

CITY CHURCHES

RED MEN AT AVENUE CHURCH

Pastor Lassiter to Talk to Members of Order on Responsibility

Members of the I. O. R. M. will attend service in Delaware Avenue Baptist Church to-morrow morning...

partly on Tuesday evening in the church parlors. The musical program for Sunday follows:

Morning, "Wake the Song," by Sweeney; "Look Ye Saints," by McPhail; "Rejoice in the Lord," by Sweeney.

Evening, "Come Unto Me Ye Weary," Lolobins, Mrs. Osborne, Miss Barlow, Miss Rollins, Mr. Norton, Mr. Hope, Quartet, "Thine I Am," Miss Kaufman, Miss Barlow, Mr. Norton, Mr. Swern.

Christmas Preparatory Sermons. At Scott M. E. Church to-morrow morning the pastor, the Rev. W. G. Koons will preach the first of a series of three sermons entitled "Christmas Preparatory Sermons."

At 2 o'clock the Sunday School and Barnabas Men will meet. The enrollment and attendance of this men's class grow every Sunday.

At West Presbyterian Church to-morrow morning the Sacrament of Baptism will be administered to infants.

Churches in Union Service. Olivet Presbyterian and First M. P. Church will combine in services to-morrow, the morning service to be held in Olivet Church and in the evening in First M. P. Church.

Bible Students' Meeting. The International Bible Students will meet in Clymer's Music Hall, No. 612 Shipley street, on Sunday at 3 p. m.

FIREMEN TO HEAR GOSPEL

Independence Company Will Attend Evening Service at First Presbyterian

PASTOR INVITES OTHER CITY FIREMEN TO ATTEND

Usual services will be held in the First Presbyterian Church, Market above Ninth, to-morrow. The Rev. Ross Stonifer, the minister, having so far recovered that he will be the pulpit at 10:30 o'clock and 7 o'clock.

At 2 o'clock the Sunday School and Barnabas Men will meet. The enrollment and attendance of this men's class grow every Sunday.

Visiting Preacher at Bethany. Professor E. E. Ayres, of Crozier Seminary will be the preacher at Bethany Baptist Church to-morrow morning and evening.

INFANT BAPTISM AT WEST CHURCH

In the Evening "Andersonville Hero" Will Give Message to Parents

At West Presbyterian Church to-morrow morning the Sacrament of Baptism will be administered to infants. The pastor, the Rev. Alexander Alison, Jr., will occupy the pulpit.

The Sunday School and Adult Classes will meet at 2 o'clock. The Men's Class, taught by the pastor, realized the century goal last week with an attendance of 110.

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Bible Students' Meeting. The International Bible Students will meet in Clymer's Music Hall, No. 612 Shipley street, on Sunday at 3 p. m.

SUNNY MONDAY

You don't have to boil the clothes when you use Sunny Monday laundry soap. Hard water, soft water, cold water, hot water—all look alike to Sunny Monday, and it does its work equally well with any one of them.

Sunny Monday is white and contains no rosin, but, instead, a marvelous dirt-starter which saves time, and wear and tear on clothes.

THE N. K. FAIRBANK COMPANY CHICAGO

CONDITIONS THAT AFFECT TOILERS

Church Committee Says Fellow Servant Rule Operates to Detriment of Workers

CHILD LABOR LAW LAX, COMMITTEE FINDS

The report of the committee to consider the relations of the Episcopal Church in Delaware to questions affecting the welfare of toilers in this State, appointed by the Rt. Rev. Frederick J. Kinsman, at the diocesan convention of 1909, has just been published.

The foreword of the report says: "This report will show that the condition of the toilers in Delaware is powerfully affected by (1) The Courts which hold to the Fellow-servant and Contributory Negligence Rules, so making recovery of damages possible in but a trifling percentage of all instances of work accidents (about 17 per cent.); (2) Statutes which define the conditions under which certain classes of women shall work; statutes which forbid the labor of children under a definite age; statutes which forbid the labor of children between certain ages unless certain educational and physical conditions have been met by the child; and the very considerable number of exemptions from the operation of such statutes; (3) Failure to enforce the law in regard to trades peculiarly perilous to children—the Street Trades; (4) Failure to adequately enforce the law in certain manufactures; (5) A general lack of intelligence as to the needs, duties, and rights of childhood.

The report gives a thorough investigation with regard to children—sometimes under three and four years of age—working in the fields and canneries of Delaware. These workers are inadequately housed, the report says, and often work from nine to twelve hours a day, avoid school, and are employed at dangerous work in the factories. At the end of the report are given three exhibits, A, B, and C.

(Continued on Page Six.)

THE SON OF GOD BROOKLYN TABERNACLE BIBLE STUDIES

THE PRICE OF LIFE CRUCIFIED Matthew 27:33-50—December 11

"He was wounded for our transgressions; he was bruised for our iniquities."—Isa. 53:5.

The trial of Jesus really took place shortly after his arrest, but, on account of the Law requiring a death sentence to be passed in daylight, a morning meeting of the Sanhedrin was appointed, which, in a perfunctory manner, confirmed the high priest's decision of the night before, that Jesus had blasphemed the Creator when he claimed that he had come into the world in accord with the Creator's long-promised plan that he should redeem Israel and the world from the death sentence, that in God's due time he might establish the Messianic Kingdom for the blessing of Israel and all the families of the earth.

The matter was rushed through lest the gathered multitude, who had shouted "Hosanna to the Son of David," when Jesus rode upon the ass five days before, should undertake again to proclaim him king. No execution could take place during the Passover week. And if Jesus were held a prisoner they know not what might happen to him or to them. They had, therefore, but a few hours in which to carry out the plan which they believed would rid their country of a man whom they considered a deceiver and one likely to get them into trouble with the Government at Rome.

The Sanhedrin had authority to judge the people along the lines of their religion, but was prohibited from executing the death penalty. Hence it was necessary, after the condemnation of the Sanhedrin, to take the case before Pilate, the Roman Governor. Realizing that Pilate would not recognize blasphemy as a charge for death, the charge against Jesus, before Pilate, was a totally different one, namely, that Jesus was a seditious and raiser of disturbance; that he claimed to be a king and that his freedom was inimical to the interests of the Roman Empire. The foolishness and the hypocrisy of such a charge were too transparent to need assertion. Pilate perceived that for envy they were delivering him—because he and his teachings were having more influence with the common people than could be exercised by the chief priests and scribes. Pilate relieved himself of responsibility by declaring that since the home of Jesus was in Galilee, King Herod, the Governor of Galilee, should have the jurisdiction of the case, which he was glad to get rid of.

This was an unexpected difficulty, but Herod's palace was not far distant. He was glad of the opportunity to see Jesus, of whose miracles he had heard much. As he looked at the Master's noble features and beheld in him purity and gentle dignity, it must have seemed ridiculous that such a person should be arraigned as a seditious and raiser of disturbance.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!"

And a man dangerous to the interests of the peace of the country. After a few taunting words and jests, the palace guards took a hand with the one whom their master treated spitefully. They put upon him a purple robe and a crown of thorns and mocked at his unkingly appearance. Then Herod declined to act in the case and sent the prisoner back to Pilate, perhaps feeling that he had had a sufficiency of trouble in connection with the beheading of John the Baptist a year or so before. The matter was a joke between Herod and Pilate—dealing with the case of a man claimed to be so dangerous that he must die thus, when he manifestly was so pure and innocent that the weakest would be safe with him. Pilate's Perplexity Increased.

Pilate was disappointed when Jesus was brought back to his court. The case was an unpleasant one to settle. The prisoner manifestly was innocent of any crime, yet his accusers were the most prominent men in the nation and city over which he had charge. Their good will must be preserved, if possible, and they were evidently bent on the murder of this innocent captive under the form of legality. What a pity it is that religion has been so often misrepresented by her votaries in every age of the world! A lesson which we all should learn is to search the motives and intentions of our own hearts, that we be not led into the error of the wicked—into violating the rights of others and thus fighting against God.

Pilate heard the accusations, realized that there was no truth in them, and then gave his decision: I find no fault in Jesus, but, seeing that such a commotion has been created, I consider it necessary in the interests of peace to satisfy the unrighteous demands of the clamoring multitude. I will therefore have the prisoner whipped, although I acknowledge he is not deserving of punishment. The whipping will be in his own interest, as well as in the interests of the peace of the city, for by satisfying the clamor of the multitude the life of Jesus will be spared. As political decisions go, this was a very fair decree. Magistrates recognize that absolute justice is not always possible in dealing with imperfect conditions.

But the rulers would not be satisfied with anything short of Jesus' death. The rabble was exhorted to shout, Crucify him! Crucify him! It seemed impossible for Pilate to appreciate that such a frenzy could be aroused against so innocent a person. So he inquired, What evil hath he done? But the answer was, Crucify him! Alas, how human passion can ignore every principle of righteousness! To add to Pilate's perplexity, his wife now sent him word, Have nothing to do with this just person, for I have had a horrible dream which connects itself with him.

As a last resort Pilate caused Jesus to be brought to a prominent place where the multitude could all see him and then he cried out to them, "Behold the Man!"

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This harmless preparation will digest anything you eat and overcome a sour, out-of-order stomach before you realize it.

If your meals don't tempt you, or what little you do eat seems to fill you, or lays like a lump of lead in your stomach, or if you have heartburn, that is a sign of indigestion.

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the Man!" See the character of the man you are willing to crucify. Note that he has most kindly features, such as his nose, his eyes, his mouth—nothing else. Would you crucify the very best sample of your race? Consider; be reasonable. Behold the Man! It has for years been a custom with you that government at this season release a prisoner. So, then, consider that Jesus has been condemned and that your conception of justice has been satisfied and that now I release him to you. But the multitude cried out so much the more, Crucify him! Release unto us Barabbas (a robber and dangerous character).

Thou Art Not Caesar's Friend. The Jewish leaders were shrewd. They knew that treason to Rome was one of the most serious offenses and in the fact that Jesus had spoken of himself as a king they had the lever where- with to compel his crucifixion. They used it, assuring Pilate that if he let the prisoner go they would report him to the Emperor. Pilate knew that he would have difficulty in explaining such a case and that the Roman government would agree with the decision of Caiaphas that one man should die rather than have any commotion in their dominion. Thus compelled, Pilate finally acceded and wrote the papers of execution, but before doing so he took a pitcher of water and in the sight of the people washed his hands, saying, "I am guiltless of the blood of this just person."

The execution proceeded. The soldiers already had two thieves to crucify and merely added another cross and the procession started for Golgotha, a hillside near where the face of the rock most resembles a skull—Golgotha signifying the place of a skull. It is just to the north of the city, outside the wall. New buildings and a wall recently erected hinder visitors at the present time from getting the skull effect as formerly. The crime of each culprit was, by law, inscribed over his head. Above the Master's head was his crime—"Jesus, King of the Jews."

Satan and his deluded dupes evidently thought that they had finally disposed of Jesus. The priests and elders mocked his declaration that he was the Son of God and demanded that, if he were such, he should demonstrate it by leaving the cross. They realized not the truth, that it was necessary for him to die for man's sin, in order that, by and by, he might have rightful authority, in his glorious Kingdom, to restore all mankind to full perfection and life under the terms of the New Covenant, of which he will be the Mediator. (Jer. 31:31.) At the sixth hour, noon, darkness set down for three hours and then Jesus died, crying, "My God, my God, why hast thou forsaken me?" In order that he might fully experience the weight of Divine Justice which belonged to the sinner, it was necessary that the Father should hide himself from him, as though he had been the sinner. This temporary separation from the Father was evidently the severest blow in all of the Master's experience.

"PRACTICAL RELIGION" MR. CRAWFORD'S SUBJECT

At the morning service to-morrow in Central Presbyterian Church the minister, the Rev. J. H. Crawford, will preach on "Practical Religion," and in the evening at 7:45 o'clock on "The Need of God." At the noon hour, the Sunday school and Adult Bible Class will be in session. The minister will teach the Adult Class, and any persons not otherwise connected with the Sunday school are invited to meet with this class. The Y. P. S. C. E. will meet at 6:45 o'clock with Miss Marguerite Jack as leader. The organist will sing special music preceding the evening service, which will be in the form of a gospel song service.

TO HOLD A BAZAAR. The Ladies' Auxiliary of St. Luke's Reformed Episcopal Church, Eighth and Monroe streets, will hold a bazaar this evening in the church building. They will have a fine selection of fancy articles on sale.

A SIMPLE SAFFEGUARD FOR MOTHERS. Mrs. D. Gilkerson, 325 Ingles Ave., Youngstown, Ohio, gained wisdom by experience. "My little girl had a severe cold and coughed almost continuously. My sister recommended Foley's Honey and Tar. The first dose I gave her relieved the inflammation in her throat and after using only one bottle her throat and lungs were entirely free from inflammation. Since then I always keep a bottle of Foley's Honey and Tar in the house. Accept no substitutes. N. B. Danforth, Second and Market streets, Youngstown, Ohio.

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