RELIGIOUS NEWS

are described in "The Assembly liever. Herald" as being in operation at Beirut, Syria; Shanghal, China; the City of Mexico; Bangkok, Slam; Laos and Urumlah, Persia. The Beirut press was established in 1822 at Malta, to print works Italian, modern Greek, Anneno-Turkish, Arabic, and other Eastern languages. In 1832 to 1834 the Arabic part of the work was removed to Beirut, and the whole concern was permanently established there not many years afterward. The establishment has now a working force of 52 men and woman, all Syrians, with four steam presses in operation, the two largest printing the Bible exclusively. All works have to be carefully edited, for they are subjected to a strict censorship, and nothing objectionable to any religion is allowed. Besides the scriptures all kinds of text-books for use in the Presbyterian and other mission schools in Syria, Palestine and North Africa are published.

"the brightest feature of the work today is the great demand for Scriptures and for religious books of all kinds. The field for distribution of Arabic literature, and especially that of a religious character, seems to be widening more and more." The foundation of the press at Shanghai was laid at the very beginning of Presbyterian mission work in China in 1844. The establishment has a staff of 147 persons, 138 of whom are Chinese, 8 departments of work, and fully equipped

It has furnished fonts of type to the missions in Korea, Pekin and Foochow, and all parts of China, and for the German Imperial Printing house in Berlin: and Bibles, books of genral information, Chinese and Japanese dictionaries, educational, medical and scientific books, pamphlets and periodicals pour out from the press in both Chinese and English." A weekly religious newspaper in Chinese has just been begun, with the Rev. S. I. Woodbridge, of the Southern Presbyterian mission, as editor. It is to be subsidized by the different Presbyterian missions, with the hope that in time it may become self-supporting. It is shortly to be housed in capacious new buildings. The printing establishment in the City of Mexico began with the starting of the monthly, now serm-monthly, periodical, "El Faro," in

From it is issued a varied literature of Sunday school helps, tracts, religious books, sermons, books of stores, Dr. Hodge's "Commentary of the Confession of Faith." and 70 or 80 have a good circulation in Mexico and works in Spanish. These publications all Latin and America. Printing presses were set up in Bangkok, Siam, by the Congregational mission as early as 1836. The Presbyterian mission came in in 1847, and started a small press in 1855. For forty years all tracts and Scriptures were distributed grat-Then the Scriptures, and afterward tracts, were sold for a nominal price. For about ten years the establishment has been working on the lines of self-support, and for eight years has received no assistance except the payment of the missionary's

The strictly missionary publications average about 1,000,000 pages a year, and the sales are limited almost exclusively to itinerating and evangelistic efforts. At the Laos press 2,460,000 pages were printed last year, in 60 jobs for the general public. The printing for the mission includes Scriptures religious and didatic works, reports manuals, etc: A very large proportion of the work has been for the Siamese government, with whose officers very pleasant relations are maintained.

At Urumiah, according to Dr. Benjamin Labaree apart from the Scriptures, commentaries, and text-books for the schools, there has grown up in connection with the press a goodly library of evangelistic literature, in which the names of such writers as Bunyan, Baxter, Doddridge, Spurgeon, and Andrew Murray are conspicuous It was found by a recent inquiry that "The Saint's Rest." "The Pilgrim's Progress," and "The Sacred Geography and History" were the favorite books among the readers. The Sunday school helps "are eagerly bought up," and the monthly newspaper, "The Rays of Light," is read with avidity."

Alliance Convention.

The Christian and Missionary Alliance convention at Jefferson avenue Dunmore, was largely attended yesterday. Rev. A. E. Funk, of New York, spoke on "The Second Coming of Christ." The signs of the times were specially dwelt upon. It was shown that the kingdoms of this world, are getting worse, instead of better, and that at Christ's coming His literal kingdom will be set up, and He will reign in righteousness. Mrs. F. H. Senft followed with an address on "The True Attitude of the Believer Towards the Coming of the Lord," from the text, "Men ought always to pray and not to faint."

During the Aoon hour Mr. Senft bantized several candidates. Others are to be baptized today at 5 o'clock. At 3 o'clock Mr. Funk spoke on "Missions in

Rev. Milton M. Bales of the Gospel Tabernacle, New York, then spoke on Life, and More Abundant Life," from the text. "I am come that ye migh have life, and that ye might have i more abundantly."

"Life," Mr. Bales said, "is one thing, more abundant life is another. The justified sinner has spiritual life, the sanctified believer, having received the baptism with the Holy Ghost, has the more abundant life. The hymns that speak definitely of the two works justification and sanctification last the ongest, for example:

PLet the water and the blood. From Thy riven side which flowed He of sin the double cure, Save from wrath and make me pure?"

'He breaks the power of cancelled sin

And makes the prisoner free.' "As the blood in the human body cleanses away impurities and builds up the life tissues, so the blood of Christ in the believer cleanses from guilt and also builds up the spiritual life."

Bales then illustrated the two works in spiritual experience from the types of the old Testament. "The chilof Israel had first to cross the Red Sea and afterwards the River Jorhe said, "so these are the two in one spiritual experience. Phis truth is seen also in the two covenants—the 'Law Covenant' and the 'Life Covenant'—and again in the two anointings, the one with blood, the other with oil, the blood typifying the structions given in this address (Deuter-univation of the sinner, the oil the Phis truth is seen also in the two cove anointings, the one with blood, the other with oil, the blood typifying the

RESBYTERIAN mission presses anointing of the spirit upon the be-

"The life of Jesus sets forth this truth also. As Jesus was born of the Spirit and thirty years later was anointed with the Spirit, so Christians are born of the Spirit, and then ought to be definitely anointed with the Holy Ghost." At the close of the sermon, inquiry meetings were held, and many entered into the deeper life, and some were anointed for healing.

In the evening Mr. Bales spoke on the "Spirit-Filled Life." This morning Mr. Bales will conduct the Bible study at 10.15. Missionary and other ad-dresses will be given in the afternoon, and in the evening a rally of the Nyack Missionary institute students will be

Tomorrow will be the closing day, The services will be as follows: The morning watch, 6 to 7; communion, 9 to 10; preaching, 10.15; children's meet ing, 1.30 p. m.; missionary meeting and annual missionary offering, 2.30 p. m.; young people's meeting, 7 p. m.; evangelistic service, 7.30. All are invited.

Religious Notes.

Rev. Rogers Israel, D. D., rector of St. Luke's Episcopal church, has returned home from Alexandria Bay and will conduct the services at the church tomorrow

The Methodist ministers of Scranton will meet in Elm Park church on Monday, September 15. Rev. Dr. H. C. Mc-Dermott will present a paper on "The Fifth Gospel.'

Rev. A. L. Ramer, pastor of St Mark's Lutheran church, has returned from his vacation, and will occupy his pulpit Sunday. The holy communion will be celebrated at the morning ser-

The Rev. J. C. Johnston, pastor of one of the Presbyterian churches in Dublin, Ireland, will preach in the Methodist Episcopal church, at Waverly, Pa., next Sunday at 10.30 a. m. All are welcome.

Sunday being the anniversary of the death of President McKinley, a memorial service will be held in the First Presbyterian church in the evening. Dr. McLeod will conduct the service and deliver an address. The public will be

The Rev. J. W. Davies, of Creston Illnois, is visiting his parents, Mr. and Mrs. Thomas W. Davies, of Fourteenth street. He is enjoying his vacation Rev. Mr. Davies will preach in the First Welsh Congregational church next Sunday morning.

At the Bright Hour service in the Penn Avenue Baptist church tomorrow evening, Dr. Pierce will speak on "Lessons from the Life and Death of Our Martyred President, William McKinle y." The chorus choir will render appropriate music for the occasion.

St. Luke's kindergartens at the Parish house, on Wyoming avenue, and in West Scranton, will reopen on Monday morning at 9 o'clock. Parents are requested to have their children on hand promptly. Miss Hester A. Thomas wil e in charge at the Parish house, and Miss Margaret Gibbs at the Mt. Pleasant kindergarten.

SUNDAY-SCHOOL LESSON FOR SEPT. 14

LOVING AND OBEYING GOD. Duet. xxx:11-20.

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

INTRODUCTION .- Last week our on pertained to the method of religious Instruction (Deuteronomy, xviii, 9-22), which God appointed for Israel, as made known by Moses. Today we study an other section of that same address which Moses set before the people the duty of loyalty to God and the consequences of their obedience and disobed ence. The passage is near the close of the address. It is filled with the tender solicitude of the great leader, who at the advanced age of six score years of responsible public office, was required to transfer his trust to younger hands. If, at any time one would deal honestly with those who looked to him for guidance this was surely one of the times. We may almost hear the throbbing of the great heart as we study the words which were appropriate, not for that occasion only, but for all the after years

HIDDEN,-(Verse 11.)-Moses turns the people back to the commandment of God spoken by him. He would not have them regulate their conduct by superstitions or traditions, much less by arts and devices practiced in the heathen world, but by the express utterances of the Almighty those words of wisdom and truth which had been delivered unto them. This enforcement of the law of God as the rule of faith and practice, made a such a time, when people were in great ignorance, showed that it was by an educational process only that Israel would be advanced. To commend this to them Moses callen attention to the fact that the command was not hidden, not obscure and ambiguous, but plain-a fact of very great importance. No one need be ignorant of what was required. There could be no just pleading on that score to be excused from obedience. All had been set forth in such unmistakeable terms as to be understood by the ordinary intelligence.

REMOTE .- (Verses 12 and 13.)-The entire heathen world at that time con-ducted all religious matters upon the supposition that they were mysteries that information concerning them was not only hidden, but that if obtained at all it must be brought from a great distance. That was the secret of the witchcraft, the auguries and the incantations (Deuteronomy, xviii, 10-11) that were so generally practiced. What was needed in the shape of knowledge was in heaven and some method must be devised to bring it down, or it was in some remote land, peopled by strange beings with whom communication might be established, but with great difficulty. The result was that all manner of impositions were introduced and the people were slavishly led by those in authority or left in great uncertainty and doubt. Moses declared that this was not true with Israel. The commands of God were not far away, and therefore beyond reach by any one who might desire to know them. What an immense advantage this gave to these people over all their

NEAR.—(Verse 14.)—How near was this word of God which the people were required to obey? It was in part on the tables of stone which were laid up in the ark, and kept in the holy of holies of the

was with the priests and Levités. (Deuteronomy, xxxl, B.) Here were three concurrent authorities—the original, produced by the hand of God (Exodus, xxxl. 18), and two by the hands of men, one in 18), and two by the hands of men, one in governmental and the other in ecclesistical keeping. Surely, that was enough to meet the popular needs. But, added to this, Moses says the word was in the mouth and in the heart of the people. Two interpretations have been given to this language. Some suppose it refers to the custom of committing to memory by the custom of committing to memory by oral repetition (Deuteronomy, vi, 6), as was required by a permanent Mosaic statute. Others think that the essential (Romans, x, 8) as self-evident.

CHOOSING .- (Verses 15 and 16.)-Up to this point Moses had called Israel to a keeping of the law delivered to them. Now he turns to show them the alternative and the consequence and appeals of their free will. He has set before them a choice between good and evil, between life and death. (Deuteronomy, xl, 26.) He would have them enter into the service of God, not as slaves, but volun-tarily and gladly, as those who consid-ered that their welfare would be promoted thereby. The blessing of God, the one condition of prosperity in the land of Canaan, depended upon the faithful keeping of the covenant. That had been so stated on previous occasions. (Deuteronomy, Iv. 23.) The repetition here was timely, one of the last words spoken by the man who had led these millions of israel through all their wanderings from the house of bondage. The principle must not be forgotten-absolute, lov-ing, constant obedience to God essential to worldly success. (Psalms, xxxvii, 2.)

WARNING .- (Verses 17 and 18.)-Ther is a disposition in some minds to con-sider only the gentle words of promised good. But, Moses, as a faithful servant of God, failed not to show the people what would be the consequences of obedience. In case they neglected God's word and turned to other gods, the peo-ple should perish. That meant that their national government should be over-thrown, what actually occurred seven or eight hundred years after when Assyria first and Babylon afterward invaded the land. This also had been asserted in this same address. (Deuteronomy, xlii, 19.) This carnest warning did not res upon the ability to foresee events, but upon the knowledge of the conditions of national security coupled with the clear conviction that Jehovah would withdraw protecting care from the chosen ple if they turned away from him. Here was a high grade of statesmanship as well as a noble style of prophecy. It was the application of a religious truth or doctrine to political affairs, the very inner substance of a theocratic system of government.

WITNESSING - (Verse 19.)-The cer tainty and righteousness of important acts, especially as they concern large numbers of the people in their future in-terests, need to be attested. This may be done in various ways which cannot mentioned here. In this instance Moses announced in a most solemn and impressive manner that his dealings with the Israelites had been in all faithfulness and in proof of this he called heaven and earth to witness. The appeal was after-ward made in similar form. (Deuteronomy, xxxi, 28). He felt that the omnis-cient God, who knows all things, recognized and approved his course, that he dare submit all his actions to the scrutiny of Him who had called him to this service. (Exedus, iii, 10. He also sub-mitted his conduct as Samuel did afterward (I Samuel, xii, 3), to the approval had labored, challenging criticism, willing to abide the decision that might be given, not fearing the verdict.

DESIRING.-(Verse 20.)-Our lesson closes with a disclosure of the secret wishes of Moses' heart, what he anxious ly desired for the nation whose leader and law-giver he had been. That desire is under two great heads: First, that Is-rael might love and obey God and cleave unto Him. That covered the inner and outer life, the essentials of Judaism (Deuteronomy, xii, 10), as previously announced, and as explained and taught by al and practical religion was the same under both covenants-a love resulting it ond, that the people might become permanent dwellers in the land which the Lord had promised to Abraham and his posterity, thereby fulfilling the purpose of the Almighty in the covenant when he called the patriarch to leave his country and settle in another land (Genesis, xii, 1.) These two desires could not be separated. Neither could be real ized without the other. Upon ligious condition hung national destiny

REFLECTIONS.-We learn in this lesson: 1. That a man who has a great mission may become absorbed in its of life he desires to project his influence into the future years, "the ruling passion strong in death." 2. That the basis of all right living is the word of God, presen with all His people, plain to their under standing, graven on their very hearts not subject to the interpretations made by a favored class. 3. That all conform ity to the law of God, to be acceptable, must be intelligent, according to one's own understanding of that law, not responding to the requirements of officials in the church save as these are in harmony with that law, 4. That all conduc is righteous only as it is prompted by love to God and sincere desire to do His will, to be loyal to Him under a covenant righteousness and mercy. righteousness. loving conformity to th successful living in this world, while nonconformity brings untold disaster dividuals and nations. (Proverbs, xiv, 34.)

SERVICES IN THE VARIOUS CHURCHES

METHODIST EPISCOPAL

Elm Park church-Rev. Dr. C. M. Giffin, pastor. Prayer and praise meeting at 9.30 a. m.; sermon by pastor at 10.30 a. m.; Sunday school at 2 p. m.; Senior League at 6.30 p. m. The first anniver-sary of the death of our late president, William McKinley, with appropriate ex-ercises, at 7.30 p. m. The address by the pastor. Strangers are welcome.

Simpson Methodist Episcopal church H. C. McDermott, D. D., pastor-Preaching at 10.30 a. m. and 7.30 p. m Morning topic, "All Nations made of One Blood. In the evening a McKinley mem-orial service will be held. topic "McKiney as a Model for Young Men." will be special music at evening service Sunday school at 12 m.; Junior league at 3 p. m.; Epworth league at 6.30 p. m. The people are cordially invited.

Embury Methodist Episcopal church, Rev. James Benninger, pastor-Preaching at 10.30, subject of sermon, "Where Christ is King." Class meeting at 11.30; Sunday school at 2 p. m.; Epworth league at 6.30, leader, W. H. Harris. Evening preaching service at 7.30, subject of sermon "Chaff or Wheat.

Asbury Methodist Episcopal church, Rev. Charles A. Benjamin, pastor— Brotherhood of St. Paul, 9.39; preaching pastor, 10.30, subject "Obedience, Its Visdom and Blessings." Sunday school a 2.30; Epworth league at 6.30; preaching at 7.30, subject, "The Visions of Love." All

are welcome; seats free.

Ash Street Methodist Episcopal church

Rev. J. R. Austin, pastor. Services at
10:30 a. m. and 7:30 p. m.; class meeting at
11:30 a. m. Charles Creen last 11:30 a. m., Charles Croop, leader, Sunday school at 2:00 p. m., Peter Hartman, superintendent; Epworth league at 6:45 p. m., Mrs. William Widened, leader. Preaching in the Nay Aug Methodist Episcopal church Saturday evening at

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; subject, "Ebenezer and Other Memorials." Sun-

day school at 2 p. m.; Epworth league at 6.45; topic, "Delight in God's House," Frank Fordham, leader. Preaching at 7.39 p. m.; subject, "Cities of Refuge." St. Paul's Methodist Episcopal church—F. P. Doty. pastor. Services in Phillips' hall, Fig street. 10.39 a. m., worship and sermon; 11.45 a. m., Sunday school; 3.39 p. m., Junior Epworth league at the parsonage; 7 p. m. sharp, Enworth league. sonage; 7 p. m. sharp, Epworth league; 7.30 p. m., evening discourse. All made

welcome. Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class No. 1, 9.45, O. D. DeWitt, leader; 10.30 a. m., William McKinley memorial service; Sunday school, 11.45 a. m., G. R. Clark, superintendent; Epworth lengue, 6.20 p. m., Victor Mayer, leader Preaching, 7.30 p. m. Class No. 2, Tuesday, 7.30 p. m., J.

Archer, leader. Seats free.
Prospect Avenue German Methodist
Episcopal church, Prospect avenue and
Birch street-Rev. G. T. Hausser, pastor.
Preaching at 10.30 a. m. and 7.30 p. m.: Sunday school at 2 o'clock p. m.; Christian Endeavor at 6,45 p. m. Class meeting, Tuesday evening at 8 o'clock; prayer meeting, Friday evening at 8 o'clock, African Methodist Episcopal church, Howard place, Rev. D. S. Bentley, pastor -Preaching 10.30 a. m.; subject, "The Boundlessness of God's Love." Sunday school, 2.30 p. m.; preaching, 7.45 p. m.; subpect, "A Ransom for Many." A cordial welcome to all.

Penn Avenue Baptist Church, Penn avenue, between Spruce and Linden streets. Strangers always welcome. 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 vestry at 9.45. Theme of the morning sermon, "Walting Altars for Willing Sacrifices." Sunday school at 12 o'clock immediately following the morning sermon of the morning sermon. immediately following the services in the auditorium. Sunday school at the Amerman mission at 5.30 p. m. Young People's Society of Christian Endeavor meeting At the evening hour of worship there will be the "Bright Hour" service with sixty minutes of sermon and song. First Baptist church, South Main ave-Deacon P. T. N. Senderling. The delcgates to the Abington association will make reports; Sunday school at 2 p. m.; B. Y. P. U., 6.30 p. m.; evening service, 7.30. Miss Susan E. Jones, missionary to the City of Mexico, will deliver an address on mission work. All are invited.

Jackson Street Baptist church, Rev. Thomas de Gruchy, pastor-Morning men's prayer meeting at 3.45, the pastor in charge. Let every man of the church be present. Preaching at 10.30.; Sunday schol at 2 p. m., John Lloyd, superintendent. Miss Jones, our missionary from Mexico, will address the Sunday school Evening service at 7 sharp. Praise service for twenty minutes, assisted by the thoir, followed by a short address. Topic Unconscious Girdling of the r." These meetings are thoroughly The pegelistic and of great spiritual uplift all. An after meeting will be held at

the close of this meeting. All are cor-dially welcome to all the services of our Ghurch. Seats are free to all.

Green Ridge Baptist church—At 10.30 a.

m., Miss Susan E. Jones, of the City of
Mexico, will be present and speak of the

conditions existing in Mexico, religious conditions existing in Mexico, and also of the triumphs of the Gospel and also of the triumpns of the Gostarin that land. At 7.30 p. m., the pastor will preach on "Divine Sonship Through Divine Power." The Sunday school will Divine Power." The Sunday school will be after the morning ser-

vice. North Main Avenue Baptist Church-Pastor, Rev. Albert Hatcher Smith. Reg-ular services tomorrow at 10.30 a. m. and 7.30 p. m. In the morning the pastor will preach the third of a series of sermons from Hosea on "Sin, Judgment and Love." Evening theme, "Christ the Fulfillment of Life." Professor Walkinshaw will play a violin solo and Miss Jones, of West Scranton, who won the prize with Mrs. Brundage at the new armory Thanksgiving day, will sing. Sunday school at 2 o'clock. Christian Endeavor

First Welsh Baptist Church, West Market street-Rev. J. V. Davies, pastor. The pastor will occupy the pulpit on Sunday next at the usual hours, 10 a. m. and 6 dial welcome is extended to all to attend.

Shiloh Baptist Church, corner Mulberry street and Adams avenue, (under the drug store).—Rev. J. B. Moddle, pastor. Preaching at 10 63.a. m. by the pas-tor. Subject, "Our Duty to Our Church." Sunday school, 12.30, R. S. Timberlake superintendent, 7.45 p. m., preaching, our pastor will give a brief talk on the death of our late president, William McKinley, and the present condition of our country "Nearer My God to Thee" will be sung in honor of our late president. The main subject for the evening will be "Prepare for War in Time of Peace." prayer next week.

PRESBYTERIAN.

First Presbyterian church-Dr. McLeod will preach services at 10.30 a m 7.30 p. m. The evening service will be in memory of President McKinley, who died a year ago. The public is invited. Second Presbyterian church—Rev. J. H. Odell, pastor. Services at 10.30 a. m. and 7.30 p. m. All welcome. The Rev. Jos-eph H. Odell's evening theme will be The Faith That Produces Joy."
Green Ridge Presbyterian church—Rev

. J. Lansing, pastor. 10.30, service of worship, with sermon by the pastor; 1; m., Bible school; 6.30 p. m., Christian Endeavor; 7.30 p. m., evening worship, with sermon by the pastor; subject all day, "The Message of the Master;" evening prelude on "The Memory of President McKinley." All are welcome. Providence Presbyterian Church-The

pastor, Rev. Dr. Gulld, will occupy the pulpit at 10.30 a. m. and 7.30 p. m. Sunday school at noon. Junior and Senior Endeavor at usual hours. The seats of the church are free and people not wor-shipping elsewhere are especially invited Washburn Street Presbyterian church— Rev. John P. Moffat, D. D., pastor, Services at 10.30 a. m. and 7.30 p. m.; Bible school at 12 m.; Christian Endeavor young people at 6.20 p. m. Prayer meet-ing. Wednesday, 7.30 p. m. "Lessons from the Withered Fig Tree" will be the subject at the morning service. The pastor will preach morning and evening.

Adams Avenue Chapel, New York street -The Rev. James Hughes will preach at 10.30 and 7.30. The evening sermon will be for young people, when the two boys, the Lewis brothers, will sing two duets. Sunday school at 3 o'clock, two duets. Sunday school at 3 o'clock. Mr. Chandler, superintendent; Christian endeavor society at 6.30. The Wednesday evening service will be conducted this week by the Workers' league. A hearty welcome will be accorded to all. Capouse chapel (Presbyterian)-Preach-

ing at 10.30 a. m. and 7.30 p. m. by the paster, Rev. L. R. Fester. Sunday school 3 p. m.; Junior Christian Endeavor, 4 p Senior Christian Endeavor, 6.30 p. m. Prayer meeting, 7.30, Thursday evening.

Saint Luke's Parish - Rev. Rogers

Israel, D. D., rector; Rev. Edward John Haughton, senior curate; Rev. Robert Ewell Roe, junior curate. Sixteenth Sunday after Trinity.
Saint Luke's church-7.30 a. m., Holy Communion; 10.30 a. m., morning prayer and sermon; 7.90 p. m., evening prayeer and sermon; 9.15 a. m., Sunday school and

Saint Mark's, Dunmore-10.30 a. morning prayer and sermon: 7.30 evening prayer and sermon; 1:30 a. m., Sunday school and bible classes. East End Mission. Prescott avenue—3 p. m., Sunday school and bible classes. Bouth Side Mission, Fig street—2, a. m. Sunday school and bible classes. Saint James, Nicholson-10.30 a.

norning prayer and sermon; 9.45 a. m. Church of the Good Shephard, corner Monsey avenue and Green Ridge street, Rev. Francis R. Bateman, rector-Six-teenth Sunday after Trinity. Holy communion at 7.30 a. m.; morning prayer at

DOMESTIC SCIENCE.

While the "natural cook," like the poet, is "born, not made," any one with common sense and an inclination to use it, can achieve success, Not in a single bound, however, There is an A. B. C. D in cooking, as in every other art, but the rudiments mastered, the "frilis" will fol-

The born cooks seems to tell by in-tuition when to put in and when to withhold. She knows the proper combination of flavors, and the moment which marks just the difference between underdone, perfect or overdone. The "made cook," and that describes the large majority of til experience makes perfect. Here, for instance, is a "table" that should be memorized or else written out and hung up in the kitchen for easy ref-

Four even teaspoonfuls liquid makes one even tablespoonful.

Three even teaspoonfuls dry material makes one even tablespoonful. Sixteen tablespoonfuls liquid makes

one cupful. Twelve tablespoonfuls dry material makes one cupful. Two cupfuls makes one pint.

Four cupfuls makes one quart. One dozen eggs should weigh one and one-half pounds. Use: One teaspoonful soda to one cupful molasses One teaspoonful soda to one pint of Three teaspoonfuls baking powder

o one quart of flour.

One-half cupful of yeast or one quarter cake compressed yeast to one One teaspoonful extract to one loaf One teaspoonful salt to two quarts

One teaspoonful salt to one quart of soup. One scant cupful of liquid to two full cupfuls of flour for bread. One scant cupful of liquid to two full cupfuls of flour for muffins. One scant cupful of liquid to one full cupful of flour for batters One quart of water to each pound of meat and bone for soun stock. Four peppercorns, four cloves, one teaspoonful mixed herbs to each quart of water for soup stock.
One quarter-pound clear salt pork to a pint of beans, for "Boston baked

TO SERVE WITH MEATS. With roast beef, grated horse rad-Roast veal, tomato or horse radish

Roast mutton, currant jelly. Roast pork, apple sauce. Roast lamb, mint sauce. Roast turkey, chestnut dressing, ranberry jelly. venison, black currant jelly or grape jelly. Roast goose, tart apple sauce

Roast quall, current jelly, celery canvas-back duck, apple bread, black current jelly. Roast chicken, bread sauce, Fried chicken, cream gravy, corn fritters.

Roast duck, orange salad. Roast ptarmigan, bread sauce Cold boiled tongue sauce tarture or olives stuffed with peppers. Veal sausage, tomato sauce, grated Parmesan cheese Pork sausage, tart apple sauce, or Frizzled beef, horse radish

Pork croquettes, tomato sauce. Corned beef, mustard, Lobster cutlet, sauce tartare. Sweethread cutlet Reed birds, fried hominy, white cel-Cold boiled fish, sauce plauante,

Broiled steak, maltre d'hotel butter or mushrooms. Tripe, fried bacon and apple rings. fresh mackerel, stewed gooseberries.

Menu for Sunday, Sept. 7.

BREAKFAST. Grapes and Peaches.
Oat Flakes.
Broiled Blueiish
Baked Potatoes. Cucumbers, Corn Bread. Scalloped Oysters.

French Lamb Chops.
Lima Beans.
Corn. Sweet Potatoes,
Melon. Cheese. Coffee. SUPPER.
Chicken Salad.
ettuce Sandwiches.
Peaches with Cream.
Nut Cake.

++++++++++++++++++++ Fresh salmon, cream sauce and Black called will look like new if rinsed in very strong bluing water.

An old-fashioned but excellent reedy for nausea is the water in which a little salt codfish has been soaked.

Breads made by effervescence, such as baking powder and the like, should be stirred as little as possible. Beating breaks the air cells down and tends to make the dough heavy. With eggs it is just the other way, as beating entangles the air in the meshes. There is, however, one ex-ception. After the whites of the eggs have been beaten stiff separately they must be folded into the batter with great care with no further beating.

While the old saying "A pint 's a pound' the world around,"

nearly accurate in some instances, it is not in all. For instance, a pint of granulated sugar only weighs 11 ounces; a pint of lard or butter weighs about 14% ounces; a pint of flour, packed without sifting, weighs 11 ounces, and, after sifting lightly, 9 ounces. One pint of rich milk weighs a little more than 16 ounces— skimmed milk is a trifle heavier—but cream is lighter than either.

A physician whose mode of treatment has been particularly successful in building up children of weak physique, advocates a good rich beef stew with plenty of bone in it, several times a week. The bone furnishes a jelly strengthening to bones and sinews. For this purpose a piece round is best. Have the butcher saw the bones in order to get all the marrow. Cover with cold water, then put on a close lid and simmer several hours. Do not let it boil. tables and seasonings may be added

The same doctor recommends the use of a punching bag for small boys with narrow chests or a tendency to round shoulders. When a real leath-er punching bag is out of the question, a very good substitute is any stout bag loosely filled with bran. All exercise should be taken in the open air, whenever possible

There is a great knack in whipping cream; but the principle once mastered, any one may be sure of attaining success every time. In the first place, the cream should be at least twelve, preferably twenty-four hours old. It must be very cold, and old. It must be very cold, and should be rich and thick. Have the bowl and cream-whip cold and do the whipping in a cool place. When it begins to thicken perceptibly, add the aten whites of one or two eggs to each pint of cream. This gives it body and richness. Continue beating. ling at the last sugar and flavoring to suit the taste.

The ideal dumpling, light, feathery,

delicate, is seldom met with, more's the pity. The next time you want a veal or chicken potple try making your dumplings in this way: Mix thoroughly by sifting one pint of your dumplings in this way: Mix thoroughly by sifting one pint of flour, a saltspoon of salt and a heaping teaspoon of baking powder. Rub into the flour a teaspoonful of cola butter, using the tips of the fingers. Stir into the prepared flour just enough milk (skimmed milk will answer) to make a soft dough—not stiff enough to roll out. Take the meat enough to roll out. Take the meat up on a platter and with a tablespoondrop pieces of the soft dough about as large as a small biscuit into the boiling broth. Cover closely and cook eight minutes without uncoverallowing the kettle to stop boiling. Serve at once.

With the growing fancy for collect-ing Indian baskets and rugs, a word of caution: Any one who has ever been among the Indians realizes the unsanitary conditions prevailing in their wick-l-ups or hogans. Filth and disease of all sorts are much more apt to be the rule than the exception. Among the aborigines of the southwest particularly water is almost an unknown quantity. They have to de-pend upon the irrigation ditches through their reservations and a "two hours' run" of water every eight or ten days with no vessels to conserve the precious fluid for use in the meantime, gives small leeway for water to be used for cleansing purposes. The beautiful Pinea and Apache baskets will all bear a good scrubbing with some disinfectant in the water. The Navajo rugs, if new, may be disinfected with sulphur or formaldelyde-but if they show signs of any wear-wash thoroughly. The native wool blankets colored with vegetable dyes are improved, not injured, by washing. Those made of Germantown, where mineral dyes are employed are not only an offense against good taste, but much more liable to fade or shrink.

In this connection, a word to en courage the preservation of these beautiful native crafts in their original integrity. The Navajo rugs honestly made are not only practically indestructible, but rarely beautiful in design and coloring. Yet since the advent of the trader with his spirit of commercialism, the art has deteriorated and is in danger of being lost. These rugs were formerly made of the pure native wool, like the best Persian and Turkish. The coloring was vegetable, laboriously gathered from roots, barks and herbs on mountain and desert. There was ted by hand and beaten down so closely that the fabric would hold water. The designs were taken from sky and cloud, the forked lightning, the markings on snake and lizard, or the oldest of mythological symbols, including even the Swastica, supposed, until recently, to belong to

India alone. But with the advance of civilization has come the theory "anything goes, so long as it sells." In place of the thick, fine fleece, there is Germantown wool, all ready prepared, that can be purchased of the trader; in lieu of the rich vegetable dyes, red and blue, there are crude greens, yellows, purples and "greenery yallery"
—the output of a mineral dye house. Art, too, has lost its significance; the tomato can, the railroad train and signs. Nor is the work what it used to be. A modern Navajo, made to sell, is light in weight, sleazy, imperfect. If the day comes quickly that an intelligent, art-leaf an Intelligent, art-loving public de-mands a return to the old honest work, and shows it by a disposition to pay what it is worth, then, and not until then, will this wonderful native craft be preserved to us in its In another generation the art may

irrevocably lost.
EMMA PADDOCK TELFORD.

10.30 a. m.: Sunday school and rector's class, 2.30 p. m.; evening prayer, 7.30. St. John's Mission, Osterhout h Providence Square-Sunday school, m.> evening prayer and sermon by Rev. F R Bateman, 4 o'clock.

St. David's Church-Rev. Edward James McHenry, rector. Celebration of holy eucharist, 7.30; matins, litany and sermon, 10.30; evensong, 7.30. Sunday school, 12. The rector will peach especially to the church societies in the evening.

REFORMED EPISCOPAL.

Grace Church, Wyoming avenue, below Mulberry street—Prayer and praise service, 9.30 a. m. Divine worship, 10.30 a. m. and 7.30 p. m. Rev. John J. Rankin will preach morning and evening. meeting Wednesday 7.45 p. m. school, 12 m. Young People's Society of Christian Endeavor at 6.30 p. m. Seats free. Everybody welcome. Branch Church, Hose House, Tripp Park

-Services, morning 10.30, evening, Henry Cardew will preach at both services. Sunday school, 12 m. Prayer meeting, Thursday, 7.45 p. m.

EVANGELICAL LUTHERAN. Evangelical Lutheran-Sixteenth Sur day after Trinity. Gospel-Luke vii:11-17.

Epistle-Eph. iii:13-21.

St. Mark's. Washburn street—Rev. A. L. Ramer, Ph. D., pastor. Services at 10:30 a. m. and 7:50 p. m.; Luther League, 6:30 p. m.; Sunday school, 12 m. Morning subject, "God Hath Visited His People"; evening subject, "The Resurrection the Dead." Holy communion at morning service.

Christ church, Cedar avenue and Birch street-Rev. James Witke, pastor. vices at 10.30 a. m.; Sunday school at 9 Emmanuel German-Polish Lutheran

church, Roese street-Rev. Ferdinand Sattelmeier, pastor. Services in the German language at 10.30 a. m.; Sunday school, 2 p. m. St. Paul's, Short avenue-Roy, E. A. Kunkle, pastor. Services at 10 a. m. and

30 p. m.; Sunday school, 11 a. m. English Evangelical Lutheran Church of the Holy Trinity, corner Adams ave nue and Mulberry street-Rev. E. F. Rit ter, A. M., pastor. Services at 10.30 a. m. and 7.30 p. m.; morning subject, "Jesus and the Widow's Son of Nain"; evening subject, "Paul and the Doctrine of the Resurrection of the Dead"; Sunday school, 12 m.; Luther League, 6.45

Zion's Evangelical Lutheran church, 226 Mifflin avenue, Rev. A. O. Gallenkanmp, pastor-Morning service 10.30 a. m.; sub ject of sermon. "Death, Victory and Tri umph at the City Gate of Nain."; Sun day school at 2 p. m. An urgent request is made for the presence of all teachers and scholars. Evening service, 7.30 p. subject, "If Even Nature Praises Why Not Ye, a Christian?"

Grace Evangelical Lutheran church (General Synod), corner of Mulberry street and Prescott avenue-Rev. Luther Hess Waring, pastor. 9.30 a.m., Sunday school; 10,30 a.m., divine worship, with sermon by the pastor; administration of the holy communion; reception of mem bers, and installation of the newly elect ed members of the church council; 7 p. m., Young People's Society of Christian Endeavor; 7.30 p. m., evening service with sermon. Everybody welcome

MISCELLANEOUS. Plymouth Congregational Church, Jack-

Sharon, Pa., will preach at 10.30 a. m and 7.30 p. m. Subject of morning discourse, "The Gospel, the Power of God." For the evening, "Gethsemane." school ato 12 o'clock noon. Sunday Sunday at Sherman avenue at 2.15 p. m. Prayer meeting Thursday evening, 7.45 o'clock, Calvary Reformed church, Monroe ave

nue and Gibson street, Rev. Marion L. Firor, pastor-Services, 10.30 a. m. and 7.30 p. m.; Sunday school, 11.30 a. m.; christian endeavor, 7 p. m. Everybody velcome; seats all free. Zion United Evangelical church, 1420 Capouse avenue-Rev. J. W. Messinger, paster. Preaching, 10.30 a. m. and 7.30 p. m.; subjects, "Prevailing Prayer" and "Take Heed." Sunday school, 9.30 a. m. Junior Christian Endeavor, 4 p. m.; Key stone league Christian Endeavor, 6.30 p. m. Seats are free. Everybody welcome

to all services. First Primitive Methodist, Green Ridge Pev G. Lees, pastor. Morning, 10.30 o'clock; subject, "Tide and its Lessons." Evening, 7 o'clock; subject "Counsel to Fugitives." Sunday school at 2.30 p. m.

All welcome. Bellevue Welsh C. M. church-Rev. William Davies, pastor, Service during the week as follows: Welsh sermon tomorrow at 10 a. m., class meeting, 11.30 sermon, 6 p. m.; prayer meeting Monday evening at 7.30; Christian endeavor meet-ing Tuesday at 7.30. William Griffiths. leader. Edith Davis to address; class meeting Thursday evening at 7.30. Seventh Day Adventist-Having closed the summer services in the gospel tent we invite friends to our regular services

in Guernsey hall, 316 Washington avenue Sunday at 7.30 p. m., Pastor Shrock speak. Subject "Babylon is Fallen." second angel's message of Rev. 14-8. Reg-ular subbath service. Weekly at 2 p. m. All Souls' Universalist church, Pine street, between Adams and Jefferson ave-

nues-Divine service, with worship, at 10.30 a. m., Rev. L. L. Lewis, of Nichol-son, preaching. Sunday school at 12 m. Seats free. Strangers welcome. No evening service.

Gospel hall, No. 504 Lackawanna avenue—Sunday school at 12.15 p. num., also preaching at 7.30 o'clock. Mr. Alrich will preach and also conduct a Bible study on Monday evening at 7.45 o'clock, subjects at this time being the Sunday school

lesson and studies in the book of Romans.

WASHED OVERBOARD.

But a Big Wave Washed the Captain Back on the Vessel. the Honolulu Commercial Adver-

Captain John Hodson, a night inspector in the Honolulu customs force, has apparently led a charmed life. When a boy of sixteen years he left his home in Norway, throwing away his chances of following in his father's footsteps as an officer in the Norwegian army for a life on the sea. Since that time he has sailed all over the watery globe, and only a years ago quit the sea after having been in many disasters. He was ship-wrecked in the South Sea Islands, and only by a miracle escaped with his life, but the most remarkable experi-ence he had was while captain of a

schooner trading between the sound and California ports.

On one occasion he took a cargo of lumber from the sound to San Pedro. Before leaving the sound the ship's carpenter made some repairs to the hull of the vessel, and during his work the chips from a piece of timber he was hewing fell into the hull of the vessel between the lumber and its sides. Shortly after leaving ports the vessel encountered a heavy gale, and the ship commenced to leak. schooner's pumps were started, but the chips which the carpenter had dropped into her hold clogged them up. The captain put his vessel right before the wind and ordered his men to take out the pump and clear out the chips. While this was being done he stood with the man at the wheel to see that the schooner was kept right ahead of the wind. Waves of enormous height were chasing the schooner, and one of these washed over the vessel from stern to bow, throwing the man at the wheel flat on his face and tossing the

captain overboard. As Captain Hodson was swept over the side into the foaming water the ropes holding a boom broke, and it dropped to the deck with one end hanging out over the side of the schooner. A broken rope dangling from this hit the captain on the head. and with the wild energy of a drowning man he caught hold of it. The vessel gave a tremendous lurch and her bulwarks were again under the water, while the speed of the vessel dragged the man in the water who was holding on to the rope along and finally tossed him on deck again. He was at the wheel as soon asy schooner righted, and nearly frightened the life out of the sailor standing there. This man thought he had seen a ghost and promptly ran from the wheel. Captain Hodson seized it, put? the vessel ahead of the wind again and later weathered the storm. "It's the only itme I have ever known of a man to have been washed overboard and then washed back

good and is content to live on land. The New Congressman's Wife. She was an ignorant but ambitious wo-man, and the great ambition of her life was gratified when her husband was elected a member of congress. Immediately after the result of the clection was known the new congress-man's wife drove in from her countrysome to the county seat to call in tr umph on her dearest enemies in a social-

again," says the captain, who now de-

clares that he has left the sea

She called at first on the wife of the local banker, who had sent her three daughters through Vassar, and, after receiving the congratulations of the family, she turned the conversation to her plans for the future of her own daughter