RELIGIOUS ASPECT OF THANKSGIVING

Union Services in Different Parts of City for Convenience of Worshippers—Central City Services in Elm Park Church. Independent Exercises.

THERE was a more genuinely religious aspect to the Thanksgiving of this year than probably ever before in the history of the city. In all parts of the city with the exception of South Scranton the congregations of a number of the Protestant churches joined in a reunion service. These were all largely attended. Congregations that did not join in a union exercise had a service of their own.

The union services in the central city was held in the Elm Park church; in West Scranton, in the new First Baptist church; in Green Ridge in the Baptist church; in North Scranton in the West Market street Puritan Congregational church and in Dunmore in the Presbyterian church. Scholarly and eloquent sermons were delivered at each of these.

SERVICE IN THE ELM PARK CHURCH

One of the largest union Thanksgiving services ever conducted in this city was held yesterday morning in the Elm Park church when the congregations of five of the central city churches united in rendering praise to the Almighty for the blessings of the past year.

The congregations which united were those of the Elm Park, Methodist Episcopal, Penn avenue Baptist, Grace Lutheran, Grace Reformed Episcopal, and Calvary Reformed churches and the following clergymen representing these respective churches were seated on the platform when the service was opened: Rev. Dr. C. M. Giffin, Rev. Dr. Robert F. Y. Pierce, Rev. Luther Hess Waring, Rev. George L. Alrich and Rev. Marion E. Firor.

A congregation of over 1500 joined in the singing of the opening hymn, which was followed with a prayer offered by Dr. Pierce. After the singing of an inspiring anthem, "Let Everything Praise the Lord," Rev. George L. Alrich conducted a responsive scriptural reading from the sixty-fifth Psalm. The sermon of the day was preached by Rev. Luther Hess Waring, who said, among other things:

As a nation we have prospered and developed in a manner so remarkable and at a rate so rapid that we have become the greatest and grandest government on the face of the earth. Let him who will lose to the despotism of the old world. I thank God, but not in the spirit of repining, that I was born and that I am living in a country where any man can be king, and any woman can be a queen. Whether you speak socially, individually, ecclesiastically or industrially, here is the land not only of my birth, but yet more of my choice.

Politically the American stands, in a larger and truer sense than in any other country of the world, as a part of the government. He is governor and governed alike. He executes the law. He is the government. Under the democratic all hope must be abandoned by the man born out of the line of succession to aught higher than the office in the gift of the people, and any naturalized male citizen is in the line of succession to any office in the gift of the people, and any naturalized male citizen to any other position. With universal adult male suffrage—though with notable exceptions in the south—the consent of the governed becomes a condition precedent to the enactment, the interpretation and the execution of the law.

Ecclesiastically speaking, without fear or favor, without let or hindrance, a man may worship God according to the dictates of his own conscience or standard, without sectarian test or state interference. All religious creeds, as creeds, stand on the same footing. An established church (or state church) and non-conformist churches are unknown here; and on every church that anathematizes and unchurches every other Christian church as unchristian the sun is setting. The first duty of man is to carry the lamp of life to the man sitting in darkness, and not to simply indorse the man who has a lamp to exchange it for another.

THE FIRST DUTY.

The first duty in case of fire is to save the endangered human lives, whether by firemen ladder, rope, life net or fire escape. It is a second any matter as to the color. The spirit of fraternity among Christians of various names and creeds is one of the most hopeful and jubilant signs of the age. There will be many a surprise in the New Jerusalem to those who are fortunate enough, by the grace of God, to get there. Some unexpected guests will be conspicuous, and many an expected guest will be missing.

Industrially, America challenges the world. With more labor and better wages than in any other country on the face of the globe, we have reason to thank God and take cheer. Better conditions of work, more production in mill and mine, more comforts and even luxuries in the home are to be found in the United States than among the same classes anywhere else. Our manufactures are shipped to the ends of the earth.

We are to be found in every market of the world. There is no land or country where our goods are not sought. In material prosperity, in increase of kine and yield of produce, in factory and on farm, on land and on sea, our borders have been widely extended. Our wealth multiplies; our treasuries of notes and bullion, and our garners of golden grain are overflowing. We are at peace at home. We fear no foe abroad. Behold what God hath wrought! For all these things we thank God. The Stars and Stripes, wherever flung to the breeze, typify liberty, equality and fraternity.

Our text reads: "I will offer to Thee the sacrifice of thanksgiving." Recognizing God's goodness, and knowing of the unmeasured blessings we have received from His hand, let us offer to Him the sacrifice of thanksgiving. It is not enough to think a "thank you." It is practically never enough to say "thank you." It is only enough when we live it. There is a debt we must pay, a duty we must perform, a responsibility we must meet. There is a sacrifice we are to offer. There is something we are to give up. There is an offering we are to make to God. I do not refer to the one in the mind of the psalmist.

THE CONTRITE SPIRIT.

It is not the blood of bulls and goats with which God is well pleased, but the broken heart and the contrite spirit. The world is a harvest field, and you and I are sent into it to labor, not for ourselves, but for the Master. The test of life will be, not how much have I made, but how many lives have I made better; not how much I have saved, but how many souls I have saved by leading them to Jesus Christ; not how much I have loved myself, but how much I have loved others; not whether I have lived for myself, but whether I have lived for others. And so the president's proclamation, that has call of us together on this occasion, fittingly says: "But we remember that, as much has been given us, much will be expected from us; and that true homage comes from the heart as well as from the lips and shows itself in deeds." What sacrifices are you and I to make as an expression of our gratitude to God for His goodness to us as individuals and as a nation? What duties lie before us? What responsibilities are ours? I will refer to but a few of many.

The past year, with all its abundance and prosperity, with all its development and progress, has brought a great sorrow to us as a nation in the death and that struck down, in the zenith of his public life and service, our beloved president, William McKinley. I would say that no act so foul has ever been committed in the history of this country were I not convinced that there is one thing worse than the committal of such a deed under the influence of a strange frenzy and distorted view.

I deem the person of normal or average mind who inculcates, connives at, or indifferently permits repeated violation of law and order to be more of a sinner in the sight of God than the man seized with a single insane idea and led to commit a single unlawful act. The shot of the assassin's pistol has been heard around the world. While this country has been bowed in grief unutterable, and we have been brought face to face with national misfortune, the lesson of God's mysterious providence will not have been given in vain if we are only led to examine ourselves and cleanse our number from the Achans who knowingly and persistently decry the powers that be, defy the law and continue to break them.

BLACK FLAG LEADS RED.

The black flag of atheism leads on the red flag of anarchy. The same spirit that was in President McKinley's assassin is being developed in the young generation of today by the cultivation of a disregard for those in authority, disobedience to parents, disrespect for the public school teacher; indifference to—if not open contempt for—the civil authorities as such; inverting the sacred order of things, scoffing at religion, lying about and slandering one's neighbors, the stirring up of class hatred by the social or industrial fanatic; printing malicious libels under the guise of political campaign license; conspiracies to injure the name or the business of men who are not willing to be mere puppets at the beck and call of others, and playing to the galleries for popular votes.

* * *

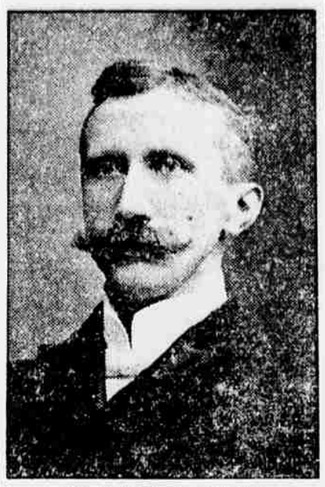
Let men appeal this Thanksgiving Day to the employer and the employed alike to be true to the gospel of Jesus Christ. Live and let live. Bear ye one another's burdens. Help the weak. Comfort the distressed. Lift up the fallen. Sympathize with the sorrowing. Freely ye have received; freely give. Whether your lot and your life are cast in pleasant places or within narrow limits, remember that it is your duty, as well as your privilege, to be faithful to Jesus Christ, loyal and true to the government under which you live and of which you are a part, and kind and helpful to all about you. Return good for evil—for two wrongs will never make a right. "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you."

AMAZED AND SADDENED.

I am amazed and saddened at the fear of man for man in this city. Any organization of rich or poor, of employer or employed, of foreign or native birth, that seeks by individual membership or combined conspiracy to violate the law or the spirit of American institutions is unpatriotic, unmanly and unchristian. Lift up your heads, O ye men, and assert your manhood and your integrity. Will you please God, or please men? Will you maintain the purity of your life and the integrity of your character, or will you mortgage them for both time and eternity? Fear no one but him who is able to cast both body and soul into hell. Assert your manhood. Maintain your principles. You must answer for yourself. Offer the sacrifice of thanksgiving unto God for what He has done for you. Let this city be better for your living in it. Let politics be cleaner. Let the public peace be more secure. Let life and all individual and property rights be protected at any cost. It will mean sacrifice, but let it be the sacrifice of thanksgiving. It may mean loss of world-le friends. It may mean the loss of some business, or even of position; but be clean, be honorable, be righteous—whatever you lose in the sight of men. In godliness you will find great gain. Fear not what man can do unto you.

As long as the Stars and Stripes shall float, may they float over a united, an intelligent, a brave and a happy people. More than this. As long as the red, white and blue shall wave, may it wave over a nation whose God is the Lord, and a people whom He hath chosen for His own inheritance.

The service was closed with an exquisitely rendered duet by P. H. Warren and Miss Thomas and the pronouncing of the benediction by Rev. Marion L. Firor.



REV. LUTHER HESS WARING,
Preached the Sermon at the Central City Union Services.

UNION SERVICES AT GREEN RIDGE

Union Thanksgiving services were held in the Green Ridge Baptist church yesterday forenoon. The beautiful new edifice was tastefully decorated with palms, and seated upon the platform with the pastor, Rev. W. J. Ford, were Rev. I. J. Lansing, of the Green Ridge Presbyterian church; Rev. W. G. Simpson, of Asbury Methodist Episcopal church; Rev. J. Messinger, of Capouse Avenue Evangelical church; Rev. Lees, of the East Market Street Primitive Methodist church, and Rev. L. R. Foster, assistant pastor of the Green Ridge Presbyterian church.

The services opened with the doxology, sung by the congregation. Invocation by Dr. W. G. Simpson, followed by reading of the president's proclamation by Rev. Mr. Ford. Rev. Mr. Lees read a Scriptural selection, with response by the congregation. The Scripture lesson, by Mr. Messinger, was followed by an anthem by the choir, splendidly rendered. Dr. I. J. Lansing led in prayer. The sermon was by Rev. Foster. At the close of the sermon the congregation sang a hymn, and Rev. W. J. Ford pronounced the benediction.

The text for Rev. Foster's sermon was taken from Paul, in II Corinthians, 9:15, as follows: "Thank be unto God for His unspeakable gift."

The speaker said, in the main, that the apostle had in his heart thanksgiving too profound for utterance. A long list of things for which they were to be thankful, many of which were practically the same as those of our own list. After the list is exhausted and the apostle falls to find words to express himself, he exclaims: "Thanks be unto God for His unspeakable gift." Continuing, the speaker said:

REV. FOSTER'S ADDRESS.

The gift of Thanksgiving is worth cultivating. Thanksgiving, which is gratitude in some way expressed, is a refreshing virtue. It makes the line that has it tenfold happier than the life that has it not can ever hope to be. It inspires the mind with lively impressions, and when habitual with a habitual cheerfulness. It, like the sunshine, warms and cheers things with which it comes in contact.

It is good once in a year, at least, to stop the great wheels of commerce, of agriculture, of science and invention and cause or nation to reflect on Him who gives power to make these move. Anything by which we as a people can be made to recognize that which is true, high and ennobling will be beneficial to us as such. If we remain a republic we will do so because we not only believe in, but acknowledge God in our national and political life. It may be possible for a monarchy to exist for a time in the vilest forms of corruption, but for a nation this is impossible. The general rule of all history has proved this statement true. There is not a single exception in the six thousand or more years of the world's existence. God did not make an exception of the Jewish people, even, and He is not likely to do so of the Americans. George Washington, in his farewell address to the American people, said that a nation which did not recognize God could not hope to exist long.

For what shall we give thanks? Paul, in his letter to the Thessalonians, says that in all things they are to give thanks, for this is the will of God in Christ Jesus concerning them. Before passing on the retired century demands some attention, later as it must naturally be. The first century was the planting season. Here began the true and powerful elements of civilization. The second and third centuries come and re-echo with the voice of the master, from the words of the youthful Stephen, "Lord Jesus receive my spirit," to the aged Polycarp, "Eighty and six years have I served Him and He never did me a wrong, and how can I deny my Lord and King now?" The fourth and fifth centuries have but one bright spot in them, that is where Constantine, the first Christian emperor, became a Christian. At the beginning of the sixth century our Anglo-Saxon forefathers were savages roaming in the forests of Great Britain, and bowing down to idols of wood and stone. From the sixth to the tenth centuries were the darkest periods of the world's history.

God's good providences during the past year: There have been no very serious, wide-reaching epidemics; smallpox has been in various parts of the country, but the disease has been exceedingly light. This year has been a year of plenty. We have had hundreds of thousands of bushels of wheat and Indian corn to send free goods to starving India aside from the millions of bushels furnished for the foreign markets. Our horses, our hogs, our sheep and our cattle have been at a premium. The corn crop has been somewhat crippled in the southwest, but the abundance of other grains in other sections of the country have made up for this. Manufactories of all kinds have been running full time, and many of them overtime. Our iron and steel and like metals have been in the greatest demand in our national history. We have gone through a great and genuine sorrow in the loss of a president, but God has been good in furnishing us another good man. If we are looking in anything it is on our own part, and not on God's.

THANKFUL FOR ALL THINGS.

What are we as individuals to be thankful for? The Apostle Paul says: "For all things." Thomas Fuller says that many favors which God gives us rave out for want of humming. There is an old legend of two angels being sent from heaven with two baskets. One was to gather up the petitions, the other thanksgivings. On returning the holy beings were grieved to find that the basket for petitions was over full, while the one for thanksgivings was empty. There are many things for which we are to give thanks, the passing sorrow as well as the passing joy, the permanent sorrow as well as the permanent joy; for strength to get food and clothing; for home and friends. But to my mind we are to be most thankful for victories won for Jesus Christ in our own lives and in the lives of others. This is not cant, as it may sound to some, but it is the most important of all things to us. Every sin conquered is a jewel laid up in heaven, and will be found in our home above, and every temptation mastered will be a strength and dignity to our characters as citizens of heaven.

IN PURITAN CHURCH, NORTH SCRANTON

The North Scranton union service was conducted yesterday morning in the Puritan Congregational church on West Market street. The sermon was preached by Rev. George A. Cure, pastor of the Providence Methodist Episcopal church, after a prayer by Rev. A. H. Smith, pastor of the North Main Avenue Baptist church. A collection for the benefit of the Home for the Friendless was taken up.

Rev. Mr. Cure chose for his text, Matt., xiii:33, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." He spoke, in part, as follows:

It is fitting that President Roosevelt should call our people to assemble in places of worship and say, "Father, we thank Thee." It must be pleasing to God, as well as broadening to His children's love to have them forget for this one day of the year their denominational differences, and group themselves in union services as children of a common Father.

If there were ever a year which every dinner pail were full, it has been this past year. Another condition calling for gratitude has been the abundance of work. I am not unmindful of local and temporary strikes. I speak of general conditions. The steel and iron industries have been running night and day and our coal mines have been pouring out their treasures at an unprecedented rate. There has probably never been an other Thanksgiving Day when more coal was stored away for use than today.

ACQUIRED NEW MEANING.

Expansion has acquired additional meaning in our country during the last few years. Jesus, however, used one now meaning 1900 years ago, in connection with His parable of the leaven and the meal. Leaven is an object lesson on expansion. The parable is intended to show the nature and development of Christ's kingdom. Is the leaven spreading? If we would answer wisely we can do no better than follow the example of the child Jesus: compare the leaven and the meal when first mingled, 1900 years ago, and now.

I wish I had time for that pleasant undertaking, but I must trust to your knowledge of history and confine myself to developments in the expanding of the kingdom during the last year.

A familiar illustration of my theme is seen in the massing of men into labor unions. I suppose the year 1901 will be celebrated in history, not only for its gigantic aggregations of capital, running up into the billions, but equally for its phenomenal combinations among the people.

The great masses of our country are coming to feel themselves one in interest and sympathy, and are awakening to a consciousness of their power. These tremendous movements in the financial and labor worlds—like the mountain-making period in geology—though conducted on a peculiarly magnificent scale, need not be viewed with alarm. As the geological era threw up its great mountain barriers against a threatening sea, and lifted the lands of earth so as to get needed drainage and provide for water power to run man's mills and light his streets, so these brotherhoods of toilers, rising like mountains, make it impossible for capital to oppress labor, but regulate their working together for the common good.

A PARALLEL.

Do we wish a parallel to these great combinations in history. We shall find it in the rise of the British house of commons. The world had always been ruled by monarchs and houses of lord,—and by divine right, mind you—but the sturdy English masses, bound together by fellow-feeling, demanded recognition and obtain it in the British house of commons. In a similar way undus and capital have always ruled labor; but now labor is awakening and is demanding recognition. Our great leaders of finance, bound by community of interest into a house of lords, are now confronted by peaceably all our country's employes combined by common interests into a house of commons. They will wrangle more or less for a generation, but will finally settle down, like the English parliament, to almost an ideal administration.

These things have we to be thankful for, and also for the awakening of the masses to a sense of their civic duties and responsibilities. The election of Seth Low and other reform candidates in New York city and the evidence of a coming uprising in our own state is proof of this.

DUNMORE SERVICES IN PRESBYTERIAN CHURCH

The union Thanksgiving services held in the Presbyterian church, Dunmore, yesterday morning, were largely attended. Special music was rendered by members of the choirs of all the churches participating in the service. The special collection taken for the Home for the Friendless amounted to $20.

Rev. W. P. Gibbons, pastor of the church, read the Scripture lesson, and Rev. Charles H. Newing, of the Methodist Episcopal church, offered prayer, after which Rev. J. B. Dabney, of the Christian church, delivered the sermon, which made a deep impression on the large audience present. He said, in part, as follows:

The passing of the year brings us again to the day when we meet in our churches of worship by the request of our president and our governor, in

(Continued on Page 5.)

A Drop in Silks and Dress Goods

For Friday and Saturday We Announce These Great Reductions:

24 inch Black Guaranteed Taffeta Silk, value 85c: special	$ .69
27 inch Black Guaranteed Taffeta Silk, value $1.25: special	.98
36 inch full yard wide Black Taffeta Silk, value $1.35: special	1.00
Haskell's and Cheney Bros.' Pure Dye Taffetas, value $1.25; special	1.00
19 inch Black Peau De Soie Silk, value 85c: special	.69
24 inch Black Peau De Soie Silk, value $1.13: special	.89
20 inch Haskell's Black Peau De Soie, warranted value $1.25; special	.98
22 inch Haskell's Black Peau De Soie, warranted value $1.59; special	1.28
25 inch Cheney's Black Silk Bengaline, silk warp work filling, value $1.35: special	1.13

Skirting Values

	SPECIAL
Skirting, plaid back, solid wool face, brown, blue and oxford, value $1.50	$1.00
Black Extra Heavy Pure Wool Skirtings, kersey finish, value $1.63	1.25
Black Unfinished Worsted Cheviot Skirtings, very stocky, value $2.25	1.75
Suitings, blue and black hair lines of white worsted, hard finish, value $1.00	.75
Yard and a Half Wide Oxford Grey Skirtings, heavy, value 85c	.68

Dress Goods Values

SPECIAL

A whole lot of value for **49c.**, goods worth from 60c to 85c., Granites, Vigereaus, Armures, Venetians, Henriettas, all shades. $1.00 value for **75c.**, in Poplins, Whipcords, Coatalines, Etc. All new goods and new shades. Ask to see them.

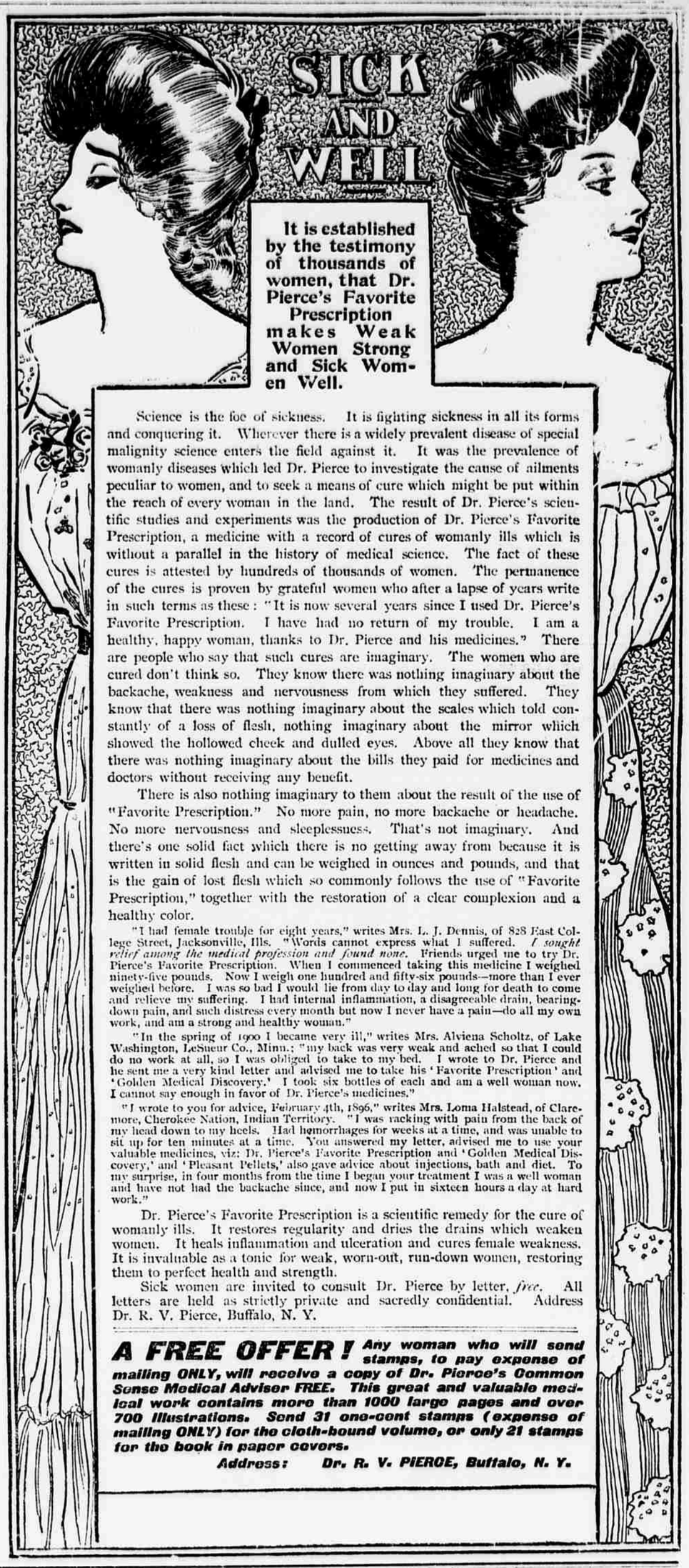
A lot of new Fancy Mixtures, all in dress lengths, value from $1.25 to $2	75c to $1.25
15 new shades of $1.25 Coatalines, whipcord finish, fawn, brown, blue and green	.75
Black Cheviot Serges, 45 inches wide, value 63c	.49
Black Cheviot Serges, 50 inches wide, value 85c	.69
Black Cheviot Serges, 50 inches wide, value $1.25	.95
Black Cheviot Serges, 50 inches wide, value $1.50	1.25
Beautiful Printed French Flannels, value 75c	.59
30 inch Waist Flannels, new line, seven shades	.25
Silk Stripe All Wool Challies, a new lot, value 75c	.59

Linings

35 shades of 12½c and 15c Lining, a fine cloth	7½c
Fast Black Percaline, not trash but good goods	10c
Fast Black Percaline, mercerized finish, 18c value	13c
Finest Silk Finish Percaline, a 25c number	18c
Genuine German Hair Cloth	12½c

Mears & Hagen,

415-417 Lackawanna Ave.



It is established by the testimony of thousands of women, that Dr. Pierce's Favorite Prescription makes Weak Women Strong and Sick Women Well.

Science is the foe of sickness. It is fighting sickness in all its forms and conquering it. Wherever there is a widely prevalent disease of special malignity science enters the field against it. It was the prevalence of womanly diseases which led Dr. Pierce to investigate the cause of ailments peculiar to women, and to seek a means of cure which might be put within the reach of every woman in the land. The result of Dr. Pierce's scientific studies and experiments was the production of Dr. Pierce's Favorite Prescription, a medicine with a record of cures of womanly ills which is without a parallel in the history of medical science. The fact of these cures is attested by hundreds of thousands of women. The permanence of the cures is proven by grateful women who after a lapse of years write in such terms as these: "It is now several years since I used Dr. Pierce's Favorite Prescription. I have had no return of my trouble. I am a healthy, happy woman, thanks to Dr. Pierce and his medicines." There are people who say that such cures are imaginary. The women who are cured don't think so. They know there was nothing imaginary about the backache, weakness and nervousness from which they suffered. They know that there was nothing imaginary about the scales which told constantly of a loss of flesh, nothing imaginary about the mirror which showed the hollowed cheek and dulled eyes. Above all they know that there was nothing imaginary about the bills they paid for medicines and doctors without receiving any benefit.

There is also nothing imaginary to them about the result of the use of "Favorite Prescription." No more pain, no more backache or headache. No more nervousness and sleeplessness. That's not imaginary. And there's one solid fact which there is no getting away from because it is written in solid flesh and can be weighed in ounces and pounds, and that is the gain of lost flesh which so commonly follows the use of "Favorite Prescription," together with the restoration of a clear complexion and a healthy color.

"I had female trouble for eight years," writes Mrs. L. J. Dennis, of 828 East College Street, Jacksonville, Ills. "Words cannot express what I suffered. *I sought relief among the medical profession and found none.* Friends urged me to try Dr. Pierce's Favorite Prescription. When I commenced taking this medicine I weighed ninety-five pounds. Now I weigh one hundred and fifty-six pounds—more than I ever weighed before. I was so bad I would lie from day to day and long for death to come and relieve my suffering. I had internal inflammation, a disagreeable drain, bearing-down pain, and such distress every month but now I never have a pain—do all my own work, and am a strong and healthy woman."

"In the spring of 1900 I became very ill," writes Mrs. Alviena Scholtz, of Lake Washington, LeSueur Co., Minn.; "my back was very weak and ached so that I could do no work at all, so I was obliged to take to my bed. I wrote to Dr. Pierce and he sent me a very kind letter and advised me to take his 'Favorite Prescription' and 'Golden Medical Discovery.' I took six bottles of each and am a well woman now. I cannot say enough in favor of Dr. Pierce's medicines."

"I wrote to you for advice, February 4th, 1896," writes Mrs. Loma Halstead, of Claremore, Cherokee Nation, Indian Territory. "I was racking with pain from the back of my head down to my heels. Had hæmorrhages for weeks at a time, and was unable to sit up for ten minutes at a time. You answered my letter, advised me to use your valuable medicines, viz: Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery,' and 'Pleasant Pellets,' also gave advice about injections, bath and diet. To my surprise, in four months from the time I began your treatment I was a well woman and have not had the backache since, and now I put in sixteen hours a day at hard work."

Dr. Pierce's Favorite Prescription is a scientific remedy for the cure of womanly ills. It restores regularity and dries the drains which weaken women. It heals inflammation and ulceration and cures female weakness. It is invaluable as a tonic for weak, worn-out, run-down women, restoring them to perfect health and strength.

Sick women are invited to consult Dr. Pierce by letter, *free*. All letters are held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

A FREE OFFER! Any woman who will send stamps, to pay expense of mailing ONLY, will receive a copy of Dr. Pierce's Common Sense Medical Adviser FREE. This great and valuable medical work contains more than 1000 large pages and over 700 illustrations. Send 31 one-cent stamps (expense of mailing ONLY) for the cloth-bound volume, or only 21 stamps for the book in paper covers.

Address: Dr. R. V. PIERCE, Buffalo, N. Y.