Tired Out

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well."—Mrs. N. S. Swinney, Princeton, Mo.

Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure, that's the reason. You are living on the border line of nerve exhaustion. Take Ayer's Sarsaparilla and be quickly cured. $1.00 a bottle. All druggists.

Ask your doctor what he thinks of Ayer's Sarsaparilla. He knows all about this grand old family medicine. Follow his advice and we will be satisfied.

J. C. AYER CO., Lowell, Mass.

Instantaneous Marconigrams.

It seems that as yet the speed at which the Hertzian currents of wireless telegraphy move has not been determined. Marconi says he thinks they travel at about the same speed as light, 186,000 miles a second. Therefore, should Marconi be able, as he professes to believe he will be, to send a message around the world, it would occupy in transmission approximately one-eighth of a second, and the clicks of the sending and receiving instruments would be almost simultaneous.

Postbox Device.

A letter carrier of Morristown, N. J., has been allowed 18 claims by the Patent Office at Washington for a collector's recording mechanism for letter boxes. The device locks the boxes, preventing them from being tapped during the night, and, by aid of an electrical mechanism connected with the postoffice, much the same as a time lock, permits the carrier to open them at the schedule hours in the morning, at the same time recording the time in the office.

Ask Your Dealer For Allen's Foot-Ease, A powder. It rests the feet. Cures Corns, Bunions, Swollen, Sore, Hot, Callous, Aching, Sweating Feet and Ingrowing Nails. Allen's Foot-Ease makes new or tight shoes easy. At all Druggists and Shoe stores, 25 cents. Accept no substitute. Sample mailed FREE. Address Allen S. Olmsted, LeRoy, N. Y.

A Paris editor complains that almost half the people of Paris were not born there.

FITS permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. $2 trial bottle and treatise free Dr. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

There has been no women rulers of Russia since the death of Catherine II.

Mrs. Winslow's Soothing Syrup for children teething, so ften the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle

The first American college was Harvard, which was opened to receive students in 1638, at Newton, Mass., now called Cambridge.

Thirty minutes is all the time required to dye with PUTNAM FADELESS DYES. Sold by all druggists.

The Czar has conferred upon Colonel Marchand, the French commander at Fashoda, the insignia of the second-class of the Order of St. Andrew, set with diamonds.

Piso's Cure is the best medicine we ever used for all affections of throat and lungs.—WM. O. ENDSLEY, Vanburen, Ind., Feb. 10, 1900.

More than 25,000 persons in Switzerland are engaged in wood-carving.

"I Want Everybody to Know How Completely It Cures Indigestion."

This shows the unselfish disposition of Mr. Hodge, of Orchard Cottage, Ippleden, Newton, who, having been cured by Vogeler's Compound, wishes every other sufferer to know of the benefit he has received from this marvellous remedy. He tells his story as follows:—

"Gentlemen—I find Vogeler's Compound a remedy above all others; last year I was in a thorough bad state of health, and could hardly drag one leg after the other. I had tried dozens of remedies advertised to cure indigestion and all its attendant evils, but was rapidly going from bad to worse, when I had the good fortune to be recommended to take Vogeler's Compound. I did so, and am thankful to say it made a new man of me. I should like other people to know its virtues, and how completely it knocks under the worst forms of indigestion and dispepsia.

(Signed) "GEORGE H. HODGE.

Vogeler's Compound is the greatest remedy of the century for all stomach disorders and liver and kidney troubles in both men and women. A free sample bottle will be sent on application to the proprietors, St. Jacobs Oil, Ltd., Baltimore, Md.

Why is It

That St. Jacobs Oil always affords instant relief from pains, after all other remedies have signally failed? Simply because it is peculiar to itself, wholly unlike another remedy. It possesses great penetrating power, reaching the very seat of the disease. It acts like magic. It conquers pain quickly and surely. It is an outward application, and is used by millions of people.

Colorado Beats the World

IN SUGAR BEETS.

Six Million Dollars have just been invested in sugar factories. Four Million more will be invest d th's year. The best posted sugar men of the world are buying immense acreage for sugar beets. Colorado took first prizes at Chicago exhibit last month for highest tonnage per acre, and highest percentage of sugar, being over twice as much as some States. We are offering a few shares of stock for sale in The Colorado Sugar Mfr. Co. The first and only sugar stock offered to the public. The company owns one of the most modern and complete refining plants in the world, situated in a district where the highest price is paid for sugar in the Country. Local capitalists have subscribed Five Hundred and Fifty Thousand Dollars in cash. This is an opportunity of a lifetime. Factory is built and paid for. For full particulars write to

WM. GELDER & CO.,
29 Broadway, New York, or Exchange Building, Denver, Colo.

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CANDY CATHARTIC
GET THE GENUINE
10c 25c. 50c. All Druggists
Genuine stamped C C C. Never sold in bulk.
Beware of the dealer who tries to sell "something just as good."

DR. CHAPMAN'S SERMON

A SUNDAY DISCOURSE BY THE NOTED PASTOR-EVANGELIST.

Subject: An Old Testament Wedding—The Love Romance of Isaac and Rebekah Retold—Teaches a Lesson of Divine Providence—Invitation to Unbelievers.

[The Rev. J. Wilbur Chapman, D. D., is now the most distinguished and best known evangelist in the country. He was second only to Dr. Talmage, but since the death of that famous preacher Dr. Chapman has the undisputed possession of the Pulpit as the preacher to influence the plain people. His services as an evangelist are in constant demand. His sermons have stirred the hearts of men and women to a degree unapproached by any latter-day divine. J. Wilbur Chapman was born in Richmond, Ind., June 17, 1859. He was educated at Oberlin College and Lake Forest University, and graduated for the ministry from the Lane Theological Seminary, Cincinnati, Ohio, in 1882. His sermons are simple and direct, so that their influence is not so much due to exciting the emotions as to winning the hearts and convincing the minds of those who hear him. Dr. Chapman is now in charge of the Fourth Presbyterian Church, New York City.]

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman, the popular pastor-evangelist, who is now preaching to overflowing congregations in this city, has furnished the following eloquent sermon to the press. It was preached from the text Genesis xxiv, 58: "Wilt thou go with this man? And she said, I will go."

This is the story of an Old Testament wedding in which our text is found, and naturally because it is a marriage scene it is interesting. The saying that "all the world loves a lover" is very true, and I suppose is not without meaning the wide world round, but there is something about an Oriental wedding which is especially interesting. Again and again in this Book of Inspiration such scenes are recorded, but of all the Old Testament stories I place this the first of its kind.

If I were an artist I should paint it, and if I were an artist worthy of my theme it would surpass the other masterpieces in the world's great gallery of art, notably that of the Russian wedding feast, which has had admiration everywhere. The heart of the picture is an old man; his hair is whitened with grief which in the past days has taken hold upon him, and the lines of his countenance have been peculiarly softened by the touch of the finger of sorrow, leaving an expression which can only come to those who have been obliged to bear great burdens and endure great afflictions.

Abraham is practically alone in the world, for Sarah is gone. She who had journeyed with him to Bethel, down into Egypt and back again to Hebron, the place of fellowship, is at rest, and in the cave of Machpelah she waits by his side to hear the summons given at the resurrection morning. Abraham was desolate. They had made so long a journey together that their lives were like one.

"In the long years liker had they grown,
Till at the last she set herself to him
Like perfect music unto noble words."

Above him is God, who has kept His word with him when He said, "As I was with Moses so I will be with thee;" about him the angels who keep watch over him all day and all the night in sleepless vigil; before him the trusted servant to whom he speaks, "And Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughter of the Canaanites, among whom I dwell. But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee; and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again. And the servant put his hand under the thigh of Abraham, his master, and sware to him concerning that matter." Genesis 24: 1-9.

One of the incidents of the picture would be the setting forth of this servant. "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand; and he arose and went to Mesopotamia, unto the city of Nahor." Genesis 24: 10. One of the most picturesque sights of the East is a camel train. With a peculiar swinging gait these strange animals of the desert push their way along on a most interesting journey, but the picture can only be appreciated when looked upon in the atmosphere of the Orient. I counted 100 one morning journeying toward the pyramids beyond Cairo. The train of this old servant was made up of ten camels only, but they were the camels of a prince. Their trappings were gorgeous, and side by side with Abraham we watch them as they go until they are lost to view.

The next incident is the approach to Nahor. It is the hour of sunset; the day is dying out of the sky. There is really nothing that can be compared with that time in the East, when the day is far spent and the night is at hand. The birds hush their song, the cattle are still, all nature is at rest, the hills are transfigured and the rivers and the seas are like most beautiful jewels. Ladened with precious gifts the ten camels kneel just as the women are coming forth to draw water from the well. The old servant as they kneel begins to pray. "And let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master." Genesis 24: 14, and the answer comes at once. "And it came to pass, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder." Genesis 24: 15.

Elastic of step, modest of manner, pure of heart, fair of face she stands in the presence of the servant of Abraham. As to parentage she was the daughter of Bethuel; as to condition she was of virgin purity; as to appearance she was fair to look upon; as to education she was trained to domestic service. This is Rebekah, the bride of the picture. "And the man wondering at her held his peace, to witness whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough and room to lodge in. And the man bowed down his head and worshiped the Lord." Genesis 24: 21-26.

The next incident is the wooing and the departure. The old servant tells his story, makes his appeal, and the text is spoken, "Wilt thou go with this man? And she said, I will go." Genesis 24: 58. And the camel train is moving once more, the family of Rebekah watching until the last camel is lost to view in the distance. The journey is uneventful, but the end of it is more than striking. "And Isaac went out to meditate in the field at eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her unto his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death." Genesis 24: 63-67.

I.

Here is a lesson of divine providence. Hear Abraham when he says, "The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence." Genesis, 24: 7. We think of this as Old Testament history simply. We hear God saying, "As I was with Moses I will be with thee," and we say certainly, but not with myself. Why it is we always think of God's care of the patriarchs as miracles, without its counterpart is in our own lives, when God is our Father, everything in our life is precious to Him, and the very hairs of our head are numbered? He is the God of Abraham, Isaac and Jacob, and He is your God. The angel of the Lord is still living. We have grown worldly wise and speak of impressions, convictions, coincidences, impulses, when all the time it is the angel of the Lord speaking to us. Have you noticed that there were two servants, one winged one in the air and the other in charge of the camels. It is always so. It is by this double ministry that providences are confirmed. All through life we see it; in the conversion of men, in things common and in things unusual. You say, "I feel a strong impulse to do a certain thing." It is the angel of the Lord troubling the stagnation of your heart. You say that I am impressed that I ought to do thus and so, when it is the finger of God writing His purpose on your soul. These are but the heavenly ministers of Jehovah. Look around you and you will find some opportunity for service fitting into your impulse or conviction, and that which yesterday you wondered at as a coincidence fills you with the spirit of worship to-day as you say, "The Lord was in this place and I knew it not." "Life without a religious interpretation is little less than a tragedy," while life thus viewed may have many twists and turns, but ends in heaven.

II.

I find here a good picture of real service. When Eleazar was leaving Abraham he said, "Peradventure, the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest?" And Abraham said unto him, "Beware, thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee then thou shalt be clear from this my oath; only bring not my son thither again." Genesis 24: 5-8.

It is the same figure that we have of the watchman upon the walls. Both of these appeal strongly to us. We are not free from responsibility until we have tried at least to win every soul over whom we have an influence for Christ. I cannot convert even the smallest child, nor can you, but I can try to tell them what I have been commissioned to say, for I am my brother's keeper. Oh, for the intense desire to do our Master's will that Eleazar had. His camels are cared for, he has entered the house of Bethuel. He is weary with his long journey, the savory meat prepared for his feast appeals to his weakness, but hear him say, "And there was set meat before him to eat; but he said, I will not eat, until I have told mine errand. And he said, speak on." Genesis 24: 33. Is not this like Paul on his missionary journey. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Corinthians 11: 26-27. And is it not like Jesus Himself, when He is weary by the well side, hungry with much fasting and sends His disciple to buy meat which He forgot to eat because of the woman by His side. I am sure Rebekah saw in him the great love of Isaac's heart. And when they said, "Wilt thou go with this man? She said, I will go."

III.

Yet there is more to the story than this, I am sure. I know it because I read that what was written afore time was written for our instruction. The great object and aim of the Bible is to illustrate the operations of divine grace, to show the works of Providence in the minute things of life, to show us that provision has been made for the fulfillment of the great scheme of Redemption. God speaks in every way; by direct statement, by parable, by picture, by types, by symbols, if by all means He may make known the riches of His grace; and here is a whole chapter, one of the longest in the Pentateuch, taken up with a wedding story; there must be some reason. The spirit of God would not use an entire chapter to describe the journey of Abraham to Mt. Moriah, and another to tell of the death of Sarah, and another to give an account of a wooing and a wedding without meaning. I think it must be that it is all to illustrate the mystery of the church. In the 22d chapter of Genesis, the son is offered up as a sacrifice, at least Abraham is willing to offer him; in the 23d chapter of Genesis Sarah is laid aside in the tomb, while in the 24th chapter the servant is sent forth to win a bride for the son. It is at least a perfect illustration of that New Testament story where Christ was offered, the only begotten Son of God, where Israel was rejected because they would not come home. The Holy Spirit, as a servant of God, is calling forth from the world a bride for the Son. This is the work of this generation. The Holy Spirit is the one of whom Jesus spoke when He said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded from the Father, He shall testify of Me." John 15: 26. One day we shall meet the Bridegroom, our eyes shall see Him and the wedding feast shall be spread, and all Heaven shall resound with the music of that glad day.

IV.

I wish in closing to take up the appeal of the Holy Spirit, and change the text just a little bit and say to you all, "Wilt thou go with this Man?" And I refer to Christ as this Man. He is the chiefest among ten thousand. I bid you come to Him who walked with men, ate with sinners, smiled with little children, wept with weary women and died with sinful malfactors. "Wilt thou go with this Man?" You who are Christians I ask you the question, for many of you have not gone with Him, for "How can two walk together except they are agreed?" And if you will go with Him it must be in some better way than in other days.

First: You must share His opinion of men. He was always excusing weakness, always helping the distressed and always rebuking unkind criticism. You may need to forgive the man who injured you yesterday, for He did, and if you would be like Him you must do the same. "Wilt thou go with this Man?"

Second: He will lead you into the homes where distress is tarrying, relieving embarrassment as when He made the water into wine. Driving the wolf from the door as when He fed the multitudes. You will need to give your money as well as your sympathy. "Wilt thou go with this Man?" I think I see Him treading the streets of our own city where distress has gone before Him. There is a child with a heavy heart, and He stops long enough to breathe a benediction of peace. Yonder is a man upon the verge of despair, and this matchless Savior of ours bids him come unto Him that he may find rest. There is a woman whose child is dying, whose mother is on the brink of Eternity, and He who spoke as never man spake bids her listen as He says, "I am the resurrection and the life."

There is a celebrated picture which represents Jesus walking through the multitude. Before Him all the people are diseased, while back of Him as he trods they are all perfectly well. This is His influence always. "Wilt thou go with this Man?"

V.

I put it to all those of you who are not Christians, and bid you remember that it is not an invitation to come to Christ simply but a command, and in His name, after the manner of Eleazar, I say, "Deal kindly and truly with my Master." By His beautiful life, wilt thou go? By His agony in the Garden, wilt thou go? By His betrayal and His trial of mockery, wilt thou go? By His shameful death, I ask you once again, wilt thou go? His marred face and His bleeding back, His breaking heart, His cry of agony, wilt thou go with this Man? He hath trodden the wine press alone for you; He was a man of sorrows and acquainted with grief for you. It is the moment of crisis in your life. "Wilt thou go with this Man?" Answer, and answer it now as did Rebekah, "I will go." Oh, say it; say it, and the Devil shall hear it and tremble, the angels shall hear it and shout for joy. God Himself shall hear it and shall rejoice with joy unspeakable.

Seeking the Truth.

Nicodemus represents a large multitude of men and women in the world to-day. He was seeking truth if not salvation for his restless soul. He was so interested that he did not wait until morning, but came to Jesus by night. Some have suggested that he did this not because of his anxiety, but because he did not have the moral courage to come to the unpopular teacher by daylight. If so the offense was not an unpardonable one, for Jesus did not even rebuke him. He welcomes the coming of the most timid, the most doubting, the most unworthy. Nicodemus, like nearly all the world who know anything about Jesus, recognized His moral supremacy. They know He is a teacher sent from God by the same test that Nicodemus applied. But that compliment is immaterial to the Christ. That acknowledgment has no saving value. "Except a man be born again" is the everlasting sine qua non, the absolute and irrevocable condition for a heavenly career. How could Jesus have made plainer the necessity of the "New Birth?" How is it therefore that more than half the world, more than half, perhaps, of nominal Christendom, are persistently searching for some other way. Why is it so? The world appropriates other common blessings from God's hands without demur or question. His sunshine and sweet air are taken greedily and counted good. Millions have tested His plan of life, His way of salvation, and rejoice in the experience. They give us their word that they find joy and peace. And yet the world is slow to follow. Is it a sign of a perverse heart, or a constitutional incapacity to act in one's own interest? Jesus was patient with the slow believing Nicodemus. But He did not have nearly twenty centuries of Christian testimony to bear witness to the truth. That is why it will be less tolerable in the judgment for us than for those of Tyre and Sidon and the generations that have gone to their reward and doom.—Ram's Horn.

Spear Points.

Conscience is God's deputy in the soul.

Immortality is the glorious discovery of Christianity.

Christ reckons not by what is parted with, but what is kept.

It is a weak religion that a man can hide from his household.

A conscience void of offense before God and man is an inheritance for eternity.

There is no human life so poor and small as not to hold many a divine possibility.

Humility is the altar upon which God wishes that we should offer Him our sacrifices.

The same spirit of faith that teaches a man to cry earnestly, teaches him to wait patiently.

More dear in the sight of God and His angels than any other conquest is the conquest of self.

No true work since the world began was ever wasted; no true life since the world began has ever failed.

To love God is our happiness, to trust in Him is our repose, to surrender ourselves entirely to His will is our strength.

When God designates our work, He will give what is needed for its accomplishment, if we keep in touch with Him.

"Purse-and-All" Consecration.

Many who count themselves wholly the Lord's do not count all their possessions the Lord's. Yet either we and all that we have are Christ's, or we do not feel that we or anything that we have are Christ's. There is no half-way consecration in God's service, although many seem to think that personal consecration only applies to those things that are specifically included. That was a very positive truth stated by Prebendary Fox at the Student Volunteer Convention in Toronto, when he said, "There are thousands who will trust Christ with the salvation of their souls who will not trust Him with the key of their cash-box." It has been well said that personal consecration must be spelled "purse-and-all" consecration, or it practically amounts to nothing.

The Daily Level.

It is the man who lives the well-regulated daily life who is fit to meet an emergency when it arises. Little bits of pure inspiration very seldom come to or are acted upon by slovens, self-indulgent or undisciplined people. Similarly, the Christian who lives ordinarily at a lower level of grace, whose Christian life is depressed and feeble, is unable to seize on great opportunities of usefulness when they occur.

Have Faith.

If you will look up you will walk steadily. Do not ignore the danger, nor presumptuously forget your own weakness; but "when I said my foot slippeth, Thy mercy held me up." Recognize the slippery ice and the feeble foot and couple with them the other thought, "the Lord knoweth them that are His."—Alexander McLaren.

The Strongest Things.

There are some good things in all men, no matter how low they may have fallen, and every effort should be exerted to make them the strongest things in the life of every individual.—Rev. Dr. Scott F. Hershey, Boston, Mass.

KEYSTONE STATE NEWS CONDENSED

PENSIONS GRANTED.

Company B Inspection -- Tar Paper Plant Sold — Choked to Death. Bond Issue Defeated.

The veterans roll of honor, the pension list, was increased during the past week by the following: Andrew Mills, Altoona, $6; Herman Quarnstrom, Warren, $17; John Palmiter, Kinzua, $6; Charles H. Rush, Clearfield, $14; Samuel Kuhns, Franklin, $12; William Hirst, Altoona, $8; John A. Stroupe, Pigeon, $12; James H. Kimble, Lavansville, $17; John H. Scott, New Albany, $17; Jacob Anderson, Belknap, $10; Thomas M. Yohn, Honey Grove, $12; William Swanger, Derry station, $14; Conrad George, Everett, $12; Samuel Church, Mifflinburg, $10; Andrew J. Bower, Uniontown, $10; Cookson D. Green, Knox, $14; Elizabeth Rodgers, Philipsburg, $8; Alfred Burrows, Sharon, $12; William H. Carroll, Someset, $10; John T. Barre, Meadville, $8; John F. Baird, Brinkerton, $17; Elizabeth R. Rantz, Sharon, $8; Emma R. Pawling, Somerset, $12.

The tar paper plant of the Cambria Steel Company, at Johnstown, has been sold to the Barrett Manufacturing Company, of Philadelphia, the trust on tar paper, which operates large plant in Chicago, Philadelphia, Brooklyn, St. Louis and other cities. An official of the Barrett Company was placed in charge of the plant, which produces its tar paper from the bi-products of the Cambria coke works. The consideration is in the neighborhood of $250,000.

Harry Dutter, aged 22, near Mt. Chestnut, Butler county, was found dead in a field, where he had gone to work. The young man had carried his dinner with him, and part of his meal consisted of hard-boiled eggs. He had partaken of a hearty meal, finishing with one of the eggs, part of one lodging in his windpipe, choking him to death.

Five burglars blew open the safe in Daub & Pressler's grocery store, Crafton. The explosion aroused the citizens and a desperate fight ensued between the officers, the citizens and the thieves. One officer was shot and another was struck with a chisel. The burglars escaped with the cash box containing about $30.

The Senate committee on patents has reported favorably the House joint resolution authorizing the depositing in the Carnegie library of Pittsburgh of the patent specifications and drawings on deposit in the clerk's office of the United States Circuit Court for the western district of Pennsylvania.

James Hockenberry, of Saville township, Perry county, was arrested, charged with being one of the four masked men who entered the home of the Misses Hench, in Liberty Valley, in March, and forced the occupants to hand over several hundred dollars. He was committed to jail for a hearing.

The inspection of Company B, Tenth Regiment, N. G. P., was held at New Brighton, under the direction of Major S. W. Jeffers. Other officers present were Colonel James E. Barnett, Captain Clarence Rehn, Captain and Assistant Surgeon John Coffin and Major H. C. Cuthberston.

Nearly 100 delegates were present at the 17th annual convention of the Methodist Women's Foreign Missionary Society of the Erie conference, at New Castle. The report of the treasurer showed that more than $1,000 had been raised for foreign mission work.

John Smith, foreman of the machine shop at the National Steel plant, at Sharon, was present with a handsome gold watch by the men of the shop. Mr. Smith leaves soon for Steubenville, O., where he will be employed in the Labelle Steel Works.

While Joseph Masquelier, of Sturgeon, was explaining the working of a new shotgun to his wife the gun was accidentally discharged, the contents entering her right foot, mangling that member in such a manner that it will have to be amptated.

The County Commissioners have awarded the contract for the superstructure of the new Westmoreland county court house to the Lindsey Construction Company. It is to be built of Troy granite. The bid was $570,378.

At a meeting of citizens of Kane, a large sum was subscribed for the relief of the Marienville fire sufferers. The Business Men's association canvassed the town previous to the meeting. The total amount raised was $500.

The Borough Council of New Brighton laid on the table a motion presented on behalf of H. C. Conklin, of New York to purchase the newly-built sewer system. Council refused to consider the sale of the system at any price.

Attorney Charles Falls, of New Castle, who was supposed to have suicided in Lake Erie, was met last week in Denver, Col., by Roy Brandon. Falls is traveling with a theatrical troupe.

J. M. McIlvaine, of Hickory, Washington county, has offered a reward of $500 for the body of his son, W. E. McIlvaine, who mysteriously disappeared from his home January 14.

Charles Bittner, aged 25, employed as a driver in the Somerset Coal Company's mine, near Meyersdale, fell down the shaft, a distance of 45 feet, and was fatally injured.

The residence of Harry Cornell, near Blairsville, was destroyed by fire, causing a loss of $4,000. The family had a narrow escape from being cremated.

The Edwards woolen mills, at Spartansburg will be removed to Oil City. The capital stock will be increased to $60,000 and the capacity of the plant doubled.

Robert W. McKibbon, of Warfordsburg, has been appointed a United States Inspector attached to the Bureau of Animal Industry.

The Hollidaysburg Gap Iron Works have been sold to a Harrisburg manufacturer, who will increase the capacity of the plant.

AMERICAN TRADE ABROAD.

Manufactured Products of Yankee Ingenuity in Remote Places.

Punta Arenas in Tierra del Fuego is the southernmost continental spot on the globe, but the modern lighthouse on that lonely coast is equipped with electrical machinery made in Schenectady, N. Y. The firm that manufactured it has also pushed electricity farthest north by installing dynamos at Hammerfast, in Norway, and, though it is a far cry from the deepest drifts of the Calumet and Hecla mine to Yanteles, in the Andes, 14,000 feet above the sea, two consignments recently left Schenectady, one for the deep mine, the other for the mountain. By the bedside of the pope is placed every night an American flashlight apparatus in the form of a cylinder with an incandescent blub in one end—in effect an electrical candle. At Bagdad, Aladdin has been replaced by a New York concern. Lamps of fanciful patterns are sent from New York to a point on the Persian gulf, and thence conveyed over some 300 miles of desert on camel back. They are then placed on rafts and towed 100 miles up the Euphrates and again loaded on camels and carried to their destination, 200 miles from the river. These lamps decorate the palaces of the Sultan of Morocco, the Prince of Siam and several rajahs in British India; and they are also popular in Jerusalem. From the Falls of the Couvery, one of the sacred rivers of India, to Kolar, in Mysore, American electrical engineers have recently set up an American transmission plant under somewhat remarkable circumstances. There are still wild elephants in Mysore, and there will always be white ants. But as a white ant will venture not more than five or six feet up a pole in search of edible wood, the steamer from New York carried out to India iron post sockets seven feet high in which rose the poles—to the discomfiture of the ants. To disconcert the elephants and prevent grounding of the current through any behemoth that might venture to test the wires with his trunk, the engineers, after careful measurement, strung the wires just beyond reach of the biggest possible elephant standing on hind legs and groping.

Large British Families.

Mrs. Mary Lancaster, who was buried recently at Lancaster, in England, left 110 grandchildren and fifty great-grandchildren. Around her grave were 100 descendants, relates the London Chronicle. But a still more remarkable case is recorded by Lord George Lyttleton in his "Miscellaneous Works," in an account of a tour in Wales. He mentions the death of a Welsh farmer near Festiniog at the ripe age of 105. The Welshman had married three times. By his first wife he had thirty children. Not deterred by this family, he married again, and had ten by his second. By his third wife he brought the children to forty-four, the last child being eighty-one years younger than the eldest. At the farmer's funeral there was an attendance of 800 descendants. A few families like that and Canada would probably no longer call for settlers.

Artificial incubators are being used in England for pheasants and other game birds. Nearly all the ostriches on the South African ranches are also raised in incubators.

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