

EXPANSION IN RELIGION

SERMON BY REV. A. C. DIXON, OF BROOKLYN, N. Y.

"The Church Needs No Monroe Doctrine—Its Mission is to Make Conquest of Every Tribe and Nation on Earth."

Text: "For as much then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts xi, 17.

The world is divided into two classes, those who stand with God and those who stand against God. Abel stood with God, and Cain withstood Him. Moses stood with God, and Pharaoh withstood Him. David stood with God, and Saul withstood Him. The wise men and John the Baptist stood with God, and Herod withstood Him. Saul of Tarsus withstood God until on the Damascus road he saw the living Christ, and then he began to stand with Him.

There occurs a time in every man's life when he must decide whether he will come out on God's side and stand with Him, or continue in sin and withstand Him. When he takes God's side against sin he stands with Him, but so long as he takes sin's side against God he withstands his best friend. Peter had his own views about the Church. He believed that only Jews should be taken into its membership, and he thought that he should not mingle with Gentiles and ceremonially defile himself. But God spoke to him in the vision on the housetop, and taught him that he should make no distinction between Jew and Gentile. It is against the training and prejudices of a lifetime, and now he must decide whether he will stand with prejudice and withstand God, or withstand prejudice and stand with God.

God has in view the expansion of His kingdom, and in order to do so He must first expand the Apostle Peter, who was contracted and held bound by the narrow limits of Judaism. He did the same for Paul, though by a different method. The stroke of light and the voice from heaven were followed by the instructions of Ananias and the two years' retirement in Arabia. The vision of the sheet filled with animals, fowls and creeping things was sent to Peter the fisherman, to whom animals and creeping things of earth and water were familiar. But for the proud, learned Pharisee another method was needed. The purpose of God, however, in both cases was the same. To enlarge Saul, the narrow, bigoted, religious and cruel persecutor, He must use severer measures than are required to bring about the same result in Peter, the open-minded, plain son of Nature, whose school had been the free and easy life of a Galilean fisherman. We may trust the God with whom we have to deal to adapt the means to the end He has in view.

And it is His way to expand His kingdom by enlarging the minds of one of more individuals, through whom He works for the enlargement of the minds of the masses. Martin Luther is so enlarged that the strait-jackets of Roman ritualism cannot hold him, and through him thousands of others receive the enlargement of liberty. Zinzendorf is given a larger view of the mission of the Church, and he leads the Moravian missionaries to the ends of the earth. William Carey, sitting on his cobblers stool with his open Bible, and a map of the world with the pagan countries blackened with charcoal on the wall before him, experiences an enlargement of soul which sends him to his brethren with a new enthusiasm for the world's evangelism, and leads him to preach the sermon which started the prairie fire of modern missions. Adoniram Judson is given a similar enlargement of soul through reading Buchanan's "Star in the East," and moves American Christians in a campaign of expansion, one result of which is the great Ecumenical Conference of Foreign Missions recently held in New York City.

When, therefore, you begin to have larger conceptions of duty and opportunities, do not be discouraged if others are slow at first to share your views and enthusiasm. If your inspiration be from above, it will sooner or later spread to others. Though Peter stood at first alone before the council who withstood him, he was not long in winning them to his side, because he stood with God, in whose hands the hearts and minds of men are as clay in the hands of the potter. And though you may stand alone at first, if you are standing with God, it will not be long before the true friends of God will stand with you.

Let us now learn from the text and context the things in which we should stand with God against all the forces that withstand Him.

1. We should stand with God in enlarging the membership of His Church. Expansion is the watchword of Christianity. "Go ye into all the world and preach the Gospel to every creature." The Church needs no Monroe doctrine. Its mission is to make conquest of every tribe and nation on earth. Would that our national expansion, which is now agitating the political world, meant the expansion only of the Kingdom of Christ, but, sad to say, it means also the expansion of Satan's kingdom. Our flag, whose red, white and blue ought to symbolize the cleansing blood of Christ, the purity of Christian character, and the helpfulness of a righteous people, is made to stand in the eyes of the natives of the Philippines for the saloon and drunkenness. The army canten is making more impression

than the Christian missionary. Some one has said, all too truly, that the United States has gone to the Philippines with a sword in one hand and a bottle instead of a Bible in the other. The Christian chaplain has his Bible, but he finds the canteen its deadliest foe. Before he can reach the native to make him a Christian the saloon has reached him and made him drunk. It is difficult to convince him that the Christian civilization represented by the drunken soldier is better than his semi-barbarism.

I believe that this is God's country—the modern land of promise for the oppressed of earth, and, wherever the flag floats, it should mean liberty enlightening the world. Shall we be content to have it mean the saloon enslaving the world? Shall we not stand with God and the home, and withstand any and every power which consents to the disgrace of our flag and the degradation of the people to whom we ought to carry better things than the curse of rum? Is it not the mission of men of all parties to unite in emphatic protest against the policy which makes our flag the forerunner of disease and death rather than health and life? Shall we as Christians stand with or withstand those who hinder the expansion of Christ's Church with our national expansion?

While, therefore, we do all we can to extend the kingdom of God in foreign countries, we should not forget that we stand for the same thing at home. Are we winning souls to Christ, and thus adding to the Church daily? Do we preachers in our sermon preparation have in view the salvation of the people, or are we content simply to feed the sheep and improve the quality of the members we have rather than enlarge the number? Let us remember the first command of Jesus was that we be fishers of men, and among His last words were "Feed My sheep." Feeding sheep should not displace fishing for men. And we are not told to feed the fish. Our business is not to entertain and instruct Godless men. The first thing they need is to be caught in the Gospel net, or on the Gospel hook. You must be "born from above." The fish lives in the realm of darkness, grub and gravel. In the process of catching for Christ it is turned into the sheep, that lives in the realm of star and sky and landscape. Feeding fish has been a sort of fine art in some pulpits. Instead of depending upon the Holy Ghost to renew men and give them the sheep nature, so that they will love the green pastures of spiritual truth, we attempt to seek from the newspapers and magazines the kind of food that unregenerate people like. Or, to change the figure, we go into the goat feeding business. And you know a goat is not particular about his diet. He can eat anything from lichen to leather. The Church of Jesus Christ is not built up by improving the quality of fish and goats in the devil's kingdom, but by the process of the new birth, which transforms men and women, and gives them a taste for the things they once hated.

The decline of the evangelistic spirit is the dearth and death of some pulpits and churches. When a pastor decides that his mission is to adapt his preaching to the new order of things, which ignores salvation through the blood of Christ while it magnifies the life of Christ, you need not be surprised to hear that he has not received a convert into his church within a year. He is expecting a stream without a fountain. He is trying to cross a river on a bridge that reaches only half way, and the half that is there is on the other side of the river. "For, if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Reconciliation to God by the death of Christ comes before salvation by His life. To try to be saved by the life of Christ before we are reconciled by His death is just like crossing the river on the bridge half way across, and the other half we are trying to reach is on the other side of the river. No wonder we fail to make converts when we try to induce people to do the impossible thing of being saved by the life of Christ before they accept His death. It is through the blood of Christ that the Holy Spirit saves sinners, and when the blood is ignored Christ as the Lamb of God is rejected. And the Holy Spirit will not be a party to such dishonoring of Jesus. He simply withdraws, and leaves church and pastor to their own devices. Jesus said: "I, if I be lifted up, will draw all men unto Me." And if we fail to hold before men this uplifted Jesus they will not be drawn to Him. The true Church of Christ is enlarged, not by gorgeous ritual or rhetorical sermons, but by the preaching of "Christ and Him crucified." To refuse to glory in the cross is to cut off one's self from the dynamo of power.

2. We should stand with God in enlarging the sphere of the Church. Pentecost was a Jewish revival, and Peter up to the time of the housetop vision felt called to preach only to Jews, but now he finds that a Gentile has a vision also. It does a narrow sectarian good to learn that others beside himself can have visions, that he is not the only favorite of heaven. God is no respecter of persons. Peter might be excused for being a Jewish sectarian, for the Jews were certainly God's peculiar people. To them had been committed the oracles of truth. They were the kindred of our Lord according to the flesh. Our danger lies in the opposite direction. We are apt to forget the Jews. We are too prone to feel that we Gentiles are now the favorites of heaven. We rarely hear a prayer for the Jews. In our evangelistic meetings we make little attempt to reach them. Paul preached to the Jews first, and we have reversed the process.

3. We should stand with God in enlarging the membership of His Church. Expansion is the watchword of Christianity. "Go ye into all the world and preach the Gospel to every creature." The Church needs no Monroe doctrine. Its mission is to make conquest of every tribe and nation on earth. Would that our national expansion, which is now agitating the political world, meant the expansion only of the Kingdom of Christ, but, sad to say, it means also the expansion of Satan's kingdom. Our flag, whose red, white and blue ought to symbolize the cleansing blood of Christ, the purity of Christian character, and the helpfulness of a righteous people, is made to stand in the eyes of the natives of the Philippines for the saloon and drunkenness. The army canten is making more impression

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That we may enlarge the sphere of the Church there is need of our guarding against the class spirit. Our mission is not to the rich or the poor, the learned or the ignorant, but to men and women with immortal souls, their poverty or wealth are only incidentals. A church simply for the rich, and a church simply for the poor, are equally unscriptural. Under Constantine the Church came under the patronage of the State, and this marked the beginning of the greatest apostasy in the world. Our danger now is not that we shall come under the patronage of the State, but under the patronage of wealth, poverty or education. Sometimes a few wealthy persons dictate the policy of a church, not because they are specially holy, but because they have money. In other cases the poor in official position may dictate the policy of a church, and cultivate prejudice against the rich. In other cases still, the line of culture is drawn, and only the educated and refined are sought. In every case the principle, or the lack of principle, is the same. There is a narrowing of the sphere of the church to a special class, and such a procedure cannot be pleasing to the Son of Man. In the Church of Jesus the rich and the poor, the ignorant and the learned, meet together. "The Lord is the maker of them all." We are members of one great family, and the children in that family should not think of such distinctions among themselves.

The sphere of the Christian Church was greatly enlarged by moving its headquarters to Antioch. Antioch was about the wickedest city in the world. Juvenal explained the degeneracy of Rome by saying that the Orontes, the river of Antioch had flowed into the Tiber. Within five miles of the city was the grove of Daphne, dedicated to sensuality of the most beastly kind. This center of the world's wickedness became the center of the world's evangelism. From Antioch the missionaries were sent forth to the ends of the earth. Our temptation is to build our churches where there is the least resistance; to go to the suburbs, where Christians are waiting to join, rather than remain in the congested districts, where sin rules and ruins. If the early Christians had been seeking simply a place for worship they would have remained in Jerusalem with its holy associations. But they were more than worshippers. They were "workers together with God," and their hearts were on fire to carry the Gospel in obedience to the command of Christ to the whole creation. Jerusalem was not given up. The church there continued its work. And we should not give up our sacred associations and favorable locations while we press out into difficult fields.

This enlargement of the sphere of the Church enlarged the faith of the Church. It was, of course, an enlargement of faith which led to an enlargement of the sphere, but one reacts upon the other. As we go forward attempting great and difficult things for God our faith grows stronger and sturdier under the pressure of high responsibility. We must now have a God of greater power. We trust in Him as never before, and when we see God at work saving wicked men our faith grows, until by and bye there is nothing too difficult for God.

This enlargement of sphere also enlarged the joy of the Church. There is no joy out of heaven purer and sweeter than that of seeing the worst of people turning to the Lord and being transformed by His power. Have you never tasted this joy? Let not another week pass without it. Go into the slums of the city and tell the outcast about Christ. Some of them will listen and learn and live. Their hearts are aching for the Savior they know not of. Seek the salvation of the children of Christian parents, the boys and girls in the Sunday school. But be not content with that. Let God show His power by the salvation of Antioch sinners, as well as Jerusalem saints, and thus we will be writing a new volume on the Evidences of Christianity.

When a young man now asks me what book he should read in proof of the fact that Christ is divine and the Bible inspired, I tell him to go to the McAuley Mission, on Water street, New York, and listen for one hour to the stories of the redeemed men and women. They know the very day, the hour, the minute, when Christ delivered them from the bondage of sin, and they praise the grace that has kept them ever since. Scores have entered that room slaves of drink, and left it free sons of God. Our Christ can save to the uttermost, and when we put Him to the test He will manifest His power in such a way as to fill believers with joy, such a Saviour we will praise and love with all our hearts, while we commend Him with confidence to the most helpless sinner on earth.

Molasses Doughnuts. Molasses doughnuts, when properly made, are a vast improvement over the ordinary doughnuts. But the proper making is not exactly easy. For one thing, they must be mixed slightly, another, they must be rolled out and cut only so fast as they may be fried, since they have a pronounced tendency toward losing their shape. The ingredients required in making are one cup of sour milk, two-thirds of a cup of molasses, one-half cup of sugar, two generous teaspoonfuls of soda, two eggs, four teaspoonfuls of melted butter, a pinch of salt, and cloves, cinnamon and nutmeg to taste. Mix these well together, then add the flour, sufficient for a rather stiff dough. Roll out a small portion of the dough, cut it into shape and plunge it into hot lard. If it "soaks fat," add a little more flour to the remaining dough before making it into cakes.

BARROOM IN SUGAR-HOUSE.

Beer Sold to the Employees at One and One-Half Cents a Glass—Outsiders Not Admitted.

Jersey City has a curious barroom, conducted by the American Sugar Refining company in its sugar house. It is not accessible to the convivial stranger, and, although it has existed for 20 years, very little about it is known to Jersey City or the world at large.

How the American Sugar Refining company came to embark in the saloon business is a story soon told. The sugar-house was formerly conducted by Mattheissen & Wiechers. The senior member of the firm discovered that his workmen, most of whom were Germans, would drink beer during working hours, and that many of them contended that a lack of their national beverage seriously impaired their usefulness. Owing to the intense heat maintained in the sugar house the men wear the least possible clothing while at work. When they wanted beer they had to dress themselves for the street. This, of course, took time, and as there are about 900 men employed in the house the aggregate time spent in dressing and running out for beer meant a loss to the firm. So Mr. Mattheissen concluded that, instead of seeking to suppress his employees' fondness for beer, the wiser plan would be to control it. Therefore a room in the corner of the building was set apart for a barroom, to which the men could go just as they worked.

There is only sufficient space for the accommodation of an icebox for the storage of the beer and the serving of a few customers at a time. The beer is sold by the pound instead of by the pint or quart, and is furnished to the workmen at cost. The men buy beer tickets at the company's office, where they either pay cash for them or have them charged to their monthly accounts. Twenty-six tickets are sold for \$1, and each ticket entitles the holder to one pound of beer. This is equal to two and a half glasses of beer as served in the regular Jersey City barrooms. Their beer thus costs the sugar-house men about a cent and a half a glass, which means that they get 65 glasses for \$1, instead of only 20, as in the outside saloons. Needless to remark this established the popularity of the sugar house barroom from the beginning.

According to the company's rules, any employe who leaves the building in working hours in order to slake his thirst with beer is summarily discharged; but so far no infringement of the rule has occurred. The workmen do not care to pay five cents for a glass of beer when it is to be had for a cent and a half.—Chicago Inter Ocean.

ONE CAUSE OF INSANITY.

The Children of Unphysiological Marriages Are Likely to Be Abnormal.

The very first conclusion, so far as the natural history of the steps toward insanity is concerned, is that the weak constitutional strands and tendencies have their beginnings in those ancestral marriages which, chiefly for educational reasons, I have chosen to call "unphysiological." By an unphysiological marriage one need not mean a marriage between people obviously deformed, or imbecile, or insane, or otherwise permanently unfitted, but rather between people who are found to be not well adapted to each other in some important sense. Thus, too great physical disproportion; too great disparity of age, or of temperament, or of family, or of natural tendencies; or, on the other hand, too near a sameness, either through consanguinity or other sources; or too fixed constitutional characteristics; or even too great differences of education, religion, taste, or ambition. In fact, it seems probable that anything and everything which with difficulty amalgamates in marriage, and as surely falls to blend in progeny, may be considered as unphysiological in this connection. The parties entering into such an unphysiological marriage may both be normal individuals, yet not physiologically marriageable, because they are either too hasty, or too nearly, or, in fact, too unphysiologically, related, either physically or psychically. In such cases the ultimate outcome is almost absolutely certain, and is noted chiefly by a definite class of tensions and reactions of both mind and body, which invariably impress themselves upon progeny, and which for the most part are made obvious in this particular way. No matter how unphysiological such marriages may be, however, they do not necessarily or very often result in the evolution of insanity in the parties contracting them, but rather they do lay the foundation of degenerative tendencies which almost invariably predetermine the development of the affection in more or less remote succeeding generations.—Popular Science Monthly.

Epidemic of Accidents.

In the first few weeks after the opening of the electric railroad at Cairo, Egypt, it is said that no less than 60 persons were killed, and since that time the weekly average of victims has been seven or eight. This high rate of casualties is supposed to be due in part to the imperfect sight of many natives in consequence of the prevalent eye diseases, but fully as much to the fact that they are unfamiliar with such swiftly moving vehicles.—Chicago Tribune.

After the Check Was Paid, Oppenheimer—I think if a waiter whom I might soon see had a restaurant of his own.

Waiter—He might, sir; but you know we have lots of economical customers!—Puck.

A Bachelor's Notion. A cynical bachelor says that ideas are like beards; men never have them until they grow up, and women don't have them at all.—Chicago Daily News.

Oliver Chilled Plows AT OLD PRICES.

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RAILROAD SCHEDULES

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VIA TYONE—WESTWARD. Leave Bellefonte 9:55 a.m., arrive at Tyone 11:10 a.m.; at Altoona 1:50 p.m.; at Pittsburg 5:50 p.m. Leave Bellefonte 1:05 p.m.; arrive at Tyone 2:15 p.m.; at Altoona 4:10 p.m.; at Pittsburg 6:55 p.m. Leave Bellefonte 4:44 p.m.; arrive at Tyone 6:00; at Altoona 8:45; at Pittsburg 11:30 p.m. VIA TYONE—EASTWARD. Leave Bellefonte 9:55 a.m., arrive at Tyone 11:10; at Harrisburg 2:40 p.m.; at Philadelphia 5:47 p.m. Leave Bellefonte 1:05 p.m., arrive at Tyone 2:15 p.m.; at Harrisburg 5:45 p.m.; at Philadelphia 8:52 p.m. Leave Bellefonte 4:44 p.m., arrive at Tyone 6:00; at Harrisburg 9:40 p.m.; at Philadelphia 12:30 p.m. VIA LOCK HAVEN—WESTWARD. Leave Bellefonte 9:25 a.m., arrive at Lock Haven 10:30 a.m. Leave Bellefonte 1:42 p.m., arrive at Lock Haven 2:45 p.m.; at Williamsport 3:50 p.m.; at Harrisburg 6:55 p.m.; at Philadelphia 9:52 p.m. VIA TYONE—EASTWARD. Leave Bellefonte 9:25 a.m., arrive at Tyone 10:30; leave Williamsport, 12:40 p.m.; arrive at Harrisburg, 3:35 p.m.; at Philadelphia at 6:32 p.m. Leave Bellefonte, 1:42 p.m., arrive at Lock Haven, 2:45 p.m.; Williamsport, 3:50 p.m.; Harrisburg, 6:55 p.m.; arrive at Philadelphia at 9:52 p.m. VIA LEWISBURG. Leave Bellefonte at 6:40 a.m., arrive at Lewisburg at 9:55 a.m.; at Harrisburg, 11:30 a.m.; Philadelphia 3:17 p.m. Leave Bellefonte, 2:15 p.m., arrive at Lewisburg, 4:47; at Harrisburg, 6:55 p.m.; Philadelphia at 10:25 p.m. LEWISBURG & TYONE RAILROAD. In effect May 17, 1897.

Table with columns: WESTWARD, STATIONS, EASTWARD. Rows include Montandon, Lewisburg, Fair Ground, etc.

BALD EAGLE VALLEY.

Table with columns: WESTWARD, STATIONS, EASTWARD. Rows include Tyone, E. Tyone, Vail, etc.

BELLEFONTE & SNOW SHOES RANCH.

Time Table in effect on and after Nov. 20, 1899. Leave Bellefonte, 9:55 a.m. and 5:45 p.m. Arrive at Snow Shoe, 11:20 a.m. and 7:17 p.m. Leave Snow Shoe, 7:30 a.m. and 3:15 p.m. Arrive at Bellefonte, 9:32 p.m. and 5:20 p.m. For rates, maps, etc., apply to ticket agent or address Thos. E. Watt, F. A. W. D., 963 Sixth Ave., Pittsburg.

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