

# Religious..

REV. DR. C. M. GIFFIN, who was recently elected a delegate to the Ecumenical conference of Methodism in London to meet in September, is to be sent thither by Elm Park church, which is proud to be thus honored. There are but 12 delegates from the United States and it is a marked privilege to be selected. Dr. Giffin was a delegate to the first Ecumenical conference in 1888, also held in London when he was one of the speakers in the City Road chapel, the mother place of all Methodism of earth. Dr. Giffin will spend the early part of his summer vacation in California, where he will attend the Ecumenical conference.

The service at Elm Park church tomorrow night will be marked by the presence of two noted representatives of the missionary work, Madame Sooboomagan Amimal, a woman who is on the highest caste of India, who will be on the platform, and Miss George Stevens, a noted missionary of India, who also makes her address. The former is the daughter of one of the principal judges and highest citizens of India. She was so devoted to heathen deities that she had herself built a temple, but learning to read English she read the Bible and became a convert to the greatest sacrifice conceivable in the loss of wealth, position and family ties. She is known among the missionaries as "The Indian Esther." She will be in Scranton under the auspices of the Woman's Foreign Missionary society.

Rev. Harry P. Corser, who is to speak on "Missions in Alaska," tomorrow morning in the Providence Presbyterian church and in the Green Ridge Presbyterian church in the evening, is the son of Mr. and Mrs. Corser, of Court street and Providence road, and brother of Dr. John Corser. He has been stationed two years at Fort Wrangle and is soon to return to his work there. Mr. Corser was a commissioner to the general assembly lately held in Philadelphia. This will afford an excellent opportunity to gather much interesting information about that wonderful part of our country. The Presbyterian church has seven missions in Alaska and a well-known school in Sitka.

The Welsh Baptist ministers' conference of Northeastern Pennsylvania will meet in the Memorial Baptist church next Tuesday afternoon and evening. The ministers alone will meet in the afternoon, when a paper will be read by the Rev. D. J. Williams, of Peckville. A public meeting will be held in the evening, when the Rev. T. D. Morris, of Nanticoke, and the Rev. George Hague, of Olyphant, will preach one in Welsh and the other in English.

## Religious News Notes.

Rev. J. S. Thomas will present at the Baptist pastors' conference Monday evening "A Study of the Church at Corinth."

The music at the First Presbyterian church tomorrow night promises to be of an exceptionally high order and of unusual interest.

Pastor Gaebelien, whose visit was deferred owing to illness, will be in Grace Reformed Episcopal church Sunday, Monday, Tuesday and Wednesday. All lovers of the Word should hear him.

Rev. Dr. Giffin will give the charge to the pastor on Tuesday evening next at the installation of Rev. W. Hollingshead as pastor of the Presbyterian church in Forest City.

Henry Carden, instructor in last year's educational classes, will address the men's meeting at the R. R. Y. M. C. A. Sunday at 3:45 p. m. The Simpson school quarter will render special music. All men are welcome and are promised a profitable hour.

The Methodist Ministers' association of Scranton will meet at Elm Park church on Monday morning, June 3, at 10:30 o'clock. A paper will be presented by Rev. G. Bohlin, Subject, "Michael and Jonathan, or German and American Characters compared."

At the Penn Avenue Baptist church the pastor will have a unique service on Sunday evening. He has chosen a number of the old familiar hymns and songs our mother's song, and will place the hymns before the congregation with the aid of a powerful electric lantern, and as the verses of the hymns are sung, they will be

illustrated by beautiful views appropriate to the sacred theme. The choir will lead in the services.

Owing to the annual convention of the Lutheran Ministerium of Pennsylvania, which is now in session in Altoona, Pa., many of the Lutheran pulpits of the city will be unoccupied on Sunday. Services will be held in Zion Lutheran church, Rev. P. F. Ziegelmeyer, pastor, and in St. Mark's, Rev. A. L. Bauer, pastor. Both these clergymen were unable to attend the annual convention. J. U. Hopp, a member of St. Mark's Lutheran church, represents this congregation as lay delegate to the ministerium.

## Tomorrow's Services

### Methodist Episcopal.

Elm Park church—Morning service at 10:30, preaching service at 10:30, sermon by the pastor, Dr. C. M. Giffin; class meeting after morning service; Sunday school at 2 p. m.; Junior league at 3:30; Senior Epworth league at 6:30; AM. 7:30 p. m., there will be an address by Miss George Stevens, also songs and remarks by Sooboomagan Amimal, "The India Esther," a high caste Hindu convert. Services at the Pine Street church—Sunday school at 9 a. m.; Epworth league at 6:30 p. m. A cordial invitation is extended to all.

Simpson Methodist Episcopal church, North Main avenue—Rev. H. C. McDermott, pastor, Preaching at 10:30 a. m. and 7:30 p. m. Morning topic, "Co-laborers with God"; 1 Cor. III: 9; evening topic, "The Epworth League"; 1 Cor. III: 9; Sunday school at 9:30 a. m.; Epworth league at 6:30 p. m. The cordial invitation is extended to all.

EFFICACIOUS' (Verses 13 and 14)—There might still be some minds who accepted the last statement a question whether a change of religion was proper and wise. Suppose Christ had become high priest in the place of those of the old economy, is the service of that priesthood as valuable? Every man who considers the subject of it at all will this be plain to him that the service of the priesthood under the law system as well as under the old. The writer answers, "The blood of bulls and goats had been used for centuries for the purpose of sanctification, of outward cleansing (Num. viii: 7), and no one had doubted the result of this ceremonial, through the whole history of the people they had relied upon this with utmost confidence, and relied upon this with entire trust, in the hope that for which the old priesthood was only typical. This official description of Christ was a well-chosen and powerful argument in favor of loyalty to Him, and so it was.

ACCOMPLISHED (Verse 15)—In the nine verses following the fourteenth, which are omitted from our lesson by the committee, the writer to the Hebrews expands the thought that the blood of Christ was the blood of the new covenant and that it answered the purposes more perfectly than the blood of the sacrifices under the old covenant. "He did not come to abolish, but to add to the law." He did not carelessly consider the meaning of the word "law." Fortunately those old theological problems are laid aside in our day. All Christians have come to believe that no man need bear the burden of his own sins, (John, iii: 22). The vicious habit is here stated in connection with two of the most solemn facts in life, that man's act of sin has brought judgment. The certainty of one is predicted upon the certainty of the other. To the dying man, as he feels that he is about to leave this world, to

the man who contemplates the day of final account, what can be more comforting than to know that Christ bore his sins.

FINAL (Verse 20)—But, that would have been a grievous error, resulting in serious consequences in thought and faith and practice, and reducing the spiritual power of the Christian system. On the contrary, Christ's offering was made once for all, and it was given to us to take up the cross and follow in the end of the age of dispensation, and brought the whole sacrificial system to an end, so that there should be no more sacrifices (Heb. x: 20). He did this to put away sin, that is, to make such a provision that the fear and burden of sin might no longer distract the people. All through the prior ages the nations had sought for what they believed to be salvation, but compelled to pay the appointed offering in order to obtain peace for their souls. Christ offered His death to make such a provision that the fear and burden of sin might no longer distract the people. 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