THE Religious World.

The Baptist denomination has recently suffered great loss in the death of two of its most prominent and useful men. One was Rev. E. G. Robinson, D. D., formerly president of Brown university and recently lecturer in Crozer Theological seminary. The other was Rev. J. C. Long, LL.D., professor of church history in Crozer seminary. In their respective lives of study, these two men had no superiors in the denomination, and the Baptist conferences throughout the country are recording their appreciation of the worth and work of these men, and their sense of the loss sustained by this double bereavement. The faculty of Crozer seminary has unanimously chosen Henry C. Vedder, of the New York Examiner, to fill the place of Dr. Long as lecturer on church history. Mr. Vedder is an author of considerable fame, and has written a "History of the Baptist Church,' and also "The Dawn of Christianity." He has manifested pre-eminent qualities as a historian of sacred history. He is a young man, but his accuracy, impartiality, good judgment and indefatigable research give promise of very efficient service in future years.

SUDDEN DEATH.

The members of the Green Ridge Baptist church sympathize with their pastor, Rev. W. J. Ford, who mourns the death of his brother, Frank E. Ford, of Colgate university, Hamilton. The deceased was in the city when Rev. Ford was married last July, and acted the part of best man. He was in his junior year in the university, and was regarded as one of the most promising students. He distinguished himself in athletics and was the captain of the foot ball team and the base ball team. On Sept. 18 inst., he was in perfect health, but on the following day he was taken sick very suddenly and removed to the hospital. The physicians said that it was necessary to perform an operation, which took place Friday, and on the following Saturday he died. Rev. Mr. Ford was called to his side Wednesday, Sept. 19, and staid with him to the last. He returned to the city last Tuesday evening.

CHRISTIAN ENDEAVORERS.

The state convention of Christian Endeavor societies will be held next October at York. The executive committee sent forth circulars, asking each society to promptly forward them the required statistics, so that a complete report may be presented at the convention by the general secretary. The societies of the city will be well represented, and the delegates expect to go prepared to invite the state convention of 1895 to meet in our city. This has not been acted upon by the city union, but next Friday evening a meeting will be held in the Young Men's Christian Association parlors, when the question will be brought before the members. Scranton is a favorite city for conventions, and the Endeavorers cannot have a better place to convene in 1895 than this city.

A new Christian Endeavor society has been organized in the Bellevue Calvinistic Methodist church. They start out with forty-five active members. The following officers were elected. President, Isaac Davis; vice-president, John Davis; secretary, Miss Maggie Davis; treasurer, Mrs. Thomas Morgan. They will meet Sunday evening, to-morrow evening being the first meeting after organization. The young people are enthusiastic and mean to succeed.

CHURCH IMPROVEMENTS.

The Welsh Baptist church, of Providence, has made improvements in the vestry room, which adds much to the comfort of the room for Sunday school and prayer meeting services.

The Ladies' Aid society, of the Park Place Methodist Episcopal church, are having a section of the vestry partitioned off for kitchen purposes. A large cupboard has been erected, where the crockery can be safely kept, and a range has been put in. These conveniences will greatly facilitate the necessary preparations for socials and will make it far more pleasant for the patrons and waiters.

Last Sunday the congregation of the Zion Lutheran German church on Mifflin avenue, was delighted with the sweet strains of a vocalion that was placed in position the previous Saturday. It is a $2,500 instrument, and in outward appearance adds much to the elegant furniture of the church. Gilded tubes are placed over the triple manipulating boards in imitation of a pipe organ, and the rich tones of the vocalion as well as the variety in volume greatly resemble the tones and volume of a genuine pipe organ. The name was given the instrument by W. E. Gladstone, the Grand Old Man of England. The people of Zion church are delighted with the music furnished them.

The Sherman Avenue mission, under the care of the Plymouth Congregational church, will heat the building by steam during the coming winter. The property belongs to the Delaware, Lackawanna and Western Coal company, which, through the kindness of W. R. Storrs, has greatly enlarged it in order to accommodate the increased attendance. The company has also laid pipes from the boilers of the shaft to the school house building and will furnish steam heat free of charge. The members of the school will purchase four radiators and place them in position, so that during the winter no place will be more comfortable than this mission building. The infant department is also very grateful to the Simpson Methodist Episcopal church for a donation of eight low forms, which add much to the comfort of the little folks. Miss Della R. Evans is in charge of the work and is very successful. The Wednesday night prayer meeting has a membership of over fifty, and the register of the Sunday school has the names of 275 scholars.

SOCIAL LIFE.

The Young Ladies' Guild of the St. David's church, will give one of their excellent oyster suppers about the middle of next month.

The young people of the St. Paul's Evangelical church on Prospect avenue, will give an entertainment and social in the vestry of the church on Friday evening next.

Next Thursday evening a social will be held in the parlors of the Simpson Methodist Episcopal church. A musical and literary programme is being prepared by Misses Lizzie Herman, Gussie Blair and Emma Lewis. The gathering will be of the nature of a reunion of the members of the church and congregation.

A good entertainment will be given next Tuesday evening in the Providence Methodist Episcopal church under the auspices of the Ladies' Aid society. It will be conducted by the celebrated brother and sister, Ralph and Ruth Bingham, who have appeared before large audiences in New York state and given perfect satisfaction.

SUNDAY SCHOOL WORK.

To-morrow will be memorial day in the Sunday school of Elm Park church, when a programme will be presented by one of the classes in the school.

The Sunday school of the Green Ridge Presbyterian church, has added one more item to the list of their charities. The members have unanimously passed to contribute $130 during the coming year to support a colored student in Fisk university. The scholarship will be sent in quarterly instalments.

The St. David's Sunday school picnic, held in Laurel Hill park last Saturday, was well attended and all had a good time. Rector Mill secured sole control of the merry-go-rounds for two hours, and the little folks had all the rides their young hearts desired.

The Sunday school of the Cedar Avenue Methodist Episcopal church, will picnic today at Mountain lake. The members will be transported there in a large wagon engaged for the purpose. Three trips will be made at 9.30 and 11.30 a. m., and 3.30 p. m., so that those employed in the mills may have an opportunity to go and enjoy the outing.

The Evangelical Lutheran ministerium held its first Sunday school convention last Tuesday and Wednesday, in St. John's church, Wilkes-Barre, Rev. W. G. Sandt, pastor. Rev. E. L. Miller, of our city, spoke on "The Officers in our Sunday School." The following were elected officers for the ensuing year: President, Rev. J. O. Schlenker, of Hazleton; secretary, Miss Gebhardt, of Pittston; treasurer, Rev. H. F. J. Senecker, of Wilkes-Barre.

The Park Place Methodist Episcopal Sunday school is well favored in having among its corps of workers an artist of considerable skill in chalk drawing. The gentleman is Dr. Ross, of Short avenue. His illustrations of the lesson are admirably made, and the Sunday school at large, as well as the infant department, are delighted with the doctor's artistic way of teaching the lesson. He gives special attention to the primary department, and there is no one who can equal him in blackboard exercises.

THE CLERGY.

Rev. M. H. Hill, rector of St. David's church, has been laboring under a heavy cold during the week.

Rev. R. S. Jones, D. D., of Providence, will administer communion tomorrow morning, and in the evening will preach an English sermon.

The clergy of the West Side will meet next Tuesday afternoon in the home of Dr. L. C. Floyd at 4 o'clock. No special programme has been prepared for the occasion.

Rev. J. Luter, of the South Side, will preach tomorrow evening in the German Methodist Episcopal church on Adams avenue. George Deitzel will preach there in the morning.

Rev. G. Hausser, of the First German Methodist Episcopal church, left last Wednesday for Buffalo to visit his son. He will preach there tomorrow and will return to the city Tuesday.

Rev. D. M. Kinter is called upon by his friends to exercise the duties of his office far beyond the limits of his parish. Last Tuesday he was called to Honesdale to join in one, two of the young people of that town.

Rev. D. A. Evans will preach his farewell sermon tomorrow evening at the Puritan church of Providence. Last Thursday he forwarded his goods by freight, and on Thursday next he and his family will leave the city for Vaughsville, Ohio.

Rev. George Forsyth and wife, of Nanticoke, spent a few days in the city visiting friends. Mr. Forsyth was in charge of the Providence charge some years ago, and his old friends have not forgotten him. He left for Stroudsburg, where he will preach Sunday and visit his daughter, who holds a position in the normal school there.

YOUNG WORKERS.

The Epworth league of the Asbury Methodist Episcopal church will hold its annual business meeting next Monday evening and elect officers for the ensuing year.

The Literary Biblical society of the Bellevue Calvinistic Methodist church began its thirty-first year last Friday evening. The society is in a flourishing condition. The leading teacher at present is Lewis Roberts.

A series of Bible readings will be given by Rev. G. Hausser to the young people of the Petersburg Mission chapel of the German Methodist Episcopal church. The first will be delivered next Tuesday evening and will be continued for two weeks, excepting Saturday evenings.

Tomorrow will be gathering-in day at the Green Ridge Presbyterian church. The members of the Sunday school and Christian Endeavor will make a special effort to reach those who have grown indifferent or fallen off and bring them into the church during the day. The day is one of the most profitable in the church calendar, and its beneficent effect is generally felt during the remainder of the year. It blesses the seeking and the sought, and has a general reviving effect.

MISCELLANEOUS.

The district meeting of the Wyoming conference will be held at Lehman, Luzerne county, on Oct. 15 and 16.

The quarterly conference will be held next Friday evening in the Providence Methodist Episcopal church, conducted by Presiding Elder J. G. Eckman.

Charles Fraser, a lay reader of St. David's parish, together with his wife, who have spent their vacation in Syracuse and the Thousand Islands, are expected home next Monday.

The Church News, which was published by the rector of the Good Shepherd church for the last six years, tells its readers in the last issue that it will be discontinued. The rector feels that it consumes too much of his time, and other duties take up all his energies.

Rev. M. D. Fuller and Rev. D. M. Kinter, of the North End, will hold special services in their respective churches next week. The work of Mr. Bliss closes tomorrow evening, but these clergymen will continue the effort made in the evangelistic work, and follows up the meeting of the past two weeks by trying to gather into the fold those who have professed conversion or have expressed a desire to lead a better life.

Tomorrow's order of services in Providence will be similar to last Sunday's. In the morning the pastors will preach to their congregations in their respective churches, and the regular session of Sunday school will be held. At 3.30 and 7.30 p. m. Evangelist Bliss will speak in the tent, when the congregations of the several churches are expected to unite in worship. The services have been well attended, and tomorrow will be the last day of these services. The evening service will close Mr. Bliss' work in our city, and those who have not heard the evangelist should make a special effort to be at tomorrow evening's service.

Scranton's Business Interests.

THE TRIBUNE will soon publish a carefully compiled and classified list of the leading wholesale, banking, manufacturing and professional interests of Scranton and vicinity. The edition will be bound in book form, beautifully illustrated with photogravure views of our public buildings, business blocks, streets, etc., together with portraits of leading citizens. No similar work has ever given an equal representation of Scranton's many industries. It will be an invaluable exposition of our business resources. Sent to persons outside the city, copies of this handsome work will attract new comers and be an unequalled advertisement of the city. The circulation is on a plan that cannot fail of good results to those concerned as well as the city at large. Representatives of THE TRIBUNE will call upon THOSE WHOSE NAMES are DESIRED in this edition and explain its nature more fully.

Those desiring views of their residences in this edition will please leave notice at the office.

AS TO THE EQUINOXES

Martin Joyce Contributes to the Recent Discussion Concerning Them.

ASTRONOMY TOO MUCH IGNORED

Days and Nights, He Contends, Are Always Equal at the Equator—The Polar Day and the Polar Night Are Each Six Months Long—Some Reflections and Suggestions Derived from a Contemplation of the Astronomical Science.

For the Saturday Tribune.

In this busy world very little attention is given to the science of astronomy, as it is regarded as coming within the particular sphere of the astronomer, and therefore considered beyond the reach of ordinary observers. Even mathematical geography, outside of the schools, seems to attract no public attention. The people accept the equinoxes and the equinoctial storms without stopping to make calculations as to their periodical occurrence, the equation of time, the vicissitude of the seasons, the sun's declination and the various other phenomena connected with the earth as a planet. Generally speaking, there is more attention given to the religious sphere, eternal salvation and the future habitation beyond the grave, than to the globe which we inhabit. Such, of course, is natural, and belief in the future world, whether it shall exist on this earth or elsewhere, seems to be one of the innate attributes of the human mind.

But some importance should be attached to a general knowledge of the earth, such as Eben P. Davis has undertaken to discuss; for the reason that the universal laws governing our planet are worthy of thought and investigation which the globe demands as our present abode, the ground of our existence, and the sense of our subsistence and life. It is not our purpose to assume the role of the Free Press "astronomer," or to enter the field of discussion with Davis in order to detract from his true merit. But it seems to us that it is due to the people who might feel interested in such discussions, that the subject should not be summarily dismissed by the Free Press with slight reference to "primary geography." If Mr. Davis is mistaken in attempting to wipe out the "old rut" from the face of the globe, he should certainly be corrected, and let the old rut remain.

AN INTERESTING PILGRIMAGE.

Now, in justice to Mr. Davies, to say that he has gone far beyond the narrow shallow coast of primary geography. He has scaled the lofty summits and "hills of frost where the rapid reindeer crossed"—he has viewed the mighty ice belt of the North Polar regions, and has gazed with amazing wonder and admiration upon the quadrant altitude of the brilliant lord of the day, as that great luminary darts his benign rays to animate the vestiges of living matter and organic existence in the frigid quarters of our globe. But while Mr. Davies might not have been driven to eccentricities and epicycles in the course of his travels and observations. Yet he might possibly have been led into the labyrinth of mistaken ideas. At least we think so, in one instance which we now note:

Mr. Davis says: "The very fact that the cause of day and night being equal on the equator, demands that the day should be at each pole twenty-four hours long and the night nothing." This assertion gives a wrong impression and should be corrected. Actual measurement and the concurrent testimony and authority of every distinguished writer on the subject, shows that Mr. Davis is mistaken. The correct idea is: The day is twenty-four hours long at the polar circles and not at the poles, which are 23 degrees and 28 minutes away from the polar circles (mark the difference). Then between the polar circles and the poles the days are reckoned as months, keeping in mind the antipodean or alternate changes of the six months days and the six months night and the six climate within the Frigid zones, both north and south, as marked by the limitation of the circles of illumination. We are not writing for the express purpose of correcting Mr. Davis, nor for the information of person already familiar with the laws and conditions of the earth as a planet. We write for such as have not familiarized themselves with such laws and conditions of the globe. Therefore, we call attention to the following as a matter of general information:

THE EQUINOXES EXPLAINED.

The circle of illumination, just mentioned, is a great circle, its variation and location, at different periods of the year, must be accurately understood in order to get a clear conception of the subject matter which Mr. Davis has undertaken to discuss and which the Free Press limits to the child's knowledge of geography. That great circle divides the day from the night, and as all great circles bisect each other, the circle of illumination, in every location of the earth and in every situation in its orbit, divides the equator into two equal parts. And this is the reason why the day and the night are always equal at the equator during the whole year.

On March 21, at the vernal equinox, and on Sept. 22, at the autumnal equinox, the axis of the earth is not inclined to nor declined from the sun. There, the celestial equator and the terrestrial equator coincide or correspond, and in this position and situation of the earth, the circle of illumination bisects the poles, thus dividing the earth into two equal parts, giving the day hemisphere and the night hemisphere equal day and equal night all over the world. When we say say that the celestial and terrestrial equators coincide or correspond, we don't mean to convey a dual idea, as the terrestrial equator is simply a point or part of the celestial equator, reached by the earth at the equinoxes. At every other portion of the year the earth's path or orbit is in the ecliptic.

THE SITUATION SUMMARIZED.

To these explanatious we add the following summaries:

First. On any other days or month of the year, when the sun is north of the equator, in our latitude, the length of the day and the night corresponds to the sun's declination. The same is true when the sun is south of the equator; the length of days and nights depends on the sun's declination.

Second. The sun is north of the equator from the vernal to the autumnal equinox, and south of the equator until the 21st of March again.

Third. While the circle of illumination, at any period of the year, bisects the earth into two equal parts, yet its location as to the sun's declination determines the length of days and nights and the vicissitude of the seasons in the temperate zones.

Fourth. On the 22d of June the sun's declination is 23 degrees 28 minutes north, and then shines beyond the north pole, giving the long polar day and night alternately at the south pole.

Fifth—The sun appears above the horizon in the Arctic regions from March 21 until Sept. 22, when the dawn of the south polar begins, the sun ascending above the horizon until Dec. 21, when it is midday at the south pole, and midnight at the north pole where it continues without the rays of the sun until March 21. Man can only conjecture the appearance of the sun in the polar regions as he majestically seems to move horizontally in his course around the sky. But he does not reign supreme and annihilate the night, for she follows him in his apparent course disputing every inch of territory and casting her mantle over one-half of the globe. And notwithstanding the precession of the equinoxs, they will stand for many generations as there is no probable danger of their immediate extinction or abatement of the equinoctial storms.

MARTIN JOYCE.

THE EQUINOCTIAL STORM.

Editor of THE TRIBUNE.

SIR:—Referring to an article under the above title which appeared in last Wednesday's TRIBUNE in answer to an article under a similar title which had appeared in the Free Press. Last Sunday's Press—after an unworthy insinuation as to our motive—spoke as follows: "This paper made no assertion that the days and nights are equal all over the globe on Sept. 21. Any school boy who has studied primary geography knows better, and we did not consider it necessary to specify where the days and nights were of equal length on that day, we assumed our readers knew that without being told."

It is true that the correspondent did not say that days and nights were equal on Sept. 21, but he did say that they were equal all over the globe on Sept. 23; at least, we presume that he intended to say when he spoke of the equinox as "The time when days and nights are of equal length," and when "The equality as to the length of days and nights is the same in all parts of the globe." I respectfully ask the readers of THE TRIBUNE whether they would, from the above quotations, come to any conclusion other than that he intended to say that day and night were equal in all parts of the globe. But we are persuaded now that he meant only just what he succeeded to say, namely, "That the equinox is the time when equality is equality in all parts of the globe." Stripped of its ambiguity, the bare sentence would read thus: "The equinox is the time when equality is the same in all parts of the globe." What a piece of information!

Little did we think that it was necessary to inform even the small boy who is not old enough to be a "school boy" of the fact; so we took it for granted that the writer was still speaking of the equality of day and night; but it seems that he had suddenly left that subject, and had undertaken the arduous task of informing his readers "that equality is equality—on the dates mentioned—in all parts of the globe." Having "assumed that his readers knew without being told where day and night are at equal length" he would do them no injustice to assume also that they knew "without being told" that equality means the same thing at all times, and in all parts of the globe.

EBEN P. DAVIES.

SCRANTON, Pa., Sept. 25.

THE OBSERVANCE AND NON-OBSERVANCE OF DAYS.

Editor of THE TRIBUNE:

Sir: It is held by high ecclesiastical and civil authority that no laws should be passed regulating the observance of day. It is claimed that in themselves all days are alike. Any one is just as good as another so far as the inherent worth is concerned. This is most cheerfully conceded, but no day stands or falls wholly upon its own intrinsic worth. Social and political and religious wants may and do invest days with a certain moral value. Intrinsically Sunday may be worth no more than Friday; but no man dare say that the two days have the same moral effect upon the nation and the race. Religious custom has so inwrought certain ordinances and teachings of the fibre of the first day of the week, Lord's day or Sunday, that the non-observance of the day by the nation involves the corruption and overthrow of the fountains of national morality. No nation can exist without morality.

Virtue and intelligence do not spring into existence without an adequate cause. There may be regular systematic teaching to supply the moral qualities essential to the existence of the republic. Suppose that the Lord's day should cease to be observed. Let a universal desecration of the day reign throughout the nation. Then from what source would be derived our moral growth? Can we look to state or municipal government for moral pabulum necessary to keep the body politic sound? No; for from year to year a secularism, in some cases approaching atheism, has excluded God and His word wholly from the realm of civilized education. Shall we look to the daily newspapers? No, for it exists not to create a moral sentiment requisite to preserve peace and order; but to parade to the vicious taste that demands a sensational paper, filled with escapades, divorces, seductions, murders and whatever makes for moral ruin.

Shall we rely upon the political rostrum to supply moral backbone? No, for politicians are too busy defeating rivals and making their own calling and election sure to seek moral reforms. Shall we look to great railway corporations working for the highest material and moral good of their employes to assert and secure the need of morality for citizenship? No, for, as a rule, great corporations know and seek solely their own wealth. If moral eduation come at all, it will spring not from the secularized public school system, nor from the political rostrum or press. The moral health of the nation will be secured only when the Lord's day is devoted to New Testament religion, of which an essential part must ever remain the moral law.

Hence, the people who constitute our nation should have access to the Lord's day with all its moralizing influences. No man should be forced to read his Bible, attend Sunday school or listen to preaching; but low, civil law should make it possible for all who so wish to have the benefits that custom has located in the first day of the week. Today not less than two millions of people are shut out of all participation in the blessings that are found in the observance of the Lord's day. A cruel and avaricious secularism compels conductors, flagmen, brakemen, expressmen, postmen, telegraphmen and newspapermen to minister to necessary wants. No civil or religious law forces these men from the good which is located in observing the Lord's day. But a tyrannical custom says it is your business to serve on the Lord's day though that service rob you of all part or lot in the morality generated, fostered and sustained by Sunday education. Either abandon your position or your right to moral education on Sunday. This is the issue. The great mass of men adjust their moral natures to the situation. The conscience is weakened and by degrees the moral law perishes, Sunday desecration annually extends its way over a larger number of people and the magnitude of the evil by its very proximity is overlooked. Let us shut the doors that lead from the observance of the Lord's day to moral ruin. Let us open the doors that lead out of the bondage of avarice and indifference. This liberty for thousands can be secured. United effort is needed.

It may be objected that "religion is purely a personal and individual concern and can never be made the subject of human legislation in any manner;" but this objection ignores the fact that while civil law must leave the conscience free to worship as it chooses, murder, theft, adultery, slander are forbidden by religion, and that the state in legislating against them does so far at least, by human legislation encroach upon the domain of religion. Moral law and civil law do, in part, coincide. The state has a right to pass whatever laws may be essential to its existence. A law to suppress the present influence that destroys the citizenship of all forced absentees from the house of God is what the facts in the case absolutely demand.

The strong arm of secularism has forced its way into the domain of religion. It now waves an imperious scepter over millions. It fears not God and regards not man. Greedy gain reigns over the vast army of Sunday workers, caring not for their moral and religious rights. If something is not speedily done to check and suppress this unrighteous and unjust destruction of the moral rights of so many citizens, the moral contagion of Lord's day desecration will doom us to speedy national decay and death. Let all God's people forget all their religious quarrels and speculative differences and unite for the preservation and safety of all gospel ordinances and privileges. Will they do it?

REV. D. M. KINTER.

Scranton, Pa., Sept. 22.

PROFESSOR DAVIES DEFENDED.

EDITOR OF THE TRIBUNE:

SIR:—Would you please allow me a small space in your valuable paper to prove to Mr. Carter the ability of T. J. Davies as a teacher and composer? I will quote a few lines which appeared in the Musical News of Reading, a paper which is published in the interest of musicians and edited by such a learned gentleman as Stock Hammond, Mus. Doc., of Reading:

The "Radiant Morn," composed by T. J. Davis (Mus. Bac.), of Scranton, is a beautiful composition particularly well adapted for quartette choirs. There is a fund of pure melody in all this young writer's clever efforts and his past writing is excellent. Mr. Davis is a resident of Scranton and that city should be proud to possess a composer and teacher of such prominence. Mr. Gwilym Amas, of Wilkes-Barre; Mrs. Balckman and Mr. Lewys Watcyn, of Scranton, have passed the first examination for bachelor in music at Trinity university, Toronto, Canada. Messrs. Amos and Watcyn passed first class. This makes twenty candidates that have succeeded in Trinity university who have been prepared by T. J. Davies, (Mus. Bac). It is no wonder that Mr. Davies is conceded to be one of the most successful and scholarly teachers in Pennsylvania. A glance through his much admired compositions never fails to interest the fancies of the modern musician.

Mr. Carter, your superior, has judged Mr. Davies and finds in him a talented musician, and now we take no heed to your newspaper puffs in trying to lower your superior. A good tree produces good fruit. Among Mr. Davis' pupils are such eminent musicians as J. Hadyn Morrs, mus. bac., organist of the Calvary church, New York; Professor Harry Jones, the well known and educated basso in Philadelphia, and W. Rhys Herbert, mus. bac., of Hazleton. Is that not sufficient fruit to prove Mr. Davies' ability? Mr. Carter, heed what Schumann says, "Seek among your associates those who know more than you." Thanking you for your space, I remain very truly

MORRIS THOMAS.

Scranton, Pa., Sept. 26, 1894.

TOMORROW'S CHURCH SERVICES.

ALL SOULS' CHURCH—Pine street near Adams avenue, Rev. George W. Powell pastor. Services today at 10:30 a. m. Theme, "If Universalism Be True Why Has it Not Grown Faster," and at 7:30 p. m., theme, "What is Conversion? Who Are They That Need Converting." Strangers welcome. Good music. Come.

PENN AVENUE BAPTIST CHURCH—The pastor, Rev. Warren G. Partridge will preach at 10.30 a. m., and 7.30 p. m. All are welcome.

THE SECOND PRESBYTERIAN CHURCH—Rev. Charles E. Robinson, D. D., pastor. Services at 10.30 a. m.: Sunday school rally at noon. Christian Endeavor prayer meeting at 6.30 p. m. Mr. Fred Shiviera will preach at the morning service, with Mr. Weeden to sing. They will both take part also in the Sunday school rally immediately after the morning service. The congregation is invited to unite with the First Presbyterian church in the evening, when the pastor, Rev. Dr. Robinson, will preach.

AT THE SIMPSON METHODIST CHURCH—Love feast in the morning at 9 o'clock. Preaching at 10:30 by Rev. J. G. Eckman. In the evening the pastor, Rev. Dr. L. C. Floyd, will conduct the communion service and receive members into the church. Seats free.

FIRST BAPTIST CHURCH—Pastor Collins will preach next Sabbath at 10.30 a. m. and 7.30 p.m. Morning theme, "The Smitten Rock." Evening theme, "Dead Faith." Seats free; all welcome.

GREEN RIDGE BAPTIST CHURCH, Rev. W. J. Ford, pastor—Services at 10.30 a.m. and 7.30 p.m. Subject in the morning, "The Christian's Hope;" in the evening, "The Ninth Commandment."

TRINITY ENGLISH LUTHERAN CHURCH, Adams avenue, corner Mulberry street—Rev. E. L. Miller, pastor. The holy communion will be celebrated at the morning service. Evening service at 7.30. Pews are free and visiting worshippers are always welcome.

ELM PARK METHODIST EPISCOPAL CHURCH, W. H. Pearce, pastor. Morning subject, "Added Service." In the evening Rev. J. G. Eckman, presiding elder of Wyoming district, will preach. Sunday school at 2 p.m. Epworth league at 6.30 p.m.

GRACE REFORMED EPISCOPAL CHURCH—Wyoming avenue, near Mulberry street. Divine worship at 10:30 a. m., 7:30 p. m. Sabbath school at the close of morning worship. Young People's Society Christian Endeavor at 6:30 p. m. Preaching by the pastor. Morning subject, "Sowing," Ecclesiastics xi., 6. Evening subject, "The Cleansing of the Leper." Leviticus xiv., 2.

ST. LUKE'S PARISH—Rev. Rogers Israel, rector. Nineteenth Sunday after Trinity. 8 a. m., holy communion; 10:30 a. m., service and sermon; 2:30 p. m., Sunday school; 7:30 p. m., evening prayer and sermon.

ST. LUKE'S MISSION, Dunmore—Rev. A. L. Urban in charge. 3 p. m., Sunday school.; 4 p. m., evening prayer and sermon.

GRACE ENGLISH LUTHERAN CHURCH—Rev. Foster U. Gift, pastor. Services on Sunday at the Y. M. C. A. at 10:30 a. m. and song service at 7:30 p. m. Sunday school at 11:30 a. m. Everybody welcome.

FIRST PRESBYTERIAN CHURCH, Rev. James McLeod, D. D., pastor—Divine service 10.30 a.m., 7.30 p.m. Dr. McLeod will preach in the morning. Dr. Robinson will preach in the evening, when the First and Second churches will unite in the First church.

Bucklen's Arnica Salve.

The best salve in the world for Cuts Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped Hands, Chilblains, Corns and all Skin Eruptions, and positively cures Piles, or no pay required. It is guaranteed to give perfect satisfaction or money refunded. Price 25 cents per box. For sale by Matthews Bros. **

Gilmore's Aromatic Wine—A tonic for ladies. If you are suffering from weakness, and feel exhausted and nervous; are getting thin and all run down, Gilmore's Aromatic Wine will bring roses to your cheeks and restore you to flesh and plumpness. Mothers, use it for your daughters. It is the best regulator and corrector for ailments peculiar to womanhood. It promotes digestion, enriches the blood and gives lasting strength. Sold by Matthews Bros., Scranton.

Tortured Disfigured Humiliated

By unsightly skin and blood diseases.
Is there hope of cure?
CUTICURA RESOLVENT
Is the greatest of skin purifiers,
As well as blood purifiers.
Because of its peculiar action on the PORES,
It is successful in curing
Torturing, disfiguring, humiliating humors,
When the usual remedies and even
The best physicians fail.
Entirely vegetable, innocent, and effective,
It especially appeals to those who have
Suffered long and hopelessly.
It acts upon the liver, kidneys, and bowels as well as upon the skin and blood.
Its use at this season
Insures a clear skin and pure blood,
As well as sound bodily health.
It is the only Purifier acting on the Skin and Blood at the same time.

Sold throughout the world. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEM. CORP., Sole Proprietors, Boston.

"How to Cure Skin and Blood Humors," free.

Facial Blemishes, falling hair and simple baby rashes prevented by Cuticura Soap.

If tired, aching, nervous mothers knew the comfort, strength, and vitality in Cuticura Plasters, they would never be without them.

R R R READY RELIEF

A PAIN REMEDY.

For nearly fifty years this wonderful remedy has proved itself the best, quickest, safest and surest antidote for pain in the world.

THE TRUE RELIEF.

RADWAY'S READY RELIEF is safe, reliable and effectual because of the stimulating action of the body, adding tone to the one and inciting to renewed and increased vigor the slumbering vitality of the physical structure, and through this healthful stimulation and increased action the cause of the PAIN is driven away and a natural condition restored. It is thus that the READY RELIEF is so admirably adapted for the CURE OF PAIN and without the risk of injury which is sure to result from the use of many of the so-called pain remedies of the day.

In using medicines to stop pain we should avoid such as inflict injury on the system. Opium, Morphine, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, when the patient loses the power of feeling. This is the most destructive practice; it masks the symptoms, shuts up, and, instead of removing trouble, breaks down the stomach, liver and bowels, and, if continued for a length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these uncertain agents, when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without entailing the least difficulty in either infant or adult.

A CURE FOR ALL

Summer Complaints
Dysentery, Diarrhea,
Cholera Morbus.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhea, Dysentery, Colic, Flatulency and all internal pains.

Malaria

HILLS AND FEVER, FEVER AND AGUE CONQUERED.

RADWAY'S READY RELIEF

Not only cures the patient seized with this terrible foe to settlers in newly-settled districts, where the Malaria or Ague exists, but if people exposed to it will every morning, on getting out of bed, take twenty or thirty drops of the Ready Relief in water, and eat, say, a cracker, they will escape attacks. This must be done before going out.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious aided by RADWAY'S PILLS, so quick as RADWAY'S READY RELIEF.

50c. Per Bottle. Sold by Druggists.

RADWAY'S PILLS,

The Great Liver and Stomach Remedy

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all other derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

Price, 25 cents per box. Sold by all druggists.

DYSPEPSIA

Dr. Radway's Pills are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract diseases. Take the medicine according to directions, and observe what we say of "False and True," respecting diet.

Send a letter stamp to DR. RADWAY & CO., Lock Box 365, New York, for "False and True."

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HASSON STARK,
AT THE OLD DEPOT HOTEL,
FACTORYVILLE,
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BLOOD POISON permanently cured in 30 to 60 days by a Magic Remedy, under guaranty, backed by $500,000 capital. Positive proofs and 100-page book illustrated from life from people cured, free by mail. When Hot Springs and Mercury fail, Our Magic Remedy will positively cure. COOK REMEDY CO., Chicago, Ill.

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May be hidden imperfectly by cosmetics and powders, but can only be removed permanently by

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It will positively remove Freckles, Tan, Moth, Sallowness, and cure any diseases of the skin, such as Pimples, Acne, Blackheads, Oiliness and renders the skin soft and beautiful. Price $1 per bottle. For sale at

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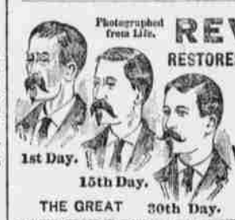

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It LASTS LONGER than other Soaps.
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