GOOD NEWS FOR CASH BUYERS

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RELIGIOUS NEWS

THE Chautauqua assembly, which closed this week at Carmel Grove, was an unusually successful affair. Much of this is due to the energy and enthusiasm of Rev. Dr. J. B. Sweet, presiding elder of the Binghamton district. More than a thousand dollars was expended for speakers and entertainers during the three weeeks' session. Among these were many from Scranton and vicinity.

The president of Carmel Grove association, Reed B. Freeman, was formerly a Scranton man. He is one of the most actively generous laymen in the Methodist church anywhere, and his interest in Carmel Grove is pre-eminent. The assistant secretary and treasurer is Horace F. Barrett, a former county commissioner of Lackawanna county. Of course, Dr. Sweet was for six years the pastor of Simpson church in this city. He has had an able assistant with his work at Carmel Grove, in Rev. J. B. Cook, of High street church, Binghamton.

Rev. Dr. H. C. McDermott, Rev. James Benninger, Rev. A. F. Chaffee and Rev. G. A. Place were among the speakers at the assembly. Miss Sarah Price, of Taylor, whose charming personality and pleasing talent as a reader have won so many large audiences, was a prime favorite at Carmel Grove. She recites with artistic, yet natural effect and was always welcomed with enthusiasm.

The Simpson quartette, Prof. W. W. Jones, Thomas Abrams, Harry Wrigley and Harry Acker, made a great hit during the sessions. Bishop Fowler, listening to their voices the other night, said, heartily: "I never heard sweeter singing. I wish they would sing more. It is beautiful music, beautiful music!"

One of the leading features of the programme was the singing of Miss Hazel Cunningham, of Pittsburg, who is emphatically a gospel singer and delighted everyone with the power and feeling of her voice. Mrs. R. D. Jillson was one of the great successes. She is a reciter, from Syracuse, and one of unusual brilliance. She did a very clever thing at the final entertainment, a concert. Bishop Fowler sat in an armchair very close to the stage, which was a low platform, fringed with palms. Mrs. Jillson seated herself in a chair directly fronting him and at once addressed him as "Mr. Hennessy," proceeding with one of Dooley's inimitable monologues. Her Irish brogue was delicious.

Carmel Grove is the most up-to-date camp-ground in the Wyoming conference. It is lighted with acetylene gas. Every cottage seems to be fitted up with modern improvements, including telephones. The auditorium is large and comfortable, with a good roof, and the boarding house is run by different church societies, serving excellent meals. Mr. Freeman and his beautiful wife seem to be the leading spirits of the enterprise. Mrs. Freeman was the pianist during the services, and at the close both she and her husband were presented with handsome gifts of appreciation and regard. The secretary and treasurer of the association is Mr. Arthur J. Dibble, of the Binghamton Republican.

* * *

There have been a number of changes among the ministers in the Wyoming conference this week. Rev. W. L. Linaberry has been transferred from the Binghamton district, where he was temporarily at Hallstead, to West Nanticoke; Rev. C. B. Henry goes to Luzerne; Rev. E. L. Santee goes from West Nanticoke to Taylor.

Rev. W. L. Linaberry is a decided acquisition to the Wyoming district. He is a young man of exceptional abilities which have been recognized in the Genesee conference, from which he was transferred, as well as here in the Wyoming conference. He is one of the cleverest writers among the younger representatives of the Methodist clergy, and has been a valued contributor to the Northern Christian Advocate, the Wilkes-Barre Record, the Binghamton Republican and other journals. His conference reports are probably the best sent from the Wyoming conference. He is a man of wide culture and has much oratorical ability.

* * *

Dimock camp meeting will begin Wednesday night, Aug. 20, closing Thursday, Aug. 28. It promises to be unusually interesting this season, and is under the direction of Presiding Elder J. B. Sweet.

* * *

Religious Notes.

Rev. W. I. Steans, formerly of Hyde Park, will preach in the Providence Presbyterian church on Sunday.

Secretary W. W. Adair will have charge of the morning service at the Washburn Street Presbyterian church, in the absence of the pastor. Subject, "To Him That Overcometh." No evening service.

Prof. G. Barto Stone, of U. S. Grant university, Athens, Tenn., will preach at Simpson Methodist Episcopal church tomorrow. Prof. Stone has preached here before, and his friends will be glad to hear him again.

Rev. Hugh C. McDermott, D. D., left yesterday morning on his summer vacation. He will spend several days at the Wyoming camp-ground, and from thence will go to Ocean Grove for the remainder of the month.

Former Secretary F. W. Pearsall and W. W. Adair, the present secretary of the Railroad Young Men's Christian association, will conduct the Sunday night service at the Rescue Mission. All railroad men and their families are invited to attend. Mr. Pearsall will deliver the address. Miss Elsie Powell will sing. Service at 8 o'clock.

SUNDAY-SCHOOL LESSON FOR AUGUST 17

JOURNEYING TOWARD CANAAN. NUMB. X, 29-36.

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

Secretary of American Society of Religious Education.

CONTEXT.—After the burial of Nadab and Abihu, the ordinary course of life was resumed in the Israelitish camp. Further laws were delivered for the government of the institutions that had been set up. Much emphasis was laid on the subject of purification as a preparation for worship. Then came enactments pertaining to the holy place, the offerings, the day of atonement, the shew-bread blasphemy, oppression, and redemption. By Divine direction a census was taken by tribes, showing that there were more than six hundred thousand able to go forth to war (Numb. 1:46). The order and location of the tribes with reference to the tabernacle was also determined, both when they were in camp and on the march. The levites were formally instructed concerning their duties. A year had now passed since Israel came out of Egypt, and the passover was duly observed. A fixed signal, removal of the cloud (Numbers ix:17-23), was appointed for the journeying, and two silver trumpets were made for calling the people. On the twentieth day of the second month in the second year, Israel left the wilderness of Sinai and moved toward the wilderness of Paran (Numb. x:11-13).

INVITATION.—Moses married while a fugitive in the land of Midian (Ex. ii:21), forty years before the exodus. When he led Israel out of Egypt his father-in-law came to see him, bringing his wife, who had been left behind (Ex. xviii:1), until her husband's mission should be manifest. When the old gentleman returned (Ex. xviii:27), Hobab, his son, tarried in the camp, content to make a visit with his sister and brother-in-law. Nowthat Israel was to move on toward Canaan, Moses invited him to become permanently attached to the congregation and accompany them. As an inducement he declared the Lord had spoken good concerning Israel, referring, doubtless, to the promise made to Abraham (Gen. xxxii:12), as well as to himself (Ex. iii:18; vi:7-8). He also emphasized the fact that they were going to a land which had been promised to them (Gen. xvii:8), for a possession. And he coupled the invitation with a promise on his part to do good to Hobab if he accepted the invitation. This was certainly a most generous and flattering offer. For, while many occurrences during the temporary stay showed how idolatrous and disobedient the people were, the same events had exhibited the glory and the power of God and the wisdom of Moses. On the whole, it was an encouraging outlook, calculated to excite the ambition of any man.

HESITATION.—But Hobab did not yield to the offer of his brother-in-law. "I will not go," was his flat refusal. And he proceeded to give his reason. "I will return to my own land," an adjacent district, part of the Sinaitic peninsula. He preferred the plains with which he was familiar to the distant and unknown land of promise and hope. And he added, "I will return to my own kindred." Who were they? The Midianites (Ex. xviii:1), the descendants of Abraham by Keturah, the second wife of that eminent patriarch (Gen. xxv:1-4). Hobab's father was a shepherd priest (Ex. ii:16), and his words on several occasions indicate that he worshipped the God of Israel (Ex. xviii:17-19), that he was a wise and good man. It was while in his employ that Moses had heard the voice of God appointing him a leader (Ex. iii:1-2). But his people were outside the Abrahamic covenant. They were not heirs to the promises. They were not in line of the Messianic hope. And so, the love of country and of kin was stronger than all the promises made by Moses, than all the attractions of the new nation about to march to its new home. It is not strange that the decision was made. Blood, religion, home—these ties are not easily severed.

ENTREATY.—Moses did not falter in his purpose. "Leave us not, I pray thee," he pleaded. He argued the case in earnest words. Israel would pass through an unknown wilderness, pitching their tents at intervals. The way would be beset with many difficulties and dangers. Enemies would rise up against them—the Ishmaelites, the Amorites, and the Moabites. But Hobab knew all this region. His pastoral life had taken him over vast sections of it. He knew the people. He could therefore furnish needed information; in fact, his services were essential to the expedition. In all this pleading Moses exhibited his wisdom. His faith in God did not lead him to presumption; he took all possible precaution against defeat, and sought every available help to insure success (Luke xvi:9). Moreover, the argument was a forceful one for every true man. He would have Hobab feel that he might be useful; he would thereby appeal to the higher nature, and secure his relative by a consecration to the interests of a great cause, so overcoming any feeling of personal preference (I Chron. xxix:5).

PROMISE.—And yet the case was not left wholly on that elevated plan. Moses knew enough of the general features of humanity to offer a reward for the service he sought (Heb. xii:2). Even Jesus, the Saviour, had regard to the outcome of his life-work, and was thereby strengthened to endure the cross, and Moses denied present for future good (Heb. xi:25). And so on this occasion the promise was made to the Midianites "What goodness the Lord shall do unto us, the same will we do unto thee" (verse 32). That was the same as the promise in the first invitation, only it was supported by the goodness of the Lord. It did not rest in the faithfulness of Moses, but on the ability and mercy of Jehovah. Hobab has now all the elements for an intelligent choice (Josh. xxiv:15). Behind him were the broad pasture lands of his native country and all the associates of the years gone by; before him the new world, the new hopes, to be secured by alliance with Israel under the blessing of God. Our lesson does not record his decision. There are passages in every history (Judges ii6, iv:11), to indicate that he went, for the Kenites were Midianites. But some have thought that Hobab still refused, and that relatives accompanied Moses.

REMOVAL.—At last the tents were struck and Israel moved away. The order of the march, Judah in the lead, is fully described (Numb. x:14-28). The ark of the covenant went before, borne by the Levites. The destination, the next camping place (Numb. xii:10), was north of Sinai, where four hundred years before the son of Hagar was saved from death (Gen. xxi:21), what had since become the home of the Ishmaelites. After traveling three days, however, a halt was made, probably to secure refreshments for continuing the journey. We might easily picture that vast multitude of people, spread out over the plain. We might imagine the emotions that filled their hearts; the hopes of the young, the memories of the aged, the fears of the unbelieving, the faith of those who trusted in God. No such exodus ever occurred in the history of the race. And while we might indulge in criticism of the Hebrew-Egyptian congregation, they deserved honor. For they were separating themselves from the land of their birth, marching to Canaan, because of revelations made to their leader, to become the people of God (Ex. iii:7-8).

PRESENCE.—One feature of the journey deserves attention more than any other. "The cloud of the Lord was upon them," or over them, "when they went out." By this they were protected from the intense heat of the torrid sun (Psalm cxxi:6) and what was more important, they were assured of God's presence, a guarantee of safety and success (Isa. iv:5). That cloud had already become to them a symbol and a blessing. It first appeared while they were in Egypt (Ex. xiii:21). It followed them over the Red sea and hung between them and their enemies (Ex. xiv:19-20), and it directed them to Sinai and settled down upon the tabernacle after it was set up (Ex. xl:38). How ought they now to rejoice as that cloud led them forth from Sinai toward Paran! If the soldier is inspired to heroic deeds by the form and word of his commandant, by the strains of martial music, or by the flag of his country waving at the head of the column, much more might the heart gain strength as the eyes beheld the chariot cloud of God moving slowly toward the promised land.

PRAYER.—Moses' piety was exhibited in a new form during the journeying. When the cloud lifted and moved forward he exclaimed, "Rise up, Lord!" saying in substance, "We are ready to go when Thou shalt order." And then he added, "Let thine enemies be scattered; let them that hate flee before thee," a prayer for the triumph of God's cause. This form became classic and found its way into the hymns of the people (Psalm lxvi:1-2) and into the writings of the prophets (Isa. xxxiii:3). Here is blended the spirit of submission with the spirit of faith. But when the ark rested, signifying that the people should halt (Numb. ix:20), Moses said, "Return, O Lord, unto many thousands of Israel." Come Thou into our tents, into our lives, into our hearts; be Thou our guest, and let us enjoy the sweet repose possible only through communion with Thee. In these two forms of prayer Moses expressed his willingness to work or rest, to go or stay; to march toward Canaan or to abide quietly in the way. It was the same as when, pursuant to the Master's direction, the disciple prays, "Thy will be done (Matt. vi:10.

INSTRUCTION.—It is well to go with them who are in a good way. They who serve a cause fail not of their reward. We are not called to sacrifice without hope of gain (Matt. xix:30). The future blessing ought to be more attractive than present earthly treasure (Luke xiv:33). We need not fear to go where and when God leads whatever symbol of His presence He gives—clouds, fire, or cross—that is enough to confirm our faith. But we must always be submissive—His way, His time, His method, not ours (Luke xxii:42). The path may be rough and dark; if He leads we must not hesitate. The advance may be in small stages—three days and then a pause—but what matters? If He abides with us we must wait in patience (John xiv:16). The cloud of the Divine presence is gone the spirit of life is near and ever comforting (Rev. xxii:21).

SERVICES IN THE VARIOUS CHURCHES

METHODIST EPISCOPAL.

Elm Park church—Dr. C. M. Giffin, pastor. Prayer meeting at 9.30 a. m.; services and worship at 10.30 a. m.; the assistant pastor, E. B. Singer, will preach, Sunday school at 2 p. m.; Senior League at 6.30 p. m.; public services at 7.30 p. m.—sermon by the assistant pastor.

Simpson Methodist Episcopal church—Rev. H. C. McDermott, pastor. Preaching at 10.30 a. m. and 7.30 p. m. by Rev. Prof. G. B. Stone, of Grant university. Other services as usual. All are welcome.

Embery Methodist Episcopal church—Preaching at 10.30 a. m. and 7.30 p. m. by Prof. James Hughes. Class meeting at 11.30; Sunday school at 2 p. m.; Epworth league at 6.30.

Ash Street Methodist Episcopal church—Rev. J. R. Austin, pastor. Morning preaching service at 10.30; class meeting at 11.30 a. m., Charles Croop, leader; Sunday school at 2 p. m., Peter Hartman, superintendent; Epworth league at 6.45. Evening preaching at 7.30. Preaching of the gospel in the Nay Aug Methodist Episcopal church Saturday evening at 7.30.

Asbury Methodist Episcopal church, corner Monsey avenue and Delaware street—Rev. C. A. Benjamin, pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. b. Preaching at 10.30 a. m. by Rev. S. F. Bower. Sunday school at 2.30 p. m.; Epworth league at 6.30 p. m.; preaching at 7.30 p. m. by Rev. Clarence J. Benjamin, son of Rev. C. A. Benjamin. 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. Class No. 1, 9.45 a. m., O. D. DeWitt, leader; Sunday school, 11.45 a. m., G. R. Clark, superintendent; Epworth League, 6.30 p. m., Miss Edna Williams, leader; preaching, 7.30 p. m., by the pastor. Class No. 2, Tuesday at 7.30 p. m., J. Archer, leader. Prayer meeting, Wednesday at 7.30 p. m.

St. Paul's Methodist Episcopal church—F. P. Doty, pastor. Services will be conducted in Phillips' hall. At 10.30 a. m., morning worship and sermon; 11.44 a. m., Sunday school; 3.30 p. m., Junior League (at the parsonage); 7 p. m., Epworth League social service; 7.30 p. m., evening worship and sermon. All are welcome.

African Methodist Episcopal church, Howard place—Dr. D. S. Bentley, pastor. Rev. Benjamin Wheeler, presiding elder, will conduct quarterly meeting services. Preaching at 10.30 a. m. and 7.45 p. m. Sacrament of the Lord's supper at 3 p. m. A cordial welcome to all.

BAPTIST.

Penn Avenue Baptist church—Rev. R. F. Y. Pierce, D. D., pastor (absent on vacation). W. A. McKinney, minister in charge. At 10.30 a. m., preaching; 12 m., Sunday school; 3.30 p. m., Sunday school at Amerman mission; 6.30 p. m., Christian Endeavor; 7.30 p. m., preaching. Morning subject, "The Parable of the Leaven"; evening subject, "The Parable of the Mustard Seed."

First Baptist church, South Main avenue—Rev. S. F. Mathews, pastor. The usual services morning and evening, 10.30 a. m. and 7.30 p. m. Subject for morning will be "Thy kingdom come, Thy will be done in earth as it is in heaven," Matthew, vi. 10; subject for evening, "The lion shall lie down with the lamb and a little child shall lead them," Isaiah, xi, 6. Sunday school, 2 p. m., Dr. B. G. Bedooe, superintendent; B. Y. P. U. service, 6.30 p. m. in assembly room. Prayer meeting Wednesday evening, 7.30 p. m. All are welcome to these services.

Green Ridge Baptist church, Monsey avenue—Rev. H. S. Potter, pastor. Rev. A. B. O'Neal, of La Grange, N. Y., will preach at 10.30 a. m.; Sunday school at 11.45 a. m. No evening service.

First Welsh Baptist chuch, 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 p. m. Sunday school at 2 p. m. A cordial welcome is extended to all to attend. Seats free.

Memorial Baptist church, Church avenue—Pastor, Rev. W. F. Davies. Services Sunday at the usual hours, conducted in Welsh in the morning and English in the evening. Bible school at 2 p. m., superintendent, Miss Lydvil Rees. Young people's meeting, Tuesday evening, when the pastor, by request, will give an address on some of the distinctive principles of the Baptist denomination. You are invited to attend.

PRESBYTERIAN.

Second Presbyterian church—Rev. Joseph H. Odell, pastor. Morning worship at 10.30, Rev. J. A. Rankin will occupy the pulpit; Sunday school, 12 m.; Young People's Society of Christian Endeavor, 6.30 p. m. No evening services. Prayer meeting Wednesday evening, 7.45.

Green Ridge Presbyterian church—Preaching at 10.30 by the assistant pastor, Rev. L. R. Foster. Bible school at 12 noon; prayer meeting 7.30 Wednesday evening. Mr. Pillinger and his daughter, of Nyack, N. Y., will sing at the morning service. Welcome to all.

Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30 a. m. No evening service. Bible school at 12 m. sharp; Christian Endeavor young people at 6.20 p. m.; prayer meeting, Wednesday, 7.30 p. m.. Secretary W. W. Adair will preach at the morning service and conduct the prayer meeting Wednesday evening following. All cordially welcome.

Capouse chapel (Presbyterian)—Preaching at 10.30 a. m. and 7.30 p. m. by the pastor, Rev. L. R. Foster. Sunday school, 3 p. m.; Junior Christian Endeavor, 4 p. m.; Senior Christian Endeavor, 6.30 p. m.; prayer meeting 7.30 Thursday evening. Welcome to all.

EPISCOPAL.

St. Luke's Parish—Rev. Rogers Israel, D. D., rector; Rev. Edward J. Haughton, senior curate; Rev. Robert E. Roe, junior curate. Twelfth Sunday after Trinity.

St. Luke 'schurch—7.30 a. m., holy communion; 10.30 a. m., morning prayer and sermon; 7 p. m., evening prayer; 9.15 a. m., Sunday school and Bible classes.

St. Mark's, Dunmore—8.30 a. m., holy communion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 9.30 a. m., Sunday school and Bible classes.

East End Mission, Prescott avenue—7 p. m., Sunday school and Bible classes.

South Side Mission, Fig street—9 a. m. Sunday school and Bible classes.

St. George's, Olyphant—2.30 p. m., Sunday school and Bible classes.

St. James, Nicholson—10.30 a. m., morning prayer and sermon; 9.30 a. m., Sunda school.

REFORMED EPISCOPAL.

Grace church (Reformed Episcopal), Wyoming avenue, below Mulberry street. Prayer and praise service at 9.30 a. m.; divine worship, 10.30 a. m. No Sunday evening services during August. The Wednesday evening prayer services will be in charge of the Young People's Society of Christian Endeavor. Subject for Wednesday evening this week, "The Life of Faith," Gen. xii:1-5; Heb. xi:1-6. Seats free. Everybody welcome.

Branch church, Hose House, Tripp Park—Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 12 m. Henry Cardew will preach at both services. At the evening service, the choir of Grace church will be present, and a special collection will be made in aid of the organ fund. Prayer meeting, Thursday at 7.45 p. m.

EVANGELICAL LUTHERAN.

Evangelical Lutheran—Twelfth Sunday after Trinity. Gospel—Mark vii: 31-37. Epistle—IICor. iii:4-11.

St. Mark's, Washburn street—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 at 12 m. Morning subject, "The Glory of the Gospel; evening subject, "The Tongue a Source of Influence."

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Services, 10.30 a. m.; Sunday school, 9 a. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services at 10.30 a. m.; Sunday school, 9 a. m.

Emmanuel German-Polish Lutheran church, Reese street—Rev. Ferdinand Satteimeier, pastor. Services in the German language, 10.30 a. m.; Sunday school, 2 p. m.

St. Paul's, Short avenue—Services at 10 a. m. and 7.30 p. m.; Sunday school at 11 a. m. Rev. H. A. Kunkle, pastor. Morning subject, "'True Greatness''; evening subject, "Doubts of Life." Meeting of Ladies'Guild on Thursday, Aug. 21, in the chapel at 7.30 p. m.

MISCELLANEOUS.

Calvary Reformed church, Monroe avenue and Gibson street—Rev. M. L. Firor, pastor. Services at 10.30 a. m. and 7.30 p. m.; Sunday school, 11.45 a. m.; Christian Endeavor, 7 p. m. Morning subject, "Come with Us and We Will Do Thee Good"; evening, "Naming the Baby."

First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Preaching at 10.30 a .m. and 7 p. m. Subjects, morning, "Broken Reeds." Evening, "A Hard Case." Miss Langan, evangelist, will sing at the coming service. All welcome.

Plymouth Congregational church, Jackson street—Communion service at 10.30 a. m. Evening service at 7.30 o'clock. Sunday school at 12 o'clock. Sunday school at Sherman avenue at 2.15. Rev. Thomas F. May, of Carbondale, will officiate morning and evening.