

THE PULPIT.

AN ELOQUENT SUNDAY SERMON BY BISHOP C. C. McCABE.

Subject: The Preacher's Commission.

Brooklyn, N. Y.—The New York Avenue M. E. Church was crowded to its utmost capacity Sunday morning when Bishop McCabe preached the Conference sermon. Bishop McCabe preached for nearly an hour. His sermon was a typical, old-style Methodist oration, and evidently pleased his hearers immensely, for his remarks were punctuated from start to finish with cries of "Amen," "Hallelujah," "Yes, yes," and frequent laughter.

Bishop McCabe's subject was "The Preacher's Commission," and he took for his text the passage in Haggal: "And the desire of all nations shall come." He said:

Haggal was one of the prophets who went to the captive Israelites to help them rebuild the walls of the ancient temple and of their destroyed city. Zechariah was of the other one. They were both men of vast hope and mighty faith, and God gave them vision to read the future, and because they saw the future, they were optimistic men. They did not believe that anything was too good to be true. We need such men. We have enough men who tell us how much better the past was than the present, and who discourage us, and we need men who talk hopefully; men who speak of the future with delight, because they know that the Lord's prayer—that the will of God shall be done on earth as it is in Heaven—will some day be fulfilled. These two prophets went to the Israelites, to Jerusalem, and struggled to rebuild the temple, and they were greatly needed. Cyrus, the King of Persia, allowed that the Jews should be the conquerors of Babylon, and these Jews had fallen into his hands and he treated them finely. Cyrus was a man who believed in religious liberty.

It is strange that 2500 years ago there was a man in a high on earth position who believed that the Jews had a right to worship God according to the dictates of his conscience. I know Cyrus believed in religious liberty because he was not a Jew, and yet he allowed these Jews to go and rebuild their temple and ruined city. I think God loved Cyrus on this account. I know He did because He sent him a message by Isaiah, "I will go before thee and make thy way straight before thee." Cyrus would have made a great Czar of Russia; there would be no more massacres of the Jews. And what a great Sultan he would have been. There would be no more massacres of Armenians simply because they were Christians. I trust in God that the time will come when a great man like Cyrus will occupy every throne on earth, and when the idea that one man can control the conscience of another shall pass away forever. I have myself seen 580 instruments of torture which were used by men and devils—for I think the devil inspired men to use such instruments of torture—to make all men think alike. I looked with amazed interest at the "Maid of New Orleans," a terrible instrument called by that name. It consists of great, wide doors, in which I counted nine spikes, several inches long. When the victim was asked for the last time "Will you repent?" if he said "No," these doors were slammed, and the victim lying on these spikes would suffer more anguish than Jesus Christ did on the cross. Men and women to-day would rather die than give up this old Bible, or surrender the right to worship God according to the dictates of conscience. We enjoy liberty to-day because the men and women have lived in the world. Let us prize the boon which they purchased with suffering and blood.

These Israelites had been in captivity for seven years; 42,360 of them went to build the temple. The young men shouted for joy, for they did not remember Solomon's Temple, but the old men did, and they wept. They wept, first, because of the contrast between the amount of money which David gave Solomon to build the temple with and the sum they had now. Secondly, because of the contrast between the number of men—Solomon had 80,000, and now there were but 42,360. Solomon had 3800 overseers to keep the people at work—walking delegates, if you please. I wish all walking delegates were for the purpose of a wonder if they ever had a strike among them. I wonder if 16,000 of these 80,000 said to the other eighty-four per cent: "Unless you join our society you cannot work at all." It would not have been allowed in Solomon's time. I had a letter yesterday from a prominent man in this city, asking me if the church was the friend of labor. I want to state publicly the creed of the M. E. Church. We are the friends of labor; we are the friends of all labor—of every man and woman who has to earn a living by the sweat of his brow. We are the friends, not only of the sixteen per cent, but of the 80,000; of 100 per cent, of labor, and anybody who is not a friend of 100 per cent, is not a true friend of labor. That is the creed of the M. E. Church, and I state it for them because they do not seem disposed to state it for themselves. And I believe I state the creed of all Protestant churches in this country.

Then, again, I think the old men wept because of the contrast in the plans of the two temples. "The Desire of All Nations." That is one of the names of Christ. He had over 300 different appellations. Jacob called Him "Shiloh," Job, "The Deliverer," David, "The Shepherd," Isaiah, "Wonderful," "Counselor," "Mighty God," "Everlasting Father," "Prince of Peace," John the Baptist, "The Lamb of God," Paul, the "Forerunner," at the Isle of Patmos, Jesus said: "I am Alpha and Omega, the first and the last, the bright and morning star," and John called Him "King of Kings and Lord of Lords." But the sweetest name of all is Jesus. O, what a sweet name it is. He is my Saviour. I took an angel to bring that name. Gabriel said: "His name shall be called Jesus"—that is the sweetest name of all—"His name shall be above all names." "At the name of Jesus every knee shall bow."

Jesus, my Saviour, to Bethlehem came, Born in a manger with the babe and O, it is wonderful, blest be His name, Calling for me! Calling for me!

He did come, "and His own received Him not." The Jews are still looking for Him. That is the most pathetic thing in human history. A great Hebrew scholar has translated the New Testament into Hebrew as a literary venture, and a rich man in London is spending a large fortune in circulating it. I hope it will fly around the earth. Let us get the Jews converted, for that is the quickest way to convert the world. Do you know that there are 500,000 converted Jews? Let the glorious work go on.

Now, "what think ye of Christ?" Is the wearer of all these glorious names divine or human or angel? Some think He was a good man, a typical man, the best man in the world, but say He was not divine. They do not even admit that He was an angelic being. Some think He was God-man, "God manifest in the flesh." Jesus is divine. Peter believed that. Paul believed it. He said: "By Him all things created that are in Heaven and in earth, visible and invisible; all things were made by Him." Such things cannot be said about an angel or a human being. I think the epistle to the Hebrews was written by Paul to prove the divinity of Jesus. Some scholars say Apollon wrote it, but Paul, but Paul wrote it. There was not anybody else great enough to write it. We must have a divine Saviour. No angel or human being could do what we need. He must be an Almighty Saviour, One who is "mighty to save and strong to deliver." Our sorrows are too great for human consolation; our sins are too mighty for the power of any man or angel. We must have a divine Saviour—and we have Him. Do you believe Jesus Christ can save a soul in an instant? I know it. I have seen Him do it a thousand times. He can do it. He stands ready. Will you have Him? Do you desire Him?

Brethren in the ministry, it is your business to preach Christ's Gospel to the world. Hurry with the Gospel. This is a sad world. There is no religion that teaches that sorrow is so inescapable, that the best thing that can be done is to be blown out like a candle, and 500,000,000 Buddhists believe it. Hurry with the Gospel. Read John xiv: "Let not your heart be troubled; ye believe in God, believe also in Me." The presence of sorrow affects me strangely. I have never got used to it. It ought to awaken the sympathy of every human heart. I read a story of a Pullman car when, in the night, all was quiet except a baby's voice. One man called out, angrily: "Where is the mother of that child? I wish she would keep it quiet." The father of the child answered: "The mother of my babe is in her coffin in the baggage car. I hope the passengers will excuse me; I am doing the best I can." The other man rushed out and said: "Sir, forgive me. I did not understand. I would not have said it if I had known. Let me take that babe. I will keep it all night and you shall rest; you must be tired." His heart was changed and full of sympathy.

Oh, the world is full of sorrow and sin; but we have the remedy. Let your feet be like the roe's upon the mountains. God grant the commission anew to-day to preach the Gospel.

The Time is Short. Ah, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly on the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell; how you would go instantly, and do the thing which you might never have another chance to do!—Phillips Brooks.

Responsibility for Possessions. Do you wish more strength? But if you had more strength and misused it, your condemnation would be greater than is your reproach now for work undone. Do you wish more money? But if you had more of its rust would the more surely eat your flesh as fire, while the responsibility for its proper use would burden the soul. Do you crave a larger field of work and influence? But what if, when gained, the field were untilled and the influence that of an evil star? A young minister had few to hear his best sermons; he complained to John Brown, of Haddington, and this was the reply: "You have as many hearers every time you preach as you will care to answer for at the day of judgment."—Pacific Baptist.

Nearer Heaven. Bless God for the blindness; thank God for long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer Heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, but you are nobler for all the sacrifices you have willingly completed.—Dr. Joseph Parker.

Live Holiness. It is better to live a good life than to be talking about it, better to live holiness than to proclaim that one lives it. If the sun makes a noise we do not hear it. The brilliant electric lights blaze forth without crackling. The lighthouses flame out their rays over the perilous seas without the proclamation of bells or the firing of cannon. So the truest, purest and best lives simply let their light shine, as the blessed Saviour commanded.

Need of Backbone. A contemporary suggests that one thing which Christians as well as others need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well articulated spinal column, which is strong enough to hold a man upright, and keep him from being crushed beneath the burdens that press upon him. These are days of easy going piety; and men are too often ruled by compromise rather than by conscience.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR MAY 13.

Subject: A Fiery Demoniac Healed. Mark v. 1-20—Golden Text, Mark v. 19—Memory Verse, 15—Topic: Great Faith Respecting Salvation.

I. The fierce demoniac (vs. 1-5). "They," Jesus and the disciples. "The 'Gadarenes.'" They crossed the Sea of Galilee from Capernaum to the Eastern shore. "Gadarenes." This name in Matthew is Gergesenes, and in the Revised Version is Gerasenes.

2. "The tombs." These tombs were either natural caves or recesses hewn out of the rock, with cells upon their sides for the reception of the dead. "A man." Matthew mentions two men, Mark and Luke speak only of one, probably the fiercer of the two, without denying that two were healed. "Unclean spirit." Called unclean because the spirit defiled both body and soul, the chief evil being a type of the inward defilement.

3. "Could bind him." Attempts had been made to bind him because he was exceedingly fierce (Matt. 8:28). Luke tells us that he was naked. 4. "Pettish and chains." Fetters were for the feet, "chains" for any other part of the body. "Taming him" was impossible to bring his wild, savage nature under restraint.

5. "Night and day." He was deprived of sleep. "Mountains—tombs." Here the demoniac had his home; for all maniacs were cut off as soon as they became violent, for that age had no provision for taking care of them. Institutions of pity for the unfortunate are among the gifts of Christ; antiquity knew nothing of them, or of the spirit that would produce them. "Cutting him" was an improvement. "Cutting him" was an improvement. "Cutting him" was an improvement. "Cutting him" was an improvement.

II. The demoniac goes to Christ and is delivered (vs. 6-13). "Ran and followed Christ." He is attracted toward Christ, but when under the influence of the demons he desires to withdraw from Christ. "And cried," etc. It is impossible to account for his strange consciousness of a wonderful power in Jesus, or for the utterance of language which comes, as it were, from a being within the man on any other hypothesis than the existence of beings superinduced upon men. "To do with Thee." Literally, "What is there between Thee and me? What have we in common? Why interferest Thou with us? The devils at once recognize their great enemy with delight. "The true devilish spirit speaks out, which counts it a torment not to be suffered to torment others, and an injury done to itself when it is no more permitted to be injurious to others."

9. "What is thy name?" Christ asked the man (in vain) his name in order to get his attention and bring him to a consciousness of his own personality. "Legion." The demon answered, speaking through the man. The Roman legion consisted of about six thousand men. The word has come to mean a large number—a host. 10. "Enough." The demon knew who was in authority over him. "Out of the country." This is explained in Luke 8:31. They did not wish to be sent "into the deep," that is, the abyss of hell, into the bottomless pit (Rev. 9:3). Send us anywhere, anywhere but here! "The devil is the chiefest shatterer man; send us to the lowest creature, into man or beast, bird or reptile; anywhere but into hell." 11. "Great herd." Though the Jews did not eat pork the Roman soldiers did and the swine have been kept to supply their wants. "Into the swine." How could demoniac enter swine? We do not know. But we see many things quite as difficult to understand. The connection of mind and body in us is an equally great mystery. 13. "Gave them leave." The devil cannot so much as trouble swine without leave. "The devils were charged our Lord with wrong doing in 'sending' the demons into the swine and thus causing such a great loss to the owners; but it should be noted that what Jesus did was to drive them out of the man and then permit them to go where they wished. III. The effect of the cure (vs. 14-17). 14. "Fled." Their occupation was gone. "In the city." Gergesa, near the sea. "Went out." The quickness with which intelligence flies in the East. Matthew says, "Behold, the whole city came out to meet Jesus." 15. "See him—sit." There is a marvelous contrast between the man's former and his present condition. Instead of wandering among tombs, in nakedness, and filling the people with terror by his wild, maniacal ravings, he is now sitting at the feet of Jesus, clothed and sane. "Those who come to Christ and take Him as their Saviour always come into their right mind. 'Were afraid.' They knew they were in the presence of one who had great power, and perhaps they feared Jesus might send upon them the punishment of their sins. When Christ comes into a place there is either deadly fear or great rejoicing. 16. "They saw it." Those who fed the swine and others who may have been there when Jesus landed. Then, too, the disciples may have told the story. 17. "To depart." They no doubt feared greater losses. They preferred swine to Christ.

IV. The saved man at work for Christ (vs. 18-20). 18. "Be with Him." How different is this grateful man from what he was before he met the Saviour. He loved Jesus now and desired to join himself to Christ. 19. "Go home—tell." We owe our first duty to our home and friends. 20. "Decapolis." From deka—ten, and polis—city, meaning ten cities.

More Power. There is only one way by which more power can be obtained, and that is by waiting on the Lord in confidence, in obedience and in patience.—Rev. W. V. Fullerton.

True Source of Happiness. The true disciple of Jesus needs not to forget himself in order to be cheerful in his very inmost soul; for the source of his happiness is not in the outward world, but within himself.—Zschokke.

CHRISTIAN ENDEAVOR NOTES

MAY THIRTEENTH.

Christ's Life... Lessons From His Miracles of Healing. Matt. 9: 27-34; 25: 31-40.

Christ is always saying to us, "According to your faith be it unto you." Faith is the key to all blessedness. The blind men were healed, not so much that they might see as that they might speak. Their gratitude was better than their vision.

There are still "dumb devils" that need casting out. Do you think of Christ as sitting on a radiant throne? Think of Him as suffering in the body of the next wretched man whom you could help. Suggestions. The only thing at which Christ wondered was the splendid faith of a Gentile. Perhaps He is now wondering at our unfaith.

Christ healed bodies in order to the far more important healing of souls. Christ's promise that He would do "greater things" than He is fulfilled in the marvels of modern science. Will Christ answer prayers for healing now? Yes, if the prayer is willing to be denied.

Illustrations. To Christ, the Creator, a sick human body was like a halting machine to the inventor of it. There was no real marvel in Christ's healing; the marvel would have been if He had kept from healing—as if a fire should burn without heat or a lamp without light. Christ's miracles were the mint-mark stamped upon His teachings. Healing radiates from Christ as light from the sun, and the true Christian must reflect it like a mirror.

Questions. Are you trying to heal the sins and sorrows of those around you? Has Christ been a Physician to your soul? Are you spreading the praise of the Great Physician? The medical mission is the outcome of the living teachings of our faith.—Isabella Bird Bishop.

Christ is now, through His disciples, healing more sick, opening more blind eyes, binding up more broken-hearts, than He did in Palestine eighteen hundred years ago.—F. N. Peloubet.

Words of Wisdom. Farmers make a lot of money for the people who sell what they raise. Every boy needs a good education so he can realize how little he knows. When a man talks weather to you it is a sign he thinks you are a blamed fool. Everybody's head would be filled with brains if they were no use to him. People can enjoy doing most anything unless they make their living by it.

Either it isn't hot enough in the cold season or cold enough in the warm season. If a man married a rich wife probably it would be just his luck to go and die. To a man spring brings tender thoughts of a fishing rod; to a woman of a bonnet.

A nice thing about living in the suburbs is it never seems hard to die when your turn comes. A man gets along with his landlord almost as comfortably as with his wife's relatives. A woman calls a man a good husband when he will blame anything she does to annoy him on the weather. A man always thinks he would be willing to drink less if he had half as much money as he spends on it.

It would be much easier to be good if you thought it was smart to keep anybody from catching you at it. A girl is going to have a good time at the stupidest kind of a party if she is going to wear a new dress at it. You have to understand human nature mighty well to know that other people aren't any bigger fools than you are. If a woman rode across on a steamer and came right back again without getting off the ship she would talk about the time when she lived abroad.—From "Reflections of a Bachelor," in the New York Press.

Little Shoe Sense. The "shoe should be three-fourths of an inch longer than the foot, for the foot works forward in walking. Short shoes force the toes back and finally the joints become distorted and bulge out on the sides and above. Thus corns, bunions and other disorders are developed, says the Chicago News. Walking shoes should not be worn in the house, neither should the same pair be worn on consecutive days, thus giving them a chance to rest. If the shoes are cleaned every day and oiled once a month they will last much longer. Gil them, especially on the soles and about the stitches where the uppers join the soles. For this purpose castor oil is very good. The heels should always be kept in good repair. Rubber heels will prevent the jarring that comes from contact of the heels with pavement. Be careful always to have fresh laces and ribbons in your shoes. Nothing so marks a woman untidy as worn ribbons or fowing, stringy shoe ties.

People Who Never Sneeze. "Africans never sneeze," said a globe-trotter, "and their descendants, the colored people of our own land, if they are pure-blooded, don't sneeze either." "A cold, damp atmospheric condition is the cause of sneezing. Since it is practically never cold and damp in Africa, no man sneezes there, whether he be native or foreigner. "The natives, because they have never sneezed in Africa, can't sneeze when they leave Africa—for the same reason, perhaps, that one who has never been in the water can't swim when he falls overboard. "At any rate, be the fact what it may, the fact remains that the African, either in the jungle or on Broadway, never sends the air with a ker-choo."—New York Press.

A PIPE OF MANY PEOPLES.

English Ladies and Indian Lovers Pined to Play the Flageolet.

The flageolet is of peculiar interest to Americans, says the American Inventor, as from time immemorial it has been the medium through which the Indian youths courted their sweethearts at a distance, when they were so unfortunate as to be unable to gain a personal audience.

The love, or courting, flute of the Apache is made of a round stick of cedar about twenty-four inches long, split lengthwise and hollowed to form an air chamber. A hole is made on each side of this diaphragm, and a shallow air passage cut from one hole to the other. Above it a cap of wood is placed for the purpose of covering the upper hole and the air channel. The lip is made of a thin sheet of lead, and the whole bound together with a slender thong. In the tube part, or body of the instrument, are placed six finger holes, a condition that points unmistakably to the influence of contact with the white man.

The flageolet, as ordinarily understood, may be described as a whistle-headed flute. In the seventeenth century English ladies often played on it. Sometimes two or three flageolet tubes were constructed, with one head, for the purpose of introducing notes in harmony.

An old English diary of 1687 contains this quaint reference to the double flageolet: "To Dumbleby's, the pipe-maker, there to advise about the making of a flageolet to go low and soft, and he do show me a way to do, and also a fashion of having two pipes of the same note fastened together, so as I can play on one and then echo it upon the other, which is mighty pretty."

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Indiana has the second largest school fund.

KEYSTONE STATE COLLINGS

BUYS 1,200 ACRES OF LAND

Ligonier Companies, to Develop Timber and Coking Coal in Westmoreland County.

David M. Mencher of Ligonier, representing the McConeillsburg Manufacturing Company and the Byers-Alton Lumber Company, both Ligonier concerns, has purchased from Clearfield and Jefferson county capitalists 1,200 acres of timber land in Ligonier township, Westmoreland county. The purchase price was \$20,000. The tract is along the Pittsburgh, Westmoreland & Somerset railroad and will be developed immediately. It is underlaid with coking coal and ovens will be erected.

Attorney General Hampton L. Carson filed a bill in equity in the Dauphin courts to restrain the Pennsylvania and allied companies from collecting a \$10 rebate on each interchangeable mileage book sold. The reasons cited by the attorney general for bringing suit are similar to those given at the time his bill was sent to the State printer for printing. The date of hearing has not yet been fixed.

W. A. Stone has bought 150 acres of coal near Smock, on the Pittsburgh Coal Company for \$1,200 an acre. He has also purchased the plant of the O'Connell Coal and Coke Company, near Smock for \$70,000, and will increase the plant from 35 to 150 ovens. A new company will be organized with a capital stock of \$200,000, and among those interested are W. A. Stone, L. H. Frasher, W. E. Crow and Dr. W. H. Hopwood of Uniontown.

May day in Pittsburgh passed quietly, so far as labor disturbances were concerned. Building trades workmen, with the exception of the carpenters, remained at work. While some of the larger concerns employing carpenters announced they were unable to continue work, many said that the men in their employ were competent and worth the \$1 a day that was demanded.

The First National Bank of Freehold, which was declared insolvent, and placed in the hands of a receiver March 17, 1906, having complied with the conditions imposed by the comptroller of the currency, proceeded to resumption, and its capital not being unimpaired, has been permitted to resume business as an active national banking association.

The Armory Board adopted plans for a new armory for Company E, Tenth Regiment, at Mt. Pleasant. The structure will be of brick and stone and up to date in the matter of conveniences. A committee was appointed to arrange for an armory at Bradford, and the site selected at Corry was approved.

Two men were taken to the hospital in a dying condition, a third is seriously stabbed, several others are injured and seven men are in the Windber lockup as the result of a clash between union and non-union men at Paint Creek, near Windber. Newton B. Weddell, of Chambersburg, who was arrested while running away with \$400 he had secured from Mrs. Zilpha Ruthrauff on the representation that he meant to buy her a grocery store, was sentenced to three years in the penitentiary.

Gov. S. W. Pennypacker issued a requisition on Gov. Pardee, of California, for the return to Pennsylvania of L. H. Mitchell, who is wanted in Luzerne county to answer a charge of conspiracy in connection with a mining deal. Capt. Charles J. Harrison and Milton J. Pritts of the Somerset County National bank, sold 1,500 acres of "A" and "B" vein coal to the Pennsylvania Coal Company, a \$150,000 corporation composed mainly of New York capitalists.

The big stock barn of the H. C. Frick Coke Company at Dorothy was burned, with five horses, valuable machinery and much hay and grain. The loss is \$6,000, covered by insurance. Five footpads held up and robbed Leo Marks of \$50 at a lonely bridge in North Bridgewater. Marks was so severely injured that it was an hour before he could crawl into the village and give an alarm.

George G. Gans has purchased from W. F. Patterson of Waynesburg 300 acres of coal land in Center township, Greene county, and 100 acres of coal land in Marion county, W. Va. Palmyra, 10 miles west of Lebanon, had a serious fire. The blaze started in Shiner's bake shop, soon spreading and destroying a residence and several large barns.

After living to the great age of over 108 years, Mrs. Mary McKittick met death at her own hands at the home of her son, Luke McKittick, near Uniontown, Pa. The poor directors of Fayette county have taken action to provide needy persons bitten by mad dogs with proper medical attention. The Boston Clothing Company's store at Conneville was entered by robbers, who got away with nearly \$900 worth of goods.

Governor Pennypacker reappointed General John A. Wiley of Franklin and George F. Davenport of Mendonville trustees of the Polk Institution for the Feeble Minded. The body of Luther Neiman, a Pennsylvania railway engineer who had been missing from his home in Harrisburg 10 days, was found in the Susquehanna river. The Governor issued a death warrant for the execution of John Bodnar of Chester county on June 28. Major W. H. Davis will be the next postmaster of Pittsburgh.