THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. WILLIAM R. RICHARDS.

Subject—"Following Jesus."

NEW YORK CITY.—In the Brick Presbyterian Church, Sunday morning, the pastor, the Rev. William R. Richards, preached to a large congregation on "Following Jesus." He took for his text Matthew ix:19, "And Jesus arose and followed him and so did his disciples," and said:

The question comes to us, What it meant to be a Christian at the time when Jesus was living on the earth? Of course, the word "Christian" had not then come into use, but the fact is the Christian life existed, and our question is, "What was it like, how it began, how it showed itself, by what upward step would a man prove that he had made the great choice and had become what we would now call a Christian? If we want to know we have to look into the gospel of history, and, looking there, we find a plain and emphatic answer in one word, the word "follow." For the common way of announcing that any man had made the great choice for Jesus was to say, "He rose and followed Him." There are sixty-nine places where we read of one and another and of many at once who followed Jesus That is the historic picture of the Christian life in those days. It is the leader walking here and there about the country and his disciples following Him. In the beautiful parable Jesus is described as the shepherd going on ahead and his sheep, who proved they were his sheep because they knew His voice, following him. That is the regular order of the sacred history: Jesus going before and the others following. But there is one singular marked exception to that order. It is all the more striking because it stands alone. Just once in the gospel of history this term is used in the other order. Some one else is leading, it is Jesus that is following. Who can this other leader be who spoke with such authority that Jesus followed him? You might think it was some great teacher and leader experienced in the things of God. But it was not so, because after Jesus had once claimed the position as teacher He never consented to follow another teacher. Or perhaps some supreme ecclesiastic, who, because of his sacred office could take precedence of Jesus. But it was not so, for if you look into the history you find that our Lord never for a moment rendered such supremacy to any church official. His word was always "Follow me." Or you might think it was some civil ruler, like King Herod or Pilate, or the great Caesar himself at Rome. But it was not so; He never consented to follow any great man on earth. He did say, "Render unto Caesar the things that are Caesar's," but He was talking about taxes, not His personal allegiance; that was not one of the things that were Caesar's. It was not at the summons of any person that Jesus rose up and followed. What was it, then?

You remember the story. The man was named Jairus. He was, it is true, a ruler of the synagogue, but that meant little more than the leader of a prayer meeting. It would have been just the same had he been a beggar. He was a beggar on this occasion: "While Jesus spake these things, behold, there came a certain ruler, saying, My daughter is even now dead, but come, and lay thy hands upon her and she shall live. And Jesus rose up and followed him." The secret is out. There was a man who could speak for a moment in a tone of authority, then, to Jesus, because he spake through more immediate contact with the world's sorrow and and pain and need; that was what gave him his precedence. Lead on, man! Jesus follows. How strange! It seemed to me that we might take this as one of the passages that remind us of the Lord's humanity, showing how He was shut out by limitation of knowledge, how He must wait until some one came and showed Him the home where the shadow of death was. I suppose it is true in some sense, but as you muse upon, you feel it was also an illustration of His Godhood. What kind of message is it that comes with authority to the ears of the Creator? Some story of His creature's need. It is our weakness that moves God, our humility, emptiness. It is our cry of emptiness our cry of need, that moves God. If it were possible to conceive of such a thing as the limitation of the knowledge of God—if you could conceive of yourself as going into the presence of God and informing Him that somewhere in some forgotten corner of His universe there was some unknown creature, unknown to Him, that was perishing for want of Him, and you were the only guide qualified to show the way to that creature, we may say, with all reverence that you could expect God Himself to rise up and follow you. And Jesus rose up and followed Jairus to the house of sorrow. My friends, let us comfort ourselves with the assurance that any such message as that will move the Lord today just as in the days of Jairus. Whatever pain or sorrow there is in your own house or the house of your friend, you may go to Him straightway and tell Him, and when you return you may be sure that you are taking His presence with you. Be sure a man of that kind is a privileged character; he takes precedence of all. When Jarius has finished speaking, Jesus rises up and follows him.

Now that is only the first part of our text. This is the second part: "And so did His disciples." As disciples it was their business to follow Jesus, and now Jesus was following Jairus. Is not this a most excellent example for any loyal church? The question that ought to come to us is the question of leadership, human leadership of a Christian church, and, of course, I shall often expect to find that kind of leadership in the church itself. Men and women experienced in the things of God who can serve as leaders for their younger brethren. It was so in the days of the apostles. Men like Paul who charged the younger members that they should follow him as he was following Christ and it was safe counsel. There are leaders in the church, but the question which our text suggests is whether there may ever be any kind of safe leadership inside the church from outside the church. If any man from outside appears and says "come," would it ever be safe for us to follow? Certainly not always. If Christian people are too ready to walk after everybody who beckons them they are likely to wander away from the Master. There comes some new teacher with great pretensions of wisdom who says, "Come, I will lead you into higher regions than your master has been able to show you." Any church that follows such may make up their mind that they will soon lose the Master. Or, again, it may be some high church official who says he will lead you to regions of religious assurance that you have not found in following your Master. In the old days it would have been the High Priest; in our day it might be the ancient and splendid hierarchy of the army of Rome, but you and I are persuaded that it is more blessed to follow the Master "who not having seen we love." Christ has never consented that we should follow any human priest. Then, again, the church might consent to follow Caesar or some representative of political power in the world. In following Caesar we run the risk of losing the more important guidance of Jesus. No political power, no human prestige, no wisdom of the human understanding is a safe guide for any church of Christ.

Then can you conceive of any human leadership that it would be safe for the church or disciples to follow? Yes. Here is this man, Jairus, who comes from outside with this pitiful story, and Jesus rises and follows him, and so do His disciples. Any man who knowns the way to any kind of human sorrow or need or wrong may claim a hearing from any church of Jesus Christ, and if in the hearing they find he knows the way better than we, he may claim not only a hearing, but the following from the church of Jesus Christ. It is direct imitation of His example. The church has often been too slow; sometimes because we did not like the man who called. The personal character of the leader does not come into the question at all. We want all those in sorrow to know that the best place to come is always the church of Jesus Christ. That the message will receive the promptest attention, and no poor Jairus need ever go home along. Once his story was finished, Jesus got up and followed him, and so did His disciples. If we are disciples, it is our business to be following Christ. But how to follow Him? Who will lead us? I have no doubt that sometimes our Lord shows us the way by those older and wiser in the church and sometimes He exercises His Leadership through those without the church, messengers telling us of some one who needs help, and our business as Christians, not only as churches, but as individuals, is to be listening always for that appeal, looking only to the path that leads to the house where they need us. We cannot see the face of Jesus, we cannot hear His voice; it may even seem to some of us that we have lost the comforting sense of Jesus in our hearts. We ask why He did not leave some guide whom we could see and follow and who would lead us back to Him and before the words are out of our lips here stands this Jairus. "Come" he says, and you listen and you rise up and follow him, and as soon as you do something tells you that you are not any longer walking alone. That lost companionship you were mourning for has been restored to you. This was His guide, and you have done well to follow him.

This is not my fancy. Let me read you the plain words of the history: "While he spake, behold! there came a certain ruler, and when he saw Jesus he fell at his feet and besought him, saying, 'My little daughter lieth at the point of death. I pray thee come and lay thy hand upon her and she shall live, and Jesus arose and followed him, and so did his disciples."

Doers of the Word.

To be simply a hearer of God's Word is not only to deceive oneself, but to increase one's responsibility. "Inasmuch as ye did it not" is a sharp sentence which Jesus one day passed upon His unfaithful followers. It is a great thing to remember that God's Word may be translated into Christian living. If for each day we should be guided by one single precept, in the process of time we would come to know our Bibles as thoroughly as we know our own names, but we would also come to the place where the revelation of Jesus Christ would be very attractively presented to one who might not read God's Word, but who would study our lives. "Be ye therefore doers of the Word, and not hearers only."

Look Upward.

I cannot understand why those who have given themselves up to God and His goodness are not always cheerful; for what possible happiness can be equal to that? No accidents or imperfections which may happen ought to have power to trouble them, or to hinder their looking upward.—St. Francis de Sales.

Our Pilot.

Our Father's hand is at the helm of the universe, not ours. Do not try to carry the labors of the deck hand and the responsibilities of the Pilot. "Trust in the Lord with all thy heart. * * * In all thy ways acknowledge Him, and He shall direct thy paths."

God We Can Trust.

Help us to reach out past things we cannot understand to the God we can trust. We thank Thee for the passing of what changes and the changlessness of that which passes not.—Mattbie D. Babcock.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JULY 15.

Subject: The Good Samaritan, Luke x., 25-37—Golden Text, Matt. v., 7—Memory Verses, 33, 34—Topic: Love to Our Fellow Men—Commentary.

I. How to gain eternal life (vs. 25-28). 25. "A certain lawyer." A scribe; a professional interpreter of the law of Moses. Usually a noted scribe was a teacher and had a company of disciples about him. "Stood up." Jesus must have been in some building, discoursing on some subject that suggested the question asked by the lawyer. "Tempted Him." Or tested Him. The question was not asked from any desire to know his own duty, but for the purpose of testing the knowledge of Jesus. "Master." Or teacher, the same as rabbi. "To inherit eternal life." Eternal life is the true spiritual life of the soul—that which is natural to it in its highest state, and of all things in this world is most worthy the seeking. His question was, How can I become a child of God and a possessor of that true spiritual life that will endure forever?

26. "What is written." As a teacher of the law he should be able to tell, and he was able, as his answer shows. "How readest thou?" What we gain from the Bible depends upon how we read it.

27. "He answering said." He replied by quoting the great summary of man's duty toward God in Deut. 6:5, and a statement of the law of love from Lev. 19:18. The lawyer proceeds to give a correct answer, one which Jesus approved. "Thou shalt love." The religion of the Bible does not consist in good external acts, in prayers, in our zeal for Christ, in performing the deeds of the law, or in being made happy, but in love to God and man. "All thy heart." This is supreme affection to God. The heart is the seat of the affections, desires, motives and will. "With all thy soul." He loves God with all his soul, or rather, with all his life, who is ready to give up life for His sake. "All thy strength." To the extent of giving all of our physical powers in His service. "All thy mind." The intellect belongs to God. This embraces the whole man. "Thy neighbor as thyself." This love is the principle in the heart from which flows the "golden rule" (Matt. 7:12) in practice, and the perfect keeping of all the commandments which refer to our duties to our fellowmen.

28. "This do, and thou shalt live." Shalt have already eternal life, the life of Heaven; for this heart of love is eternal life.

II. Our duty to mankind illustrated (vs. 29-27). 29. "Desiring to justify himself." R. V. The conscience of this learned lawyer was touched and he saw that he was destitute of the love he had just declared to be necessary in order to inherit eternal life. "Who is my neighbor?" The degree in which he had kept the law of love would depend on the answer to this question. How wide a circle does "neighbor" embrace? Unwind that word neighbor and it measures off the whole of our earthly life, it covers all our practical, every-day duties. 30. "Jesus answering said." Here it was that Christ could, in a parable, show how far Judaism was from even a true understanding, much more from such perfect observance of the law, as would gain Heaven. "From Jerusalem to Jericho." It was a very dangerous road, lying much of the way in a deep ravine through soft rocks in which caves abounded, affording shelter to miscreants who sallied forth to prey upon travelers. It is still necessary to have an escort in passing over that road. 31. "Certain priest." Jericho was one of the residences of the priests who came up to the temple of Jerusalem in turn to offer the daily sacrifices, burn incense, and perform the temple ceremonials. "He saw him." And knew that a fellow man was suffering and in need. "On the other side." He no doubt could frame many excuses for not stopping. 32. "Likewise a Levite." A Levite was one of the tribe of Levi; a priest was of the family of Aaron in that tribe. The Levites performed the humble services of the temple, as cleaning, carrying fuel, and acting as choristers. The scribes and lawyers were frequently of this tribe, which, in fact, was set apart by Moses as the intellectual body in the nation. "Passed by." His conduct was the same as the priest's had been. These two men would naturally be expected to befriend the man. 33. "A certain Samaritan." The Samaritans were a half-heathen people, greatly despised and hated by the Jews. "Had compassion." Although they had no right to expect any help from a Samaritan, yet he hastened to assist the suffering man.

34. "Bound up his wounds." He did the very best he could for the man with the remedies he had at hand. "On his own beast." This all took time and effort, but he did not hesitate nor make excuses. "To an inn." This was a public house where all comers were received. 35. "On the morrow." He evidently remained with him that night. "Two pence." A penny or Roman denarius is worth about sixteen cents, but it would be equivalent to eight or ten times as much in our day.

36. "Which—thinkest thou?" This question almost compelled the lawyer to speak highly of the Samaritan. "Was neighbor unto him?" The parable implies not a mere enlargement of Jewish ideas, but a complete change of them. It is truly a Gospel-parable, for the whole old relationship of mere duty is changed into one of love. 37. "Do thou likewise." He to whom you ought thus to show mercy in order to become his neighbor is your neighbor. We should be ready to help every person who needs our assistance.

HAD HIM.

He—Isn't dinner ready yet?

She—No, dear. I got it according to the time you set the clock when you came in last night, and dinner will be ready in four hours.—Harper's Bazar.

A Girl in Kansas.

Dick—You are such a funny girl. I never did know how to take you.

Kitty (coyly)—You never tried.—Kansas City Independent.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 15.

The Grace of Brotherly Love.—John 13. 34; Heb. 13. 1.

"Love is the greatest thing in the world," said Henry Drummond.

"Love is of God," nay, "God is love." "Love worketh no ill to the neighbor, therefore love is the fulfilling of the law." If anything was expelled from the human soul when it "fell" in Eden, that thing was love; that is, that generous, outgoing feeling that made it impossible for one to put a stumbling block in another's way, or to scheme to profit by another's misfortune. Love in the soul is the regulating factor in it. In its absence, ambition, covetousness, envy, malice, hatred—all the evils that escaped from Pandora's box—run riot, and, in a wild revelry of passion, cut and thrust here, there, at every other—and that is what ails the moaning world. Christ came to restore Love to her ravished throne, and make her once more sweetly regnant in the human soul. So, down, Ambition, that has been lording it ever since Lucifer—himself the victim of the unholy passion—fell from heaven; down, Ambition, to thy place of service at the feet of Christian Love! Let desire hereafter covet earnestly only the best things. Jesus was himself the embodiment of the holy passion of love, and "God commendeth his love toward us in that while we were yet sinners Christ died for the ungodly." "Love each other like that" was and is the divine mandate to men, a message that was concreted in the only "holy, harmless, and undefiled" being ever born of woman.

Love is the supreme test of the Christian profession. Does a professed follower of Christ love like Christ? Will he sacrifice for another, even though that other be unrelated or even unknown? Will he return good to him who has done him wrong? Will he think good of his fellows preferably to thinking evil? Is this a very high standard? True. Yet it is the gospel mark. Methodism has ever taught, with Jesus, and John, and Paul, that it is possible for a Christian to reach that perfection that lies in loving God with all the might, mind and strength, and one's neighbor as himself. Ah, what a world this would be if all Christians had but stretched up to that standard!

CHRISTIAN ENDEAVOR NOTES

JULY FIFTEENTH.

How Can I Be a True Friend?—Prov. 17:17; 18:24; 27:9, 17, 19; Eccl. 4:9, 10.

A friend is best proved a friend when his friendship receives no return.

There may be friendship without a return, but there may be no return without friendship.

The best proof of friendship is in criticism; and the best criticism is deserved praise.

It is well to work for Christ; it is more than twice as well when two work together for Christ.

Suggestions.

It is hard, but it is possible, to be a friend—alone.

Good things require time, and the best things, like friendship, require best things, like friendship, require

There is a "genius for friendship but it is only a genius for unselfishness, and all may win it.

Illustrations.

A palace is not built in a day, and a true friendship is a growth; it is a palace that is to last forever.

When a ball falls to the earth, the earth rises porportionately to meet the ball; so friendship is sure of some return from the most stolid.

Friendship is a wireless telegraphy, and communicates less by visible means than invisible.

Electric currents along a wire set up currents along parallel wires. So friendship between two prompts friendship between other twos.

To Think About.

Have I many friends, or few?
Am I really helpful to my friends?
Is Christ my best friend?

A Cluster of Quotations.

Some friends as shadows are,
And Fortune as the sun;
They never proffer any help
Till Fortune hath begun.
—Sir Walter Raleigh.

Try to please men and ignore God, and you will get nothing but disappointment.—General Gordon.

True friendship is a plant of slow growth, and must undergo and withstand the shock of adversity before it is entitled to the appellation.—George Washington.

What one will do of his own accord is worth twice what he will do on some one else's initiative.

New Jersey has appropriated $350,000 for fighting the mosquito pest. The sum is to be spent in instalments of $50,000 per year for seven years. Modern study of the life history of the mosquito, says Forest and Stream has shown very clearly that if undertaken intelligently, schemes for the extirpation of the pest may be entirely successful; and the time has come when public moneys may reasonably be devoted to such work. The experience and success or failure of the New Jersey mosquito campaign will be watched with much interest.

HIS TASTE.

"What is the real secret of the art of hanging pictures?" asked the lady with the lorgnette.

"The real secret," said the artist, "is to hang most of them in the garret, where they don't show."—Detriot Free Press.

RUMANIAN LABORER'S HARD LOT.

Poor Homes and Long Hours of Work in the Fields.

Probably no workman in the world to-day is more to be pitied than he of Rumania, the little Danubian principality in which agrarian conditions are so acute that a revolution parallel to that of France, though on a smaller scale, may be anticipated at any time.

The Rumanian laborer is a simple hearted, kindly fellow. He is rather tall, with the sallow complexion of the French and with an unmistakable sadness of countenance born of long centuries of misery. The homes of these laborers are grouped in villages, and these villages are like those of the Dahomey people at the World's Fair—mere hovels of earth, for the most part, consisting of a single room, with a protruding roof to form a portico, in which the laborer spends his few hours of ease.

Inside these homes show varying degrees of culture. Some of them have their walls covered with white cloth much fluted and adorned with rows of lace in lieu of wall paper. Still others, however, and these are in the majority, are forced to content themselves with a coating of whitewash tinged with the blue that is so popular in Rumania. The humblest simply have the wattlings filled in with earth to keep out the winter winds. Here the laborer sleeps and spends the winter.

In other seasons at sunrise the men of the family and all the women except the one whose duty it is to attend to the home take the ungainly Cape buffalo and make their way to the fields, there to plow and sow and reap in most primitive fashion. To keep the plow down firmly in the furrow the little ones sit upon the frame while the father guides the team. — Southern Workman.

WORDS OF WISDOM.

Women juries would give awful big alimony.

Whitewashing reputations are terribly sloppy jobs.

A man gets to be a good husband when he's dead.

The only practical use for poetry is to quote it to girls.

Good intentions never seem to learn to walk without help.

The danger of study is it might spoil a good college athlete.

A woman always means what she meant to say and didn't.

It costs a lot of money in drinks and cigars to think you are popular.

It would seem mighty queer to have a rich relative who was fond of you.

A girl would have to have curly hair not to mind lokoing thinner than she is.

There is never enough money in reforming to make up for how miserable you are.

Hardly anybody would try to get rich if it was merely a way to go to Heaven.

Saving money is very profitable for the people who get you to invest it with them.

The stomach ache seems a good deal worse when you didn't have any fun in getting it.

A thing that somebody else owns seems worth a sight more than it is till you own it.

A nice thing about commencement exercises for girls' schools is the good they do to the dressmakers.

What a man can't understand is the way mosquitoes will bite him when there are pretty girls around.

The nice thing about an old horse and rig is the way they don't break down on pleasant days, like automobiles.

Whenever a woman doesn't see the point of a funny story she pretends it's because it's the kind that makes her blush.—From "Reflections of a Bachelor," in the New York Press.

Remarkable Names.

Now, as an object lesson to the members of the House, I send up to the Speaker's desk a list of a few names of citizens of the United States recently naturalized in Pittsburg and ask that it be read.

The clerk read as follows:

"Sample list of the names of American citizens recently naturalized in the United States courts at Pittsburg: Mocseh Zemiszkicivicz, Franciszek Wojciechosky, Jonas Szuhodlinskoi, Josef Scholeglgruber, Ivan Srbljanovic, Stanislaw Szymkewich, Panagiotis Roskinitopoulos, Blazej Radziszewski, Felice Pieropaolo, Stephan Onarejsco, Antoni Niespodzianski, Piotr Myslywiecz, Antonio Mazzacarallo, Ignacz Leszczynska, Franz Imbierowicz, Petro Georgopulos, Jan Gibosiewrce, Georgy Feckomichala, Antoni Dzingiefieski, Josef Drljanovcani, Vincenzo Campisano, Pasquale Perre Francesco Bevilaqua, David Zaia Aghakhon, Jan Blahumsiak, Johan Skrzycki, Mihlay Sztachanes."—From a speech of Representative Graham, of Pennsylvania, on a bill authorizing the courts to change names at the time of naturalization.

To Sleep Well.

Difficulty in going to sleep is a common affliction and a worse one than might be supposed; but in half the cases it is a self-inflicted misery.

Idleness is not the least frequent cause; and the following remedies for sleepless nights will not be tried in vain by all who deplore their misery. When restless, rise and rub limbs with a good coarse towel, or a flesh brush, or even with the hands, says the Pittsburg Press. Or, before retiring, take a cold bath, and rub well down before getting out of it; or, if cold baths do not agree, have a warm one; or have a good brisk walk in the open air; or, if this is too much, run up and down stairs a half-dozen times, and then to bed directly.

KEYSTONE STATE GULLINGS

BROTHERS ARE SUSPECTED

Hungarian Strikers Are Suspected of Knowing Something About the Horror at Portage.

Two men have been arrested by the Cambria county authorities, charged with causing the tragedy at Portage when a runaway car struck a party of non-union miners, killing 13 of the number. Two Hungarian miners, brothers, who had been employed at the mines of the Puritan Coal Company, but who were on strike, are accused of releasing the brakes on the car and starting it down the grade towards Martins Curve where it jumped the track and ran down the men.

Nailed in a corn crib and guarded, was the situation in which Constable Joseph Crossland and Chief of Police John DeTemple found Bruce Donoldson at Mill Run, near Connellsville. Donaldson was convicted of assault and battery at the last term of court and should have been at Uniontown for sentence. He was not there, and his bondsmen, James Cummings and J. Donaldson, landed him in Ross Marietta's corn crib after a struggle Cummings immediately telephoned for the officers. Donaldson was lodged in the county jail.

The State supreme court has sustained the constitutionality of the miner's certificate law. The act requires that every miner employed in an anthracite mine must be duly registered after he has had two years' experience in an anthracite mine, either as a laborer or in some other capacity. He must then be examined by the miners' examining board of the district in which he intends to work. If shown to be competent he receives a certificate entitling him to engage in the work of mining anthracite coal.

While cleaning a toy cannon in his door yard with his two children about him, Irvin Manley of Corry, was burned by a powder explosion and the two boys, Robert, aged 10, and Walter, aged 8, are in a critical condition. A can of powder was standing near the trio, and the head of a match flew off when it was struck, falling into the powder. Mr. Manley had his hair burned off, the boys' faces were filled with powder and they sustained severe burns. The house was considerably damaged by the explosion.

A remarkable case of faith cure was reported at Washington, by local physicians who admit prayer has done for a patient what they failed to accomplish. The benefited sufferer is Mary Markley, aged 17, daughter of James Markley. After an illness of eight months and when hope for her recovery had been abandoned, she astonished her physicians by getting out of bed and walking and today asserts she is perfectly well, although weak from long confinement.

Edward Brooks, a tube worker, of Washington, was taken to the insane asylum at Dixmont. He disappeared two weeks ago and nothing was heard of him until July 2, when he entered the plant of the Taylor Tube and Pipe Company, picked up a piece of sharp steel and began cutting his hands. One finger was completely severed and several others maimed before he could be stopped. Brooks is said to have been smoking from 75 to 100 cigarets daily.

Israel W. Durham, erstwhile leader of the Republican organization, makes complete denial in an answer filed of Mayor Weaver's charges as contained in a bill in equity that the firm of D. J. McNichol made upwards of $5,000,000 graft from the Philadelphia filtration contracts. Mr. Durham's answer, filed by Simpson & Brown, is similar to that of State Senator McNichol, Mrs. McNichol and Daniel J. McNichol.

Gustave Clark, aged 48, a blind peddler from Clearfield, was struck by a southbound West Penn trolley car near Moyer and died on the way to the Connellsville hospital. Friends allege that he was lured into the country by a man whom he had engaged to lead him and after being robbed of $100 was left to wander alone.

A certificate of incorporation was filed at Dover, Del., to the B. & W. Fire Alarm Company of Hanover, Pa., the object of which is to deal in electrical circuit closers for fire alarms. The incorporators are J. Elmer Hemillen and Emery C. Weisensale of Hanover, and James Virden of Dover. Capital stock $200,000.

One man was sent to almost instant death, another was fatally hurt and five more received serious injuries through the collapse of a trestle, at Shire Oaks, where a large number of workmen are filling a ravine in order to build yards for the Pittsburg, Virginia & Charleston railroad.

A disastrous freight wreck occurred on the Trenton cut-off branch of the Pennsylvania railroad, near Rambo station. Five men were more or less seriously injured and two massive locomotives were reduced to scrap iron.

Thirteen ice manufacturers, upon whom warrants were served charging them with conspiracy to raise the price of ice, waived a hearing and were held by a magistrate in $1,500 each to answer in court.

William F. Hall of Philadelphia, was drowned while bathing in the Schuylkill river at Reading. He was unable to swim and stood on a raft which tilted. Hall seized a companion named Chester Hammaker and a struggle ensued with the result that Hammaker escaped to shore and Hall sank. Hammaker was arrested for assaulting the drowning man and held in $500 bail.

Lightning struck the Lehigh Coal Company's Mid Valley colliery slope at Centralia and exploded a quantity of dynamite, killing James Marlarkey, a miner, of this place, and injuring two other workmen.