

RELIGIOUS NEWS

Union Thanksgiving Services.

The union Thanksgiving day services of the central city churches will be held this year in Grace Evangelical Lutheran church, corner of Mulberry street and Prescott avenue. In these services are the Elm Park Methodist Episcopal church, Rev. C. M. Giffin, D. D., pastor; Penn Avenue Baptist church, Rev. Robert F. Y. Pierce, D. D., pastor; Grace Reformed Episcopal church, at present without a pastor; Calvary reformed church, Rev. M. L. Flor, pastor; and Grace Evangelical Lutheran church (General Synod), Rev. Luther Hoss Waring, pastor. The sermon will be preached by Rev. C. M. Giffin, D. D., of the Elm Park church. The services will begin at 11 o'clock.

The Thanksgiving services, participated in by all the English speaking Protestant churches of North Scranton, will be held in the Tabernacle, Thursday morning at 10:30 o'clock. Rev. R. W. Clymer will preach the sermon. A violin solo by Prof. Walkinshaw; piano solo by Mrs. Elizabeth Owen Hughes, and vocal solo by Miss Mary A. Davis will be among the musical numbers on the programme.

Guernsey Hall Pulpit.

Sunday night, the Guernsey hall pulpit services promise to be the most interesting of any yet held. In addition to the wonderfully inspiring service of song, Miss Cora Miller Griffin will read Longfellow's "Sandalphon," which she was prevented from reading, by sickness, at the first service.

The address will be by Prof. Buck, of the Scranton Business college, on "Religion and Business Success." Prof. Buck's work in fitting young men and young women for a business career, his inevitable contact with men and women who have made a failure in business, his intimate knowledge of prevailing business principles, and his ability to speak in a specially interesting and instructive way on Sunday evening. A cordial invitation is extended to the general public.

A SUCCESSFUL CANNY.

Another remarkable membership movement is on in the Railroad department of the Young Men's Christian association, and the total is being swelled daily. The field has been only partially covered as yet, but one hundred and thirty-two new men have been received so far this month.

The fine new home of the railroad department will be opened with much enthusiasm about January 1. The railroad employees of the city realize that good things are in store for them, and it is not a difficult thing to get them to join. They are also helping liberally with their means toward the construction and furnishing of their new building.

Religious Notes.

Rev. Dr. D. S. Bentley has returned home from a business trip to New Albany, Indiana, and will fill his pulpit tomorrow at 10:30 a. m. and 7:45 p. m. "The Law of Labor a Law of God," will be the topic of Dr. McLeod's sermon tomorrow morning in the old First church. It will be in the nature of a Thanksgiving discourse, as he expects to be in western New York on Thanksgiving day.

The ministerial conference of the Baptist ministers will meet next Monday morning in the Penn Avenue Baptist church at 10:30. The Rev. J. L. Williams, of Susquehanna, will read a paper on "The Evidence of National Deceit."

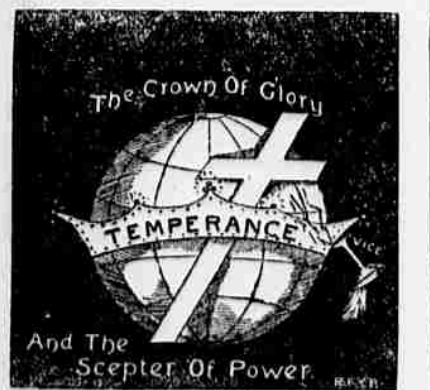
Tomorrow will be "Temperance day" throughout the Christian world, and Rev. Robert F. Y. Pierce, D. D., will speak about that theme at the "Bright Hour" evening service at the Penn Avenue Baptist church. He will illustrate the topic with his pictured truth sketches. Men are especially invited to this service.

BLACKBOARD

LESSON HINTS

BY REV. ROBERT F. Y. PIERCE, D. D.
[From Author's Notes in "The Sunday School Lesson Illustrations." Published by F. H. Revell & Co., Chicago, Ill.]

Lesson VIII.—World's Temperance Lesson.—Isa. xxviii, 1-7.
Golden Text.—"They also have erred through wine."—Isa. xxviii, 7.
Doctrinal Thought.—Total Abstinence.



It is safe to say that more people are thinking and talking of Temperance this day than in any day before in the history of the world. Wherever there are Sunday schools throughout the whole world, gospel temperance is the theme of the lesson for the day.

We hope and pray that the united efforts of Christian people everywhere may lead to a great Temperance revival, so that the pulpit and the press and political agencies may be one in seeking the destruction of the demon of strong drink. Intemperance is breaking the crown of honor for multitudes of lives in every land and clime. It paralyzes the arm of industry; it robs the artist of his masterpiece; it steals away the heavenly melodies of the musician; it hushes the eloquence of the orator; it breaks the crown of manhood and womanhood; it fills the home with sorrow and the land with woe.

IT MEANS OSTRACISM

Foul Breath and Disgusting Discharges, Due to Catarrh. Make Thousands of People Objects of Aversion. Dr. Agnew's Catarrhal Powder Relieves in 10 Minutes and Cures.

Hon. George James, of Scranton, Pa., says: "I have been a martyr to catarrh for twenty years, constant hawking and drooping in the throat and pain in the head. Very offensive breath. I tried Dr. Agnew's Catarrhal Powder. The first application gave instant relief. After using a few bottles I was cured."

Use Dr. Agnew's Heart Cure for heart, stomach and nerves.

of every crime. Not one kind word of thought can be given in its defense. The drunkard's traffic in alcoholic drinks the world must pay its billions of money and millions of precious lives. More men are destroyed by intemperance than by any other single cause. In the combined armies of the world in ten years, and yet nations quietly submit to this traffic for within their borders, they must allow him to be longer on his tyrant throne!

SIGN IT

I WILL
DRINK NEITHER WINE
NOR ANYTHING ELSE
THAT MAKES DRUNKEN COME

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tary followers of that which is good. He would deposit the traffic of rum in the mill of the affection and bring the will into conformity. But this method had failed. The people continued as they were. Their minds, obedient to the instruction of children (Deut. vii), they required with contempt if the public teachers of religion proposed to treat them as infants and guide them upon the line of the instruction. The original of the ninth verse indicates that it was common to take up the very language of the children and repeat it after him with ridicule.

OBSTINACY.—(Verses 11 and 12.) The nation would not be won. It obstinately refused the message of the men sent from God, preferring the indulgence of the carnal life to the ways of holiness. The security of the nation was the way of peace and joy portrayed by many inspired men, was utterly disregarded. Sensual delights were eagerly sought as the only pleasure. And so, the mouthpiece of God, the prophet declares that another kind of instruction should be imparted to the nation.

In another tongue. He refers to the lessons which should be given by foreigners whose language would not be understood. The word "foreigners" is carried into captivity under the adversities and afflictions to be meted out to them, lessons would be learned to which there was a sure hope of being turned. In the school of affliction they would receive what they might have acquired in their own land, wisdom to live rightly and to serve and honor God.

PRIVILEGE.—(Verse 12.) The long-suffering God continues his gracious efforts for men, even to the point of turning away from him. However little the teaching is regarded, it continues to be offered, "present upon present," repetitions of Divine truths day after day and year after year—this is the privilege of all men, whether they will hear or forbear. They who go to ruin can never escape God of neglect, for the path of life is made very plain, as that no one need be ignorant of it, and entreaties to enter it are so cordial and constant that there is no operative. But what makes the case exceedingly interesting—they who sin under such circumstances do so against great light and merit all the more the condemnation meted out to them. It was so with Israel. It is so with all men in all history. Privileges are granted, and these neglected measure the punishment that is due.

CONCLUSION.—This passage may be properly used, as was intended by the international committee, in the interest of temperance, in either or both of the ways. Or, it may show that the drink habit had led to national degeneracy, causing men to reject the truth and exposing them to all the perils of the world. Or, it may show that the drink habit is only one of the proofs of sensuality, contracted as a people decline from God, hastening to their ruin and destruction, a mark in the downward movement from righteousness to sin. In the first case, it becomes the theme of exhortation and warning, and in the other, it is the consequence of a long train of spiritual irregularities and defects. But in either way of handling the subject, the cry of Isaiah, "Voe to the drunkard," ought to be heeded by men everywhere. "Strong drink is raging, and whose is deceived thereby is not wise."

SUNDAY-SCHOOL LESSON FOR NOV. 23

WORLD'S TEMPERANCE LESSON.

Isa. xxviii:1-12.

Secretary of American Society of Religious Education.

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