

THE PULPIT.

A DRILLIANT SUNDAY SERMON BY DEAN H. MARTYN HART.

Subject: Tithing—The Social Problem.

Denver, Col.—Dean H. Martyn Hart, of the St. John's Cathedral, recently preached a sermon on "Tithing—the Divine Solution of the Social Problem." The text was from Matthew xxii:21, "Render, therefore, unto Caesar the things which are Caesar's and unto God the things which are God's." Dean Hart said:

"It surely was no just argument that because the head of Caesar was tithed the coin he therefore belonged to him and ought to be returned to the imperial treasury, any more than because the effigy of the king is struck upon the English sovereign that therefore all sovereigns are his property."

"You will notice that the Lord had said, 'Show no respect of persons.' A bystander offered the coin, which lay in the extended palm of the Lord's hand. The Jews have ever been the most precocious of money dealers. Had the Romans permitted them to pay their taxes in all manner of coin, they would have lost the loss to the exchequer; therefore a coin was struck, and there are still some of them to be seen, in which alone it was law to pay the tax. This coin had to be purchased from the publican of the district, who looked after his own interests. The tribute money went to Rome to the imperial treasury."

"The man who had produced the coin had already acknowledged his liability and had provided himself with the means of liquidating it. The coin was only of use for the one purpose; that one thing was the tribute money. The questioner had answered himself. 'Fulfill your obligation,' said the Lord, 'and render unto Caesar the things that are Caesar's, and do not forget that the power of Caesar is only the representative of the higher power by whom kings reign, and all are his servants. The tribute money is not so much more should you recognize the authority of the Master; render, therefore, unto God the things that are God's.' What, then, are the things of God which we are required to render unto Him?"

"If the tithing requires that the parallel shall be continued, and it is in a sum of money that the answer must be given, then the only reply can be that one-tenth of every man's income is a thing of God. Now what evidence have we that this is so and what is the purpose of the law?"

"The ultimate appeal as to what is truth must be the opinion of the race. If the opinion of all men could be taken as to the truth or falsity of any proposition, that would be a final determination. When anybody is in doubt of a legal or medical question, the only solution of the doubt is an appeal to men of the legal or medical professions. 'Counsel's opinion' is taken, or the sufferer goes to a doctor. If it were possible to extend this natural instinct to the limits of human knowledge, upon any question, the opinion of all men could be ascertained, then that expression would be as nearly truth as it is possible for us men to arrive at."

"The Lincolnian canon is as sure a rule as the most firmly established axiom. 'You cannot fool all the people all the time.' There are, at least, double the number of Bibles in the world as there are all other books put together. If the list of the libraries in the world be taken out of an encyclopedia and the number of their volumes added, it will be found that in all the libraries which possess over 100,000 volumes there are 50,000,000 books, and if we allow that there are as many books in household libraries as in these great public collections, which is making a liberal estimate, we may safely conclude that there are not more than 100,000,000 secular books in the world. But during the last century the leading Bible societies of Europe and America put out more than 200,000,000 Bibles, in 360 different languages. The British and Foreign Bible Society turns out of its presses seven million Bibles, or one Bible every minute, day and night. It is, therefore, the opinion of the race that this Book is 'the most valuable thing in the world,' as the Archbishop of Canterbury describes it, as he handed a copy to the new-crowned king."

"The opinion of the race is that the Bible is a book of truth; that it is what it professes to be—the revelation of the heavenly Father to the children of men. Now if this be the case, it would be strange indeed if this communication from outside our life did not instruct us as to the great ends of every individual. Let any one ask himself what would make him perfectly happy and content in this present state of existence."

"The reply would be: First, to have a conscience void of offense; next, to have no fear of death, but a looking forward to a glory to be revealed; and finally to be removed from any anxiety as to the necessities of living. As we should expect, the answers to these essential requirements of life are given on the very first page of human history."

"In the dramatic story of Cain and Abel, the three provisions for satisfying these three fundamental wants are plainly stated. These two brothers came together on the same day, at the same time, to the same place, for the same purpose; there were two altars and each brought material for sacrifice."

"The essential truth of sacrifice, despite the immense ingenuity which has been employed to explain it away, remains stamped upon it. Millions of intelligent men have brought an innocent victim to an altar erected to the unseen but recognized God. Putting their confessed sins which lay a burden on their conscience; they thus killed the sacrificial animal; they burnt part of it and ate the rest of it. It would be an insult to the intelligence of mankind to admit that all the generations of men should, one after another, perform sacrifice in practically the same way, and mean nothing by it. The meaning of its ritual is written large upon its surface. No sensible man could for a moment believe that the wrongs he had done, and which he regretted, would undo if he could, and was prepared to make what atonement for he was able,

he could transfer it a dumb animal by putting his hands on its head and confessing his sins. That innocent animal represented some other being, who 'could bear the sins of the world.' The only nation of theologians the world has ever produced kept dear the original revelation. They knew there was 'a Lamb of God that taketh away the sins of the world.'"

"That God requires of men a tenth of their income, as a tax for the general purposes of the commonwealth, and issued this law as one of the fundamental rules for the guidance of human society, is evident from the fact of its wide observance by ancient nations. One instance must suffice. In Plutarch's life of the Dictator Camillus, it is recorded that after the taking of the Etruscan City of Veii, the augurs reported from their inspection of the sacrifices, that the gods were angry. An inquiry was instituted and it was ascertained that the soldiers who had been concerned in the sacking of the city had neglected to dedicate the accustomed tenth to the gods. The senate decreed that the victorious legions should make restitution and that a cup of gold of eight talents weight should be sent as a trespass offering to the Temple of Apollo at Delphi."

"The Roman ladies brought, of their own free will, such liberal gifts of jewels and gold that the Senate, in honor of them, decreed that funeral orations might be made at the obsequies of women, which hitherto had only been permitted over eminent public men. This extraordinary episode proves how rarely it happened that tithes were not paid and how grievous an excess the neglect of the law was. The further history of this incident also proves that the payment of tithes was a world wide institution and carried with it a sacredness which can only be accounted for by admitting that it was a primitive and universal recognized law of God."

"Three senators of high rank were appointed to carry the restored tithes, with the trespass offering, to Delphi. On its way the embassy was taken by the Liparians, who were then at war with Rome. But when the governor of the city understood that the tithes were on their way to Delphi, he not only liberated the Romans, but sent a squadron of his own fleet to convoy them safely on their way."

"This dedication at a tenth, for the common purposes of the community, could only have been devised by one who thoroughly understood the whole problem of the needs of human society. If it were honestly practiced it would be found just enough to alleviate all social pressure—and it is not a little to be wondered at, that the people of the world should be blind to such an exceedingly simple and easily executed law, which could readily be enacted and as readily executed. Suppose that every citizen comprehended the effectiveness of the law of tithes and voted that it should be constituted a national income tax, what would be the result?"

"Consider the absolute impossibility of legislating against trusts or combinations of capital. Legislation against the natural processes of trade can never be a success. The money getting proclivity is an element in the character of men, which, like other characteristics, varies in different people. Those in whom it is largely developed will accumulate money naturally. If all the wealth of the community were evenly distributed among its individuals it would, in the course of a few years, go back again into the hands of those who possessed the aptitude of making money. The law of God would tax this capability for the benefit of those who do not possess it, and for those who by various disabilities gravitate below the line of comfortable living."

"The taxation of a tenth will be found to be that exact fraction which everybody can subscribe without distress, and exactly that sum which will maintain those who from various causes are unable to maintain themselves. All communities have about the same proportionate composition, and the example afforded by this law will be applicable to any other city mutatis mutandis."

"This city is composed of about thirty thousand houses. It will be readily conceded that for living purposes each house must represent a yearly income of \$1000. So that the minimum income of this city is \$30,000,000. The actual income is probably twice that amount. But see the effect of tithing this minimum \$30,000,000. The tithing would be \$3,000,000. Now, by actual reckoning, it is found that the income of the 125 churches, that is, all moneys gathered in for worship from the people worshipping in them, amounts to less than \$300,000. Last year the incomes of the five largest denominations were: The Presbyterians, \$56,000; the Episcopalians, \$48,000; the Congregationalists, \$34,000; the Baptists, \$31,000, and the Methodists, \$21,000. So that \$250,000 will represent the religious income of this community. The County Commissioners expended on relief \$86,000. The four hospitals did not spend in charitable work \$50,000. The other societies which exist for eleemosynary purposes, together with all the private charity of the city, will have their expenditures well covered by \$114,000. So that \$500,000 represents the religious and charitable cost to a city of 165,000 people, of maintaining its churches, hospitals and charitable societies. The public school system, which is a remarkably efficient, cost \$485,000. Thus, for all sorts of charitable relief, all sorts of religious effort and for public education the city of Denver spent \$1,000,000."

"If tithing were in force the title commissioners would have, at the least, \$3,000,000 at their disposal—that means to say that the churches might all be free, the hospitals wide open and well equipped; public laundries might relieve the women of the working classes; their food might be cooked at the public kitchens; every man too old to work might be pensioned; the streets might be gardens, where all such pensioners might have easy labor, and every reasonable cause for discontent might be removed."

"Let the people demand that an income tax of a tenth shall be a national levy. The English pay income tax, why should not Americans? The Mormons pay tithes, and they have no poor and every reasonable cause for discontent is removed. It is the law of God, wonderful, simple and completely effective, whereby all social disabilities may be removed."

"Robert Hanners, a baker, walked into the County Hospital, at Chicago, Ill., and said to the physician in charge a lead pencil and it's bothering me a bit." The doctor laughed at him, but Hanners stuck to his story and complained of a severe pain in his right side. His case was diagnosed as appendicitis that required immediate operation. The pencil, five inches in length, and sharpened at one end, was found imbedded in the appendix."

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 22.

Subject: Rebuilding the Temple, Ezra iii, 10 to iv, 5—Golden Text, I. Cor. iii, 17—Memory Verses, 10, 11—Commentary on the Day's Lesson.

I. The foundation of the temple laid (vs. 10-13). "The builders," Jeshua and Zerubbabel as managers, with the people as workmen. The people did all they could during the winter in making preparations for building the temple, for great labor must be required in clearing the ground for the foundation as well as in providing materials. In a little more than a year after they left Babylon, Zerubbabel and Jeshua having appointed the priests and the Levites to attend to their courses, laid the foundation of the temple. The high priests, mentioned in verse 2, but another Levite mentioned in chapter 2:40, "Priests in their apparel." The elegant and beautiful official robes used by the priests in their celebrations, especially the blue and scarlet and purple vestments of the high priests and others, described in Exodus 28. Priesthood was an ordinance peculiar to Israel. "With trumpets." For summoning assemblies and joyful announcements. "The Levites." God chose the descendants of Levi for the service of His tabernacle and temple. In the wilderness they encamped around it as guardians, and in moving conveyed it from place to place.

"II. They sang together by course." Sang alternately, or responsively; one party saying, The Lord is gracious, the other responding, "For His mercy endureth forever." "All the people shouted." Those who had known only the misery of having no temple at all praised the Lord with shouts of joy when they saw the foundation laid, for to them this was as life from the dead.

"To them it was the day of small things (Zech. 4:10). The new house, in comparison with the old one, was "as nothing" (Hag. 2:3). The temple would not be overlaid with gold, as Solomon's, nor surrounded with such magnificent buildings. The ark, the tables, the mercy seat were lost. No visible glory would appear in the holy place. There were no answers by Urim and Thummim. There was no fire from heaven. "Could not discern." This mixture of sorrow and joy is a "revelation" of the world; some are bathing in rivers of joy, while others are drowned in floods of tears.

"III. A tempting offer (vs. 1, 2). 1. "The adversaries." These were the Samaritans and different nations with which the kings of Assyria had made treaties. "For they took a great oath." The kings of Israel when they had carried the original inhabitants away into captivity. See verse 9. Doubtless they were envious of the favor shown them by Cyrus, the king of Persia. The worst enemies Judah and Benjamin had were those who were not Jews and were not (Rev. 3:9).

"2. "Let us build with you." This people no doubt were desirous of partaking of the privileges granted to the Jews by the king of Persia. Hearing that the temple was being built, they were averse to a "revelation" of a fatal blow to their superstition, and therefore they set themselves to oppose it. But as they had not power to do it openly and by force they endeavored to do it secretly and by cunning. They offered their services, that by this they might pry into the matter and make some matter of accusation against them, and thereby retard the work while they pretended to further it. "We seek your God." The religion of the Samaritans was a mixture of idolatry, superstition and ignorance; far worse than that of Assyria and Babylonia. He himself declared that they knew not what they worshipped. The Samaritans were neither Israelites by birth, nor yet true proselytes. "Since the days of Esar-haddon." King of Assyria and Babylon. He is the only Assyrian king who reigned at Babylon. History tells us that he took a large number of people from Palestine to dwell in Babylon, and placed a large number of Babylonians in Palestine in their place. Those Assyrian settlers intermarried with the remnant of Israelite women, and their descendants, who were the Samaritans, were born of them.

"III. A positive reply (vs. 3, 4). "Ye have nothing to do with us." We cannot acknowledge you as worshippers of the true God, and cannot participate with you in anything that relates to the worshiping of a man. "We will build." We will build, but we will not be considered as partners in the work. Zerubbabel and his associates saw that to enter into an alliance with these semi-heathen would mean the breaking down of the Jewish institutions and a relapse into idolatry. "We will build." This was a great thing to assert. They saved a nation, for the time, at any rate, from the danger of having their religion corrupted and adulterated by intermixture with a form of belief and practice which was altogether of an inferior type.

"IV. The work delayed (vs. 4, 5). 4. "Weakened the hands." This opposition is supposed to have begun soon after the foundation was laid. During the remainder of the reign of Cyrus, about five years, they did not openly oppose a work he had commanded, but discouraged the people and perhaps intercepted their materials for building, and by bribing counselors to bring their application to the ministers of Cyrus for supplies or protection they greatly obstructed the design. This would be more easily done, as it is probable that Daniel died about this time (Dan. 6:25-28).

"5. "Until the reign of Darius." This king began to reign B. C. 522. Permission was given to complete the building in B. C. 520.

"Pencil in Appendix. Robert Hanners, a baker, walked into the County Hospital, at Chicago, Ill., and said to the physician in charge a lead pencil and it's bothering me a bit." The doctor laughed at him, but Hanners stuck to his story and complained of a severe pain in his right side. His case was diagnosed as appendicitis that required immediate operation. The pencil, five inches in length, and sharpened at one end, was found imbedded in the appendix."

CHRISTIAN ENDEAVOR NOTES

OCTOBER TWENTY-SECOND.

Sacred Songs That Have Helped.—Eph. 5:15-20; Col. 3:15-17.

In our songs we are to "speak one to another"; we are not to think selfishly of ourselves. If a hymn is to help us or any one else, it must come from deeper than the lips, it must make melody in our hearts. The more of God's grace we have in our hearts, the more helpfulness will there be upon our lips, whatever we say or sing. If our singing is to be "in the name of the Lord," it must not only be in a religious meeting, but in a religious spirit.

"Suggestive Thoughts. A hymn will help you most if you make it help some one else. A hymn should not be sung at all unless it is part of the worship. Often we sing merely the tune, not the words. Try reading the words over carefully in concert before the hymn is sung. The more you know of the history of hymns, the more history will they make in your own lives. Hymns and Hymn-Writers. Probably the greatest of all hymns is "Rock of Ages," written more than a century and a quarter ago, and more helpful now than ever in its long history. "To the thoughts suggested in that song we may run as to a strong tower, and are safe." "Just as I am" was written by Charlotte Elliott, an invalid and a very brilliant woman. Moody called it the most helpful of hymns.

"There is a green hill far away" was written by Mrs. C. F. Alexander, a most devoted worker among the poor. Miss Veragel knew Greek and Hebrew, and wrote poems in German as easily as English. "I gave my life for thee," she thought so inferior that she threw it into the fire; but it fell out again. Mr. Sankey was attracted by "The ninety and nine," and cut the poem from a newspaper. At the close of an impressive sermon by Moody on the Good Shepherd, Sankey sang the now famous hymn, hastily improvised, the music.

"Nearer, my God, to Thee" takes on fresh meaning as we learn that its author, Sarah Flower Adams, sung it with almost her last breath. H. G. Spafford was a lawyer who lost all his possessions in a panic, and henceforth devoted himself to religion. He wrote "When peace like a river" on hearing that his four daughters had been drowned and his wife left a hopeless invalid from the shock.

"The Service of Song. Plan some special musical feature for each meeting. The society might well assist, in a body, the musical service of the mid-week church prayer meeting and the Sunday evening service. Many societies do much good by conducting song services in hospitals and similar places. Robin kills an Adder.

In a vigorous battle between a robin and an adder fourteen inches long, the bird killed the snake. The fight took place in the garden of George S. Jones, in Leominster, Mass., and was seen by John A. Hannin and others, who were attracted to the scene by the calls of the birds which had collected in the trees to urge on their plucky mate. The robin had a nest of little ones in an apple tree near the garden. When the snake wriggled across the field toward the tree the bird swooped down and attacked it vigorously with claws and bill, aiming its attacks at the head of the adder, which spat and hissed, but was soon put out of the battle. Not, however, on the first round, as it gradually came to after the robin had left it and began to move. The bird discovered the motion and flew again at the snake, not leaving it until it was dead.—Boston Globe.

"First Statue to Alexandra. The first public statue of Queen Alexandra has just been commissioned. Mr. George E. Wade, the well-known sculptor, has been chosen to do the work. The destination of the statue is Hongkong, which has already given commissions for the statues of King Edward and the Prince of Wales. The new statue is being erected out of a fund raised in connection with the Hongkong coronation celebration. The Queen will be represented in her coronation robes. The statue will be of bronze, and life size, and the pedestal will be either of granite or marble. The King, to whom the proposal was submitted through the Governor of Hongkong, readily gave his permission. His Majesty also approved the suggestion that the statue should be made by Mr. Wade.—London Express.

"Royal Women Gamblers. Marie Antoinette was a slave to cards. On one occasion she played for thirty-six hours at a sitting, with but an intermission of a couple of hours. "The play at the Queen's table at Fontainebleau," wrote the Emperor Joseph II., "was like that in a common gambling house; people of all kinds were there, and mingled without decorum; great scandal was caused by the fact that several of the ladies cheated." Anne Boleyn, Henry VIII's ill-fated Queen, was never quite so happy as when playing for high stakes. The records of privy purse expenses are full of her winnings from her royal spouse, for she was a lucky player.—Chicago Journal.

"A superabundance of words does not always show corresponding ideas.

STYLE IN WRITING

One's Taste For Good English Not Spotted by Reading Newspapers.

President Woodrow Wilson, like the Presidents of Harvard and Yale, has discovered that a large proportion of college graduates are incapable of expressing their thoughts in their own or any other language. Incidentally, he points out the absurdity of a certain criticism which is based on a failure to understand that language is but a means to an end. "It is the fashion among a certain class to sneer at what they are pleased to call 'newspaper English.' These gentlemen should look at home before committing themselves, and remedy their own shortcomings and their laboriously correct style of writing. I think the English used in newspaper articles is remarkably good. It is generally terse and clear and right to the point, and tells in a simple way exactly what the writer wants to say. It is most surprising to me to understand how the reporters, writing as they do so hurriedly and under such great pressure, are able to write so well. None need be afraid of spoiling their taste for good English by reading newspapers. The articles are almost always delightfully free from stiltedness and trite conventionality, which is more than can be said of the average collegian's effusions."

"As a matter of fact, the composition of many of our so-called educated young men are like the works of bad architects, who think to conceal the poverty of their imagination and the commonness of their designs by sticking meaningless ornaments on the ugly structures with which they cumber the earth.—New York Evening Sun.

"WORDS OF WISDOM. Wit without wisdom is a kite without a tail. Time and nature will bring all things to a head. Life is short, so let us learn its lessons well betimes! Mistakes are easily made, but never quite so easily repaired. Be swift to hear and think, but slow to speak, all ye who wisdom's inspiration seek! The fear of injustice to themselves is stronger in most men than their love of justice for others. When the world blames and slanders us, our business is not to be vexed with it, but rather to consider whether there is any foundation for it.—Newman.

"The greatest hour in a man's life is not that in which the world recognizes what he has done, but the hour in which, in his tremendous struggle with obstacles and circumstances, his power prevails against all that stands in his way.—Anonymous. Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—Arthur Helps.

"Mr. and Mrs. Isaac Ruffner, of Unity township, Westmoreland County, celebrated the sixtieth anniversary of their marriage. A feature of the celebration was a high mass at St. Bartholomew's church, Crabtree. After mass a dinner was served at the home of the couple. Five children were born to the union, and all attended the celebration. At Erie, Mrs. Minnie Salow was bound over to the November term of criminal court to answer the charge of murdering the infant child of Sylvia Kness, a girl of 19 years. The child was alive when born, but lived only a few hours. Testimony submitted at the hearing tended to show that it was put in a basin and smothered by heavy blankets.

"The board of public grounds and buildings appointed Norman Bortz of Allentown, superintendent of construction of the new state insane hospital to be erected near that city, and Oscar E. Thompson of Phoenixville, engineers for a state bridge to be built over the Lycoming creek near Williamsport. A mortgage for \$100,000 was filed in the county recorder's office at Washington, made by the Maebeth Evans Glass Company of Pittsburg in favor of the Union Trust Company of Pittsburg. The mortgage secures 20-year 6 per cent gold bonds. It is dated October 2, 1905. Perry Wheeler, aged 50 years, a well-to-do farmer of Wyalusing township, shot and killed his wife and then committed suicide. The woman was killed instantly, but Wheeler lived an hour after shooting himself. The couple apparently lived happily and no motive for the crime is known.

"The First Baptist Church of Connellysburg, extended a call to Rev. A. A. Deiarne, of Paterson, N. J. The church here has been without a pastor for several months, since the resignation of Rev. Maynard R. Thompson. As the result of injuries sustained during a practice game of football, Charles, the 12-year-old son of William Boinger, of West Latrobe, died at the residence of his parents. Frank Johnson, 52 years old, was killed by a fall of slate in the Jumbo mine of the Pittsburg Coal Company, near McDonald. Johnson is survived by his wife and six children. The Robbs Run school, near McDonald, has been closed on account of diphtheria. Three cases were found among the pupils. The remains of a man supposed to be Charles O. Penn, aged 30 years, of Sunbury, was found by a track along the Pennsylvania railroad, west of Altoona. It is thought he was jolted from the train and killed. Hyman Kohler, Jr., who escaped from the hospital at Dixmont, is at the home of his parents at Washington. The court will be asked to allow him to remain at home. The franchise of the Shenango Traction Co. was declared forfeited by the Sharpville council because the company failed to pay \$200 for a 60-day extension.

KEYSTONE STATE CULLINGS

FORMER JUDGE PAXSON DEAD.

Was Chief Justice of Pennsylvania, Receiver for the Reading and Founder of Friends' Home.

Former Chief Justice Edward M. Paxson, of the Pennsylvania Supreme Court, died at his home in Bycott. Death was due to a complication of diseases. He was 81 years old. Judge Paxson was born in Buckingham, Bucks county, Pa. He was educated in the Quaker schools. At the age of 18 he established the New Town Journal at New Town, Pa., and later founded the Daily News of Philadelphia. He studied law and was admitted to the bar in 1850. He was appointed judge in the Common Pleas Court in 1869, to fill the vacancy caused by the resignation of F. Carroll Brewster. He was elected to the office the following year. In 1874, at the first election under the new constitution, Judge Paxson was elected to the Supreme Court. In 1893 he was appointed one of the receivers of the Philadelphia and Reading Railroad Co., at which time he resigned his position as chief justice. The home for aged and infirm members of the Society of Friends at New Town was founded by Judge Paxson.

"The action of the directors of the Pennsylvania & Mahoning Valley Electric railway line in selling the properties to the new \$10,000,000 mortgaged company known as the Shenango & Mahoning Valley Light & Power Company was formally ratified at a meeting of the stockholders at the general offices of the company in New Castle. Over 98 per cent of the capital stock of \$8,000,000 was represented. The stock was turned over to James Blackburn of Youngstown, as a formality in the completion of the merger. The other lines taken into the consolidation are the New Castle-Sharon, and the Youngstown-Sharon interurban lines.

"The Jones & Laughlin Company of Pittsburg will Tuesday take up one of the largest blocks of coal ever secured by one firm in Washington county. The tract comprises 16,000 acres and is located in West Bethlehem and Amwell townships. It is at present held by the Jones Brothers, extensive independent coal operators. The Jones & Laughlin concern took the options on this block for \$250 an acre, the total price being \$4,000,000.

"Thieves robbed the post office at Markleton while Postmaster John Leonard was absent at dinner. They secured \$200. Part of the money taken belongs to the United States Express Company, which had stored it there for safety. About \$300 in gold and silver coin was overlooked by the robbers. This is the third time the office has been robbed within three years.

"Mr. and Mrs. Isaac Ruffner, of Unity township, Westmoreland County, celebrated the sixtieth anniversary of their marriage. A feature of the celebration was a high mass at St. Bartholomew's church, Crabtree. After mass a dinner was served at the home of the couple. Five children were born to the union, and all attended the celebration. At Erie, Mrs. Minnie Salow was bound over to the November term of criminal court to answer the charge of murdering the infant child of Sylvia Kness, a girl of 19 years. The child was alive when born, but lived only a few hours. Testimony submitted at the hearing tended to show that it was put in a basin and smothered by heavy blankets.

"The board of public grounds and buildings appointed Norman Bortz of Allentown, superintendent of construction of the new state insane hospital to be erected near that city, and Oscar E. Thompson of Phoenixville, engineers for a state bridge to be built over the Lycoming creek near Williamsport. A mortgage for \$100,000 was filed in the county recorder's office at Washington, made by the Maebeth Evans Glass Company of Pittsburg in favor of the Union Trust Company of Pittsburg. The mortgage secures 20-year 6 per cent gold bonds. It is dated October 2, 1905. Perry Wheeler, aged 50 years, a well-to-do farmer of Wyalusing township, shot and killed his wife and then committed suicide. The woman was killed instantly, but Wheeler lived an hour after shooting himself. The couple apparently lived happily and no motive for the crime is known.

"The First Baptist Church of Connellysburg, extended a call to Rev. A. A. Deiarne, of Paterson, N. J. The church here has been without a pastor for several months, since the resignation of Rev. Maynard R. Thompson. As the result of injuries sustained during a practice game of football, Charles, the 12-year-old son of William Boinger, of West Latrobe, died at the residence of his parents. Frank Johnson, 52 years old, was killed by a fall of slate in the Jumbo mine of the Pittsburg Coal Company, near McDonald. Johnson is survived by his wife and six children. The Robbs Run school, near McDonald, has been closed on account of diphtheria. Three cases were found among the pupils. The remains of a man supposed to be Charles O. Penn, aged 30 years, of Sunbury, was found by a track along the Pennsylvania railroad, west of Altoona. It is thought he was jolted from the train and killed. Hyman Kohler, Jr., who escaped from the hospital at Dixmont, is at the home of his parents at Washington. The court will be asked to allow him to remain at home. The franchise of the Shenango Traction Co. was declared forfeited by the Sharpville council because the company failed to pay \$200 for a 60-day extension.