RELIGIOUS NEWS

Sixth Anniversary.

The Jackson Street Baptist church will tomorrow night celebrate the sixth anniversary of, the pastorate of the Rev. Thomas de Gruchy, D. D. He has requested every member by letter to be present, that the day may be a great rally day in the history of the church. Morning men's prayer meeting at 9.30 o'clock; Brother William Jenkins, leader. Church service at 10.30 o'clock. Rev. Thomas de Gruchy, D. D., will give a resume of his six years' labor. At 2 p. m. the Sunday school will meet John Lloyd, superintendent, Evening service at 7 o'clock sharp. Praise and song service, led by the full choir, Prof. L. Davis, leader; followed by a sermon by Rev. A. H. Smith, pastor of the

Sunday School Workers' Conference. An important meeting of the Sunday school workers of the city and of Lackawanna county, will be held in the par- sketch. Editor Tribune. lors of the Penn avenue Raptist church Tuesday evening, next, at 7.45. Mr.

liver an adress. All the pastors, Sunday school superintendents and teachers interested in Sunday school work are cordially invited to be present.

Hugh Cork, of Philadelphia, will de-

Religious Notes.

The Baptist ministerial conference will hold its regular session next Monday morning in the parlors of the Penn Avenue Baptist church at 10.30. A paper by the Rev. Elkanah Hulley, principal of Keystone academy, on "The Preacher as a Public Educator, will be read.

The series of talks by prominent laymen at Rev. Thomas B. Payne's Sunday evening services, in Guernsey hall, continues wonderfully interesting. Next Sunday night, at 7.30, one of the best addresses of the series, so far, will be SUNDAY-SCHOOL given by ex-Mayor James Moir on "Religion and Free Masonry." An espe-cially interesting service is being planned by the pastor for the Sunday evening before Christmas, December 21

BLACKBOARD LESSON HINTS

BY REV. ROBERT F. Y. PIERCE, D. D. [From Author's Notes in "The Sanday School Lesson Illustrator," Published by F. H. Revel & Co., Chicago, III.]

Lesson N .- Ruth and Naomi .- Ruth Golden Text,-"Be kindly affectioned one to another,"-Ro, xli, 10.

Doctrinal Thought-Holy Love, Lesson Story. This beautiful story of the love and devotion of a heathen convert is one of the most interesting and helpful in the Old Testament record. Ruth so loved Naomi and her sweet faith in Jehovah, that she was willing to give up country and kindred to be with the one she loved, and to live in the land and vorship the God of her friend. Who can

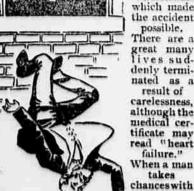
ers of the Lord Jesus and make Him our heart's choice, we will forsake all other



and cleave only unto Him in loving obed lence to His commands and with life de-voted to His service. Ruth's choice led her to a home and heritage in a goodly land. All who choose Christ shall find a home for the soul, and an "Inheritance incorruptible, and undeilled, that fadeth not away, reserved in heaven."—I Pe. i. s. Illustration. Like the hearts of David and Jonathan which were "knis tegether," the hearts of Ruth and Naomi were bound by the tie of love. Draw two hearts bearing the names, RUTH, NAOMI. Place around them the representation of a golden band bearing the one sweet word love. Ask the practical ques-tion, 'Is thy heart bound to the hearts of thy Lord with the hely bond of hope The bond is prepared through His love to thee. It cannot be cemented until thou

ACCIDENTAL?

The jury returned a verdict of accisental death on the man who fell from the window ledge on which he had failen asleep. But the death was really due to carelessness



denly termicarelessness although the medical cerfailure." When a man chanceswith

and neglects the warning symptoms of disease, he is Carelessly inviting calamity.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. enables the perfect digestion and assimi-lation of food, which makes strength. It stimulates the liver, cures biliousness, and removes bilious impurities from the

blood.

"I had been troubled with a pain in lower part of my stomach for three years, so severe I thought it would kill me in time." writes Mr. Aaron Van Dam, of (Kensington) 25g 19th St. Chicago, Ih. "I could hardly work: it ielt like a big weight hauging on me and got so had that I had to take medicine. I used Stomach Bitters for a time, but it did uo good so I wrote to Dr. R. V. Pierce for advice, which he gave me immediately. I followed his directions; used two bottles of his medicine and was cured. I had a torpid liver which was troubling me instead of cramps (as I thought, so Dr. Pierce told me. I have piesaure in living now; have gained in weight is pounds sinct then."

Dr. Pierce's Pleasant Pellets cure conte

Dr. Pierce's Pleasant Pellets cure con-

lovest Him. Then can be sung the Christian hymn

Blest be the tie that binds Our hearts in Christian love.

Scranton, Pa. [We learn with pleasure that the Sur lay school lesson illustration give above closes fourteen years of Biblical illustra-tions in various religious journals furnished by our fellow townsman, Rev. R. F. Y. Pierce, D. D. Dr. Pierce kirdly furnishes us the first blackboard cut used with his original lesson litustrations, which was published in the National Baptist of Philadelphia in December, 1859.

The International Blackboard lesson series compass the entire Bible every seven coars. Dr. Pierce has thus been able to twice cover the whole Scripture story during the past fourteen years. The new Testament Scriptures are covered every three years. During this time there has North Main Avenue Baptist church, topic, "The Redeemed City." To all the services of the day the public is cordially welcomed.

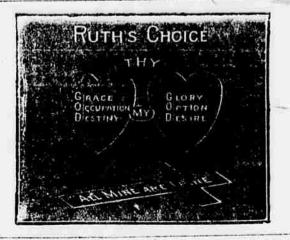
The Redeemed City." To all the services of the day the public is cordially welcomed.

The Redeemed City." To all the services of the day the public is cordially welcomed.

The Redeemed City." To all the services all over the world, and it is estimated that he speaks every week to more than two millions of ly settled portion, where, centuries after, every week to more than two millions of people, through this character of Bible work. In illustrating the Golden Text of the lesson in 1888, "Thy God Shall Be My (Matt., iv:1) to the plains where shephards God." Dr. Pierce used the following

death itself. That determination involved a total abandoment of all that she had cherished in early life, its memories and Embury M. E. church—Rev. James hopes, its pleasures and rewards (Luke, xiv:33), and the acceptance of privation. poverty, and whatever might n the land where her lot would be To render her words more emphatle, she called God to witness the sincertty of her intentions, using a form of oath common among Orientalists (1 Sam., iii:27). In all this it is evident that Ruth's heart is centered in Naomi. The personal propoun thee and thy, occurs seven times in her speech, indicating the definiteness of her thought.

JOURNEY-There was no need of further argument. The hearts of the two women being knit together, their live-must henceforth flow into one channel Naomi vielded to the steadfast mind of her young companion (Acts, xxi:14). They proceeded together until 'they came into Bethichem." The brevity of Scripture narrative is wonderful. Large sections narrative upon which any purely human author would dwell with interesting detail are omlited altogether. Here the inspired silence shuts out from our story what all might innocently desire to know; what, in fact a well guided imagination might John the Baptist, made converts (Matt. ill:1), and where Jesus was tempted watched their flocks at the advent (Luke, il:15). The conversation may have related



LESSON FOR DEC. 7

RUTH AND NAOMI. Ruth. i:16-22.

of American Society of Re-Secretary ligious Education.

There is much diversity of opinion concerning the authorship of the little book from which our lesson is taken. Conservative scholars following the views of Jewish rabbis and many of the Christian fathers, assign it to Samuel, or to some member of the school of the prophets. They hold it as a connecting link between the books of Judges and of First Samuel, Recent critics are disposed to a later date, giving it to some unknown writer, whose chief purpose was as they think, to trace pedigree of David (Ruth, iv:18-22), book has been highly and justly prized by all classes. Prof. Steenstra. of Cambridge Divinity school, says, what most students will approve, that "it liscloses a garden of roses as fragrant and full of mystic calyxes as those which modern travelers find twining and blooming about the solitary rules of Israel and Monb." Its delineations of character, its Ruth when she pleaded to be with National, and which led her to cry. "Thy peomi, and religious tone, render it especially valuable to students of human cry." or archaeology, and of religion.

STORY-The book will be best appreciated if read entire at a single sitting. But the following outline of its narrative will prepare for the study of our selected passage. In the time of the judges, the date not precisely known, a severe famne caused Elimolech, a resident of Bethcountry lying east of the Dead Sea. There after a brief residence he died, leaving a wife and two sons. The latter, contrary to Mosaic law (Deut., vii:3), married wo men of the country, and in a few years iled. With more than ordinary affection the three widows clung together. At length, learning of renewed prosperity in er own land. Naomi, the mother-in-law, gived to return thither, and the daughters-in-law set out with her. In the considerations were presented which led Orpah to turn back, while Ruth, resisting all argument, pressed forward to make her home in Bethlehem. There the two awakened the sympathy and surprise of the friends and neighbors of the earlier years. While gleaning in the field Ruth makes the acquaintance of Boaz, a kins-man of her deceased husband. Marriage follows and their first born, Obed, be-comes the grandfather of David the king,

PARTING-Our narrative opens in the point in the lesson where Orpah is separated from the others. They were doubtlers approaching the border of Judah. The journey thus far may have been regarded an a friendly escort. But as the purpose to proceed becomes evident, Naomi was more auxious for the daughters than for herself. She was old, and her cup of sorrow was full, but they were young and might hope for better days. She pleads with them, therefore, to return to their homes, reminding them (Ch., i.8-9) that by remaining in Moab they might be wedded again and find rest in the home of their husbands. This plea did not avail. With expressions of affection they declared their purpose, showing that in the land of Judah they might not expect marriage (verses H-13.) An Oriental woman to whom domestic life is the goal of all ambition, would see in disappointment. So Oraph, with tears and kisses, turned her steps homeward, but Ruth adhered to Naomi. This parting must have been particularly painful

ENTREATY-Once more Naomi renew-ed her efforts with Ruth, moved by the genuine desire of a true mother to meet the natural longings of the young heart. In a single sentence she presented a three-fold argument. "Thy sister-in-law has gone back." she said. Ordinarily the example of a young associate would be more influential than affection for one who is many years older. "Gone back to her people," Naomi continued. This must have awakened many emotious. Father and mother, brothers and sisters. kindred and friends or else their graves— these were all in the land they were leav-ing. The rememberance of those among Ruth had associated in years gone by, with whom she had held sweet converse. it is expected would prevent her from moving to a strange land. Naomi added further, "gone back to her gods," to Chemosh and Baal-Peor (Judges, ii:2i) Woman responds most of all to the influence of religion, and clings tenacious! fluence of religion, and chings tenaciously to the gods of her ancestors (Numb., xi:29). Here, then, were the powerful motives to turn Ruth from her attach-ment—a sister's example and companion-ship, the rememberance of native land, the hones and joys of religion.

RESOLVE-Ruth was unmoved. Her answer was beautiful, prompt, concise, conclusive, respectful. She begged Naomi to cease her entreaties, thrice made, the very thought of separation being painful. Every consideration, personal, national, religious, convinced her that her choice was wise; and every argument only con-firmed her choice. She had resolved to They do not beget the pill accompany her mother-in-law at all har-ards; to adopt her home, her people and her god. She would even make her grave the same land, separated only

to the dead, left behind, to the scene through which they passed, the expecta-

GREETING-The travellers reached Bethlehem at the beginning of barley harvest (Ex., ix:31-32), about the first of April, a most delightful season, when the joy of ingathering filled the land. The home-coming of one well known, after ten years of absence, would excite interest in any community. Among eastern people of simple and demonstrative manner the whole city was moved. (Matt., xxi:10.) As the tidings spread from lip to lip that Naomi, who went out in the famine, had returned, old friends gathered about and looked seriously into the sad faces of the berenvered. The light had gone out of her eye, the smile had departed from her face, and the look of dejection had succeeded that hopeful, custful expression which belongs to the happy wife and mother, "Is this Naomi?" the women inquired. (Isa., xxiii:7.) Can his be our friend, whose name signifying pleasant, truthfully reported her dis esition in other days? It was not wonder alone that led to the question. There was in it something of that evil spirit that comes into the heart of many when others, once prosperous have net adversity. (Psalm, xxxv:21.)

SORROW-The heavy heart of Naomi was near to breaking at these words from old neighbors. She made no apology or defense, either for her appearance or mis-takes. With commendable humility she desired that her name might be changed, xvii:5), to express her misfortunes, will ing to be know in the village as Mara (Ex. xv::3), that is bitter. With patient resignation she assigned all her trouble to Divine Providence. (Job., 1:21.) Sie had gone out full, accompanied by a husband and two sons, blessings enough for one woman, treasures more to be prized than silver and gold. And she had come home empty-her loved ones sleeping in foreign graves, and she a weary lone pilgrim bearing heavy burden. It is strange that in this expression of her poverty she made no reference to Ruth, the one who had, with beautiful devotion, conse crated her all to become her comfort and support. It is possible that the greater sorrow for the time quite drove out of her thought this solitary source of consolution; and it is even possible that the presence of the Meabites at that time, in view of the uncertainty of the future was cause for added sorrow. Tender and sympathetic souls are grieved when they an do nothing for those who confide i

CONCLUSION-The central figure in our lesson is Ruth. It was very proper to give her name to the whole book, for she is its heroine. The great thought is not the power of love between man and woman, the theme of the novelist (Song vii:10), not love of men for man (1 Sam., viii:1), not love of men for man a Sam., viii:1.) the theme of fraternity; not the love of God to man (John, iii:16), the theme of redemption, but the love of woman for woman. Ruth's affection for Naomi recognized in Bethlehem (Ruth, iv:15), was of the purest, most unselfish, most extraordinary kind, a widow for a widow, a daughter-in-law for a mother-in-law, a Monbitess for a Jewess. It endured the severest test and made the largest possible sacrifice. Whence came that love? What caused it to spring up in the heart of one who had been raised outside the household of faith, who had worshipped idels? Was it a product of wedded life? Did Chillon, the lamented husband, carry into his home such reverence for God and mother as to win his wife? Was Naomi so beautiful and lov-ing as to draw out these emotions like the tendrils of the vine? Did Divine grace work in this woman's heart? Or was she a beautiful flower appearing to show the rarely possible of the heathen world? Whatever the origin it is worthy to a place in the inspired Book. (1 John,

SERVICES IN THE · VARIOUS CHURCHES

METHODIST EPISCOPAL.

Eim Park—Rev. Dr. C. M. Giffin, pastor. Prayer and praise meeting at 9:30; sermon by the pastor at 10:30; Sunday school at 2 p. m.; Junior League at 3:30; Senior League at 6:30. Worship Word by pastor at 7:30 p. m. Simpson Methodist Episcopal church,

Rev. H. C. McDermott, D. D., pastor. Worship and sermon, at 10.30 a. m. and 7.30 p. m. Morning topic, "The Message We Most Need;" evening topic, "Facts About Sin." Sunday school, at 12 m.; Junior league, at 3 p. m.; Epworth league,

HEADACHE RELIEVED INSTANTLY

Got a constant headache? Ten chances to one the secret of your suffering is that "white man's burden." catarrh. Here's i sentance from one man's evidence for Dr. Agnew's Catarrhal Powder: "One application gave me instant relief, cleared the nasal passage and stopped the pain in my head." It's a quick, safe and sure treatment, and it never fails to cure.

Dr. Agnew's Feart Cure is for heart, stomach and nerves.
Sold by William G. Clark and H. to these services.

Embury M. E. church—Rev. James
Benninger, pastor. Preaching, at 16.30,
subject: "The Laborer and His Reward;"
class meeting, at 11.30; Sunday school, at
the services of t 2 p. m.; Epworth league, at 6.20, leader, Mary Parsons; evening preaching service, at 7.30; subject: "The Transmission of Power."

Ash Street Methodist Episcopal church Rev. J. R. Austin, paster. Preaching, at 10.30 a. m.; class meeting, at 11.30 a. m. at 19.30 a. m.; class meeting, at 11.30 a. m., Charles Croop, leader, Sunday school, at 2 p. m., E. W. Stone. superintendent; Epworth league, at 6.45 p. m. Seldon Lown, leader; praching, at 7.30 p. m. subject: "Outrageous Pay, or the Wages of Sin." Preaching in the Nay Aug Methodist Episcopal church, at 3 p. m. A cordial waterns.

A cordial welcome Providence M. E. church.—Rev. Geo A. Cure, pastor. The Brotherhood of St. Paul meet for prayer at 10 a. m. Preach ing at 10:30 by the Rev. George E. Guild, D. D. Sunday school at 2 p. m. Epworth League at 6:45, topic: "The Missionary Uprising of the Young People." Brook Tranger leader. Preaching at 7:39, topic:

"Truor Than Eyes and Ears." Court Street Methodist Episcopal Church.—Rev. G. C. Lyman, pastor, Class No. I. 9:45, O. D. DeWitt, leader. Preaching, 10:30; Sunday school, 11:45; G. R. Clark, superintendent. Address by pas Clark, superintendent, Address by pastor to young Christians, 3 p. m.; Epworth League, 6:30, R. T. Vatt, leader: secretary of North End Y. W. C. A. will speak at 7:30. Class No. 2, Tuesday, 7:30; Prayer meeting Wednesday, 7:30. Seats

ree. Welcome. St. Paul's M. E. churen.-F. P. Doty, pastor. 10, morning prayer service; 10:30, a. m., evangelistic services; noon, Sun-day school; 3:30 p. m. Junior Epworth League: 6:30 Epworth League social session; 7:39 p. m., evangelistic services, Mr. and Mrs. VanGorder will be with us all

day. Come and hear them.

Asbury M. E. Church, corner Delaware and Monsey streets,-Rev. Charles A Benjamin will preach. Morning topic:
"The Path of the Just." Evening subject: "Grace, its Blessings and Limita-tions." Brotherhood at 9:30; Sunday school at 2:30, Lengue at 6:30. Sents free and all are welcome. Reception of mem-bers at the morning services. A. M. E. Church, Howard Place-Dr

D. S. Bentley, pastor. Preaching 10:30 a. m., subject: "Influence and Power of Christian Life." Sunday school at 2.30 p. m. Preaching, 7:45 p. m., subject: "Apostasy or the Sin of Unbelief."

BAPTIST.

Penn Avenue Baptist Church, between Spruce and Linden streets-Strangers always made welcome. Preaching morning at 10.30 and evening at 7.30 by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 9.45. Theme of sermon "Saving the Saved." Reception of new members and commun ion, following the sermon. Sunday scohol at 2 o'clock at the home school and at 3.30 at the Amerman mission on Prescott aveat the Amerman mission on Proscott avec nue. Young People's meeting at 6.20. At the "Bright Hour" evening service the paster will speak on "How to Be Beauti-ful." Wednesday evening prayer meeting at 7.45.

First Baptist Church-Rev. J. S. Wrightnour, D. D. The new paster will preach his introductory sermons on Sun-day morning and evening. Morning service, 10:30 a. m., evening service, 7:30 p. m. Communion will follow the evening service. Sunday school at 2 p. m. Weekly prayer meeting on Wednesday evening Green Ridge Baptist Church .- Pastor. Rev. Henry S. Potter, will preach at both services. Evening subject: "Persever-

ence," one of a series to the young, Communion service at the close of the morn-First Welsh Baotist Church, West Market street,-Rev. J. V. Davis, paster. The paster will occupy the pulpit on Sunday next, at the usual hours, 10 a. m. and 6 p. m. Sunday school at 2 p. m. All are

invited to attend. Sents free. North Main Avenue Baptist Church-Albert Hatcher Smith, pastor, 10.30 service, theme, "Ruth, the True Hearted" 7.30 p. m., Rev. G. B. Smith, of Factoryville, will preach. Sunday school at 2 p. m.; Christian Endeavor at 6.30 p. m. Memorial Baptist church, Church ave nue-Rev. N. F. Davis, pastor, Services tomorrow, at 10 a. m. and 6 p. m. The pastor will preach Weish in the morning and English in the evening. Prayer meet-ing, Monday evening, and Young People's meeting, Tuesday evening. Seats are free and all strangers welcomed.

PRESBYTERIAN.

Presbyterian Church.-Services 10:30 a. m. and 7:30 p. m. Dr. McLeed will preach. His evening subject will be: "Joseph Parker and C. H. Spurgeon, the two greatest preachers of the Nineteenth Century." Strangers welcome, Services will be held on Washington avenue near

Second Presbyterian Church .- Jefferson avenue, between Mutherry and Vine streets, Joseph H. Odell, pastor. Morning worship, 10:30 a. m., Sunday school, 12 m. Y. P. S. C. E., 6:30 p. m.; evening worship 7:30 p. m., subject: "An Answerable Ques-Rev. J. H. Odell will preach. Reception for men at the close of evening

On Sunday evening, at the close of the service in the Second Presbyterian Church the monthly reception for men will be held. It is a unique experiment, sermon by the pastor. The Sacrament in no sense an "after meeting," or of the Lord's Supper will be administered. "prayer meeting," it is simply to bring the offering will be for synodical benevomen together for a half hour of social lence. 7 p. m. Y. P. S. C. E. Subject: "Do intercourse, that they may become better I Discourage Others?" 7:50 p. m., evening acquainted with each other and with the pastor, Rev. J. H. Odell. Young men and especially strangers in the city find themselves in touch with others of similar tastes and aims. The leading men of the church, who are among the leading men of the city, men like Colonel Boies, T. H. Watkins, E. L. Fuller, T. J. Foster, C. H. Welles and many others., are taking deep interest in the movement. Green Ridge Presbyterian Church.-Rev. Isane J. Lansing, pastor. Rev. L. R. Fos-ter, assistant. Morning service at 10:33. Evening service at 7:30. Mr. Foster will preach in the morning. Bible school at 12 o'clock and Christian Endeavor Society

Washburn Street Presbybterian Church -Rev. John P. Moffet, D. D., pastor, Services at 10:30 a. m. and 7:30 p. m. Bible school at 12 m; C. E. Junior at 2:30 p. m.; C. E. Young People at 6:20 p. m. Communion of the Lord's Supper and the ad-ministration of infant and adult baptism

Adams Avenue Chapel, New York street.—Men's Prayer meeting at 3:45. Preaching by the Rev. James Hughes at 19:39 and at 7:39; Sunday school at 3 p. m. Christian Endeavor Society will meet at A cordial welcome to all.

EPISCOPAL.

Church of the Good Shepherd, corner Monsey avenue and Green Ridge street—Second Sunday in Advent. Morning prayer and Holy Communion at 19:30 o'clock; Sunday school and rector's class at 2:50 p. m.; evening prayer at 7:30.
St. John's Mission, Osterhout Hail,
Providence Square—Holy communion, 7:30
a. m.; Sunday school, 2 p. m.; evening

REFORMED EPISCOPAL.

Grace Church, Wyoming avenue, below Mulberry street.-Prayer and praise ser-Mulberry street.—Prayer and praise service at 9:30 a. m.; divine worship at 16:3a a. m. and 7:3e p. m. Mr. W. W. Adair will preach at both services. Subject. morning: "The Tragedy of Hobah." Numbers 16:29; evening: "To Him that Overcometh." Rev. 2:17; Sunday school at 12 m.; Young Peoples' Society of Christian Enday evening at 7:45 o'cl.ck; seats free. Everybody welcome.

EVANGELICAL LUTHERAN.

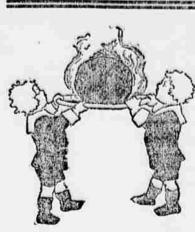
Evangelical Lutheran Church of the Holy Trinity, corner Adams avenue and Mulherry street.—Bev. F. F. Ritter, A. M. pasiar. Services lettle at m. In the evening at 7.30 p. m. Rev. Howard Smith, missionary to Africa, will give his farewest address. Bible school, at 12 m.; Young People's meeting, at 6.50 p. m. All invited.

M. pasiar. Services lettle at 12.30 and 7.30 p. m.; Setunday evening at 8 p. m. Morning subject: "A social Serum on to the exacehimmen and their parents." Evening subject: "The Admuncia-time of the pastor, isle Madison avenue: p. m. All are welcome.









There is no time when you are as critical in buying as in this month, when you are buying gifts for others. That we maintain the high standard that holds for the other eleven months of the year is a guarantee that all we offer is the best of its kind. Come early and often-there is so much to see.

TABLE CUTLERY.

A good steel is necessary to keep a keen edge on a knife. All carvers stamped "Landers, Frary & Clark," and all steels stamped "Lee" are fully guaranteed

We have twelve Sets of Carving Knife, Fork and Steel, with sterling silver ferules, all in nice lined box, for \$3.50. We can't get more to sell

Stag Handled Carving Knife and Fork, 90c to \$2.75.

Stag Handled Carving Knife, Fork and Steel, \$2.25 to \$9.75.

POCKET KNIVES.

We have hundreds of patterns of pocket knives in stag and pearl handles. Every knife bearing the "Tree Brand" is fully warranted. We have knives with this brand for 25c. The higher priced knives, of course, are better finished, brass or German silver lined and have genuine stag and

Pen Knives and Boy	s' Knives		25c to	50c
Two and Three-Bla	ded Pocket	Knives75c,	85c and \$	1.00
Pearl and Genuine	Stag Pocket	Knives	.\$1.00 to \$	2.25

SLEDS AND SHATES.

We've examined a great many makes of sleds and have selected the best as regards quality of material and fine appearance. They are made to stand the hard usage of the average boy. Cost us a little more this year, but we have not increased our prices. Every sled new stock this year. Boys' and Girls' Sleds, 95c to \$4.50.

There's no question about "Barney & Berry" Skates being the best made. We've a very complete line of styles and sizes. Boys' and Girls' Skates, 60c to \$4.75.

Hundreds of patterns to select from and all so attractive that its bard to make a choice. Every one of them both useful and ornamental.

Scrap Baskets......25c to \$2.50 Indian Scrap Baskets......Special at 10c

GREEN TRADING STAMPS.





tion." Sunday school at League, 6:45 p. m Grace Evangelical Lutheran Church (General Synod), corner of Mulberry street and Prescott avenue.—Rev. Luther Hess Waring, pastor. 9:30 a. m. Sunday school: 19:39 a. m., divine worship with service with sermon. Everybody welcome Zion's Evangelical Lutheran church 226 Millin avenue—Rev. O. A. Gallenkam pastor. Morning service, 10:30 a. m., sub-King is Coming." Sunday school at 2 p. m. Rehearsal of Christmas prayer, Jerman, evening service 7:39. ector of Our Lutheran Faith, Gustavus

MISCELLANEOUS.

Adolphus, King of Sweden.

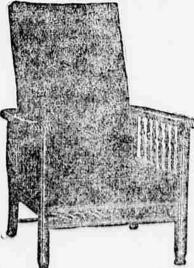
Calvary Reformed Church, Monroe ave me and Gibson street.-Rev. M. L. Firer. astor. Service at 19:30 a. m., 7:30 p. m., unday school, 11:30 a. m.; Christian Endeavor at 7 p. m. Prayer catechism Friday, 7:15 p. m. Everybody welcome. Plymouth Congregational church -Preaching at 10.30 a. m. and 7 p. m., sui-icet of the morning; "The Missionar; Church," being the third in the series of the church; subject of the evening ser mon: "Paul's Balance Wheel." There will also be a sermon to the children in the merning. Sunday school at 12.1 and at Sherman avenue, at 2.15 p. m. secration meeting. All come. Junior Eu-deavor, at 4 p. m. Monday; prayer meet-ing, at 7.45 p. m. Thursday; teacher's meeting, at 8.45 p. m. Thursday. All are phreys, pastor,

First Primitive Methodist, Green Ridge Rev. G. Lees, pastor. Preaching at 10:30 a. m., and 7 p. m. Subjects: Morning, "Letting Go and Giving Up;" evening, "Wives and mothers." Class meetng at close of morning sermon. Sunday school at 2:30 p. m. All are welcome. First Church of Christ (Scientist), 5:9 Adams avenue, Scranton, Pa.—Sunday services at 19:29 a. m. and 7:39 p. m. Sub-ject: "God the preserver of Man." Testimonial meeting Wednesday at 8 p. All are cordially invited to attend the services. Members' business meeting at a p. m. Priday. Dec. 12, 1962.

First Christian church, North Manu avenue-Preaching by the pastor, Rev. R. W. Clymer, at II a. m., Subject: "The Supreme Will." At 7.30 p. m. the annual of the Christian Women's Board of

Supreme Will." At 7.30 p. m. the amulti-rally of the Christian Women's Board of missions will be observed, special pro-gramme with short address by the pas-tor. Sunday school 10 a. m.; Christian Endeavor, 6.45 p. m. All are welcome. Gospel Tabernacle church. Jefferson avenue. Dunmore—Sunday communion service; preaching by the pastor, at 19.39.

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Tuesday, Christian and Missionary al-

All Souls' Universalist Church, Pine street, between Adams and Jefferson avenues.—Rev. Thurans B. Payno, paster. Divine service, with sermon at 10:20 a. m., subject: "God's Dependence upon Mcn." Sunday self lat 12 m. Seats free, Strangers cordially alcomed.