THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. LOUIS ALBERT BANKS.

Subject: The Compassion of Christ.

Brooklyn, N. Y.—Dr. Louis Albert Banks, at one time pastor of the Hanson Place M. E. Church, where he was most successful, preached there Sunday morning on "The Christ Who is Touched With the Feeling of Our Infirmities." The text was from Hebrews iv:15. "We have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin." Dr. Banks said:

"The last part of this text explains the first. Christ is in sensitive touch with us in the temptations and trials of life because He has personally experienced them. He is not a stranger standing off on the ramparts of heaven, looking down, though it be ever so benevolently, upon sorrows and difficulties which He has never personally known. Such compassion could not mean much to us. But Jesus Christ perfected Himself as the captain of our salvation through suffering. For three and thirty years He wore our flesh, and tasted our grief, and He is touched with the feeling of our infirmities. How much that ought to mean to us. When we are in any trial or trouble, and we need comfort, it is not to the most joyous and happy, who have never known what sorrow was, to whom we go for sympathy.

"Some years ago I was surprised to receive from a very rich man in a city where I was then pastor a check for a large sum of money which he said he wished me to use among the poor in my part of the city, and especially among children who were having a hard time of it. I followed his directions and gave him an account of how portions of it were used. Still other sums followed until I was very much interested in the matter, and wondered not a little at the cause of it. After it had gone on for nearly a year I received a letter from him inviting me to take lunch with him at a hotel. When we met he said: 'I suppose you have wondered at my sending this money to you, an entire stranger to me, and at my being so much interested in the children of the poor in your section of the city. But this is how it comes. My father died when I was a very little boy. My mother was left a widow with a large family of children, all of whom were too small to be of much help. She had to work very hard, but work as hard as she could, she was unable to procure enough food and clothing to give us comfort all the time. For two or three years I knew what it was to be hungry. Many a night I have cried myself to sleep in silence lest my mother should hear and it should make her feel bad, because I was so hungry. I could not keep back the tears, and I knew she had no bread to give me. You would scarcely believe it,' continued the millionaire, 'looking at me now and knowing what you do of me that on more than one occasion I have run and snatched a crust of bread thrown away from a wagon where some teamster had eaten his lunch, and rescued it from a dog, and sat down and ate it gratefully, and washed it down with a drink from the town pump.' Then the tears came into the big man's eye and one rolled out on his cheek as he said: 'Now you know why I have so much sympathy for the poor children. It makes me shiver on a cold night when I think of the boys and girls who have not clothing enough to keep them warm. For I have been in their place, and I know how it feels. I know how a boy feels when he is hungry and cold, and, God helping me, I shall never lose a chance to help a boy or a girl that is in a hard place.'

"As I listened to this big-hearted man there came into my mind the Scripture we are studying. He was able to sympathize with and comfort others, because he had a fellow feeling with their infirmities and their sorrows.

"So, no one could be a Savior for us who had not suffered. No one could have compassion on us in our weaknesses who had not himself been tempted and tried as by fire. Only a man who has been hungry, and has not known where to lay his head at times, knows how to sympathize with others who are in similar experience. Only he who has been in the wilderness with the devil, tempted on every side, struggling for his life, knows how to sympathize and have true compassion with tempted men and women to-day. Only He who has been crowned with thorns, who has been spit upon and whipped with the scourge, who has fainted under His cross, knows real compassion, knows how to be touched with the feeling of people who are lashed by cruel misfortune and who are fainting under burdens too heavy for their shoulders. But Jesus Christ meets all these requirements. He knows all about it.

"The incarnation of Jesus was no sham. He wore our humanity completely, and there never was a more perfectly sensitive human nature, one more tender and exquisite in human feelings than that of Jesus Christ. As has been well said, Christ affected none of that hard indifference in which some ancient philosophers vainly gloried. He felt as a man, and He sympathized with the feelings of others. On different occasions we are informed that He was troubled in spirit, that He groaned, and that He wept. The story of His agony in the Garden of Gethsemane exhibits a striking picture of the sensations of innocent nature oppressed with anguish. It discovers all the conflict between the dread of suffering on the one hand, and the sense of duty on the other; the man struggling for a while with human weakness, and in the end rising superior and winning victory. We hear the Savior say, 'Father, if it be possible, let this cup pass from Me.' There is the dread of suffering natural on all our lips, but the next moment we hear Christ saying, 'Nevertheless, not as I will, but as Thou wilt. Thy will be done.' So our Savior was touched with the feeling of our infirmities. He was a man of sorrows, and acquainted with grief. His whole life was an experience of the ordinary trials and provocations that lead to evil, and these were sometimes aggravated into the most intense temptations. He was made the target of all the arrows of Satan. But though He was tempted in all points like as we are, He came off victorious, and without sin.

"These reflections bring us to appreciate the fact that Christ is ideally perfect as a friend and Savior for us in the weaknesses and infirmities with which our lives in this world are familiar. We may comfort ourselves with the assurance of several very inspiring reflections.

"First—Christ, being touched with the feeling of our infirmities, will make a distinction between what is weak and what is willfully wrong in us. Jesus gives us a very beautiful illustration of this in His treatment of the disciples, those three close friends, Peter and James and John, whom He took with Him into the Garden of Gethsemane on the night of His betrayal. He said to them as the burden of sorrow pressed upon Him: 'My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me.' And then He went away a little by Himself and fell on His face in prayer, and after a time He came back wishing the comfort of the association with His friends. And behold, they were all asleep. They aroused at His step, and Jesus said to Peter, 'What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation.' Then Jesus, in the tenderness of His great heart, feeling sympathy and compassion toward them, begins to apologize for them and explain to them their weakness. 'The spirit indeed is willing,' He says, 'but the flesh is weak.' Was there ever greater tenderness than that? One can easily imagine the sarcasm of Napoleon or Frederick the Great on an occasion like that. But could anything more clearly illustrate the tenderness of Christ in distinguishing between our weakness and willful wrong doing? We may be sure that Christ will never misjudge us if we are doing the best we can. He knows it, and appreciates it to its full value. He sees every battle we make, even when we are defeated, and knows the motive behind every blow that is struck in His name. He will never reject or look with indifference or contempt on any effort we make to serve Him because of our infirmities which make us to blush. What we speak in words are not the only prayers Christ hears, but every secret aspiration and longing for goodness or for helpful service is a prayer which He hears and answers. There is no eloquence of human lips that can compare with the penitential tears shed in secret, springing from sincere meditation upon our duty to God, and heartfelt longing that we may render Him truer service.

"Second—Jesus, knowing our infirmities, will not allow us to be burdened heavier than we are able to bear. He will not allow us to be tempted in such a way that there is no escape for us. He will not permit us to be loaded, unless we bring it on ourselves by our own sin, with unnecessary troubles. His measure about burdens is infinitely tender: 'Come unto Me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.'

"And in regard to temptation, we have the direct promise that His grace shall be sufficient for us, and that in every temptation He will make a way for our escape, so that both in our sorrows and in our danger Christ, touched with the feeling of our infirmities, stands ready to comfort and defend us. We shall go no path so lonely or uncertain but we may find marks to show us, if we really seek for them, that Christ has been over the way first. Alexander Maclaren recalls the customs of pioneers in trackless lands, how when one friend passes through pathless forests he breaks a branch ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they have not lost the trail. So when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is a precious thing to find here and there a broken branch or a leafy stem bent down with the tread of Christ's foot and the kindly thoughtfulness of His hand as He passed, and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance that He was tempted in all points like as we are, bearing grief for us, bearing grief with us, bearing grief like us.

"Third—As angels comforted Jesus in His sorrows, so He will succor us in our trials and weaknesses. How tenderly Jesus prayed for us before He offered Himself upon the cross as an atonement for our sins! In that tender prayer in which He expressly states that it was not only for His disciples, but for all who should believe on Him through their words to the end of the world, and therefore includes us, the Savior prays: 'Now I am no more in the world; but these are in the world. Holy Father! Thine they were, and Thou gavest them Me. Keep them through Thine own name, Sanctify them through Thy truth. Keep them from the evil one, that they may be where I am, and may behold the glory which Thou hast given Me.' How tender Christ was to people in hard places during His earthly ministry! Recall His journey to visit Martha and Mary when their brother Lazarus was dead. Remember the kindness to the poor woman who touched His garments as the crowd pressed about Him. Remember the woman who brought her box of precious ointment as He sat at the feast in the house of Simon, who wet His feet with her tears and wiped them with the hairs of her head. In all these, and in multitudes of other cases how conspicuous the tenderness and sensitive compassion of Jesus Christ in comforting those who are tried and troubled. Surely there could be nothing more attractive to us. Nothing which could more perfectly appeal to our confidence and to our faith than the character and the story of Jesus our Savior as set forth in the Word of God."

Narrow Way Easiest.

It is easier to take the narrow than the broad way. If you go to destruction you must leap over the Bible, over the Church of Christ, over the prayers of parents and friends. You must leap over the love of the Savior Himself.—Evan Roberts.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 15.

Subject: Returning From Captivity, Ezra i., 1-11—Golden Text, Psa. cxxv., 3—Memory Verses, 5, 6—Commentary on the Day's Lesson.

I. The proclamation of King Cyrus to return (vs. 1-4). 1. "First year of Cyrus." That is his first year as sole king at Babylon. He was king twenty years before this, of Elam and gradually extended his empire over the Persians and Medes, Babylonians and Chaldeans. For two years after the capture of Babylon Darius was king of Babylon under Cyrus. Now Cyrus reigned at Babylon. "Word of the Lord." See Jer. 25:12; 29:10. The promise was that after seventy years the Lord would bring His people again to Palestine. "Stirred up—Cyrus." There is good reason to accept the Jewish tradition according to Josephus, that Daniel, occupying a high position in the court of Cyrus, brought to his attention the prophecies of Isaiah, which name Cyrus as God's servant (Isa. 44:26-28; 45:1-4), and perhaps, also, the prophecies of Jeremiah, showing that God had for this purpose given Babylon into the hands of Cyrus. "Made a proclamation." See chapter 6. "In writing." To prevent any mistake or reversal.

2. "God of heaven." Hence the Controller of all men and affairs. "God of heaven" seems to have been a usual title of the Supreme Being among the Persians. At this time the Medo-Persian empire was very extensive, extending on the east to the Red Sea, on the north to the Black Sea, on the west to the Island of Cyprus and Egypt and on the south to Ethopia. "Hath charged me," etc. Cyrus probably accepted the prophecy of Isaiah as a charge to build the temple. "The existence of predictions in which, 200 years before he was born, his victorious career and the important services he should render to the Jews were foretold, led him to acknowledge that all his kingdoms were gifts bestowed on him by 'the Lord God of heaven,' and prompted him to fulfill the duty which had been laid upon him long before his birth. This was the source and origin of the great favor he showed to the Jews." 3. "Who is there among you." The return was to be a volunteer movement. "His God be with him." A pious wish, indicating the deep religious feeling and goodness of heart which characterized Cyrus alone of Persian monarchs. He ruled his subjects like a father. No nobler character appears in ancient history. "Let him go." As the carrying away of the Hebrews had taken place at intervals of from seventy to fifty years before, there were but few of the original exiles remaining, and it is somewhat remarkable that so many of their descendants, nearly 50,000 in all, should be willing to go to a country they had never seen. "Build the house." This was their great errand, not to build their own houses, but the house of God. "He is the God." We can understand this great truth far more clearly than could Cyrus. Let us see to it that we live out the knowledge which we possess.

4. "Whosoever remaineth." Some persons of true and eminent piety so situated that they did not deem it their duty to go, as Daniel in the court of Cyrus; others were hindered by old age. Many more returned than we read of being carried away captive. "Let the men—help him." Let the heathen population help him. "Free will offering." Probably that made by Cyrus himself.

II. The captives make preparations for the return (vs. 5-11). 5. "Chief of the fathers." Venerable men, heads of families, some of whom had seen the first temple. "Judah and Benjamin." These tribes, last exiled, were the first to return. But that there were many from the other tribes also who returned appears from many other passages. 6. "Strengthened their hands." Their neighbors helped them and contributed liberally. 7. "Cyrus—brought forth," etc. Nebuchadnezzar little thought that he was unconsciously preserving the sacred vessels of Israel in a safe and inviolable stronghold till the day when Jehovah would bring about their restoration to His people.

8. "Sheshbazzar." The Chaldee or Persian name of Zerubbabel, given him at court as other names were given to Daniel and his friends. Born in Babylon and named by his friends Zerubbabel (exile in Babylon). He was recognized as hereditary prince of Judah; was leader of the first company of exiles and director of the rebuilding of the temple.

11. "All the vessels," etc. This number, 5400, is more than double the sum of verses 9 and 10, which was 2499. It is probable that only the larger or more costly vessels were numbered in detail, and the 5400 includes a great number of smaller and less costly ones. So they are reckoned by Josephus. In the history of the restoration of the Jews to their country, the names of three Jewish leaders and of three Persians are prominent. The first Jewish leader was Zerubbabel, who left Babylon under this proclamation of Cyrus, B. C. 536, seventy years after the first captivity. After an interval of about twenty years he was enabled to complete the rebuilding of the temple, in the reign of Darius Hystaspes, seventy years after the destruction of the temple. The second Jewish leader was Ezra, who went up from Babylon about eighty years after Zerubbabel, in the seventh year of Artaxerxes Longimanus. He labored chiefly to restore the institutions of Moses. The third Jewish leader was Nehemiah, who went up from Susa, or Shushan, in the twentieth year of the same Artaxerxes. He rebuilt the wall and set up the gates of Jerusalem and promoted many reforms.

Temperate Men Wanted.

Men who use intoxicating liquors for any other than medicinal purposes need not apply for positions as guards at the Federal pentintiaries. The Civil Service Commission so decided upon the request of Attorney-General Moody. The commission also directed that the papers of all persons now on the register whose applications show that they use intoxicating liquors as beverages should be canceled.

CHRISTIAN ENDEAVOR NOTES

OCTOBER FIFTEENTH.

Better Work Our Society Should Do. Heb. 6:7-12; 13:20, 21.

Every noble endeavor of yours has stored up a happy thought of you, a pleasant memory, in the mind of God.

Two qualities above all others the Christian worker needs—for the future, faith, and for the present, patience.

We are not to make ourselves perfect—but the Perfect One is to make us perfect

Let us have only one test of our work—not what men think of it, nor even what we ourselves think of it, but whether it is well pleasing in the sight of God.

Suggestions.

If the society's work is not growing better all the time, it is growing worse.

Hunt new tasks; they will give new zest for the old tasks.

No society can hope to do much better unless it learns from societies that are doing better. Have a wide-awake information committee.

Better work of the society means better work of the individual members—of me.

A Few Illustrations.

No merchant can know whether his business is succeeding or failing unless he keeps accounts.

The young poet thinks his first draft of a poem is perfect. Tennyson polished his poems with each new edition till his death.

Who get promoted in a store? Those that do better work. It is thus in our Father's business.

"Something to Say."

Do not expect something to say in the prayer meeting without taking some time to think before the meeting.

Though you give another's thought in the meeting, make it your own by prayerful meditation, and say it in your own words.

Carry with you a prayer-meeting note-book, with the topics for six months ahead, and spaces for writing down the thoughts and illustrations that will come to you if you watch for them. The book will soon be full.

A reference Bible will always help you to "something to say," for the best commentary on Scripture is Scripture.

The best time to get something to say on next Sunday is this Monday.

The best way to get something to say is to try living out the Bible portion, and report the result.

EPWORTH LEAGUE LESSONS

SUNDAY, OCTOBER 15.

Better Work Our Chapter Should Do. Heb. 6. 7-12; 13. 20, 21.

The author of Hebrews shows, in our first selection, the difference between two soils, one fruitful and the other barren. The fruitful is blessed, but the thorny ground is cursed. But the better of the two is the thing that is hoped for concerning those written to. The application is obvious. Better work and better results are to be expected from the League. God will faithfully do his part; now the exhortation is that we do ours. It is an individual matter. If each member of the Epworth League will do better, the organization will. But it all rests at last upon the individual member.

The second selection is a prayer that this may be accomplished, and we thus become "perfect" that is, symmetrical and complete, in every good work. And it will be a wise study for each chapter to see how and where they can do better work for Christ.

The Epworth League that is content to just keep up the organization, to hold its meetings and fill its offices, is no help to the church. That League only which is studying to do better to improve in all its departments, is the growing and profitable chapter. There are many reasons for this:

No Growth Means Decay. We cannot stand still. We grow or die. We are doing better or we are not doing so well. We are demoralized if we are not getting better. True in the experience of the individual, it is true of societies. We only maintain our ground by getting on to higher ground.

If the League has been helpful in the past it ought to be more helpful in the future. New departments and new methods mean new spheres of usefulness. The devotional meeting, once the only service held, has now led to the Bible study class, the mission study class, the Morning Watch, the multiplied local guilds and forms of service in each community. But is this the best? By no means. We are to study how better to reach and save the "boys," the "lapsed classes," the unreached and unchurched masses of our cities and larger towns. The Epworth League has not yet begun to measure up to the possibilities of its usefulness.

In the hands of the young people rests very largely the future of our church. Can the church meet the demands of a changing future? Yes, if the Epworth League will learn to do better work.

SILK LACE.

After washing, silk lace should be allowed to lie for half an hour in a little warm milk, to which a very little gum water has been added. Then squeeze nearly dry and iron on the wrong side on a board covered with several thicknesses of clean flannel. —Home Notes.

Swedish school children under the guidance of their teachers annually plant about 600,000 trees.

WEALTH OF AMERICAN RAILWAYS

Commercial Value of Nation's Roads Over Eleven Billions.

The vast commercial value of the railroads of the United States is disclosed in a recent bulletin of the Census Bureau. This value is placed at $11,244,852,000, and is distributed among the various States as follows:

Ala.	$150,211,000	Mont.	$196,209,000
Alaska	100,000	Nebraska	263,170,000
Arizona	68,356,000	Nevada	43,745,000
Ark.	124,626,000	N. H.	79,786,000
Cal.	350,694,000	N. J.	333,568,000
Colorado	198,261,000	N. M.	86,400,000
Conn.	105,369,000	N. Y.	898,222,000
Del.	17,285,000	N. C.	113,146,000
D. Col.	5,578,000	N. D.	123,390,000
Florida	80,467,000	Ohio	689,797,000
Georgia	156,603,000	Okla.	78,668,000
Idaho	91,877,000	Oregon	75,661,000
Illinois	805,057,000	Penn.	1,420,608,000
Ind. Ter	79,405,000	R. Island	25,719,000
Indiana	375,541,000	S. C.	75,500,000
Iowa	344,847,000	S. D.	49,646,000
Kansas	356,356,000	Tenn.	131,166,000
Kentucky	155,772,000	Texas	237,718,000
Louisiana	123,401,000	Utah	90,325,000
Maine	80,146,000	Vermont	37,311,000
Maryl'nd	132,342,000	Virginia	211,315,000
Mass.	250,052,000	Wash.	182,837,000
Michigan	277,597,000	W. Vir.	201,799,000
Minn.	466,734,000	Wisc'nsin	284,510,000
Miss.	107,884,000	Wyoming	100,307,000
Missouri	309,768,000		

Of this immense aggregate it will be observed that Pennsylvania, with $1,420,608,000, has about one-eighth and leads all the States of the Union, exceeding New York, which has the second largest value, by $522,386,000, and Illinois, the third, by $615,551,000.

The percentage of tax valuations, compared with the commercial value, is given as follows, a number of the States, for which returns were not available, not being included:

Alabama	35.9	Nevada	31.5
Arizona	9.7	New Hampshire	28.3
Arkansas	27.8	New Jersey	69.5
California	26.3	New Mexico	9.9
Colorado	25.0	New York	25.6
Connecticut	114.4	North Carolina	61.4
Dist. Columbia	44.6	North Dakota	18.0
Florida	27.1	Ohio	19.4
Georgia	40.3	Oklahoma	15.2
Idaho	11.0	Rhode Island	61.5
Illinois	63.8	South Carolina	39.0
Indiana	44.2	South Dakota	28.9
Iowa	16.7	Tennessee	46.6
Kansas	16.9	Texas	40.0
Kentucky	49.9	Utah	22.9
Louisiana	28.9	Vermont	73.3
Michigan	70.9	Virginia	37.7
Mississippi	27.7	Washington	14.3
Missouri	27.7	West Virginia	14.2
Montana	18.7	Wisconsin	76.6
Nebraska	18.5	Wyoming	7.5

The valuation given does not include the value of Pullman cars or private cars. The value of this equipment, independent of the commercial use to which it is put, is estimated as follows: Pullman cars, $51,000,000; private cars, $72,000,000.

The publication is intended to show the estimate placed upon the railroads for business purposes and it purports to give their market value rather than the tax valuations. In a note it is explained that "the value submitted was determined not with a view to discovering a proper purchase price for the railways of the United States, nor as a basis for taxing these railway properties, but as one step in ascertaining for the Census Bureau the total wealth of the United States."

Ben Butler Vindicated.

If Benjamin F. Butler takes any interest in things here below he will have a chance to say "I told you so" when he glances at New Orleans. During the time when he was in control of things in that town in the Rebellion days he stamped yellow fever out so completely that it did not dare to sneak back until long after he left the town. He cleaned up New Orleans in 1862 as it had not been cleaned before since the days of Bienville. And not since Bienville's time was the town freer from yellow fever and other pests than he made it.

General Butler may or may not have had a line on the mosquito theory of infection. He made the Crescent City so clean, however, that a mosquito could not fly over it unless he brought his rations with him. There were no feeding grounds for him left in that town when Ben's soldiers and laborers finished their work of cleansing, deodorizing and disinfecting. The mosquito remained away while Butler had his headquarters there. He established a Federal quarantine against the stegomyia compared with which the present barrier is as full of holes as any of Rojestvensky's ships.—St. Louis Globe-Democrat.

The Vanishing Watering Trough.

As we drive through the country these warm days we are led to notice how seldom one sees a watering trough by the roadside, which is quite in contrast to the condition of things a dozen years ago when one was to be found every few miles. These troughs were a source of much satisfaction to the weary steed which was allowed to quench its thirst while on a long drive, and it seems too bad to note their gradual disappearance. Just why they have passed we do not know, for they certainly were of no inconvenience to anyone and were a benefit. Would it not be well if the towns and cities should do more to encourage the locating of these troughs, and thus bring more comfort into the lives of the dumb beasts who serve us so faithfully?—Bath Independent.

The Pedometer in Europe.

"According to my pedometer," writs W. Y. Morgan from Venice, "I have traveled through 171 miles of cathedrals, fifty-six miles of public buildings and eighty-five miles of are galleries—all in ten days. Some people may think my pedometer is too rapid, but I know it is too slow. You know a good bird dog learns never to 'set' for anything but a game bird. And it is well established that people with a certain kind of rheumatism can tell the approaching changes in the weather by the twinges in their joints. And it is a fact that even when I do not know there is a cathedral or an art gallery within 100 miles let me approach one accidentally and my feet will begin to ache."—Kansas City Star.

KEYSTONE STATE GULLINGS

MUST PROVIDE FOR POOR

Decision Rendered Regarding the Care of the Indigent Sick by Counties.

The Attorney General's department has furnished State Health Commissioner Dixon with an opinion to the effect that it is the duty of the county commissioners of counties, where there are no poor directors, to provide sustenance for all indigent persons residing within their district, who are affected with disease, or who are kept from their regular employment by reason of quarantine established by the State health department. In an opinion to the poor directors of Somerset county the deputy attorney general decides that any person applying for admission to hospitals receiving State aid must satisfy the authorities that he is unable to pay for treatment, and unles he can show that this is the fact they should refuse to admit him at all, or, if there be extenuating circumstances he should be admitted only as a paying patient.

R. E. Zimmerman, a hardware dealer of Beaver Falls, was robbed of about $100 in money by two young strangers. They made a small purchase, gave Mr. Zimmerman a $5 bill to change and learned that he had his money in his safe, which was unlocked. Then one of them got him out on the sidewalk to show him a washing machine while the other left the store, went around the block, crawled in through the back window and went through the safe. The merchant did not miss the money for an hour.

Rev. E. J. Gwynne, D. D., president of Keystone College at Martinsburg, Blair county, and brother-in-law of W. W. Blackburn, of Pittsburg, and a man who has been a Methodist all his life, applied for admission to the Huntingdon Presbytery of the Presbyterian Church, giving up his membership in the Methodist denomination. In order to fit himself for the Presbyterian pulpit he will take a post-graduate course in Princeton Theological Seminary.

The new station of the Wabash railroad at Hickory was destroyed by a fire. C. C. Coates, the agent, was not aware that the building was ablaze until he was driven from his office by the flames and smoke. He just had time to seize the money drawer and flee from the building. All the tickets, furniture, freight and express were destroyed. The loss is about $10,000.

The nineteenth annual reunion of the old Bucktail regiment was held at the home of State Senator E. A. Irwin, at Curwensville, colonel of the regiment. Many veterans went to the Gettysburg battlefield, where a marker was placed on the spot where a colonel of the regiment, Charles W. Taylor, fell.

After having been practically dead for 12 months, Wehrum, in Black Lick valley, is about to be rejuvenated. A year ago the Lackawana Coal company closed its mines. Since then almost all the population has left. From now on, officials say, additional men will be taken on until the full quota is at work again.

Captain John F. Dravo, one of the leading coal and river men of the Upper Ohio valley died at his home in Beaver in his 86th year. Capt. Dravo was a member of the legislature for several terms and a prominent man in the business affairs of the City of Pittsburg.

The Maryland Coal company, a Georges Creek corporation, has purchased 3,000 acres of coal lands at South Fork. Approximately $500,000 will change hands on this deal. This is the first venture of the Maryland Coal company in Cambria county.

Samuel Rider, a well-known oil driller of Butler, was found dead in bed at the home of Frederick Dambach, in Connoquenessing. He was a son of the late Jacob Rider, and was 58 years old. His wife and four children survive him.

Congressman A. F. Cooper has named John R. Walker, of Berlin, Somerset county, as candidate for the West Point Military academy. The alternates are E. K. Fogg and John D. Locke, of this place. There was no competitive examination held.

Discovering boys in his orchard stealing apples Karl Burk, whose farm is just west of Altoona, started to chase them out. While pursuing them one of the party turned and opened fire on him with a revolver, shooting him in the right leg.

Walter Bates, 48 years old, was killed at Oil City while working in the new government building. He was directing the hoisting of a large stone, when the crane broke and the stone and machinery fell on him. Bates formerly lived at Bradford.

At Corry, Pa., Carl Gerston, aged 8, after school jumped on a freight train in sight of his teacher, who told him to get off. He rode some distance and then jumped, landing in front of another train, which killed him instantly.

Rev. W. H. Millhouse, for four years pastor of St. Paul's Reformed church, Sharon, has tendered his resignation to take effect in six weeks. He alleges persecution, but declines to discuss the matter.

The National works of the American Sheet and Tin Plate company, of Monessen, will resume operations October 16. Only 10 of the 25 mills will be started. The plant has been idle since June 15. The plant has been equipped with a new boiler house costing nearly $100,000.

Two strangers went into the store of the Rochester Carpet company, and asked the manager, C. H. Hickey, if they could purchase an empty store box. While Mr. Harris took one of them into the cellar to pick out a box the other stranger tapped the money drawer, securing $40.