence Square—Sunday school, 2 p. m.; evening prayer and sermon by Rev. F. R. Bateman, at 4 o'clock.

Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue, below Mulberry street—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, "Christ in Hope," Col. i, 26-27; evening, second in a series on "How We Came to Have Our Bible." Sabbath school 12 m.; Young People's Society of Christian Endeavor, 6. 30 p. m. Lesson study, Wednesday, 7.30 p. m.; prayer meeting at 8. Seats free. All are welcome.

Evangelical Lutheran.

English Evangelical Lutheran Church of the Holy Trinity, corner Adams avenue and Mulberry street—Rev. E. F. Ritter, A. M., pastor. No services either morning or evening, as the pastor is attending the Evangelical Lutheran ministerium of Pennsylvania at Easton. Sunday school at 12 o'clock. Luther League at 6.45 p. m.

Miscellaneous.

All Soul's Universalist church, Pine street, between Adams and Jefferson avenues—Rev. Thomas B. Payne, pastor. Divine services with sermon at 10.30 a. m. and 7.30 p. m.; Sunday school at 12 m.; morning subject, "Our Memorial Days"; evening subject, "Scriptural and Other Evidences for a Belief in the Final Salvation of all Souls from Sin." Seats free. Strangers cordially welcomed to all our services.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. M. L. Firor, pastor. Services at 10.30 a. m. Sermon by Brother Sanborn, of the Rescue mission. Christian Endeavor at the evening service.

First church (Christ Science), No. 519 Adams avenue—Sunday services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; subject, "Ancient and Modern Necromancy or Mesmerism and Hypnotism." Testimonial meetings, Wednesday evening 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 Healing, with the Key to Scripture," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letters of inquiry are welcomed and given courteous attention and information free.

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning sermon to children; subject, "Moth and Rust;" evening subject, "Man's Questions and God's Answers." Sunday school at 2.30 p. m. All welcome.

Free Methodist church, held at Finn chapel, on Penn avenue, Green Ridge—S. D. Molter, pastor. Preaching Sunday morning at 10.30 by pastor; again in the evening, at 7.30, b y A. C. Neibell; class meeting at close of morning service. Prayer meeting, Thursday evening at 7.30. The public is cordially invited to come. All seats free.

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

Christian church, North Main avenue—Preaching by the pastor, Rev. Robert W. Clymer, at 11 a. m. and 7.30 p. m.; subjects, "God with Us," and "Your Sins Will Find You Out." Sunday school, 10 a. m.; Christian Endeavor, 6.45 p. m. All are welcome.

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.

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—"Through this man is preached unto you the forgiveness of sins."—Ac. xiii:38.

No one should ever speak contemptuously of the Jews as a nation. They are a people whom God has honored through the passing centuries.

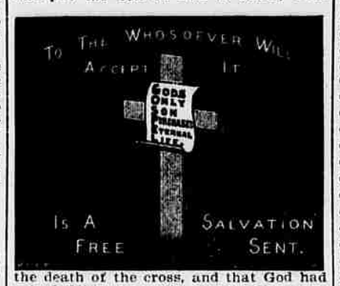
It was the purpose of God that the Jews, being fitted by a knowledge of the Scriptures and by religious training, should give the message of salvation to the world. Paul and Barnabas preached first to the Jews, not because of a

national pride, being Jews themselves, nor because it was a special privilege to preach to their own people, but they were carrying out the purposes of God.

But the door of the Jewish heart was closed to the truth, and the Master and His message of salvation were rejected. Then said the disciples, "Lo, we turn to the Gentiles," and "My word shall not return unto me void," saith the Lord.

Paul preached first to the Jews, saying, "To you is the word of this salvation sent."

He argued from prophecy and from history that God had delivered and blessed His covenanted people; that He had promised to them and through them the Messiah; that Jesus Christ was the promised Messiah, and because they knew Him not they had rejected Him and put the Son of God to death, even



the death of the cross, and that God had raised Him from the dead. "He came to His own and His own received Him not."

Paul's great argument for salvation is based upon the crucifixion and resurrection of Jesus Christ, and he presents the gospel of Jesus to the "Whosoever Will" accept it; to the Jews first, and through them to the world.

No pure and unselfish love is ever lost. Greater love hath no man known than the love of God for this poor lost world, which love found expression in the redemption by Jesus Christ. Such love could not be in vain. Those who could not appreciate, but despised and rejected it, "Judged them unworthy," and were filled with hatred for the Messenger and the message, while those who gladly welcomed and received the truth were filled with holy joy.

The unwillingness to receive Jesus Christ as the Messiah and "The Light of the World," makes all who reject Him unworthy of the love of God (Jno.iii:1), and unworthy of eternal life through His name.

The light of God's precious truth shines for all who will receive it. Do not close they heart against the truth, and so reject the Saviour and His love. The A. B. C. of the gospel for me and thee is this:

I WILL ACCEPT BELIEVE CONFESS JESUS

SUNDAY-SCHOOL LESSON FOR MAY 25

Paul at Antioch in Pisidia. Acts, xiii:43-52.

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

Secretary of American Society of Religious Education.

CONTEXT.—Last lesson, ending with the twelfth verse, left Paul and his company at Salamis, a town on the island of Cyprus. Having finished his work there he took ship, crossed an arm of the Mediterranean, a voyage of a hundred and fifty miles, and landed at Perga in Pamphylia. Journeying northward a hundred miles along a Roman highway and through a region of vast interest, the party came to Antioch in the province of Pisidia. This city, like one of the same name in Syria, of which we studied May 4th, was established by Nicator, who had similar designs in the two towns. At Antioch Paul, whose name had lately been changed from Saul (verse 9), entered into the synagogue of the Jews, and after the reading of Scripture according to Sabbath custom, accepted the invitation of the elders, to preach (verses 15 to 41). That sermon, after an historical basis, declared Jesus to be the promized Messiah. Our lesson concludes the narrative.

CONVERTS (Verse 43).—This preaching was not in vain. The argument was conclusive to some who heard, and who joined themselves to Paul and Barnabas. That was the usual method of gaining disciples. Converts became followers of their teachers, anxious to learn more of what had been said to them. Of course these followers might at their pleasure turn away as many did in the time of Christ (John, vi:66), but for the present they constituted a very interesting company attached to the person of the preacher. Some of these converts, if such they might be called, were Jews, descendants of Abraham, while others were proselytes, Gentiles who had embraced the Jewish religion. Judaism had made an impression on the heathen world and had won many of the more thoughtful and virtuous who were not satisfied with the gods of their fathers. And so the company in the synagogue was divided into two parts—one part becoming Christian.

CONCOURSE (Verse 44).—This turning away from Judaism to Christianity, as it became known, made a profound impression upon the city. This would result in any day or land. A change in a man's faith is always esteemed a great event. Despite the fact that some speak lightly of religion it is the most important of all human concerns, and it will excite a greater interest in a community than any other subject. In this instance all who espoused the new faith would be eager to hear further concerning it and to bring their friends to know of it, while those who held to old views would wonder what this new religion might be. Besides, the presence of two scholarly strangers, eminent preachers, would in itself cause a sensation. And so it came to pass that on the following Sabbath, the Jewish day of worship, our Saturday, nearly the whole city came together to hear the word of God. The synagogue could not hold the vast concourse of the people who crowded the streets.

OPPOSITION (Verse 45).—This sudden outpouring of the populace brought Paul and Barnabas into great prominence, and made Christianity the theme of town talk. There was presented a striking contrast with the ordinary services of the synagogue, attended by a much smaller number who manifested comparatively little interest. The Jews, therefore, who loved the sacred institutions, bequeathed to them by their fathers and endeared by many memories, looked on with wonder, and envy gradually took possession of their hearts. That was only natural. It is an extraordinary man who can behold without such emotions the increased popularity of others and the evident decline of his own cause. That envy blinded their eyes and twisted their judgments. They could not see the good and the true in Paul's preaching. They contradicted his statements and spoke violently and even blasphemously against him (Jude 10).

REJECTION (Verses 46 and 47).—The law of action and reaction in the physical world is not more clearly defined or more certain in its application than is the law of retribution in the spiritual world. The results of every act return to bless or injure the actor. (Gal., vi:7.) In their envious hostility to Paul the Jews did not consider that they were jeopardizing their own interests. The message of the preacher was for their good, and their rejection of him was the same as their own rejection from all the privileges and honors offered by the gospel. Paul put this point to them in very strong words, saying that as they deemed themselves unworthy they were therefore rejected. This was according to the very word of Jesus. (Matt., xxi:43). Hence Paul was at liberty to turn to his principal mission. Having discharged his obligations to the Jews he proposed to give himself to the ministry of the Gentiles, which was the duty laid upon him in his first call (Acts, ix:15), and in the commission given by the church at Antioch (Acts, xiii:2).

ACCEPTANCE (Verses 48 and 49).—The public announcement of Paul's changed purpose was heard by both Jews and Gentiles, to the confusion of the former and the joy of the latter. It was indeed a remarkable utterance from the lips of a Jewish preacher, implying that teachings unacceptable to the descendants of Abraham should be offered to the uncircumcised; that men brought up in heathen darkness would welcome privileges that had therefore been limited to a chosen few; that those outside and the former despised people should be preferred by the preacher to his own kinsmen. And so the Gentiles not only rejoiced but actually believed, that is, those of them who "were ordained to eternal life." These words are the battle ground between Calvinists and Armenians, and in this English form seem to favor the doctrine of election as taught by the former. The student is referred to Dean Alford and Adam Clarke for the support of opposing views. Lyman Abbott on the passage is very judicious. Beginning on that Sabbath a revival began and spread in all directions.

PERSECUTION (Verse 50).—The Jews of Antioch were like dogs in the manger, they would not accept Christ, neither would they permit others to accept him. Every convert made among the Gentiles increased their enmity to Paul. One must wonder at this attitude—it would be thought better for a man to be a Christian than a heathen, better for the man, better for society, better for Judaism. But envy is a lens through which truth and justice pass in broken and distorted lines. The Jews abandoned the method of open criticism attempted at first, and adopted a plan of intrigue, silently working in secret to get rid of the obnoxious preachers altogether. They combined the influence of two classes who are always potential in a community—the chief men, those who held position in business and government circles, and the women known for their piety and social standing. Probably those were made to believe that Paul and Barnabas were troublesome, that the community would be injured by them, and hence there came an order, issued by those in authority, expelling them from the city.

DEPARTURE (Verses 51 and 52).—Of course a writ of this kind must be obeyed. Resistance would be utter folly, leading only to imprisonment or something worse. Besides, Jesus had given instructions concerning such cases (Matt., xi:22), deigned to illustrate the spirit of the gospel minister who was called to submit to the evil treatment of others even as the Master himself had done (Heb., xii:3). And it was determined at the outset that the preaching should be addressed to the judgment and conscience, leaving every one to make such response as they pleased (Mark, xv:16). Paul and Barnabas therefore left Antioch and entered Iconium, a considerable city in the adjoining province of Lycaonia. But as they went they "shook the dust off their feet," according to Christ's command (Mark, xii:11), as a mode of testifying against the people. See this orientalism in some Bible dictionary. Fortunately, the infant church did not suffer by the departure of its founders. Its members were joyful, filled with the Holy Ghost.

REFLECTIONS.—1. Here we see the various sentiments with which men listen to the preaching of the gospel—open hostility, calm indifference, willingness to believe and obey. 2. The envy which the success of a cause awakens bears witness against the envious, exposing their arrogance, their bad conscience and the wretchedness of their lives and in favor of the cause whose excellence cannot be disproved. 3. The same preaching is to some the source of life and comfort, to others of affliction and death (Cor., ii:16). 3. Persecution is not a misfortune but a blessing (Matt., v:11). It tries the faith and courage and exhibits character to others, besides bringing a sure reward. It often compels a change in the field of one's labor, but only for greater usefulness. 4. Many far away from Christ respond to his invitation more gladly than those who are (Matt., xxi:31) seemingly near. 5. God's work goes on though some oppose. Human envy and combination are impotent against Divine power.

DOMESTIC SCIENCE.

While all of us housekeepers have hours of repining (uttered or unexpressed), when we feel that the day's burden is too heavy on our shoulders, our work is never done; the spring sewing is hardly finished before it is time to begin the fall; the mending basket has not been emptied of one week's stockings before another set of yawning heels and toes confront us; the house is not all cleaned before it is time to begin over again; as soon as one baby is out of arms and we are ready to take a long breath, another comes; not one of us would willingly change places with our neighbor, whose cradle is empty, and who sits with folded hands listening for the voices that shall never again be heard, the steps silenced for aye. Nothing, nothing is so dreadful as to be left alone with "nothing to carry." No one to really mind whether you live or die; no one to whom you are necessary; no one to whom your coming brings a smile, your absence means a bit of heartache for "mother."

So many of us are apt to postpone our good times until "the children are grown"; until "we get the house paid for"; until "we can afford it," and we go on moiling and toiling and looking ahead for the blessed sunshine, when we ought to be cherishing every ray as it comes.

When the children are grown, they are no longer your alone. Jane goes there is her own little home, and her off with neighbor Smith's Jack, and own little flock coming on to look after. Tom goes off into the great world to "make his fortune," and making it, he stays. So, one by one, the links are broken, and "when the house is paid for" and we "can afford it," the house may be empty of all human interest, and we may sit alone, with but the ghosts of the vanished past to bear us company.

Let us, then, wisely improve the present while it is ours; let us seize and scatter the sunshine as it comes; let us be of good cheer, though the burden oftimes presses sore, for, after all, its weight comes heaviest when there is no more to carry.

Menu for Sunday, May 25

BREAKFAST.
Stewed Rhubarb.
Ralston.
Iced Veal on Toast.
French Fried Potatoes.
Coffee. Coffee Cake.

DINNER.
Vegetabe Soup.
Ripe Olives. Radishes.
Roast Chicken, Currant Jelly.
Sweet Potatoes (Southern Style).
Parsnip Fritters.
Lettuce and Tomato Salad.
Crackers and Brie Cheese.
Lemon Ice. Lady Fingers.
Home-made Bon Bons.
Black Coffee.

SUPPER.
Cream Toast. Cold Chicken.
Currant Jelly Tarts.
Chocolate Cake.
Canned Peaches.
Tea.

COMPOTES.

The value of the compote as a delicate and delicious form of dessert, has long been recognized abroad, but has but recently found extended favor here. It is generally served with boiled rice, toast rounds or stale sponge cake, and is easily prepared, appetizing and dainty. The bread used in compotes should be thoroughly dried before browning.

Many fruits can be used in combination. Bananas and oranges go well together, always using a little lemon with bananas, and having them slightly under ripe. Peaches and plums go well together, also apricots and plums, strawberries and currants, quince and sweet apples, barberries and sweet or sour apples, pears and barberries, etc.

The foundation for all compotes is about the same—sugar and water in the proportion of one cup of sugar to one-half or one cup of water, depending upon juiciness of the fruit to be used. Put the sugar and water with whatever flavor is used, into a clean sauce-pan and cook until syrupy. When boiling drop the fruit in a few pieces at a time, so that it will not be crushed and "mussy." Cook until tender, but still firm enough to retain its shape. Remove the fruit with a skimmer, arranging the pieces in regular order, or in any way so that the effect is pleasing. Let the syrup boil down until thick and strain over the fruit. Cool thoroughly before serving. For instance.

Apple Compote—Make a syrup of one cup of sugar, one-half cupful of water. Flavor with two inches stick cinnamon and the thin rind of a half lemon. Pare and core the apples (sour ones cook more quickly than the sweet), then drop carefully in the hot syrup to harden the outer surface. Cover closely and cook very slowly until soft. If you use the chafing dish, cook over hot water pan. Serve on rounds of toast with plain whipped cream, filling the center of the apples with bright colored jelly or preserves, if desired.

Fig Compote.—Cut one pound of figs in very small pieces. Have ready a syrup made of one pint of water and a half-pound of sugar. Add the figs, a couple of slices of lemon and a small piece of stick cinnamon. Cook slowly ten or fifteen minutes, stirring often towards the last to prevent burning. Pour into a dish to cool. When ready to use, remove the lemon and cinnamon, and serve with whipped cream sweetened and flavored with vanilla. Fig compote may be served in sorbet glasses with the whipped cream on top.

Rhubard Compote.—Cut fine red rhubarb into pieces about an inch and a half long. For each pound of fruit allow a pound of sugar. Put the sugar over the fire with about a cup of water and the grated yellow rind of a lemon. Put the pieces of rhubarb in the boiling syrup and let them simmer slowly until tender and transparent. Remove carefully, boil the syrup a few moments longer and pour over the rhubarb. This is nice for a simple dessert served with plain boiled rice.

Orange and Banana Compote.—For six bananas, a little under-ripe, make a syrup of one cup of sugar and a half-cup of water. Flavor with six whole cloves and one inch stick cinnamon. Boil eight minutes without stirring. Add the bananas and simmer, until they begin to clear. Put in the juice of two oranges, a half lemon, and a half glass of sherry. Remove the cloves and cinnamon and serve on rounds of toast or sponge cake with whipped cream.

In whipping cream the first essential is that it be well chilled, otherwise it will not whip stiff. Neither must the cream be too rich or it will turn to butter during the whipping process. If it seems too heavy, dilute with milk. Place the bowl containing the cream in a larger bowl of cold water or chipped ice, and with a Dover beater or cream churn or whip, whip to a stiff froth. The flavoring and sweetening may be added before or after whipping. Here is a good whipped cream to use with compote. To a half pint of rich cream, sweet or sour, allow a quarter cupful of milk, the juice of a half lemon, two rounded tablespoonsful powdered sugar, and a half glass sherry. Put all together and whip. This will keep several days, adding more sugar, wine and cream if desired, and re-whipping.

The secret of cooking rice so that it looks like snow, with every kernel separate and perfectly dry, lies in the shaking, says a Southern cook. Rice must be thoroughly washed, to start with, until all the milky look is lost. Rub it well between the palms of the hands, turn the water off, wash and rub again, then rinse and drain. A deep stewpan of porcelain or granite is best for cooking rice. For a cupful of rice, pour four cups of water in the kettle and let it come to a boil, adding a teaspoonful of salt. When boiling fast, add the washed rice, stir gently from the bottom two or three times with a fork, to prevent sticking. Let it boil from twenty minutes to half an hour (it is done when you can cut the grain readily), remove from the fire, pour off the water, if any is left, and put in a colander. Shake vigorously until each grain is plump, snow white, and separate. Cover with a cloth and set on the back of the range or in the oven, when it will finish swelling without burning.

Did you ever try putting ordinary prunes in the least bit of hot water, leaving them in just long enough to swell—not five minutes? Then take them out, sprinkle with a little bit of sugar, and serve dry with meat. They taste like the French prunes in jars.

The Georgia method of cooking yams is equally good with sweet potatoes. Boil the potatoes with the skins on. Peel, slice lengthwise and put in buttered baking dish. Sprinkle with a small cup of brown sugar, add a generous lump of butter and a little hot water, and bake slowly about an hour, having the dish well browned on top.

By the way, brown sugar in England is considered the only respectable sugar to serve with coffee. Cut loaf sugar goes with tea, while our granulated is found only in the cheaper eating houses.

In the South, white pepper is planted for early "greens." Only the tender fresh leaves are used, cooking like spinach.

If you find your prepared cereals, your pearled barley, rice, flour, cornmeal or dried fruits suddenly invested with weevils, do not be discouraged. If you are where the sun is good and hot, you may follow the example of Arizonians, who spread a clean cloth down on the roof or grass and empty the oatmeal or rice on to it. In a short time every weevil will creep off. If you have not the sun, place the material infested in the oven at a moderate degree of heat. Care must be taken not to expose it to a higher temperature than 150 F.

If a whole pantry or store-room becomes infested, wipe off the shelves with kerosene, and then set shallow pans of bi-sulphide of carbon on them. This vapor is deadly to all animal life, but there is no danger in inhaling a small quantity. It is possed of a most disagreeable odor, but soon passes away, leaving no trace behind. It does not harm the food near which it is placed. As it is extremely inflammable, care must be taken that it does not come in contact with flame. If placed in a cupboard at night, its fumes will have disappeared by morning. It costs at retail from 30 to 40 cents a pound, and one application is usually effective. In very severe cases, a second may follow. When a barrel of flour becomes infested, put a teacupful of the chemical in a pan on the top of the flour, cover the barrel as closely as possible and leave for a day or two. —Emma Paddock Telford.

ANNOUNCEMENTS OF THE RAILROADS

A Much Talked-of Improvement.

The stir the New Jersey Central's recent announcement made in regard to its hourly trains between New York and Philadelphia was far reaching. Very few cities can boast of such a train schedule and the beauty of it is, that it's easily remembered—a train every hour on the even hour from 7 a. m. to 6 p. m.

The locomotives, cars and Pullman cars are the most modern, the roadbed is rock ballasted, and as only hard coal is used there is no smoke or cinders. Every train runs direct to Reading Terminal, Philadelphia, without change and many of them cover the distance in two hours. The Reading route by which the Philadelphia line is often known, is not only a short way to Philadelphia, but it is likewise the scenic route. This service goes into effect on May 18, but in no way does it impair the fast and elegant service of the Royal Blue line, which will run independently of the Philadelphia line. **

First Class Tickets to San Francisco and Return at Less Than One Way Fare.

On account of the Imperial Council, Nobles of the Mystic Schrine, San Francisco, California, June 10th 14th, 1902, the Lackawanna railroad will issue first-class excursion tickets from Scranton at the low rate of $66.25 for the round trip, on sale good going May 26th to June 7th inclusive and for return to reach original starting point not later than 60 days from original date of purchase of ticket. See Depot Ticket Agent in regard to stop off privileges variable routes, side trips, Pullman reservations, etc. **

Lackawanna Railroad Popular Excursion to Niagara Falls.

On May 29th the ticket agents of the Lackawanna railroad will sell special round trip tickets to Niagara Falls good going on any train on the above date and for return up to and including June 1 at the extremely low rate of $6.55 for the round trip, which will be from Scranton. Children between the ages of five and twelve years one-half of the adult rate. **

Low Rates to Ithaca, N. Y., and Return via the O. & W.

There will be a college regatta at Ithaca, N. Y., on May 30. The Ontario and Western will sell round trip ticket at the fare one way. Tickets will be sold and good going May 29 and 30, good returning to May 31, inclusive. **

Low Rate of Fare to Portland, Ore., and Return.

On account of the National Convention Travellers Protective Association of America, Portland, Ore., June 3rd to 7th; the Supreme Lodge A. O. U. W., Portland, Ore., June 10th to 20th, 1902, the Lackawanna railroad will issue First Class round trip tickets for $70.30 on sale good going May 26th to June 7th incl. and for return passage to reach original starting point not later than 60 days from original date of sale. See Depot Ticket Agent for particulars as to stop-over privileges routes and train schedule. **

The Lehigh's New Summer Book.

The 1902 Summer Resort Book of the Lehigh Valley railroad is out, and contains the usual complete information found in the summer book of that company, of resorts located along its line, and resorts that may be reached via that line. The book is filled with illustrations of prominent and pleasant summering places, and is a reliable guide for those seeking information about summer resorts. **

G. A. R. Encampment Gettysburg, Pa., June 4th and 5th.

For the above occasion ticket agents of the Lackawanna railroad will sell first class tickets to Gettysburg and return at regular one way fare for the round trip good going June 1st to 5th inclusive with final return limit June 7th. Children between the ages of 5 and 12 years one-half the adult fare. **

Intercollegiate Regatta, Ithaca, N. Y., May 30th.

For the above occasion ticket agents of the Lackawanna railroad will sell first class tickets to Ithaca and return at regular one way fare for the round trip. Tickets will be sold good going May 29th and 30th limited for return to May 31st. Children between the ages of 5 and 13 years one-half the adult rate. **

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CLARK'S SUMMIT.

Mr. and Mrs. M. M. Hufford and daughter, of Stroudsburg, have been spending the past few days among friends in this place.

B. G. LaBar left recently for Pittsburg, where he has accepted a position with the Westinghouse Electric company. Nearly 10,000 people are employed by this company in Pittsburg alone.

The Baptist Ladies' Aid society served supper at the home of Mrs. John King, on Wednesday evening.

A. J. Thompson has improved his lots on Center street by setting out a large number of choice fruit trees.

Miss Eva Brown, of the Correspondence schools, called on friends in town on Sunday last.

E. L. Tallman is confined to his bed with spinal trouble.

A party of Masons of the Waverly lodge visited their sister lodge at Factoryville on Thursday evening.

A. A. Nichols, who has been ill for some time, is slowly improving.