

# SUNDAY SERMON

## A Scholarly Discourse By Rev. T. C. McClelland.

Brooklyn, N. Y.—In Memorial Presbyterian Church Sunday morning the pastor, the Rev. T. Calvin McClelland, Ph.D., preached on "What is Christianity?" The text was from Acts xix: 23: "And the same time there occurred small stir about that way." Dr. McClelland said:

The name Christianity is not in the Bible. Before the religion of Jesus was molded into a creed or organized into a church it was called simply the Way. That was the name given it by its friends and its enemies. After Jesus died the young men who had been His students were asked and they asked themselves—what had Jesus given them? He had given them wonderful words, but He had done something more than set them on their feet. He had given them a new life. He had formed them into a circle, but the gift He had left them was not a society. He had given them—not something to believe nor something to join, not a creed nor a church, but just a way of living. And so they called Christianity the Way.

In a little book called the Acts of the Apostles we have ten pictures of the lives of these first Christians, and these pictures show a likeness in their way of living, and that way they had in common. First, the first Christians lived as servants of Jesus. Second, those first Christians lived by the strength of God. Third, those first Christians lived in devotion to the common duties. Fourth, those first Christians lived with men as brothers. Let us study these four points.

The first Christians had a way of living as servants of Jesus. That is, they took Jesus' word as law. They called themselves His "slaves"; their favorite name for Jesus was "Lord"; that means simply master and servant. It was their passion for Jesus which won for them their first nickname. The heathen called them "Christians," that is, the party controlled by Christ. This was not the name they gave themselves. Their common name for themselves was "brothers." They were united by their love for one another, their submission to Christ impressed their pagan neighbors, and so they came to be called Christians.

Why did they call Jesus? They had no theology of His person. You hunt for the Acts of the Apostles from beginning to end without finding any detail of information about the second person of the Trinity, or the deity of Jesus. These speculations came years after. At first Jesus was an absolute Master, and He was a Master, because though He had been crucified, He had risen from the dead. Jesus was not a man who had died; He had not expected it, and in their exuberance over it what was there to do but to make themselves slaves of the man who had given them this brand new reality? "He delivered them who, through fear of death were all their lifetimes subject to bondage." And so they made Him a throne and a throne and the risen Lord sat upon it. So the first characteristic of the Christian way was—it lived in submission to Jesus.

The second characteristic of the first Christians' way of living was, they believed that they lived by the strength of God. They talked about their lives as being possessed of the spirit of God, the soul of God, the Holy Spirit, the Holy Soul, spoke through their lips, moved in their hands, dwelt in their hearts. This was a remarkable consciousness, this consciousness of God as being present in every detail of being and doing. The birth of this consciousness, the descent of this Holy Soul, is placed in the opening of the story as the most memorable thing about the way. Every individual, even the common people, who took Jesus as their Lord, felt that they were God's were all of one piece. The working of this soul of God, this Holy Spirit, was felt everywhere and in everything. By His power they preached, taught, healed and ordered their outward and inward life. Everything that the first Christians said or did was said or done by the strength of the Father-God.

The third characteristic of the first Christians' way of living was, they laid emphasis on the common duties. The immediate followers of Christ believed that their first business was to do their duty. This duty, the Holy Spirit, they said, that is, the immediate result of this submission to Christ and this union with the soul of God, "is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control." The lives that they lived in submission to Jesus and by the strength of God they lived in the midst of men. Now this characteristic of the first Christians' way of living is all the more remarkable when you remember that these men were for the most part Jews. They had been brought up to believe that religion was summed up in exact observance of ceremonial forms. A Jew's religion consisted of the offering of certain prayers in a certain way, at certain times of the day, of various washings of the hands, of prescribed visits to the temple, with prescribed gifts for each visit. To perform these and other ceremonies was to be religious, and the performance of these things took precedence of all else. For instance, it was granted by the Jews that it was a duty to honor father and mother, but since the commandment requiring this was the first, it ranked so high as the first, which required of man that he should sacrifice to God. Therefore, if one had only enough to buy the proper sacrifice for God, he was warranted in letting the parent starve and to gain the temple offering. Now it was men brought up in this idea of religion who suddenly turned the tables and laid the emphasis on common duty. It was better to be charitable than to have the gift of prophecy, aye, better than to have a faith that could remove mountains.

When the feeling of the lordship of Jesus and the union with God's Spirit got on the nerves of the new converts and let them into extravagant otherworldliness, word came from a great leader warning them that pure religion and undefiled was summed up in visiting the fatherless and widows and in keeping themselves unspotted. This new way was one of life, of the eternal kind of life, but it was living the eternal kind of life in the midst of time, living it in submission to Jesus by the strength of God.

The fourth characteristic of the first Christians' way of living was, they treated men as brothers. This was the one thing which, next to their cheerful servitude of Christ, most impressed the heathen world. "Behold," said the pagan, "how these Christians love one another." From the very first they walked in the same way. They did not look upon other men as means for selfish gratification, as a mere means for

# THE SUNDAY SCHOOL

## INTERNATIONAL LESSON COMMENTS FOR JULY 9.

Subject: Hezekiah's Prayer, Isa. xxxviii, 1-8—Golden Text, Psa. xli, 1—Memory Verse, 4.—Commentary on the Day's Lesson.

I. Isaiah warns Hezekiah of approaching death (vs. 1). "In those days," this may only mean in the days of Hezekiah. This was in the fourteenth year of his reign is evident when we consider that fifteen years were added to his life (v. 5), and yet he only reigned twenty-nine years (2 Kings 18: 2). It must have been because of the invasion by Sennacherib from the fact that God promised to deliver them out of the hand of the King of Assyria and to defend Jerusalem. "Sick unto death." Sick of a malady which, in the natural course of things, would have proved fatal. From 2 Kings 20: 7 we learn that the disease was probably a cholera. God sends illness upon the good not as a punishment for sin past, but as a trial of their faith and patience (Rom. 5: 3). "Isaiah." Isaiah's character stands before us as one of almost superhuman elevation. "Come unto him." There is no species of cruelty greater than to suffer a friend to live in a delusion. And there is evidently no danger to be apprehended from communicating to the sick their true condition. It should be done tenderly and with affection, but it should be done faithfully. "Set thine house in order." Arrange thy affairs so that they will go on without your referring to his family, his plans, his successor and his kingdom. "Thou shalt die." Death was the natural result of his sickness.

II. Hezekiah prays in great distress (vs. 2, 3). "Face toward the wall." He turned away from those who were present so that he might pray more freely and collectedly. "Remember now." The old covenant promised temporal prosperity, including length of days, to the righteous. "Walked." Life is a journey, and the people who walk with Him (Gen. 5: 24; 1 Kings 9: 4) "A perfect heart." Literally, "with a whole heart," one absolutely devoted to Jehovah. The king pleads his uprightness and holy conduct before God. He could not have done this, in the face of death, had he not felt in his heart the truth of the promises. His influence had been wholly on the side of true religion; he had not forsaken the ways of the Lord. "Wept sore." Literally, "with a great weeping." The great sorrow of Hezekiah at the approach of death was only natural. The desire to live only ten years is right. Hezekiah felt that his work was unfinished.

III. God's promises to Hezekiah (vs. 4-6). "Then came," etc. God spoke to Isaiah immediately (2 Kings 20: 4). "God of David thy father." God remembers the covenant with the fathers to the children (vs. 5). "I will be a Father to the fatherless." God still hears prayer. It is His will that we pray (Matt. 7: 7-11; John 15: 7). Why then are there so many unanswered petitions? Because there is so much aimless praying (James 4: 3). "Seen thy tears." Affectionate prayers especially pleasing to God. "Gold, lifeless prayers are not answered. David refers to his tears (Psa. 56: 8) as though God bottled them and kept an exact account of them in His "book." "Add unto thy days." In Kings the promise is, "I will heal thee; on the third day thou shalt go up unto the house of the Lord." The Lord still heals people, sometimes by directing the sufferer to the proper remedy and sometimes without the use of a remedy. In this case (see 2 Kings 20: 7) the Lord told Hezekiah to make a poultice of figs and put it on the boil, or carbuncle. "Fifteen years." Hezekiah is the only man who was ever informed of the term of his life. God in mercy has hidden the time of our death from our eyes. We should be always ready and should work as though each day was our last. "I will deliver." The Assyrians were a powerful enemy and were constantly to be feared.

IV. The sign given Hezekiah (vs. 7, 8). "A sign." Hezekiah asked for a sign (2 Kings 20: 8). Asking for a sign is a pious or a wicked act according to the spirit in which it is done. Hezekiah is given his choice of two signs, and he chooses what appeared to him to be the more difficult. "Shadow of the degrees." "The shadow on the steps." B. V. Many opinions are held with regard to this miracle. The older commentators believed that the earth's motion was actually reversed around its axis. It has been urged with a good deal of force that the true cause of the phenomenon was a solar eclipse, when the moon obscured the upper limb of the sun, which would have the effect of lengthening all shadows and thus causing the appearance of going backward on the dial of the stairs. But the opinion generally held at present is that it was a miraculous use of the laws of refraction. "Dial of Ahaz." "Steps of Ahaz." R. V., margin. The dial which Ahaz set up, and which he probably obtained from Babylon, for he appears to have been fond of foreign objects of art (2 Kings 16: 10). The Assyrians were the first to divide the day into twenty-four hours. Herodotus states that the Greeks obtained their knowledge of the dial and the division of the day into twelve parts from the Babylonians, who were in constant intercourse with the Assyrians. "Returned ten steps" (R. V.). We must suppose that the "steps" which were mentioned could be seen from the sick chamber of Hezekiah, to whose mind the sign was significant. The retreating shadow meant added years to his life. What kind of apparatus is denoted by "steps of Ahaz" we have no means of determining.

V. The final comfort is God, and He relieved the soul always in its suffering, not from its suffering—nay, He relieves the soul by its suffering, by the new knowledge and possession of Himself which could only come through that atmosphere of pain.—Phillips Brooks.

Tin Melting on a Card. Are tempered yellow are much stronger. While you have your alcohol lamp burning take a piece of metallic tin—not tin—place on an ordinary playing card, first turning up the edges of the card, forming a sort of box lid. Hold the card containing the tin over the flame and the card will not burn, but the tin may be melted thus. The reason is that the tin is so good a conductor of heat that it carries it away before the card has time to burn.

First New Hampshire Apples. The first apple trees that were grafted in Dover, N. H., were in orchards on Dover Neck. The work was done 1741 by Major Samuel Hale, who was a son of Harvey College in 1740 and went there to teach in the fall of that year; the following winter he cut scions from choice fruit trees in Boston and in the spring grafted them into trees.

Love's wealth costs least to get and lasts longest. Many a man bites off his head to feed his face. No worship ascends where nothing is given up. Few things are more precious than well-worn praise. Obedience is our obligation, the blessing is His. Man who wants to be spirit-filled must be self-emptied. Those who live with us have the greatest power to lift us.

# CHRISTIAN ENDAVOR NOTES

## SUNDAY, JULY 9.

The Indwelling Christ. Col. 2: 6-10; 3: 8-16.

For Christ to dwell in us means that much else must not dwell in us—whatever would displace Christ. If we would receive the Christ, we must first receive the Bible through the Spirit, who will take these things of Christ and show them to us. There is no such thing as an indwelling Christ without an outwelling Christ. Whatever you lack, whatever with a godly mind you want, you will find in Christ as certainly as you find oxygen in fresh air.

Illustrations. No king will remain in a house where he is not the chief guest. And Christ is the King of kings. Some guests are a constant upon the household, but Christ in our hearts introduces us to ourselves and to one another. We have "company behavior" and "home manners." Christ recognizes only the latter. Where heat is, cold cannot dwell; where you would have Christ, you must banish sin.

Out-Door Work. It is a beautiful custom to hold an occasional prayer meeting out of doors. Life is a journey, and a meeting on a hill-top is especially impressive. Our societies do not as often as they should hold their socials outdoors, with outdoor games. Some societies have organized Endeavor cycle clubs, that travel on their wheels and hold evangelistic services in neglected places. Christian Endeavor flower gardens have been made in many places to furnish all the flowers needed for the church.

An Endeavor field-day might be held once a year, with a series of athletic contests carefully planned and carried out with spirit. Fix it for some patriotic holiday. Christian Endeavor walking clubs will strengthen the body, develop delightful companionships, and bring the society into all the most beautiful and interesting spots of the community.

Epworth League Lessons. SUNDAY, JULY, NINTH. The Indwelling Christ: Col. 2; 6-10; 3: 8-16.

In this lesson Paul exhorts the Colossian Christians to stalwart living, based upon their experience of salvation. As they had received Christ so they were to walk, to be rooted, to grow and to be built up. They were to avoid being "spoiled" by worldly philosophy. This they were to do by being possessed by the "indwelling Christ," who was Godhead. Possessed by him, they were to be complete in all the plenitude of his gracious gifts. In the second selection from the same epistle they were to demonstrate this "completeness" by putting away certain sins very common at that day. The fact of an indwelling Christ was to be evidenced by the putting off of the old man and the putting on of the new. And this new man was to be a renewed man bearing the image of Christ. "The Christian was to be a carnal Christ, even as he incarnated the Father.

Jesus taught that the kingdom of God was within us; that it was a subjective kingdom of righteousness, peace, and joy in the Holy Ghost. The kingdom set up in the heart of man is a personal indwelling of a personal Christ. Christ is "formed in us and we are one with him. Other systems of religion are content to preach precepts; but Christ insists that we possess his life and spirit. No man is a "Christian" in the scriptural sense until he incarnates the spirit and life of Jesus. The tongue is an index of the heart. The speech manifests the spirit. Lying is to give place to truthfulness, filthy communications to cleanliness and purity, blasphemy to prayer, and anger to kindness and charity. The most careful watchfulness of our language will be one characteristic of a new heart.

There will be a radical change in the life of a man who has been converted; he will associate in different company; he breaks off some habits and forms others. He ceases to do evil and learns to do well. He is not only negatively one who does not do evil things, but he is positively one who does good. He imitates his Master in going about doing good. He is not content to stop sinning; he begins to perform good works. Behind the words and actions lie the motives, the spirit of the life. Here will the indwelling Christ manifest his presence. The spirit will become gentle and sweet and pure. The unclean influence of the life will be wholesome and healthful. Constant companionship with the Christ within will transform the man into Christlikeness of spirit. Others will be impressed with the fact that he has been with Jesus and learned of him. This blessed presence and indwelling is the privilege and duty of every soul.

Truly a Remarkable Man. Mrs. Lucy Seymour of Great Barrington, Mass., has been laying eggs with a rough shell. The letters M and W were plainly noticeable on each egg. Every time this remarkable woman laid an egg it pecks on the window until Mrs. Seymour goes out and gets the egg.

Telephones for Guam. A Meriden, Conn., concern has just shipped 100 telephones to the island of Guam.

# THE GREAT DESTROYER

## SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

An Object Lesson From Kansas—Blessings Instead of "Business Calamity" Followed the Closing of a Brewery—Liquor Traffic Restricts Industry.

Wairulf's brewery in Lawrence, Kan., was a valuable piece of property. Probable loss of it would be for that purpose, and the owner sold the building and left the State. This turned the twelve men he had employed out of that into some other industry. Some people called it "a business calamity" to lose that brewery and the wages of the twelve men it employed. But soon the big building was sold to a brewer again as a shoe factory, and now, with about the same capital that the brewery had, it employs one hundred sober operatives.

Supporting the brewer's twelve men to bring them all sober citizens, let us compare the business record of the brewery and the shoe factory, allowing that the men have the same wages, which we will put at an average of ten dollars a week. The brewer's men had their \$120 a week, or \$640 a year to expend in houses, rent of houses, clothing and household needs. The one hundred shoemakers have \$1000 a week, or \$52,000 a year to expend in the same way. The brewer's men rented at most twelve cottages. The factory men must have one hundred cottages or lodgings.

Under the new system the butchers, bakers, grocers, clothiers, etc., of the town have one hundred customers gained in place of the twelve they have lost, besides a large amount of money from other customers that formerly went for beer. More than eighty times as much money would pay into tramps and thieves, and made a business of seducing and debauching innocent boys and girls. The brewery needed a jail, a police court, poorhouse, lunatic asylum and watchmen. Not even twenty shoe factories of any size would need any one of these where there is no brewery nor grog shop.

From official figures we learn that there are in the United States 1845 breweries with 34,000 employees. If converted into factories they would probably give employment to ten times as many persons and would pay annually in wages about \$180,000,000 to the \$18,000,000 now paid by the breweries. The liquor traffic restricts industry and brings poverty. Temperance promotes business and brings prosperity. Which will you have?

Drinking Men at a Discount. "I will hazard the statement," said President Joseph Ramsey, of the Wash-Bash Railroad, in an address recently, "that every railroad represented upon this platform has strict rules prohibiting drinking on or off duty, and some for the most part are very strict. In boarding in houses where liquor is sold, and their rules are enforced by the discharge of those violating them." Yet there are young men who say they see no harm in it. If they want to drink, they argue, what business is it of anyone else? It is the most important business of any interest that is imperiled. The young man who drinks makes himself unreliable. Society has a right to demand of him the most efficient service he can render. He has no right willfully to diminish that efficiency.

Employers are coming to realize that the public has a right to expect from them not merely good machinery but the service of good men. So the railroads will not employ drinking men if they can help it. The banks want sober clerks. Great buildings exclude drinking jokers and elevator men. Even saloonkeepers prefer bartenders who do not drink. The young man who drinks is diminishing his value to society. By the same course he is diminishing his market value to himself.—Forward.

Consumption and Alcohol. The relationship of alcohol and consumption was discussed at the last meeting of the National Association for the Prevention of Consumption, which took place in London. The belief advanced by so many famous surgeons that intemperance is an active agent in the spread of consumption has found a powerful supporter in Sir William Broadbent. He declared that deficient food, overwork, stuffy rooms and alcoholic excess were the principal factors in the progress of the disease. And then in impressive tones he emphasized his belief that the greatest and most potent of these was alcoholic excess. Expectoration, he continued, caused its spread more than anything. If the whole of the expectoration could be destroyed at one moment, consumption would be stamped out. Spitting must be stopped by public opinion and by punishment. Wherever cases of consumption should be notified and the dwellings disinfected.

In 1862, he said, the disease claimed 50,000 victims, as against 57,000 in 1802 and 1,000 in 1883. This reduction had been brought about in spite of the increase in population and the overcrowding in cities.

George C. Buss, the oldest undertaker in the Lehigh Valley and a veteran of the Civil War, died of heart prostration in Kutztown, aged 81.

The West Chester police are on the trail of a man who attempted to swindle several residents of this borough by presenting fake telegrams, on which he asserted charges were due.

Mr. and Mrs. Alexander Clark, of Paxinos, where the former is engaged in farming, left Shamokin for Dublin, Ireland, to obtain \$25,000, which a relative bequeathed to Mrs. Clark.

Rev. Samuel Collins, of Allegheny, who died a widow without children, leaves a will giving bulk of an unestimated estate to the United Presbyterian Women's Association, of which his wife was the first president. Mrs. Collins was one of the temperance crusaders of the '70s and was arrested more than once for holding street meetings.

A joint committee of the Swedish Parliament was appointed to consider the bill seeking ratification of the Swedish government to negotiate with Norway for terms of settlement as to the separation.

# THE SUNDAY BREAKFAST TABLE

## PEACE.

Peace, perfect peace in this dark world of sin!  
The blood of Jesus whispers peace within.  
Peace, perfect peace with thronging duties pressed,  
To do the will of Jesus, this is rest.  
Peace, perfect peace with sorrow surging round!  
On Jesus' bosom naught but calm is found.  
Peace, perfect peace, with loved ones far away?  
In Jesus' keeping we are safe and they.

Peace, perfect peace, our future here we know!  
Jesus we know, and He is on the throne.  
Peace, perfect peace, death shadowing us and ours,  
Jesus has vanquished death and all its terrors.  
It is enough, earth's struggles soon will pass,  
And Jesus' call to heaven's perfect peace.—Bickerstaff.

A Lay Sermon. In the remarkable discussion on religious problems now being held in the Sun nothing is more noticeable than the entire absence of bitter criticism and intolerance. Your correspondents who are perplexed with doubts in trying to solve the problem of the universe are anxious, not scornful. Giving free expression to our own feelings does not mean that the searcher after truth has lost his faith in God or his belief in immortality, but it does mean that the spread of free inquiry has unshackled his mind from traditional errors which have bred bitter controversies in the past. Many of your readers of older years will remember the narrow-spirited bigotry of selfishness exhibited in many a country town by overzealous members of the several churches there and the utter absence of that spirit of charity and brotherhood which happily is on the increase these days.

The search for the unknowable will continue as long as the human mind endures, but after all what does it profit a man? The old question by the patriarch Job, "Canst thou by searching find out the Almighty? Or canst thou lay a girdle upon the earth? Will it always be hid by a cloud? Still, the plant grows in the mist and under the clouds as truly as under sunshine. Call religion mere sentiment, superstition or an illusion, still the fact remains that it is the linchpin of our nation, the foundation of the American home. It teaches respect for the old age, reverence for womanhood, consideration for children; it builds hospitals and asylums for the afflicted, erects schools and colleges and feeds and clothes the poverty-stricken. To its reverence to these principles does this great nation owe its prosperity, its pre-eminence, and to withdraw the restraining influence of the Gospel from the passions of men would prove disastrous.

Ask the devout churchman, be he a Catholic or a Protestant, as to the proof of Christianity, and he will tell you that his religion is true because it satisfies the soul. As of old, the great body of workers "hunger and thirst after righteousness." Faith in God is still a living force among men. If you do not believe it, look at the great number of communicants who go forth every Sunday morning to throng the aisles of every Catholic church in your city; those who "labor and are heavy laden." No human agency, no gift of tongue, draws these tired people out of their beds so early on a cold, stormy day to worship. Is that a dead religion? Is that a religion which a doctor, a lawyer, a Christian woman will stand on a street corner by the hour on a bitter December day ringing a bell, asking alms to feed the poor, as many a member of the Salvation Army does yearly, "In His name?"

Never has the church been presented with such magnificent opportunities for helping humanity as at the present; but if the people receive a stone when they cry, bread, they will seek righteousness from other and unexpected sources. The Christian is not afraid of the truth, but of the question, "What is true?" and wherever it is to be found? It is as potent to-day as ever. Contradictory answers will confuse the seeker, who is sick of insincerity and hypocrisy, but eventually he will come to his own.—John M. Hoyerstadt in the New York Sun.

A Glance Homeward. Father in Heaven, we thank Thee for the Homeland beyond the river. May the fact that we are Homeward bound fill us with joy, comfort us in sorrow, arm us for difficulties and purify our every thought, word and action. Let the prayerful soul that Thy great heart is still yearning and that he may yet return and sit down in the Father's House. Guide us step by step up the ladder of light and at last admit us to the hospitality of Thy Light, for Jesus' sake, Amen.

Secret of Courage. In the faith that, although life is a mystery, it is not a middle, for God is in His world bringing order out of apparent chaos; in the reverence which trusts and obeys God, mingled with the affection which clings to Him and rejoices in Him; in the will set to do God's will and have a little share in God's work of healing, helping, conquering love, is found the secret of a courage which no dangers can daunt, a patience which no delays can exhaust, and a confidence which no disappointments can destroy.—Outlook.

The Reward. Happiness, content and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation, yes, but good cheer in spite of that.—George Hodges, D.D.

He Will Mend. It is when we feel all broken up and wasted, and that we can only bring the bits to God, that He says, "Come, and He will take us and mend us and make us whole again.—Mrs. A. D. T. Whitney.

Detects "Doctored" Maple Syrup. C. H. Jones, a Vermont chemist, has worked out a method whereby he is able to tell when maple sugar is adulterated by the addition of the cane variety. The discovery is said to be new and valuable to the chemists. The head of the Canadian revenue service has spent several days recently in Mr. Jones' laboratory, and as a result has several prosecutions under way against Canadian producers.

# THE KEYSTONE STATE

## Latest News of Pennsylvania Told in Short Order.

When the case of A. Harnedius, charged with a violation of the pure food law, by the sale of catsup, was placed on trial at Mercer, Judge Williams practically declared the law unconstitutional and gave the jury binding instructions, which resulted in a verdict of not guilty. C. M. Pelton, State agent, was required to pay the costs.

United States Deputy Marshal P. D. Helms arrested Adam Buskay, aged 12 years, and his brother, Michael, aged 12 years, and James Cuff, aged 13 years, on a charge of breaking off the lock of a safe found in a kindergarten. Commissioner Wolfert, of Portville, held Adam Buskay and Cuff under \$300 bail for trial at the Philadelphia District Court next September. Adam Buskay, it is said, wanted the lock for his rabbit pen.

In trying to avoid running over a child, Lyman Berger, driver for the Mahanoy City Hook and Ladder Company, while responding to an alarm of fire, pulled the horses to one side and struck a telegraph pole. He was thrown off, but was not hurt. The apparatus was damaged.

L. W. Gerber, a fireman on the Lackawanna express, was killed at Bell Bridge, near the West Gap. At Bridgeville, thirty-five miles below Stroudsburg, the engineer noticed that steam had begun to slacken and then for the first time he missed Gerber. Gerber, it is thought, was leaning out of the tender of the engine, when he was struck by the bridge and his body was thrown into the creek below.

Robbers entered the clothing store of I. D. Beneman, at Mt. Joy, and stole fifty suits of clothing, valued at \$500.

Nathan W. Martz has been appointed postmaster at Chauncy.

For the first time since grievances of anthracite miners which the conciliation board could not adjust were referred to an umpire Carroll D. Wright has not been appointed. The mine workers and operators received word that Judge Gray, of Delaware, has named Commissioner of Labor Charles P. Neill as umpire for two grievances which the board wishes to present. This selection pleases the mine workers.

Deputy Attorney General Fleitz advised Auditor General Snyder that \$150,000 appropriated by the legislature for 1901 for the erection of monuments on the Gettysburg battlefield in the memory of the soldiers of Pennsylvania who participated in the Civil War is now available, providing the commission is ready to organize and do its work. The bill as passed in 1901 set aside \$250,000 for the monuments, \$50,000 for the two years beginning June 1, 1901; \$50,000 for the next two years, and \$50,000 for the two years beginning June 1, 1905. When this bill went to Governor Stone he approved the \$150,000 item and vetoed the other two.

At the first election held by the Borough of Lemoine, Cumberland County, W. H. Whitman, Republican, was elected Chief Burgess by a majority of 1. The School Board is 10 and Council is Democratic by a majority.

Thieves entered the Broadhead Public School of Northampton Heights and stole a large lot of supplies. They defaced the furniture and, entering the room where the Town Council met, scattered copies of the borough ordinances over the floor and destroyed other documents. An effort to enter the Public Library of the place was frustrated by the police.

Frank Hartman, charged with a series of horse thefts, in Dauphin County and in Virginia, refuses to eat at the county jail at Lebanon, and the authorities believe he is trying to starve himself to death, fearing rough treatment when he returns to his native State.

Burglars broke into the residence of Mrs. William Fahy, at Inkerman. Mrs. Fahy's two stalwart sons caught them and, one using a poker and the other a chair, beat the thieves so badly that they cried for mercy, and were then allowed to depart.

Joseph P. Rice has been appointed postmaster at Oshanter.

Charged with the murder of his 10-day-old child in the Fall of 1901, upon information furnished in an ante-mortem statement of his wife, John Sees, of Limestone Township, Montour County, had a hearing and was committed to jail without bail. Mrs. Sees, who is believed to be on her deathbed, says that when the child was ten days old her husband pressed it head between his knees and then threw it on the floor of the room. Dr. Muffley of Turfville, testified to the healthy condition of the child when born, and an undertaker who buried the child testified as to the marks upon the skull and bruises on the body.

As the result of a rush of coal in the Cameron Mine, Jacob Oliver and Frederick Cristofen lay buried under coal for twenty-four hours, until they were rescued alive by Superintendent Risolds, George Bantman and a force of miners. The two men, who were made prisoners, were almost smothered during their entombment.

The finding of a human foot on the pavement in front of the Berwick Methodist Church was the cause of considerable excitement. A physician said that the foot had evidently been amputated by a surgeon, but there is no record of an operation of that kind having been performed recently. The foot was buried in the borough lot.

George C. Buss, the oldest undertaker in the Lehigh Valley and a veteran of the Civil War, died of heart prostration in Kutztown, aged 81.

The West Chester police are on the trail of a man who attempted to swindle several residents of this borough by presenting fake telegrams, on which he asserted charges were due.

Mr. and Mrs. Alexander Clark, of Paxinos, where the former is engaged in farming, left Shamokin for Dublin, Ireland, to obtain \$25,000, which a relative bequeathed to Mrs. Clark.

Rev. Samuel Collins, of Allegheny, who died a widow without children, leaves a will giving bulk of an unestimated estate to the United Presbyterian Women's Association, of which his wife was the first president. Mrs. Collins was one of the temperance crusaders of the '70s and was arrested more than once for holding street meetings.

A joint committee of the Swedish Parliament was appointed to consider the bill seeking ratification of the Swedish government to negotiate with Norway for terms of settlement as to the separation.

Statistics show that prohibition in Kansas is an annual saving to the people of \$6,000,000. Forty-four out of 105 counties are without a pauper; and in thirty-seven counties there is not a single occupant in the jails.

A remarkable feature of the New York Gazette, one that puts to shame the "Christianized" districts of the city, is the paucity of saloons. No gaudy and enticing establishments for drink are found there, and although saloons do exist, they are far apart and so poor in appearance as to indicate that these saloons occur on streets where many people, other than Jews, pass.