Religious....

THE more than one hundred thousand young men in our army and navy usually have adequate provision made for their physical needs, but the peculiar conditions of life in the service leaves them almost entirely dependent upon outside agencies for the social, mental, moral and religious influences which are necessary to round out the life of the American young man.

Since the beginning of the Spanish-American war, the army and navy department of the international committee of Young Men's Christian association has, with the co-operation of officials, systematically and energetically endeavored to supply the soldiers and sailors with these comforts, of which they would be deprived but for this organization.

During the past year more than a score of secretaries in the Philippines, Cuba, Porto Rico, Alaska and the home land have been engaged in this work, and when trouble in China caused the dispatch of United States troops there, the ubiquitous Young Men's Christian association's secretary was on the ground ready to minister to the physical and spiritual needs of the allied forces. More than sixty tons of supplies, stationery, magazines, games, organs, song books, Testaments, etc., have been used. Over sixty traveling libraries, each containing sixty well-selected books, are being circulated. Permanent libraries, containing upward of ten thousand volumes, have been provided by generous friends for Cuba, Porto Rico and the Philippines. Entertainment of all kinds are provided and games and facilities for outdoor recreation form a regular part of each association outfit. Religious meetings and Bible classes are regularly held, in which the chaplain, secretaries and others are leaders. Four million pieces of stationery have been gratuitously distributed, until the "flag notcheads" are familiar to thousands of parents who have boys in the military or naval service.

Young Men's Christian associations are organized where it is practicable at army posts, naval stations and on war vessels, and Christian soldiers and sailors are enlisted in definite work for their fellows. Sick soldiers and sailors are visited in the hospitals, in camp and on shipboard; provided with reading matter, stationery, and where possible with delicacies and other things to make them comfortable. On all proper occasions effort is made to influence them to Christian living. The secretaries strive to win the confidence of the "boys in blue," and are usually their trusted advisors. An active evangelistic campaign is carried on and the number of conversions is very large; at the same time the restraining influence of the association is valuable.

* * *

The semi-annual convention of the Simpson union of Epworth leagues will be held in the Methodist Episcopal church at Clark's Green today. The programme follows:

The work assigned to each league will be conducted by its pastor or some league officer.

General subject for the day, "The Founders of Protestanism."

9.00 a. m., Simpson union class meeting, led by Rev. C. H. Reynolds, Clark's Summit.
9.30 Dalton league. "John Wycliff."
10.00 North Abington league. "The Lollards."
10.15 Newton league. "John Huss."
10.45 Nicholson league. "Martin Luther"—First ten questions.
11.15 Factoryville league. "Martin Luther"—Last ten questions.
11.45 Business.
12.00 Social hour, with dinner. Clark's Green league entertaining.
1.00 p. m. Prayer and praise, led by Rev. A. Wrigley, Newton.
1.15 Falls league. "Swingli."
1.45 Waverly and Clark's Green leagues. Miscellaneous questions.
2.00 Clark's Summit league. "John Calvin."
2.30 Business: Reports of committees; election of officers for ensuing year.
3.00 Address, "The Reformation in England," Rev. B. R. Hanton, Wallsville.
3.20 Address, "Lessons for Us from the Reformation," Rev. William Hiller, Factoryville.
3.40 Pentecostal service, led by Rev. L. E. Sanford Nicholson.

Members of the different leagues will entertain with song and recitations during the day.

The officers of the union are W. A. Sanford, president; Thomas Kresgy, vice-president; J. B. Miller, treasurer; Miss Georgia Hunt, secretary.

* * *

"The Drummer Evangelist," Rev. W. H. Williams, will hold anti-Saloon league meetings as follows:

Sunday, Oct. 7—Pittston, 10.30 a. m., First Congregational church, West Pittston; 3 p. m., Young Men's Christian association; 6 p. m., Welsh Baptist church.

Monday, Oct. 8—7.30 p. m., Carbondale, Presbyterian church. Mrs. Williams will assist in this meeting.

Tuesday, Oct. 9—7.30 p. m., Forkston, Methodist church.

Wednesday, Oct. 10.—7.30 p. m., Jenningsville Methodist church.

Thursday, Oct. 11—7.30 p. m., Mehoopany Methodist church.

Friday, Oct. 12—7.30 p. m., Eatonville Methodist church.

Sunday, Oct. 14—Skinner's Eddy circuit, with three services, namely Skinner's Eddy, West Auburn and Silvara.

Monday, Oct. 15—7.30 p. m., Lacyville Methodist church.

Tuesday, Oct. 16—South Auburn, 7.30 p. m., Methodist church.

Sunday, Oct. 21—2.30 p. m., Methodist church, Chinchilla; 7.30 p. m., Methodist church, Clark's Summit.

Monday Oct. 22, and Tuesday, Oct. 23—7.30 p. m., Methodist church, Matamoras.

Friday, Oct. 26—7.30 p. m., Methodist church, Forest City.

Sunday, Oct. 28—7.30 p. m., Elm Park church, Scranton.

Monday, Oct. 29—Morristown, N. J.

Nov. 12 to 15, inclusive—Four days of special revival services each day in the Methodist church at Little Meadows.

* * *

The improvements in the interior of the Jackson Street Baptist church gives it a most cheerful and attractive appearance. The walls have all been sheathed with steel sheeting, and the whole of the interior is covered with steel. This has been painted in beautiful tints and harmonious colors; the border, which is eighteen inches wide, with the pillars and the front of the pulpit, have all been decorated with artistic taste. The Baptist Young People's union society voted to purchase a carpet which will be laid down next week. The carpet will add to the comfort and appearance of the room. The trustees are busy selecting a steam boiler which will soon replace the old one, which gave no satisfaction. During this period services are held in the lecture room and are very well attended. Great credit is due to the members of the church for having done the work with their own hands, as no contract was given out for the work.

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The meeting of the Railroad Young Men's Christian association will be addressed by James H. Torrey, esq., Sunday at 3.45. The Cambrian male quartette of Welsh singers will give special music. All who attend are certain of a rich treat.

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Rev. Maynard Thompson will read a paper at the Baptist Pastors' conference in the Penn avenue church, Monday at 10.30. Subject, "What Can Christianity Learn from the Heathen Religions?"

* * *

Mrs. Mary E. Santmier will preach in the Finn chapel, Penn avenue, Sunday at 10.30 a. m. and 7.30 p. m. All are invited.

Tomorrow's Services

Methodist Episcopal.

Elm Park Church—Prayer and praise service at 9.30 a. m.; preaching at 10.30 a. m. and 7.30 p. m. by the pastor, C. M. Giffin, D. D.; At 12 m., half-hour Bible study in Sunday school room; Sunday school at 2 p. m., and Epworth League at 6.30 p. m.; topic, at 7.30 p. m., "Another Fool."

Simpson Methodist Episcopal church—Rev. J. B. Sweet, D. D., pastor. Morning prayers at 9.30; preaching service at 10.30, sermon by the pastor; Sunday school at 12; Junior Epworth league installation service at 2.50; Epworth league at 6.30; evening preaching service at 7.30, sermon by the pastor. Free seats. A cordial invitation. A hearty welcome.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning prayers at 10 o'clock; preaching at 10.30 a. m., subject, "The Prayer That Has Power"; Class meeting at 11.30 a. m., J. E. Masters, leader, Sunday school at 2 p. m., E. A. Stone, superintendent; Epworth league at 6.45 p. m., Miss Henrietta Haas, leader; Harvest Home services at 7.30 p. m., conducted by Rev. James Madison, of this city. Seats free and a cordial welcome to all.

Hampton Street Methodist Episcopal church—Rev. James Benninger, pastor. Preaching at 10.30, subject of sermon, "Our Enrichment in Christ Jesus and How Attained"; class meeting at 11.30; Sunday school at 2; Junior league at 3; Epworth league at 6.30, leader, H. D. Lloyd; preaching service at 7.30, subject of sermon, "The Right Use of Gifts."

Nay Aug Methodist Episcopal church—Sunday school at 2.30 p. m., W. M. Nixon, superintendent; preaching at 3.30 p. m.; class meeting at 4 p. m., Frank Turner, leader. All welcome.

Providence Methodist Episcopal church—Brotherhood of St. Paul meets at 10 a. m.; preaching by the pastor, Rev. George A. Cure, at 10.30, subject, "The Sword as an Emblem of Christianity"; Class meeting follows; Sunday school at 2 p. m.; Epworth league at 6.45 p. m., subject, "Rich Toward God," Austin Whittecor, leader. Topic for evening sermon, "A Biography Commended by Jesus."

Court Street Methodist Episcopal church—Rev. G. C. Lyman, pastor. Class, 9.45 a. m., O. D. De Witt, leader; preaching, 10.30 a. m.; Sunday school, 11.45, G. R. Clark, superintendent; meeting of Brotherhood of St. Paul, 3 p. m., an address by a layman. All men are cordially invited to this meeting. Epworth league, 6.30; preaching, 7.30. Seats free.

First German Methodist Episcopal church, Adams avenue and Vine street—G. Bobilin, pastor. Preaching services, 10.30 a. m. and 7.30 p. m.; Sunday school at noon; Epworth league meeting at 7 o'clock p. m.; prayer meeting on Thursday evening.

Cedar Avenue Methodist church—Rev. F. P. Doty, pastor. Brotherhood of St. Paul, 9.45 a. m.; preaching, 10.30 a. m.; Sunday school 11.45 a. m.; Junior League, 3.30 p. m.; Epworth League, 6.30 p. m. preaching, 7.30 p. m.

Howard Place African Methodist Episcopal Church—10.30 a. m., preaching and baptism of children; 7.45 p. m., closing sermon and communion by the pastor. Rev. J. M. Gilmere, pastor.

Dunmore Methodist Episcopal church—Quarterly meeting services tomorrow. Love feast at 9.30 a. m.; sermon by Rev. J. F. Warner, P. E., at 10.30 a. m. The subject of the pastor's sermon in the evening will be "The Taking of Jerico." The other services as usual.

Baptist.

Penn Avenue Baptist church, Penn avenue, between Spruce and Linden streets—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. Topic of morning sermon, "Consecrated Vessels, or Meet for the Master's Use." Reception of new members and communion following the sermon. Sunday school at the home church at 2 o'clock; Sunday school at the Ammerman mission on Prospect avenue, at 3.30 p. m. Young People's Society of Christian Endeavor, at 6.30. Topic of evening sermon "Turning the World Upside Down." Baptism during the evening service. Praise and prayer meetings on Wednesday evenings at 7.45. Pastor's residence, 342 Mifflin avenue.

First Baptist Church, South Main avenue—S. F. Mathews, pastor; parsonage, 1114 Rock street. Sabbath morning service, 11.30 a. m., basement of the Welsh Baptist church. Union service in the evening at 6 p. m. in the auditorium, the Lord's Supper following. Sunday school, 2.30 p. m., Plymouth church; Dr. Beddoe, superintendent. Weekly prayer meeting Wednesday evening, 7.30 o'clock. All are welcome.

Jackson Street Baptist Church—Rev. Thomas de Grechy, D. D., pastor. Morning prayer meeting at 9.30; leader, Brother Lewis Parry. Preaching service at 10.30 by the pastor; topic, "The Christian and the World." Sunday school at 2 p. m.; Alfred Roberts, superintendent. Evening service at 7 sharp; praise and song service for twenty minutes, followed by a short address by the pastor. Topic, "Rowing Against the Wind." This service is short and bright. We invite everybody. You will be welcomed.

North Main Avenue Baptist Church—The pulpit will be supplied Sunday morning by Deacon Isaac Bevan, of Pittston. In the evening, Rev. W. E. McArthur, of Dunmore, will preach. The Lord's Supper will be observed after evening services. Seats free. All welcome.

Green Ridge Baptist church—Preaching by the pastor at 10.30 and 7.30. The Lord's Supper will follow the morning sermon. Subject in the evening, "Joseph, the Ruler"; Sunday school at 11.45; meeting of the Junior society at 3.30; roll call of the Senior society at 6.30.

Memorial Baptist church—Rev. W. F. Davies, pastor. Services tomorrow at the usual hours. Preaching by the pastor both morning and evening. Bible school at 2 p. m.; superintendent, George Davies.

Shiloh Baptist Church, Center street—Preaching morning and evening by Rev. James A. Sunlar, of Philadelphia. A Gospel meeting will be held all the week. Come and be saved.

Presbyterian.

First Presbyterian Church—Dr. McLeod will preach morning and evening. Morning service, 10.30; evening service, 7.30. Strangers welcome. Subject, "The Great Day of Atonement Fulfilled in Jesus the Christ."

Second Presbyterian church—Rev. C. E. Robinson, D. D., pastor. Services at 10.30 a. m. and 7.30 p. m. The pastor will preach morning and evening. In the evening his subject will be "God's Way to Greatness."

Washburn Street Presbyterian church—Services at 10.30 a. m. and 7.30 p. m.; Bible school, with full orchestra, at 12 noon; C. E. young people at 6.20 p. m. Dr. Moffat will preach in the morning on "The Reality of Invisible Things," and in the evening, "Wealth May Be Secured at Too Dear a Price." Special music at each service. All cordially welcome.

Sumner Avenue Presbyterian Church, corner Sumner avenue and Price street—Preaching at 10.30 a. m. and 6 p. m. by Rev. Frank J. Millman. Sabbath school, 2 p. m.; Young People's Society of Christian Endeavor, 7 o'clock. Prayer meeting Wednesday evening at 7.45 o'clock. All cordially invited.

Green Ridge Presbyterian church—Rev. I. J. Lansing, pastor; Rev. L. R. Foster, assistant. The pastor will conduct worship and preach at 10.30 and 7.30; Bible school at 12 noon; Christian Endeavor at 6.30. A cordial invitation to citizens and strangers.

Adams Avenue Chapel, New York street—Rev. James Hughes, pastor, will preach at 10.30 a. m. and 7.30 p. m.

Episcopal.

St. David's church—Celebration at 7.30 and 10.30 a. m.; Sunday school at 2.30 p. m.; evening at 7.30. St. Agnes' chapter meeting, Monday evening, younger members at 7 o'clock sharp and older girls at 7.30. Every member must be present.

Christ's church, Washington avenue and Park street—Seventeenth Sunday after Trinity. Rev. Frank Schell Ballentine. Litany, Holy Communion, sermon, 10.30; Sunday school, 2.30; evening prayer, sermon, 7.30. All seats free. All welcome.

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. Communion at the morning service. A. m., "The Legacy of Love," John 19:25-27; p. m., "Saved by the Word," Psa. 119:92; Sabbath school at 12 m.; Y. P. S. C. E. at 6.30 p. m. Lesson study Wednesday evening at 7.30 o'clock, followed by prayer meeting at 8 o'clock. Seats free. All welcome.

Evangelical Lutheran.

Evangelical Lutheran—Seventeenth Sunday after Trinity. Gospel, Luke xiv:1-11; epistle, Eph., iv:1-6.

St. Mark's, Washburn and Fourteenth streets—Rev. A. L. Ramer, Ph. D., pastor. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m. Morning subject, "The Bond of Union in the Christian Church;" evening subject, "Growth in Faith and Piety."

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieker, pastor. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m. Monday, 7.15 p. m., Catechetical Instruction; Wednesday, 7.45 p. m., Bible study; Saturday, Mission band.

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

Zion's, Mifflin avenue—Rev. P. F. Zizelmann, pastor. Services at 10.30 a. m.; Sunday school at 2 p. m.

Christ church, Cedar avenue and Beech street—Rev. James Witke, pastor. Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 2 p. m.

St. Peter's, Prescott avenue—Rev. J. W. Randolph, pastor. Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 2 p. m.

Grace Evangelical Lutheran Church of the General Synod, corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 6.45 p. m., Young People's Society of Christian Endeavor. 10.30 a. m. and 7.30 p. m., Divine Worship with sermons by the pastor. Everbody welcome.

Miscellaneous.

All Souls' Universalist Church, on Pine street, between Adams and Jefferson avenues—Rev. O. R. Beardsley, pastor; residence, 629 Adams avenue; morning service, 10.30; subject, "The Inseparable Unity;" evening service, 7.30; subject, "The House Not Made with Hands;" Sunday school at 11.30; Mrs. S. Benjamin, superintendent. "Prove all things; hold fast that which is good."

Calvary Reformed Church, Monroe avenue and Gibson street—Rev. M. L. Firor, pastor. Services Sunday, 10.30 a. m., 7.30 p. m.; morning subject, "A Great Condition"; evening, "A Celebrated Duel."

Zion United Evangelical church, 1420 Capouse avenue—Preaching at 10.45 a. m. and 7.30 p. m. by Rev. J. W. Messinger, pastor; subjects, "Walking in the Light" and "Abide with Us"; Sunday school, 9.45 a. m.; Keystone League Christian Endeavor, 6.30 p. m. Seats free. Strangers invited. All welcome.

Capouse Chapel—10.30 a. m., short sermon by the pastor, followed by reception of members and communion; 7.30 p. m., Rallying Day service; Bible school, 3 p. m.; Junior Endeavor, 4 p. m.; Senior Endeavor, 6.30.

First Church (Christ Scientist), 519 Adams avenue.—Sunday services, 10.30 a. m., 7.30 p. m.; Sunday school, 11.45 a. m., subject, "Doctrine of Atonement." Testimonial meetings Wednesday evenings at 8 o'clock. The church is also open every day during the week. The Bible and all Christian Science literature is kept in its free public reading room. "Science and Health, with Key to the Scriptures," 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.

At the First Christian church at 11 o'clock, the pastor will preach on "A Forward Movement," the first of two sermons on the same topic. At 7.30 p. m., the subject will be "What Is Truth." Sunday school, 10 a. m.; Y. P. S. C. E., at 6.45 p. m. All are made welcome.

MUSICAL GOSSIP.

The following musical selections will be rendered tomorrow at the morning and evening services at Elm Park church, under the direction of J. Alfred Pennington, organist and choirmaster:

MORNING.

Organ, Prelude in A .....Merkel
Choir, "Ye Shall Dwell in the Land,"....Stainer
Organ, Offertory in G .....Wilson
Contralto Solo .....Selected
Organ, Postlude in G .....J. S. Bach

EVENING.

Organ, Prelude in F .....Wostenholme
Choir, "Hear My Cry, O God," .....Morse
Organ, Offertory in D .....Weley
Duet .....Selected
Tenor Solo .....Selected
Organ, Postlude in E Minor .....Bach

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The Cambrian Male quartette, which sings tomorrow at the Railroad Y. M. C. A., is one of the finest in any city. For some time they have been prominent in musical competitions and their success has won them many friends. A treat is in store for the railroad people tomorrow.

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The work of instruction at the Conservatory under the Faelten system is progressing rapidly. One hundred and twenty-five students are enrolled for the study of piano, the remainder for organ and harmony, for this year. Several new students were enrolled this week. The first public concert of the Conservatory will take place next Tuesday evening in Guernsey hall. The first part of the programme will be given by the students and will include several sixteen-hand numbers; the second part will be given by the faculty, Mr. Pennington, Miss French and Mr. Huffmaster.

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The "Becky Sharp Waltz" is among the attending feature of the extraordinary production of Thackeray's well known novel on Monday evening by the company headed by Miss Coghlan.

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Mr. George Martin, the energetic young pianist of West Scranton, is now taking lessons in piano and counterpoint with eminent Philadelphia teachers—piano with Sternberg, and counterpoint with Dr. Clarke. Mr. Martin studied piano with Mr. Silas Rosser and completed the study of harmony under the instruction of Mr. Alfred Wooler, of this city.

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Hatch Music Co., of Philadelphia, have just published three compositions for piano, a rondo, nocturne and a march, compositions of Mr. Alfred Wooler, of this city.

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Mr. Will Burke is meeting with unusual success in the sale of his new song, "The Girl I Should Have Married Long Ago."

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Among Scranton's best singers may be mentioned Mr. Albert Pilling, who sings in the Green Ridge Presbyterian church choir. Mr. Pilling recently sang in Troy and Albany, N. Y., receiving high praise and a splendid offer of a solo position in one of the leading churches there. Mr. Pilling's voice is a full, rich basso of extended compass, which he uses with much skill. It is a genuine pleasure to hear him sing.

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T. Reeve Jones and T. J. Price returned yesterday from a business trip to Mt. Holly, N. J., and Philadelphia.

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There seems to be a general move among our music teachers and musicians to better themselves in an understanding of harmony, which is so essential if one wishes to attain real proficiency. It is surprising how few musicians (if they may be correctly so called) understand even the first principals of this important part of music. A lack of this knowledge accounts for many of the failures among would-be musicians and music teachers.

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The Metropolitan English Grand Opera company opened at the season at the Metropolitan Opera House in New York last Monday night with "Faust," in which Joseph Sheehan sang the title role, Clarence Whitehill, Mephistopheles, and Phoebe Strakosch, Marguerite. Tuesday night "Tannhauser" was given with Philip Broezel as Tannhauser, Selma Kronold as Venus, and Rita Elandi as Elizabeth, and on Wednesday "Mignon" was given, with Zelie De Lussan in the title role and Lloyd D'Aubigne as Wilhelm. The same three operas were repeated during the remainder of the week. The operas were finely staged as to scenery and accessories, and the chorus was exceptionally admirable in the youth and freshness of the voices, and in their grouping, action and stage pictures. The individual honors were carried off by Mr. Sheehan, Selma Kronold and Zelie De Lussan, the latter as Mignon easily out-ranking her associates of that evening. It is promised that "Pinafore" and "The Mikado" are to be given with the same artists and the same attention to details of scenery and costuming that have marked the production of the above grand operas. This will be a decided innovation for the Metropolitan Opera House.

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Jean De Reszke, who is again to be the leading tenor of the Maurice Grau grand opera forces the coming winter, will receive $2,450 for each performance in which he sings, and he is to sing twice a week. He will also receive 10 per cent. of the gross receipts of the season if over $50,000. This is the largest salary ever paid to any artist in this country. Adelina Patti has received more for single performances, but not on contract for a number of weeks. Mr. Grau informed the stockholders that it was absolutely necessary to have Jean De Reszke if the coming season was to be a success. It will open in New York about the middle of December. De Reszke is now about 56 years of age.

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"The Rose of Persia," as produced at Daly's theater, was not a success. This was said not to be due to the work itself, which contains many beauties, but to the inadequacy of the cast. It has been sent on the road.

WHY GO TO COLLEGE?

[A Symposium by College Presidents in the October Success.]

The college cannot help a fool, and may spoil a genius, but for the average mind the question, "Why go to college?" is next in importance to marriage and death. To a score or more of American college presidents and professors this question has been addressed, and the cream of their answers follows:

In order that a young man may discover what his powers are, and learn to use them for his own good and the good of others—Charles W. Eliot, President of Harvard University.

Because a young man should have a higher aim in life than mere money-getting, or so-called success; because a man should try to make the most of himself.—Francis L. Patton, President of Princeton University.

Such an education will act on an average intellect like fertilizer on a field of average fertility. It makes one more of a man. This is the chief value of all education.—Jacob Gould Schurman, President of Cornell University.

College training will give one a larger and finer standard with which to test the questions of life—personal, political, social and ethical—which will come to him for discussion.—Austin Scott, President of Rutgers College.

It has been well said that an educated man has a sharp axe in his hand, and an uneducated man a dull one. I should say that the purpose of college education is to sharpen the axe to its keenest edge.—Nathaniel Butler, President of Colby College.

Because the fuller and larger you can make a life in these early years, the better it must be for all the future.—James M. Taylor, President of Vassar College.

Because it will make him more than an average man in intellectual sympathies, in mental horizon, and in practical effectiveness.—M. W. Stryker, President of Hamilton College.

Such an education ought to give to a man perspective, by enabling him to estimate the present in the light of the past. It ought to strengthen his mind by exercising and discipling his powers; and it ought to broaden his outlook, by enabling him to know something, at least, of many branches of knowledge.—Seth Low, President of Columbia University.

The whole of your life has been spent in your own company, and only the educated man is good company to himself. Only the man who is trained to help himself can be helpful to others.—David Starr Jordan, President of Leland Standford, Junior, University.

Such education is the best means of developing thought power in a young man, and making him a thinking man of cultured mind.—Timothy Dwight, late President of Yale University.

He will possess a better disciplined mind for whatever work of life he may turn his attention to.—H. M McCracken, Chancellor of New York University.

I would say, in one word, for discipline.—Thomas J. Conaty, Rector of the Catholic University of America.

It is the duty of every man or woman to develop his or her powers, as far as circumstances permit.—Andrew D. White, United States Ambassador to Germany.

The strongest reason urging a man to take a college course is the consequent enlargement and enrichment of character.—Charles F. Thwing, President of the Western Reserve University.

It multiplies a hundredfold his chances of success.—Henry Wade Rogers, President of the Northwestern University.

To the end that he may be safely aggressive among educated people, and become fitted for leadership in affairs.—Andrew S. Draper, President of the University of Illinois.

To make one more of a man.—James B. Angell, President of the University of Michigan.

For the same reason that crude ores should be assayed—to discover and assay their qualities.—W. H. Layne, Chancellor of the University of Nashville.

For the reason that the advance of world-knowledge is so widespread that, in order to hold one's own to the best and to do the best it is necessary to get just as much education as possible.—William R. Harper, President of the University of Chicago.

It is the only way to qualify one to climb up out of the monotonous, Dead Sea level of mediocre humanity. People without a liberal education form the great army of our industrial and commercial slaves.—Charles W. Dabney, President of the University of Tennessee.

Because, in taking a college course, one forms an acquaintance with men, learns how to deal with them, and is, for that reason, more likely to succeed.—Charles Kendall Adams, University of Wisconsin.

A college course is the most effective means yet devised for aiding a young man to convert his best potential self into his actual self.—George C. Chase, President of Bates College.

Because a college course gives a survey of human knowledge presented in the light of the unity of all knowledge. Secondary and elementary education gives fragmentary knowledge. The young man of average intellect is prone to be carried away by hobbies. Some particular branch gets between him and the sum of all knowledge, unless he broadens his work.—William T. Harris, United States Commissioner of Education.

FREAKS IN ADVERTISING.

Arrangements for Printing on Stockings, Spools, Capsules and Pavements.

The art of printing has found, within recent years, a good many developments of which the average well-informed person knows nothing. Machines, for example, have been patented for printing on matches. The matches are thrown into a hopper, whereupon a revolving wheel receives them one by one in its teeth and carries them beneath the instrument that stamps the legend upon them. Another contrivance prints upon gunwads data which inform the sportsman, when he looks into the end of each cartridge, how much powder it contains and what is the size of the shot.

The printing on stockings, which includes the trademark and often some such words as "Fast Black," is done by a machine made for that sole purpose. Another machine prints lettering on cigars, and yet another adorns barrels with the firm names of the concerns whose products fill them. There is a special device for putting on the ends of spools of thread, and another for putting letters on buckets. One of the most curious contrivances is a machine built for that particular purpose.

But the very newest contrivance in this class of inventions is a machine for printing advertisements on the asphalt pavements. It is a species of bicycle, the tire of the front wheel having a series of raised letters on its periphery. These letters, as the wheel revolves, print the name of a soap, or what not, while an automatic blower at the bottom of the fork blows the dust away from the pavement in front.

THE GENUINE ORATOR.

Senator Beveridge Tells of the Best Speech He Ever Heard.

From the Saturday Evening Post.

I think the best speech I ever heard for obedience to the rules of the art was an address of about ten minutes by a young Salvation Army officer on the streets of Chicago. I listened with amazement. He was perhaps twenty-three years of age, with delicate, clear-cut features, sensitive mouth and marvelously intelligent eyes. I was just passing the group as he stepped into the circle that always surrounds these noisy but sincere enthusiasts.

He took off his hat, and in a very low, perfectly natural and very sweet voice, speaking exactly as though he were having a conversation with his most confidential friend, he began: "You will admit, my friends, that human happiness is the problem of human life." And from this striking sentence he went on to another equally moving, showing of course that happiness could not be secured by traveling any of the usual roads, but only the straight and narrow path which the Master had marked out. It was as simple as it was sincere. And it was as conversational as it was quiet.

Sunday School Lesson for October 7.	Jesus Dining with a Pharisee Luke xiv, 1-14.	BY J. E. Gilbert, D.D Secretary of American Society of Religious Education.

INTRODUCTION.—The act of our Lord in accepting an invitation to a Sabbath dinner at the home of an influential Pharisee has been quoted by some as opposed to the strict observance of the day. But it should be remembered that He was traveling, that He needed refreshment, that He did not go on purely social grounds, that He used the occasion to do good. Jesus entered into the life of His time always for one purpose—He sought to show what was wrong, to instruct in the way of righteousness. The narrative of His deeds presents Christianity in the concrete, which is the most impressive and instructive form, vastly better than any abstract reasoning upon general principles. Our passage is in two parts. In the first (Verses 1 to 6) He encounters the spirit of legalism which stood in the way of his purpose to help the unfortunate. In the second part (Verses 7 to 14) He beholds an unseemly display of pride which prevented the host from making proper recognition of worth, and this He rebukes and then offers wholesome advice.

WATCHED (Verses 1 and 2).—As Jesus entered the house He saw a man afflicted with dropsy. It has been thought that this man was located in a conspicuous place by friends who knew the Master's love and power, displayed on so many similar occasions. The very sight of physical suffering always moved Him to compassion (Matt. xx: 34), and He was therefore constantly sought by the afflicted. It has been thought also that certain enemies of Jesus had effected this arrangement as a snare. They had seen Him perform several acts which were contrary to the law as they interpreted it, and were anxious to arrest and arraign Him on that account before the proper tribunal when suitable opportunity was presented. But whether they set up the case with malicious purpose or seized this as an opportune moment, they stood near watching for the outcome. Will He heal and so break the Sabbath and trample the law of Moses under foot? (Ex. xx: 1, 10). Or will He go contrary to the custom of His ministry and pass by the unfortunate? So they queried.

HEALED (Verses 3 and 4).—Jesus was not intimidated by the searching, scowling gaze fastened upon Him. He was able to read the thoughts of His enemies either as expressed in their faces or unexpressed in their wicked hearts, and He let them know that He was aware of their attitude toward Him, by asking them the question which probably more than any other distinguished Him from them: "Is it lawful to heal on the Sabbath Day?" That question had been raised before (Matt. xii: 10). It sounded the depths of human thinking in interpretations of the moral law (Matt. xii: 12), and made man's welfare more important than mere conformity to the letter of a command. It is significant that they did not answer—they dared neither affirm nor deny. While they stood in silence Jesus took the unfortunate man, probably by the hand and wrought the cure, and sent him away. The mode of the miracle, whether by word or touch, is not mentioned and we need not speculate, as it is a matter of no concern.

DEFENDED (Verses 5 and 6).—There were several ways by which Jesus might have defended His act in healing on the Sabbath. He might have shown that because of His nature, dignity and office, as a Divine being, the Saviour of men, He had undoubted authority to do according to His will—in fact that His will was the law of the new dispensation, a doctrine which would come out later on. Or He might have interpreted the law of Moses, showing that it was no hard and fast regulation, and that was probably His intention when He asked the question prior to the miracle. He resorted to an entirely different method, appealing to another statute (Ex. xxiii: 5), in the light of which the Sabbath law must be understood (Deut. xxii: 4). He had previously used the same quotation (Matt. xiii: 15), with good effect. The special point in the reference was that it related to a practice then common. Every man would help his beast out of a pit. How much more proper was it to deliver a man from disease. Every critic was silent and Jesus had gained another victory for the cause of truth.

EXALTED (Verse 7).—This episode ended, the guests were seated at the table. An opportunity was then presented for Jesus to take the place of critic, and introduce another and more important topic. He observed that those present sought the places (not the rooms as stated in the text), that were considered most honorable, the seats nearest the host. None of them waited to learn the purpose of the host—none inquired whether in his estimation some of the invited persons were to be particularly recognized. It is possible that Jesus was the one of special distinction, and that the feast was largely prepared on His account. But He stood aside and saw the men with much disrespect crowd by Him and seek their positions, while He was allowed to find the most obscure spot. It was a time of pride, self-seeking and unseemly striving for a short-lived honor, sadly out of harmony with the proprieties of the occasion, a great breach of good manners. A somewhat similar scene was witnessed at the last supper (Luke xxii: 24), the disciples being the actors.

REBUKED (Verses 8 and 9).—It was not to be expected that "the meek and lowly" Jesus (Matt. xi: 28) would allow such a circumstance to pass without comment. He needed to say nothing because of any personal slight sustained, for He sought no honor from men (John v: 41). But He could not permit such action and disposition in His presence without expressing disapproval, as in that case He would have been party to it, and His after teaching as well as His earlier teaching would have been without force (Matt. v: 5). Besides, some of His disciples were probably present and He was training them to be His followers and exponents. This was a favorable time to give them a lesson. His words of rebuke were delivered in an exceedingly gentle manner. He showed not the evil of pride and ambition which had been displayed, but the possible danger to which it exposed the guests. They might be removed to a lower station to give place to one of more honor, and then they would be covered with shame, the outcome of all self-seeking.

ADVISED (Verses 10 and 11).—This very practical direction must have secured a ready hearing, for all present might see the wisdom of the remark. Jesus was therefore prepared to give the positive side, covering what was proper and wise on such occasions. When a bad practice is condemned a good practice should be commended. He advised all guests to select the lowest seat and to wait for the recognition which it was the right of the host to bestow. That recognition would secure the honor of all the others, and the end sought would be gained. This advice was not new. It was in harmony with the wisdom of Oriental scholars, and it had been expressed by one of the wisest of men (Prov. xx: 6 and 7). No one could fail to see that Jesus had given good counsel. But He went on further to confirm and explain what He had thus advised. The man who exalts himself is sure to be abased, because others despise him, while he who humbles himself will be praised for his humility, a quality which they admire who do not possess it (Job xxi: 29). It would seem that Jesus did not undervalue honor (Prov. xxix: 23) when rightly obtained.

BLESSED (Verses 12, 13 and 14).—Attention had thus far been directed to the guests, who had learned a lesson which they greatly needed. Jesus then turned to the host. It was a pity that a man who would give a dinner should invite such people to his table, and his mistake must be shown. He had called friends, brethren and rich neighbors, the persons who naturally sought social distinction, who acted out their real disposition, and he had done this expecting that he would in turn receive like recognition. It was therefore a purely commercial transaction in which honor was bought and sold. The mere statement of the case was enough to show how utterly heartless and worthless was all such intercourse, and even how surely were bad qualities cultivated. Jesus next called attention to a different kind of feast in which the guests would be respectful and thankful, a feast composed of the poor and unfortunate, who could make no social recompense, and who would therefore claim no distinction (Neh. vii: 10). In that case the host would receive all that spiritual profit which comes from a generous deed, the fulness of which would appear in life to come.

SUMMARY.—The two parts of our lesson, as stated in the introduction and explained herein, present the two opposite phases of religion, the first the most common, the second the most beautiful. Legalism, which is Pharisaism, requires conformity to law and deals alone with conduct, utterly disregarding the state of the heart, and opposing those who would do good. Humility, which is a prime virtue and an invariable mark of goodness (James iv: 6), seeks not its own honor, but confers blessings on others, and finds reward in the conciousness of high motive and holy endeavor, a reward that follows into the realities of the unseen world. In this narrative Jesus has stripped the mask from the hypocrites of His time, those who moved in fashionable circles, whom He denounced on other occasions as whited sepulchres (Matt. xxiii: 27). He has also given to all time the true interpretation of law as made for man's good, and the true rule of social converse as designed to elevate and bless and not to corrupt and degrade. A heart filled with love will minister to the needy and refrain from selfish deportment. Make the heart right and it will regulate conduct (Matt. xii: 35).

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