

### The Pulpit

A SERMON BY THE REV. A. W. HENDERSON

Theme: The Call of God to the Church of Christ.

Brooklyn, New York.—Preaching at the Irving Square Presbyterian Church, Hamburg avenue and Weirfield street, the Rev. Ira W. Henderson, pastor, took as his theme "The Call of God to the Church of Christ." The text was Phil. 1:27: "Stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries." He said: Let us unfold the text and translate it with care for the richness and exactness of meaning that it encloses, that the unvarnished version which we have read hardly sets forth "Stand fast persistently in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries." The apostle admonishes the people of God to stand fast steadily not sporadically, to be of singleness of mind and heart and soul in their devotion to the work of the living Christ, to strive together with the best of team play for the truth, to be unafraid of their opponents. The figure is that of a frightened horse. Be not scared like a runaway.

This is the word of Paul to the saints in Christ Jesus which were at Philippi. It is the call of Him who sitteth between the cherubim to His church to-day. This is the summons of God to those who are His people in the bonds of Christ. He promulgates the plan for Christian action. He elevates an ideal for service. He asserts the positive and negative duties that relate themselves to Christianity. He stipulates what is to be the aim and what is the measure of the efficiency of the church of the living Lord. The text affords as good a program for the guidance of those who are banded in the interests of the proclamation and advancement of the Kingdom of God as could well be devised.

And we may safely assert that it is because the church has so largely relinquished her grasp upon this program; lost, too largely, her consciousness of the mandatory responsibilities that God has laid upon her, her vision of her divinely endowed ideals, her unshakable confidence in the plans and the purposes and inspired activities of Emanuel, that she has to a lamentable degree ceased to command either the influence, the respect or the love that within the memory of many a martyr have been hers. And I believe that the moral and spiritual unhealthiness that is manifest in America is a direct result of the desultory and flaccid allegiance that the church has granted to her God.

We have been too much afraid of our enemies and too uncertain of ourselves. We have over-emphasized the power of the forces of entrenched evil, and by implication discounted the capacity of the Deity successfully to overcome His people and to realize His will in them. We have been silent when we should have spoken fearlessly, and voluble when silence better would have served the time and the King's business.

The call of God to His church means little to multitudes of people who are on the rolls of the church visible because they haven't listened long or intently enough to Him to know what He thinks or says or wants. It is not strange that they do not stand fast in one spirit, with one mind striving together for the faith of the Gospel." How could it be otherwise? Faith is simply a catchword with them; the meat of the Gospel is a mystery that they have taken little effort to master; a hard fight is the last thing that they want; salvation means about as much to them as changing their clothes.

Dr. Newman Smyth is not far wrong when he asserts that a new order of things will, in God's providence, supersede our present Christian religious systems. If we are to judge them by the fidelity of the majority of their members to the exact Gospel of God in Christ, the sooner the churches of Christ, as at present constituted, are superseded by a nobler order the better for the world.

Primarily the church must declare and elucidate the deepest spiritual truth of the Kingdom of God without which there can be no founded or balanced ethics. She must stand as the evangel of God speaking with authority that truth in Christ, under the guidance of the Holy Spirit, which is supremely sufficient for the salvation of the souls of men. She must deal first with the souls of men in their relationship with the Father. Spirituality is her keynote. The revelation and explication of eternal spiritual mysteries is her chief business.

The call of God to the Church of Christ to-day is no different in essence than it was to the men and women of the church at Philippi to whom Paul wrote. If it was essential for them to cut close to the pattern supplied to them of God it is no less necessary that we do the same. If they were called upon to stand fast persistently and to a conclusion so are we. If they had far use team play to accomplish the work of the kingdom how can we win success by lesser methods and poorer fidelity?

But we have stood so fast, literally, that we have almost stood still. We have striven together. But the striving has been of the wrong sort. We have stood fast in one spirit. But very largely that spirit has been that we have refused to inconvenience ourselves in the interests of the kingdom of God, for the good of His children and for the glory of the King.

But God commands something different. He summons us to another variety of living. His call is that we shall be steadfast in our adherence to and advocacy of those spiritual truths that constitute the reason for and the richness of His church. Primarily the church is not an institution that exists to regulate morals, to supply a means for social intercourse, to gather a crowd. That is in no sense to minimize the importance, the place and the work of the church as a minister to the social necessities of men, a gatherer of men for the purpose of supplying that verve that comes simply and solely because we are a crowd filled with the same desires and adoring the same Word. For we must direct conduct and meet the needs of man as a social animal and recognize the value and the influence of the crowd.

But the call of God first to His church is that she shall be experienced in the knowledge of those ineffable and spiritual truths out of which spring the impulses that make for a godly ethics, a consecrated society, a spirit-moved crowd, in such measure and manner that she shall be able to declare, delineate and reveal to men with compelling power that wisdom of the saving Father to know which and whom is life eternal.

That is to say that the call of the church first—and all the time—is to be a spiritual evangel. Our duty is to be true to this call. To live to this work. To cleave to this program. To plan after this pattern. To exalt this as our ideal. Let us stand fast persistently in and for this, rather than upon our past. Let us strive together for this rather than among ourselves. Let us have the spirit of helpfulness rather than of laziness, and faith in God and in the power of His truth.

Let us be in nothing scared by our adversaries. We have been. Sin makes a brave show. We have taken to our heels, as it were, often at its approach. We have had an unreasoning terror of its power. And we have chronically overrated its ability to beat us. But we have no more reason to be scared by sin than a child has to be frightened by Jack-in-the-box.

The church can put sin to rout when it gets into right relationship with God and into the proper sort of fighting clothes, or else God, who cannot lie, prevails. He says we can do it. He promises to enable us. He demonstrates the method. He provides the stone and the sling, the helmet, the breastplate, the armor, the two-edged flaming sword of His own consuming truth. Either we can or we cannot. If we can we ought. And we can if we will.

For one, I believe that sin, unlike Achilles, is vulnerable at every point. We have but to hit with the right weapons and hard to subdue it. For sin is a hulking, rotten monster to whom we need be in bondage no longer than we desire—thanks to the grace and the potency of God. And this is the call of God that we shall be true to the spiritual mission for which we are endowed and that we shall fight sin fearlessly to a finish. May we be true thereto.

The Stones Bear Witness. It is truly marvelous how the truth of the Word of God is being vindicated by modern discovery against the attacks made upon it by interested critics. Few more exciting stories have ever been told than that which was narrated last week at the annual meeting of the Palestine Exploration Fund.

At the very time when the earlier parts of the Old Testament were being dismissed with contempt as "unhistorical," the spades of excavators were busy disinterring long buried Canaanitish cities, with the result that "high places" of idolatry have been brought to light containing remains of human sacrifices offered to heathen deities. Thus the abominations of the Ammonites are actually exposed to our gaze.

Even more interesting is the discovery of the form of the ancient Phoenician temples. Men who have made sport of the story of Samson pulling down the pillars of the temple upon the heads of his enemies, become, in turn, the objects of derision, as it is now clearly shown what the "pillars" were, and how easily a strong man could have displaced them to the undoing both of himself and of his foes. In the light of these expert discoveries, believers have no need to apologize for their Bible; rather, they ought to expect an apology from those who have relied upon imagination rather than sound fact.—London Christian.

Gospel Truth the Instrument of Revival. The great historian Lecky has, in a noteworthy passage in his famous "History of England in the Eighteenth Century," declared that the secret of success of Methodism was merely that it satisfied some of the strongest and most enduring wants of our nature, which found no gratification in the popular theology; that it revived a large class of religious doctrines which had long been almost wholly neglected. The utter depravity of human nature, the lost condition of every man who is born into the world, the vicarious atonement of Christ, the necessity to salvation of a new birth, of faith, of the Divine Spirit upon the believer's soul, are doctrines which in the eyes of the modern evangelist constitute the most vital and the most influential portions of Christianity, but they are doctrines which during the greater part of the eighteenth century were seldom heard from a Church of England pulpit.

Every student of the period knows that the wide and simple preaching of these doctrines of vital personal religion developed that nobler life which saved England from decay.—London Christian.

Best Armor, Worst Cloak. Religion is the best armor in the world, but the worst cloak.—John Newton.

### SABBATH SCHOOL LESSONS

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 9.

Subject: Jesus and the Woman of Samaria, John 4:1-42—Golden Text, John 7:37—Commit Verses 23, 24—Commentary.

TIME.—December, A. D. 27. PLACE.—Sycchar.

EXPOSITION.—Jesus reveals Himself as the Messiah to the woman of Samaria, 19-26. The woman of Samaria had said to Jesus, "Give me this water, i. e., the living water (v. 15; cf. vs. 10, 13 and 14). Jesus will answer this prayer, but first the woman must be brought to realize that she is a sinner. Conviction of sin usually precedes the reception of the Holy Spirit. So Jesus aimed a sharp thrust at her conscience, "Go call thy husband (v. 16)." It was effective. Heart and eye were laid bare. She briefly answered, "I have no husband." But little did she know how Jesus would drive the answer home to her own conscience (vs. 16-18). The woman tried to parry the thrust by engaging Jesus in a theological discussion. This is a common method used by men when we try to drive home to them a conviction of their own sin. They seek to ease their conscience by drawing us into a discussion on some side theological issue. The woman failed in her attempt. Jesus' answer to her question went even more deeply to the need of her soul. It was beginning to dawn upon the woman that Jesus was a prophet indeed. He had read her heart. Jesus showed her the utter formality and worthlessness of all her worship of which she had made her boast. The standing controversy between the Jews and the Samaritans was whether they should worship at Mt. Zion or Mt. Gerizim (v. 20). Jesus shows to the woman that this is not the real question at issue. The question is not where we shall worship, but how we shall worship. These are strong words with which Jesus exposed the hollowness of the worship of this woman and her fellow Samaritans. "Ye worship ye know not what," but the words are equally true of much modern so-called Christian worship. "Salvation is from the Jews." To them were committed the oracles of God (Rom. 3:2). Of them the Christ, the Saviour, the true light, was born according to the flesh (Rom. 1:3). The Jews were the first heralds of a crucified and risen Saviour, in whom salvation is offered to all men. The world owes to the Jews a debt that it can never repay. But while salvation is offered to all men, all men are people who have rejected it. The Heavenly Father is seeking worshippers (v. 23, R. V.). God is seeking not only those who will serve Him and obey Him, but those who will worship Him. He does not find many worshippers. "Ye worship ye know not what. Prayer is not worship. Thanksgiving is not worship. Worship is believing God in adoring contemplation of Himself. In our prayers we are taken up with our needs; in our thanksgiving we are taken up with our blessings; in our worship we are taken up with Himself," and He is seeking worshippers. Does He find one in you? And God is seeking only one kind of worshippers, those who worship in spirit, that is, in the Holy Spirit, and in truth. He is seeking, not in mere pretense (cf. Phil. 3:3, R. V.). The flesh seeks to intrude into every sphere and even into the sphere of worship. But the worship which the flesh prompts is not acceptable to God. We are absolutely dependent upon the Holy Spirit to teach us how to worship and to lead us into acceptable worship. God is a spirit, not a mere outward form. Though God is spirit in His essential essence, He does manifest Himself in visible form (Ex. 24:9-10; 33:23; Heb. 1:3). He is glad day coming when the pure in heart shall see Him (Matt. 5:8; 1 John 3:2). The woman knew that the Messiah was coming and was waiting until He came to tell her all things. He, indeed, is the one who does tell us all things, but He was already there. Jesus makes one of the clearest and most unmistakable declarations that He is the Messiah to this outcast Samaritan woman, "I that speak unto thee am He." The Samaritan woman recognizes a witness for her new-found Saviour, 27, 29. The disciples were greatly surprised that He talked with a woman. Women are of no more account in the eyes of some men to-day than they were in the eyes of the disciples. The disciples ought not to have been surprised that Jesus talked with a woman, a Samaritan and a sinner, if they had only stopped to think that He had condescended to talk with them. The woman, however, does not stop to think of these things, but she tells what she has seen and heard. Her eagerness she even forgets to take her waterpot with her. She came out to get a waterpot full of water and she went back with a whole well in her heart (cf. v. 14). When one really finds Jesus he is willing to leave all that he may go and tell others about Jesus. Her message to the men of the city was the old gospel message, "Come." And what were they to come and do? "See a man." That is what we most need—to see Jesus (cf. 1:22). He sums up his Jesus had done in a short sentence, "He told me all things that ever I did." And then asks the question, "Is not this the Christ?" Could there be any better proof that He was the Christ? He brought the whole town to the Saviour (vs. 40-42).

LEADING QUESTIONS.—What does this lesson teach us as to how to deal with souls? What does it teach about God? What does it teach about worship? What does it teach about testimony?

The pottery industry in this country, like many other industrial activities, laments the New York Evening Post, seems to be behind Japan in recognizing the importance of industrial education and has made little effort to induce State Legislatures to make grants for schools to develop State pottery deposits.

More robberies in French art museums. This will eventually improve ours, rejoices the Boston Transcript.

### EPWORTH LEAGUE LESSONS

SUNDAY, FEBRUARY 9.

Help and Deliverance in God. Isa. 29, 18, 19; Psa. 146, 7-9. Southern Educational Work.

The prophet looks forward to a day when the deaf, the blind, the poor, the meek, shall have their chance. He was not thinking of the work of Southern education, but if he had been his words could not have been more to the point. The work our church and other churches are doing for whites and blacks in the South is the Christy work of opening the deaf ears and the blinded eyes to Christian truth, and of making the poor and the meek rejoice. Nothing is surer than that the work of Southern education is the Lord's work, so unselfish is it, so compassionate, so brotherly, so truly redeeming in its nature. It has secured justice for those who knew nothing but oppression, it has fed hungry minds, it has broken the prison bars of ignorance, it has opened the blinded eyes of prejudice. It has lifted up into self-respect the bowed-down, and it has brought material, social and spiritual salvation to thousands of the fatherless and widowed of both races. Read the literature of this work, and see if this is not simple truth.

This theme is meant to have special reference to our work in the South, which is conducted in the schools and colleges controlled by the Board of Education, Freedmen's Aid and Sunday Schools.

This work of the Board concerns itself with educational effort among both races, because the two races in the South are interdependent, and the chief foe of both is ignorance, with its resulting prejudice, hatred and strife. The safety, not to say the prosperity and happiness, of each race depends, above everything else, on the fully-rounded Christian education of the other.

### CHRISTIAN ENDEAVOR NOTES

FEBRUARY NINTH.

Ministering to Strangers and the Sick. Matt. 25: 31-46.

Loving the stranger. Deut. 10: 18-19. Hospitality. 1 Tim. 5: 1-10. Brotherly love. Heb. 13: 1-3. Jesus and the sick. Luke 4: 38-41. The calling committee. Jas. 5: 13-15. Christ's command. Matt. 10: 5-15. Christianity is a glorious thing now; but its present glory is only a shadow of what it will be (v. 31).

There is something of the sheep and something of the goat in each of us, and we cannot divide them; only Omnipotence can strike the just blow (v. 32).

The Kingdom is not earned by us, but inherited; not prepared by us, but prepared from the beginning (v. 34).

Christ's identification with the needy is not a figure of speech; he is in them (v. 35).

Suggestions. If hospitality a lost art with us? If so, with it we have lost much of Christ.

Each of us is some time to be sick, and to know in our own experience how blessed is kindness then.

Foreigners are strangers, and this lesson is a home-mission plea for hospitality toward them.

All our social committees should endeavor to turn our sociability where it is needed—toward the strangers and the sick.

Our homes are part of our Christian capital. Is it lying idle? Sickness is a Christian opportunity. Some are shut away from the world that Christ may come in to them. Their feet are clogged that they may be blessedly caught.

What if the size of our heavenly mansions depended upon the number of rooms in our earthly mansions used for Christ?

No excursions so far as those one may take with "shut-ins!" Stairways rise from sick rooms into the unseen world.

Florida Phosphate Mines. New phosphate mines have been established by local companies in Florida during the past year, and but for the difficulties of the labor situation the output would have been considerably larger. As it was, a slight increase was made for the year from these mines.

On account of the shortage of phosphate rock on the part of manufacturers on this side of the water and in Europe, the increase from Florida mines has been readily taken at prevailing prices, the demand being of such proportions as to warrant the belief in a slight increase in values during the coming year. Many mines are sold for a year ahead and the manufacturers who have not thus provided for their needs will be somewhat handicapped.—American Fertilizer.

Because one sheep slipped and fell over a precipice, out in the Cascade mountains, relates the New York Tribune, we are told eleven thousand others followed him and were all killed. Poor beasts! They were all most human in their blind and headless imitation of their leader!

### PENNSYLVANIA STATE NEWS

HAND OF DEFENSE FORCED

Commonwealth Establishing Facts at Graft Trials Which Must Be Explained.

Harrisburg.—Step by step the Commonwealth is establishing facts in the trial of the capitol conspiracy charges which must be explained, and in their explanation Contractor Sanderson will set up a defense which he hopes will satisfy the jury that no intent to defraud the state existed, and that his contract was executed legally.

With the testimony of Rev. Samuel C. Huston, brother of the architect, that the bills for furniture on which the indictment is based were approved on a blank certificate signed by the architect before he went abroad in the spring of 1905 and the demonstration of the peculiar method of measuring the furniture, at session, the hand of the defense has been forced.

### VIOLATED MINING LAWS

Five Employes Give Bail for Their Appearance in Court.

Connellsville.—F. L. Thomas, mine superintendent, F. K. Smith, foreman, and Samuel Rollins, James C. Hancock and A. Hoensch, fire bosses, all of Banning No. 2 mine of the Pittsburg Coal Company, waived hearings before Justice of the Peace H. M. Smurr and gave bail for their appearance at court to answer charges of violating the mining laws. Deputy Mine Inspector Daniel R. Blower of Irwin made the information.

It is alleged the five defendants discovered miners beyond danger boards in the mine and failed to notify the state inspector. Frank Guide, employed in the Davidson shaft of the H. C. Frick Coke Company, was committed to jail by Justice Smurr on a charge of violating the laws. State Inspector T. D. Williams is the prosecutor.

### THINK DEMANDS TOO GREAT

Coal Company Appeals From Mine Inspectors' Instructions.

Uniontown.—The Pittsburg Coal Company has filed its appeal here from the decision of the mine inspectors affecting the operation of the Banning mines. It is set forth that on January 24, 1908, a letter was received by William Kelvinton, superintendent of the Banning mines, in which he was instructed by the inspectors to use safety lamps, provide an air current of 200,000 cubic feet volume at the mine openings, and when a shot was about to be fired sprinkle shoes, roof and dust for a distance of at least 100 feet from the shot, and to provide water works necessary for doing these things.

The company contends that the demands being made upon it are unreasonable and too rigid and in some respects almost impossible to meet.

### SEEKS PARDON FOR MURDER

Went to Penitentiary for 20 Years for Killing George Carter.

Greenville.—Application is to be made to the Board of Pardons for the discharge of Walter Wheaton of this place, sentenced at Franklin in 1898 to 20 years in the penitentiary for the murder of George Carter.

The conviction was secured by Detective George B. Perkins of Pittsburg, largely through the confession of George McKay, a youthful accomplice, who was sentenced to the reform school and released several years ago.

Since he was sent to the penitentiary Wheaton made a confession in which he charged that a man named Anderson, of the Clapp farm, whose shotgun was used to kill Carter, had instigated the deed.

### PECULIAR WILL.

Woman Left Fortune of \$125,000 at Disposal of Executor Named.

Washington.—Alleging the will of Nancy W. Kuntz of Washington, was procured by undue influence an appeal was taken by Samuel Workman from the action of the county register in admitting the instrument to probate.

Mrs. Kuntz died last June, leaving a \$125,000 estate. The will names R. C. McConnell as executor. He is authorized, after a few minor bequests, to dispose of the rest of the estate as he sees fit. It is stated others besides Workman are interested in the contest.

### Death Sentence for Italian.

Sharon.—Judge A. W. Williams imposed the death sentence on Angelo Lombardi, who shot and killed Pasquelli Panelli in Sharon September 13, 1906. The tragedy, it is said, resulted from Lombardi's infatuation with Mrs. Panelli. The attorney for the condemned man will carry the case to the supreme court. This is the first time a death sentence has been passed on a murderer in Mercer county.

### Wabash Surveyors at Work.

Altoona.—Surveyors have appeared at Morrison's Cove, an agricultural valley in the southern end of this county, and are said to be laying out a route for the Wabash Railroad. The proposed line passes through the center of the Cove and touches Martinsburg. It is understood options on valuable properties have been secured in this city and Hollidaysburg to give the Wabash an entrance.

Beaver Falls.—That portion of the Standard Oil Company's eight-inch pipe line from the Texas oil fields to the Atlantic seaboard that passes through Beaver county, is now being constructed, giving employment to hundreds of men and teams.

### Found Guilty of Murder.

William Donley of Renovo, charged with slaying his nine-year-old niece, Mary Donley, at Renovo October 29, 1907, was found guilty of murder in the first degree by the jury.

### THREE SKATERS ARE DROWNED

Plunge into 12 Feet of Water; Two of Party Are Rescued With Difficulty.

Wilkes-Barre.—Five boys, ranging in age from nine to 13, on their way to school in the northern part of the city, went on a pond to slide, when they broke through the two-inch coating of ice and all fell into 12 feet of water. Three were drowned and the other two were rescued after a hard struggle.

The drowned, John Swanson, Philip Geiger, John Terschack. Their bodies were recovered. A man employed at a lace mill nearby saw the boys go through the ice. He gave the alarm, and a number of men went to the rescue.

One of the men found that one of the boys was his own son, and rescued him at the risk of his own life. Several of the other rescuers had narrow escapes from drowning.

### REVERSE DECISION

Court Upholds Contention That No Rate Was Filed Before Pipe Was Shipped.

Philadelphia.—The charge of unlawful rebating upon which the Camden Iron Works was convicted and fined \$3,000 in September, 1906, was dismissed by Judge Dallas, in the United States appellate court. The decision is based upon the finding that no published tariff or rate had been filed with the interstate commerce commission and consequently the Camden company could not have been guilty of rebating.

The government charges were brought on a shipment of pipe sold by R. D. Wood & Company, agents of the Camden Iron Works, to the municipality of Winnipeg, in 1904. Wood & Company were first tried on the charge and acquitted.

### FREIGHT BUSINESS CUT

Report Shows Falling Off of 35,000 Cars in Month of December.

Philadelphia.—Though the official record is not yet complete, an indication of the falling off in business following the financial flurry, is shown by a remarkable decrease in the number of freight cars moved in December and January over railroad lines east of Altoona, in Pennsylvania and Southern New Jersey.

The report shows that there was an approximate decrease of 60,000 cars on these lines in January. The December report shows a decrease of 35,000 cars, as compared with December, 1906.

### Sends Conscience Money.

Sharon.—Twenty-six years ago a man rode from Jamestown, this county, to Andover, O., on the Lake Shore Railroad without paying his fare. Yesterday D. T. Murray, division superintendent of the road, received a letter from the man, whose name is withheld, enclosing \$1 which was formerly the fare between the two points. The writer said he is about to die and wants to leave the world without owing a penny.

### Deserted 21 Years Ago; Exempt.

Washington.—John Mulherton walked into the office of Sheriff J. C. Murphy and said: "I have traveled in almost every part of the United States in the last 21 years, but cannot forget I am a deserter from the United States Infantry. I want to be locked up." Sheriff Murphy learned that under laws passed since Mulherton's desertion he is exempt from arrest. "Now I may amount to something," exclaimed Mulherton as he thanked the Sheriff and left.

### Firemen Have Hard Fight.

Altoona.—While battling with a fire in the home of William Irwin, chief of the Pennsylvania department, many firemen were frost-bitten. The cold was intense. Irwin's house was destroyed along with those of J. Cowan and E. B. Stotten, adjoining. The losses aggregate \$18,000, partially insured.

### Pittsburg Bridge Foreman Killed.

Ellwood City.—While directing workmen on the new Pittsburg, Harmony & New Castle Street Railway bridge crossing the Connoquessing Creek here, Foreman Frank Aken was struck by a guy rope, hurled 40 feet to the ice below and instantly killed. He was married and resided in Pittsburg.

### Rolling Mills to Resume.

The National Tube Company issued orders for the general resumption of the rolling mills at McKeesport. About six hundred men will be re-employed under this order, and the big plant will then be about 75 per cent active. The rolling mills will be put in shape for resumption also.

### Settles Old Claim.

Washington.—After waiting more than 42 years, William G. Birch, a veteran cavalryman of Clayville, has settled with the government over a claim of \$2.81. Birch served through the Civil War as a member of Companies I and K of the Sixteenth Pennsylvania Volunteer cavalry. When discharged there was four days' pay due him along with an allowance of 68 cents for clothing.

### Must Report Births.

Judge Allison O. Smith of Clearfield county, has decided that physicians and midwives are responsible for the reporting of births occurring in their practice to local registrars in their basesties of the State Department of Health.

Washington.—In a runaway at Waynesburg, Mrs. James Knight jumped and escaped injury, but her husband stayed in the buggy, which was upset, and he sustained several broken bones and internal injuries.