## DR. TALMAGE'S SUNDAY SERMON.

AN ELOQUENT DISCOURSE.

Subject: "The Wrestlers"—The 'time is Coming When the Last Mighty of of the World Will Be Grappled by "ght-

We wrestle not against fiesh and TEXT: "We wrestle not against fiesh and blood, but against principalities, against powers, against the rulers of the darkness of t is world, against spiritual wickedness in high pladeas."—Ephesians vl., 12.

queamishness and fastidiousness were charged against Paul's rhetoric. In squeamisness and fastinousness were never charged against Paul's rhetoric. In the war against evil he took the first weapon he could lay his hand on. For illustration, he employed the theatre, the area, the foot-race, and there was nothing in the 1sthmian game, with its wreath of pine leaves; or Pythian game, with its wreath of laurel and palm; or Nemean game, with its wreath of laurel and palm; or Nemean game, with its wreath of parsley; or any Roman circus, but he felthe had a right to put it in sermon or epistle, and are you not surprised that in my text he calls upon a wrestling bout for suggestiveness? Pluferch says that wrestling is the most artistic and cunning of athletic games. We must make a wide difference between puglism, the lowest of spectacles, and wrestling, which is an effort in sport to put down another on floor or ground, and we all of us indulged in it in our boyhood days, if we were healthful and plucky. The ancient wrestlers were first bathed in oil, and then excluded with send. The third days, if we were healthful and plucky. The ancient wrestlers were first bathed in oil, and then sprinkled with sand. The third throw decided the victory, and many a man who went down in the first throw or second throw, in the third throw was on top, and his opponent under. The Romans did not like this game very much, for it was not savage enough, no blows or kicks being allowed in the game. They preferred the foot of hungry panther on the breast of failer martyr.

the foot of hungry panther on the breast of failen martyr.

In wrestling, the opponents would bow in apparent suavity, advance face to face, put down both feet solidly, take each other by the arms, and push each other backward and forward until the work begam in real earnest, and there were contortions and strangulations and violent strokes of the foot of one contestant against the foot of the other, tripping him up, or with struggle that threatened apoplexy or death, the defeated fell, and the shouts of the spectators greeted the victor. I guess Paul had seen some such contest, and it reminded him of the struggle of the soul with tempetation, and the struggle of the the tripping hat it is made to the struggle of the soul with tempetation, and the struggle of the truth with error, and the struggle of the soul with tempetation, and the struggle of the soul with tempetation, and the struggle of the soul with tempetation, and the struggle of the soul with tempetation. And the struggle of the soul with tempetation, and the struggle of the soul with tempetation. The struggle of the soul with tempetation and the struggle of the soul with tempetation. The struggle of the soul with tempetation and the struggle of the soul with tempetation and the struggle of the soul with tempetation. The struggle of the soul with tempetation and the struggle of the soul with tempetation and the struggle of the soul with tempetation and the struggle of the soul with tempetation. The struggle of the soul with tempetation and the struggle of

ents: "We wrestle not against flesh and blood, but against principalities, against powers, against powers, against powers, against powers, against powers, against powers, against spiritual wickedness in high places."

I notice that as these wrestiers advanced to throw each other they bowed one to the other. It was a civility, not only in Grecian and Roman games, but in later days, in all the wrestling bouts at Clerkenwell. England, and in the famous wrestling match during the reign of Henry III., in St. Glies' Field, between men of Westminister and people of London. Howeverrough a twist and hard a pull each wrestler-contemplated giving his opponent, they approached each other with politeness and suavity. The genuflexions, the affability, the courtesy in no wise hindered the decisiveness of the contest. Well, Paul, I see what you men, In this awful struggle between right and wrong, we must not forget to be gentlemen and hadies. Affability never hinders, but always helps. You are powerless as soon as you get mad. Do not eall all rum-sellers murderers. Do not call infidels fools. Do not call higher critics reprobates. Do not call all card-players and theatre-goers children of the devil. Do not say that the dance breaks through into hell. Do not deal in vituperation and billingsgates and contempt and adjectives dynamitic. The otherside can beat us at that. Their dictionaries have more objurgation and brimstone.

We are in the strength of God to throw flat on its back every abomination that curses the earth, but let us approach our mighty antagonist with savity. Hercules, a son of Jupiter and Alemene, will by a precursor of smiles be helped rather than damaged for the performance of his "twelve labors." Let us be as visely strategic in religious circles as attorneys in court-rooms, who are complimentary to each other in the opening remarks, before they come into legal struggle such as that which left Rufus Choate or David Paul Brown triumphant or defeated. People who get into a rage in reformatory work accomplish no had noticed the bow preceding the who had noticed the bow preceding the wrestling match, here exercises suavities before he proceeds practically to throw down the rocky side of the Acropolis the whole Parthenon of idolatries, Minerva and Jupiter smashed up with the rest of them. In this holy war polished rifles will do more execution than blunderbusses. Let our wrestlers bow as they go into the struggle which will leave all perdition under and all heaven on top.

In this holy war pollshed rifles will do more execution than blunderbusses. Let our wrestlers bow as they go into the struggle which will leave all perdition under and all heaven on top.

Remember also that these wrestlers went through severe and continuous course of preparation for their work. They were put upon such diet as would best develop their muscle. As Paul says, "Every man that striveth for the mastery is temperate in all things." The wrestlers were put under complete discipline—bathing, gymnastics, struggle in sport with each other of develop strength and give quickness to dodge of head and trip of foot; stooping to lift each other off the ground; suddenly pulling backward; putting the left foot behind the other's right foot, and getting his opponent off his balance; hard training fordward weeks and months, so that when they met it was glant clutching giant. And, my friends, if we do not want ourselves to be thrown in this wrestle with the sin anderror of the world, we had better get ready by Christian discipline, by holy self-denial, by constant practice, by submitting to divine supervisal and direction. Do not begrudge the time and the money for that young man who is in preparation for the ministry, spending two years in college, and three years in theological seminary. I know that nine years are a big slice to take off of a man's active life, but if you realized the height and strength of the archangels of evil in our time with which that young man is going to wrestle, you would not think nine years of preparation world not think nine years of preparation world mot think nine years of preparation world not think nine years of

preaching the Gospel, quote for their of the encouragement the scriptural passage. Together the would have and I will fill it. Yes! He will fill it with wind. Preparation for this wrestling is absolutely necessary. Many years ago Doctor Newman and Doctor Sunderland, on the platform of Brigham Young's tabernote at Salt Lake City, Utab, gained the victory because they had so long been skilful wrestlers for God. Otherwise Brigham Young, who was himself a glant in some things, would have thrown them out of the window. Get ready in Bible classes. Get ready in Christian Endeavor meetings. Get ready by giving testimony in obscure places, before giving testimony in obscure places, before giving testimony in conspicuous places.

Your going around with a Bagster's Bible with flaps at the edges, under your arm, does not qualify you for the work of an evangelist. In this day of profuse gab, remember that it is not merely capacity to talk, but the fact that you have something to say, that is going to fit you for the struggle into which you are to do with a smile on your face and filumination on your brow, but out of which you will not come until all your physical and mental and moral and religious energies have been taxed to the utmost and you have been taxed to the utmost and you have not a nerve left, or a thought unexpended, or a prayer unsaid, or a sympathy unwept. In this struggle between Right and Wrong accept no challenge on platform or in newspaper unless you are prepared. Do not misapply the story of Golieth the Great, and David the Little. David had been practising with a sling on dogs and wolves and bandits, and a thousand times had he swirled a stone around his head before he aimed at the forehead of the giant and tumbled him backward, otherwise the big foot of Goliath would almost have covered up the crushed form of the son of Jesse.

Son of Jesse.

Notice also, that the success of a wrestier depended on his having his feet well planted before he grappied his opponent. Much depends upon the way the wrestler stands. Standing on an uncertain piece of ground, or bearing all his weight on right foot or all his weight on left foot, he is not ready. A slight cuff of his antagonist will capsize him. A stroke of the heel of the other wrestler will trip him. And in this struggle for God and righteousness, as well as for our own souls, we want our feet firmly planted in the Gospel—both feet on the Rock of Ages. It will not do to believe the Bible in spots, or think some of it true and some of it untrue. You just make up your mind that the story of the Garden of Eden is an allegory, and the Epistle of James an interpolation, and that the miracles of Christ can be accounted for on natural grounds, without any belief in the supernatural, and the first time you are interlocked in a wrestle with sin and Satan you will go under and your feet will be higher than your head. It will not do to have one foot on a rock and the other on the sand. The old Book would long ago have gone to pleees if it had been vulnerable. But of the millions of Bibles that have been printed within the last twenty-five vears, not one chapter has been omitted, and the omission of one chapter would have been the cause of the rejection of the whole edition. Alas! for those who while trying to prove that Jonah was never swallowed of the whale of unbeller, which digests but never ejects its victimes. The inspiration of the Bible is not more certain than the preservation of the Bible in its present condition. After so many centuries of assault on the Book, would it not be a matter of economy, to say the least—economy of brain and economy of stationery, and economy of printers' ink—if the anterior books, and the world shown that Walter Scott did not writer. The Lady of the Lake," nor Homer "The Lidd," nor Virgil "The Georgies," nor Thomas Moore 'Enalla Rookh," or that Washington's "Farowell

page, have been thrown in their wrestle with evil habit.

Äyel yoa, have been thrown twice; but that does not mean, ohl worsted soul, that you are thrown forever. I have no authority for saying how many times a man may sin and be forgiven, or how many times he may fall and yet rise again; but I have authority for saying that he may fall four hundred and ninety times and four hundred and ninety times get up. The Bible declares that God will forgive seventy times seven, and if you will employ the rule of multipleation you will find that seventy times seven is four hundred and ninety. Biessed be God for such a Gospel of high hope and thrilling encouragement and magnificent rescue! A Gospel of lost sheep brought home on Stepherd's shoulder, and the prodigals who got into the low work of putting husks into swines' troughs brought home to jewelry and banqueting and hilarity that made the rafters ring!

work of putting husks into swines' troughs brought home to jowelry and banqueting and hilarity that made the rafters ring! But notice that mytext suggests that the wrestlers on the other side in the great struggle for the world's redemption have all the forces of demonology to help them: "We wrestle not against flesh and blood, but against principalities, agains: powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

world, against spiritual wickedness in high places."

Then I can well believe that righteousness will accept the challenge, and the two mighty wrestlers will grappie, while all the galleries of earth and heaven look down from one side, and all the flery chasms of perdition look up from the other side. The prize is worth a struggle, for it is not a chaplet of laurel or palm, but the rescue of a world, and a wreath put on the brow by Him who promised, "Be thou faithful unto death and I will give thee a crown." Three worlds—earth, heaven and hell—hold their breath while waiting for the result of this struggle, when, with one mighty swing of an arm muscled with Omnipotence, righteousness hurls the last evil, first on its knees and then on its face, and then rolling off and down, with a crash wilder than that with which Sampson hurled the temple of Dagon when he got hold of its two chief pillars.

Are! That suggests a choering thought,

## THE SABBATH-SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 20.

Lesson Text: "Manassch's Sin and Re-pentance," II Chronicles xxxiii., 9-16 —Golden Text: I John i., 9-Commen-tary by the Rev. D. M. Stearns.

9. "So Manasseh made Judah and the inhabitants of Jerusalem to err and to do worse than the heathen whom the Lord had destroyed before the children of Israel." This is a suxmary of the previous part of this chapter concerning the sins of Manasseh, who began to reign when he was twelve years old and reigned fifty-flivy years in Jerusalem. He shed innocent blood very much till He had filled Jerusalem from one end to another (II Kings xxii., 46). He wrought much evil in the sight of the Lord to provoke Him to anger. Then think of the people of God acting worse than the heathen who knew not God, and even worshiping an Hod; a carved image, in the bouse of God'where He had put His name and His Glory! What a contrast to the conduct of His father Hezekieh, who for the most part wrought good and right and truth before the Lord His God (chapter xxxi, 20). How could such a good father have such a bad son? But it is not an uncommon story. Consider the sons of Eli and of Samuel and of David. How could sinful King Alaz, because of whose sins the Lord brought Judah low (chapter xxviii.), 19), have such a good son as Hezekiah? His mother's name was Abi, the daughter of Zachariah (II Kings xviii. 2), and to her possibly much a due. But Manasseh's mother was Hephzibah (my delight is in her), and if there is anything in a name he, too, may have had a good mother (II Kings xxii. 1). Our Heavenly-Father knows what it is to have rebelilous children (Isa. i., 2), and when He permits us to have rebelilous children it is a ground of fellowship with Him.

10. "And the Lord spake to Manasseh and to His people, but they would not hearken." Oh, how often the Lord has to say concerning those whom He would love to bless that they would not let Him, they would not listen to Him, they would not listen to Him, they would not less that they would not let Him, they would not listen to Jan and the world with meekness, yield fully to Him and be willing and obedient, how much ol heaven we might have apon the earth! How earnestly God cries to His peo

was on earth were of the line of Cain, religious, but proud and hating God and His way.

13. "And prayed unto Him, and He was entreated of him and heard his supplication and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God." Manasseh was evidently a true penitent, and God's ear is ever open to such. It is always true for such on God's part, "Him that cometh unto Me I will in no wise cast out" (John vi. 37). It is written in I. Chron. v., 20, concerning some of Israel that they gried to God in the battle and He was entreated of them, because they put their trust in Him. Ezra says in chapter viii., 23, "So we fasted and besought our God for this, and He was entreated of us." As to the mercy which is with God for the greatest sinner who with true repentance turns to Him we need only consider the case of the pentent thief or of Saul of Tarsus. But who could be greater in sin than this son of Hezekiah?

14. "Now after this he built a wall without the city of Payid". The huilding to

Itent thief or of Saul of Tarsus. But who could be greater in sin than this son of Hezekiah?

14. "Now after this he built a wall without the city of David." The building of this wall and the placing of captains of war in the fenced cities does not imply any lack of trust in God, but is rather suggestive of keeping the Lord's property for the Lord. In Canticles iv., 12, the bride is compared to a garden inclosed, a spring shut up, a fountain sealed; something kept solely for the owner. In Isa. Ix., 18, the walls of Zion are called salvation and her gates praise. In Zech. ii., 5, the Lord says He will be unto her a wall of fire round about. Wals and protection of any kind are naught unless they are of God.

15. "And he took away the strange gods and the idol out of the house of the Lord." As the children of God we are expected to put away from us all the works of the fiesh and to cleanse ourselves from all filthiness of the fiesh and spirit (Eph. iv., 22. 31; If Cor. vii., 1). Having received the Lord Jesus, we are looked upon as having died with Him and risen from the dead to walk in newness of life; dead unto sin, but alive unto God, yielded unto Him as His property for His upe seclusively (Rom. vi., 4, 11, 13).

16. "And he repaired the altar of the Lord \* \* \* and commanded Judah to serve the Lord God of Isracl. Peace and thank offerings are associated in the law (Lev. vii., 11, 12) and are in connection with the burnt offering, sin offering and other offerings (Euv. vii., 37). All offerings pointed back to Gen. iii., 21, and onto Calvary, for nothing can take away sin or make peace with God but the precious blood of the Lord Jesus, the antitype of all types, the substance of every shadow. He served God as no one else did, and weservetruly only as He lives and works in us. In Mannasseh's case, as in the case of Saul of Tarsus, the grace of God was exceeding abundant (II Tim. i., 14). He is ever the same, full of grace and truth.—Lesson Helper.

Juvenal, in one of his satires, celebrated the British oyster 1,900 years ago, and ever since that day we have believed the luscious bivalve to be an invertebrate. It remained for a Virginian to discover recently that it possesses a well-developed backbone. He cuts out the vertebrae with an ordinary pocket knife and exhibits them to any resolute, cock-sure oyster fiend who wants to bet on the belief of nine-teen centuries against the acidental finde siecle discovery of a pheadle.

There is not a house in any civilized community that can be compared to the one built in Washington by Mr. Justice Gray, the giant of the Supreme Court. He designed it himself, and it was built according to his plans and specifications. When he came to move in it was learned that the structure did not contain a single closet.

## CHILDREN'S COLUMN.

0000000000 The Tiny, Little Girl. The Tiny, Little Girl,
Mother says she's a wful bad,
Gets so cross it makes her mad,
Wants to know if I can't do
Somethin', little girl, to you:
Thinks I bett r whip you well.
Says you're good and bad a spell.
I ain't home all day to see,
So don't know how bad you be.
But I couldn't bear to whip her,
When I saw her sweet lips cur'
For she's such a very little,
Such a tiny, little girl.

"Wouldn't mind a word today!"—

Spect that's what her ma will say:

"Just as bad as bad could be.

"Cept in little spells, you see."

Mother tells me that there child
Sets her sometimes almost wild.

Won't I punish her a bit?

Thinks she's better after it.

But I couldn't bear to whip her.

When I see her sweet lips curl,
For she's such a very little,
Such a tiny, little girl.

Such a tiny, little girl.

Thinkin' of her all day long.
With her laughter and her song;
But your mother says it's true
Bad man's got a-hold of you.
How about it, little Miss.
With the rosy lips to kiss?
Couldn't punish her a bit.
And that just clean settles it.
No, I couldn't bear-to whip her.
When I see her sweet lips curl.
For she's such a very little.
Such a tiny, little girl!

—The Bentztown Bard, in Bath News.

Bashfulness is only another name for self consciousness, and girls and boys are apt to suffer from it. When entering a room move slowly. The distance will seem twice as long to you if you hurry. And try to get over the idea that every one is looking at you or talking about you. This is not likely to be the case unless you are particularly awkward or ungrace

are particularly awkward or ungraceful. Always speak in a low voice, but
distinctly, and do not laugh or giggle
with every remark you make.
Cultivate pleasant manners and always treat your elders with respect,
and most decidedly do not make fun
of any one's peculiarities. Take an
interest in the conversation round
you, and if you cannot make an intelligent remark on the subject under telligent remark on the subject under discussion make none whatever. If the conversation is addressed directly to you and you do not understand the subject, say so. You will be thought much more of than if you make a stupid reply. You can always win the person's approval by asking him to explain the subject to you.

Bats and Owls.

The bat is about two and one-half inches long, and the body is rather like that of a mouse. Its wings are really a continuation of the skin round the body, all except the head. Its ears are like those of a mouse, and the body is covered with short fur, the same color, tinged with red. With the lesser toes of its four feet it keeps the wings expanded.

This little animal comes out about 1sk, and sometimes it is seen to skim over the surface of a small piece of water. It feeds on gnats and nocturnal insects. The bat sleeps all the win-

There is one thing that renders the owls different from all other birdsnamely, their eves are constructed to see better in the dark than in the light. It is not on the darkest nig'ts that they see best, but in the morning and evening dusk. The white, or barn, owl has such piercing sight that in the night when the barn door is shut and all light excluded it can see

the smallest mouse. The owl seldom issues from its retreat in the day time, nor does it make any sound, but when it comes out in the sound, but when it comes out in the dusk it is by no means silent. The screech owl makes a hideous noise, and some people when they hear it conclude that some great calamity is soon to descend upon them.

Sometimes an owl will stay out until the morning light, not having had

success in finding its prey. The light is too strong to enable it to return to its retreat, and it takes refuge in a Soon its enemies come tease it in every possible way, and knowing where to make an attack it keeps still, making ridiculous gestures with its head. The great horned owl is often taken for an eagle. It is brown, the horns being nothing but a few feathers sticking up behind the ears. It has transparent eyes, en-circled by a yellow iris.—Trenton

Turning Ink Into Water. With a little practice any boy may learn to perform a few simple tricks in magic. It is very easy to learn to turn a goblet of ink into a goblet of water, having artificial fish swimming in the liquid. The fish can be cut out of a piece of cork and colored. Ordi-nary house painter's colors when alnary house painter's colors when allowed to dry will not come off in the water. Of course the goblet is not really filled with ink. Instead a piece of black rubber cloth has been placed about the inner surface of the goblet and the water then poured into it. To the rubber cloth a fine, white silk thread is attached. Tied to the end of the thread is a well-rice of the silk thread is a tracked. of the thread is a small piece of cork. The thread and the pieces of cork must be turned away from the audience. Naturally any one understands that these arrangements are made be-fore the goblet is brought before the audience

"I have here," says the youthful conjurer, "a glass of ink." The boy of course keeps the glass at a distance from the spectators, or some keen eye might notice the rubber. The boy takes several white cards from his pocket and holds up one for the audience to look at, or he may pass it around for them to examine. One of the cards in his hand has previously been smeared on one side with ink.

When the card is returned he manages to substitute the inked card for the other. Immersing it in the water as deeply as the ink has been put on, he lifts the card from the glass with the inked side turned towards the lookers on. He shows it to them, taking care that it does not leave his hand, as the circumstance of its being inky on but one side will arouse suspicion. With a spoon, on the bowl of which has been fixed a few particles of black anline dye, he slips out a few spoonfuls of the water into a saucer. The water in the spoon is instantly colored black.

The next step is to borrow a ring from some one, pretending that he means to drop it in the goblet. Instead and apparently by accident he drops it into the saucer. Litting the ring from the saucer and apologizing profusely, he says:
"I will not attempt to drop the ring

into the ink after all, as I do not care to stain my hand with the ink. I will change the ink to water."

He takes a handkerchief from his pocket—it should be a large one—and spreads it over the goblet. Then he lifts the handkerchief from the glass, taking care to have grasped it in s a way that from the position of cork under his fingers he knows he has hold of the string to which the rubber is attached. This removes the rubber from the goblet, and the water is shown to the audience.

Something to Love.

A French convict, under sentence for life, was a troublesome prisoner. At times he was very violent, and in the intervals of his violence he became so sullen that the wardens were all ays on the lookout for trouble.

One day they saw a change in the man's face. Its sullenness hal disappeared. The prisoner looked almost happy. The ghost of a smile hovered about his lips. His eyes now and again turned downward, and it became evident that something was hidden in his breast.

The wardens were uneasy. Had he

some weapon concealed beneath his clothing with which he would seek to surprise them and regain, his liberty? They must find out.

They watched their opportunity, and two of them suddenly fell upon him from behind, each seizing an arm. Then they began to search him. They found that for which they sought, but it was not a knife nor other dangerous wearen. It was not him to the same him to the search had been also been successful.

weapon. It was nothing more harmful than a fine large rat.

When it was discovered the distress When it was discovered the distress of the prisoner was intense. He broke down utterly, fell upon his knees, and in agony of fear and desperation cried, "Don't kill that! Beat me if you like, chain me; but if I may not keep him let my poor rat go free."

The stem counter your property to the prison of the pri

stern guards were moved to The pity. They had never seen this man subdued before. Every trace of fierce ness was gone. Instead of hurting the rat, they let it drop to the floor and disappear. Then the man rose and went to his work. The light had all gone from his face. His jet was

lost to him.

A few days passed, and then, while the convicts were at work in the yard, moving wood, the prisoner Jose felt something tickle his cheek. He turned

quickly and uttered a cry of joy. There, on his shoulder, was the only friend he had in the world, his rat, which had found him out and come which had cound film out and come creeping up to his face.

With eager hands he put it in his breast as before, and turning to the head jailer, said, "Sir, if you will only let me keep this rat I solemnly promise to which

ise to submit to you in every way, and never to disobey you again."

The permission was given, and the man, with a glad smile, returned to his work. From that day the dreaded convict was a new being. He became the best-conducted man in the prison, and his great, strength and energy

and his great strength and energy were used to help the governor. The rat was seldom away from him, The rat was seldom away from him, it shared his meals and slept in his bed, and the man's spare time was spent in making little toys of bone which he sold in order to buy dainties, such as sugar and gingerbread for his pet.—Youth's Companion.

The United States Cavalry Officer.

The pay of the officers is good, and in the case of the line officers better than that of any European a my. A second lieutenant of cavalry is paid \$1500 per year, a first lieutenant \$1600, a captain \$2000, a major \$2500, a lieutenant \$2000, a major \$2500, a lieutenant \$2000, a major \$2500, a lieutenant should be specified by the left side of his head being blown away.

per year, a first fieutenant \$1600, a captain \$2000, a major \$2500, a lieutenant-colonel \$3000, a colonel \$3,500. For every five years' service up to twenty years an officer gets ten per cent.ad. Iti nal to the pay of the grade in which he is serving, but no increase after twenty years' service, so that he after twenty years' service, so that he cannot get over forty per cent. increase in any event, and he has to drop some of his longevity pay when he becomes a lieutenant-colonel or ne becomes a heutenant-colonel or colonel, as the maximum pay of a lieutenant-colonel is fixed by law at \$4000 per year and that of a colonel at \$4500. An officer has no perquisites whatever. He is given his quarters when in garrison, and is authorized to purphese him is authorized. ized to purchase his rations or supplies for his own use and that of his family from the post commissary at cost price to the government. He has to buy his horses, saddle and equipment, uniform, arms, furnish his own quarters, pay his servants, and heat, light and care for his quarters at his own expense. He is allowed forage for his horses, and if they are killed in action the government will pay him their cost price if it does not exceed \$160. If they die in ordinary service the loss is his own. popular idea that an officer's pay is his own and that the government supplies him with horses, arms, clothing and equipment, as well as furnishes his house and provides him with food is, alas! a pleasing fiction which the generous public hugs to its souf, but it has not the slightest foundation in

LEAVE FOR THE SOUTH

Pennsylvania Volunteers Break Up at Camp Meade Girls Disguised as Soldiers Arrested and Placed In Ja

The Fifteenth Pennsylvania regiment struck its tents last week and moved southward. Each man had three days' travel rations and five days' field rations. The long train was made up of three sections, the last one having a hospital car attached. While at the station some of the privates attacked an officer and one of them was stabbed. His name is Blueridge, and he is said to be a noted distiller of moonshine in the Tennessee mountains. The Fourteenth Pennsyvania and he is said to be a noted distiller of moonshine in the Tennessee mountains. The Fourteenth Pennsyvania and the Ninth Onio battalion left Camp Meade Sunday for Summervile. S. C. When the Second Tennessee passed through Camp Meade two girls from Middletown were discovered attired in soldier uniform on the train. They were going to follow their soldier lovers to camp, but they were arrested and placed in jail.

The following pensions were granted last week: Jackson Daniels, Harneds-ville, Somerset, 28 to 312; Henry Edwards Ginter, Emlenton, \$t to \$19; Patrick McNulty, Sharpsburg, \$8 to 310; Peter W. Struble, St. Marys, Elk, \$6 to 48; Elizabeth Smith. Titus-ville, \$5; David Kinney, Jr., New Brighton, \$10; Henry Gregg, Phillipsburg, \$8; Simon Bacon, Weilsboro, \$8; Stephen Miner, Beaver, \$8 to \$10; James Miller, Altoona, \$6 to 88; Philip Trouman, Leota, Butler, \$6 to \$8; Augustus Hawn, Huntingdon, \$8 to \$10; William Snyder, McWilliams, Armstrong, \$8 to \$10; Jacob Koch, Bellefonte, \$10 to \$12; George S. Adams, Altoona, \$6 to \$12; Hugh McFadden, Rattigan, Butler, \$12 to \$17; John Dewalt, Scottdale, \$6 to \$8; Allegheny, \$8; Char es B. Kerr, West Leisenring, Fayette, \$6; Sames McMurtrie, North Carendon, Warren, \$8 to \$10; Henry Hamma, Carnegie, \$10 to \$12; George S. Adams, Altoona, \$6 to \$8; Philip Trouman, Leota, Butler, \$12 to \$17; John Dewalt, Scottdale, \$6 to \$8; Milliam H. Freeman, Scottdale, \$6; Thomas G. Kelly, Wexford, Allegheny, \$8; Char es B. Kerr, West Leisenring, Fayette, \$6; Sames McMurtrie, North Carendon, Warren, \$8 to \$10; Henry Hamma, Carnegie

are making an experiment with the stone, which promises to prove successful.

Barney Gilmer, aged 65, was burned to death in his home at Columbia theother night. Coal oil had been sprinkled at different places in the house and the cork of a coal oil bottle was found near his body. Mrs. Lawrence, who lived in the house, ran past the first neighbor that entered. Gilmer's head was burned from his body. The coroner's jury found a verdict of accidental death.

Richard Ale Murray, was instantly killed at Altoona the other day by falling from a freight train, on which he was steating a ride. He was on the lookout for a policeman, and was walking from one side of the car to the other on the bumper, when he slipped and fell between the cars. His head was completely cut off and his left arm torn from the socket.

Louis Loeffler, alias "Dutch Louis," wanted for shooting Officer Bowers, of the Pennsylvania railread, committed suicide by shooting Wednesday morning in a barn at Beaver station. The barn was surrounded by officers, and revelver in his mouth and blew off the top of his head.

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revisiver in his mouth and blew off the top of his head.

Dennis Donnavan, a prosperous farmer, of Spring Garden Mills, near Newtown, was instantly killed a few days ago by being thrown from his wagon. His horses took fright at excavations along the new trolley road. Workmen who witnessed the accident hurried to him, but he was found lying dead on the ground.

Two prominent farmers of Jackson township, Butler county, died within a few hours of each other from the effects of accidental injuries received a few days ago. They were James Gallaher, aged 39 years, for many years a teacher in the public schools of the county, and Daniel Rape, aged 49 years.

the left side of his head being blown away.

Mrs. John Brady, of Madison, near Greensburg, wife of the first soldier in the Tenth Regiment who fell in the battle of Malate on July 31, has made application to the Government for a pension. Mrs. Brady has six children to provide for.

Mrs. J. F. Cope, of Ellwood, has received word of the death of her aunt, Mrs. Leland, of Wilmington, Ill., who left a fortune amounting to about \$40,000 to be distributed among four heirs —Mrs. Cope, her father, uncle and aunt.

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The coroner's jury investigating the Exeter mine accident at Wilkesharre, returned a verdict, placing the blame on Engineer Price and Brakeman Anthony. They had charge of the coal cars which fell down the shaft and killed eight men on the carriage.

The home of Harper Johnson, near Greenville, was burned to the ground a few nights ago with all its contents. Mrs. Johnson and her two little children narrowly escaped with their lives. Tramps are suspected of setting it on fire.

Mrs. John L. Beer, aged 73 years, of

Mrs. John L. Beer, aged 73 years, of Greensburg, fell into an open grate last week and was burned to death.

James Daley, aged 20, was shot through the right leg by his brother Nicholas, aged 12, a few days ago at New Castle. Nicholas was examining the gun and did not know it was loaded. Amputation may be necessary. Alfred L. Hench, a resident of Greenwood, near Altoona, was held up by a negro and two white men and reby a negro and two white men and re-lieved of \$47.13 at the point of a revol-

ver.

A hand car on which eleven men were riding was struck by a train near Galetown, Potter county, and George Egard, one of them, was killed.

From injuries received in heroically stopping a runaway, Wesley Kober died at Shawnee, Monroe county.