Bellefonte, Pa., June 17, 1904.

PLEASANT FIELDS OF HOLY WRIT

Save for my daily range Among the pleasant fields of Holy Writ. I might despair —Tennyson

THE INTERNATIONAL SUNDAY-SCHOOL LESSON. Second Quarter. Lesson XII. Mark XXVIII, 1-15 Sunday, June 19th, 1904.

THE QUARTERLY REVIEW.

The person around whom all these events are grouped is pledge of their importance.
The epoch in His life when they occur is an extra guarantee of their transcedence.
It is Jesus who is the towering personality, and the time is the last six months of His life. Geographically, these events trans-pire in Galilee, Perea and Judea-more specifically in Cæsarea-Philippi, Mt. Her-mon, the trans-Jordanic region and Jeru-salem. In rapid and cumulative order these pictures flash out. The confession, transfiguration, "the seventy," parables concerning prayer, watchfulness, the prodigal and humility, the Last Supper, Pilate, Crucifixion, Resurrection. No page in all the volumes ever written is worthy of closer attention. Aside from religions as payable attention. Aside from religion as purely a biographical study, it would command re-For it contains the ultimate teaching and the last events in the life of one who without question has affected the human race more universally and permanently than any other; affected them, too, not in the superficial accidents of life, but in the deepest realm of ethical and spiritual

THE TEACHER'S LANTERN [For Lesson 1, see Lesson XII.]

In the last year, Jesus turned from the multitude and concentrated His energies upon His disciples. His ministry to the throng had proved a failure. His pearls of word and deed had fallen before a brutish people. To perpetuate His Church after His departure, He turns to trim and square and polish His apostles as the foundation-stones that are to bear aloft the superstruc-ture. With this in view, He led them to Decapolis and Tyre and Sidon and Cæsarea-Philippi, localities where he was compara-tively unknown. In such places His course of private instruction would be least interrupted by public demands. Philip's Cæsarea was in what has aptly been called "the Switzerland of Palestine." There was the ever-lasting contrast between Arctic white and tropic emerald. As they walked amid the cleanders and beside the gushing fountain, source of the Jordan, they could lift their eyes to snowclad Hermon and Lebanon. It was a schoolroom worthy at once of teacher and taught. It was this glorious sanctuary of nature which first rang with the simplest, sublimest credo of all the ages, as the "mouth of the apostles" oried, "Thou art the Christ, the Son of the living God." In that word, Peter burst the shell of an hereditary and universal misconception of the nature of the Messiah He first spread the wings of a true Messianic faith, and soared above the temporal ideas of throne, army and conquest. Lesson II.

The transfiguration is the heavenly Amen to the earthly confession of the Divinity and Messiahship of Jesus. Hardly had that comprehensive creed framed itself on Peter's lips, and been consented to by the apostles, than they were all shaken by the nominious death in store for the Messiah. That ineffable scene on Hermon fixed and settled a faith that was tottering to its fall. It nerved them for Gethsemane and Calvary. It was fitting that they should see the celestial evidences of His eternal Godhead and glory on the hither side of the cross. Before they saw His visage marred, they were privileged to see it transfigured. Lesson III.

In the last six months of His ministry and life, Jesus made a systematic and determined effort to announce His Messiahship to the whole nation. Evidence is not wanting that He had a well-defined plan of operation and that the thoroughly Oriental and consequently spectacular "triumphal entrance" to Jerusalem was the denouement of the whole. In this plan the mission of the Seventy is an important feature. There is an undoubted significance in the number. As Jesus had the twelve patriarchs in mind when He appointed the apostles, He had the seventy elders of Israel in view when he appointed these evangelists. It is also an old tradition (see Genesis x) that the number of the nations was seventy as the number of metallic substances is also supposed to be. The time of this cir-cumstance was also the Feast of Tabernacles at which seventy bullocks were offered. As the Talmud says, there were seventy bullocks to correspond with the seventy nations of the world. Some trouble, however, it must be admitted, has risen from regarding the seventy as a fixed number, and as a constantly active circle, besides the twelve and exclusive of them. As St. Luke is the only one who tells of the appoint-ment of the Seventy, it has been inferred that he himself was one of the number. It is gratifying to know that Jesus had so large a number of men attached to His cause who were competent for such a commission. It is a gauge of growth in the kingdom.

Lesson IV. The apostles observed Jesus in the act and attitude of prayer. In some oratory of nature, perhaps, they saw Him kneeling with upturned face. His glowing lineaments showed the bliss of communion with God, or repose after wrestling, and the conscious obtaining of the thing desired. A goodly sight! No wonder it provoked the question of how they could learn to pray after such a fashion, too. The universal Teacher taught through these suppliants all who would afterward learn of Him concerning this supreme act of the soul. He gave first the model of prayer—the ideas, the words. The Paternoster is an epitome. Here are the needs alike of the race and the individual in miniature. It is the alphabet the numeral system out of which prayer of every description can be spelled and figur-ed. Analytically, in its separate parts, it illustrates the components of a true, round-ed, acceptable prayer. Synthetically, there is in it a tenor a spirit ed, acceptable prayer. Synthetically, there is in it a tenor, a spirit—a cumulative power unmatched in written language. It is the chief ornament of every ritual. Its perpetual repetition wearies no one. It is suited alike to child and adult.

Argus lost his head when he closed the last of fifty pairs of eyes. While Ulysses slept, his sailors loosened the baleful winds of Æolus. So the classics are woven and intervoven with legends strikingly illes. interwoven with legends strikingly illustrating the necessity of eternal vigilance.

It remains, however, for the Divine Teacher, divesting the subject of quaint fiction, to define the ethical principles involved,

and ground the necessity upon a moral basis. This Jesus does when He reveals the truth that man is God's servant. What he has he holds in trust for his Maker. He is not an original, independent proprietor. He holds nothing in fee-simple. He is to occupy, use and increase. But an account of stewardship is ever impending. This acof stewardship is ever impending. This accounting-time is the assize of the soul. It is to be kept always in view. One is to be instantly ready for it. Lesson VI.

The primary use of the parable of the Prodigal Son must not be lost sight of in its evangelical and modern applications. By it Jesus sought to justify His kindly and familiar bearing towards publicans and sinners, at which the Pharisees and scribes were so outraged. He showed the veriest renegade of Israel as still the object of Direnegate of Israel as still the object of Divine compassion, its restoration possible—a thing He earnestly sought. In its universal gospel application this "pearl of parables" pictures sin as a revolt against a beneficent Heavenly Father, whose law is right and just and good. Here is mirrored the freedom of the will. The Son has his own way He is not let or hindered. own way. He is not let or hindered, except by the pleadings of love and its faithful warnings. The folly of sin has no more startling exemplification. True as startling drawn to life! How swift the "descensus Averno!" How soon the fool and the money are parted! How irrevocable the last estate! Remediless! In the mire with swine! Who shall ever number the sinners to whom this parable has been the "open sesame to a new life? Blessed be the day in which it was spoken! "I will arise!" "Father, I have sinned!" The Heavenly Father meets the returning prodigal in the way.

Lesson VII. This sad incident of James and John's ambitious request illustrates vividly the small progress Jesus had made in teaching them the new ideal of life. Three years instruction seemed to go for nothing. They thought the kingdom something objective and material. They were hungry for spoils of office. With infinite patience Jesus began to teach the lesson all over again, and unfold the essential principles of His kingdom. He could be charitable to His tardy dom. He could be charitable to his tardy disciples, for He was founding a common-wealth, absolutely unique—a kingdom of the heart, entirely subjective, ethical, and spiritual. Well could Jesus say, "Ye know not what ye ask." Within a month they saw these coveted places at His right and left hand occupied indeed, but by crucified this weal. "Can you drink My curo?" So far thieves! "Can you drink My cup?" So far from being able to drink of the cup of His calamity, they did not even dream, in spite of all His teaching, that such a cup was soon to be pressed to His lips. There was no room for the cross in their conception of His kingdom. Again, the ethical and spiritual nature of the new commonwealth makes the arbitrary distribution of position and emoluments among the favorites an utter impossibility. In point of fact, "lordship," in the common sense of that word, is entirely ruled out. The only greatness is that of love, obedience humility and service. And there can be nothing capricious in this. To the fit seat the fitted person only can come. Those nearest the King can reach their station only by the path the King himself has taken. Lesson VIII.

Perhaps we emphasize disproportionately the sadness of the Last Supper. Jesus, as host, would not allow the occasion to wholly lose its festive character. It was a goodly scene that the well-trimmed lamps shone down upon. The fresh turbans of blue, crimson and yellow, the animated faces, the table covered with damask and well supplied, make a study to delight a painter. The feast extended over several hours, and only the sombre incidents are recorded. There must have been much joyous converse as well. All that remained of the paschal ritual was the blessing of praise with which it was always closed. They were always expecting it. The innovation could not but be noticed by those who had followed one program annually from the time when they were ten years old. Instead of lifting His hand in benediction. Jesus reached over to the dish of unleavened bread upon the table, and taking up a piece He rose from the mat, and blessed it, and, as He passed from one to another, He broke it, giving each a morsel, saying, "Take, eat; this is My body." Then He filled a cup, and, again giving thanks, and passing it from one to another, He said, "This is My blood of the new covenant, which is shed for many for the remission of sins." Then followed His words of institution, "This do in remembrance of Me."

Lesson IX. Jesus before Pilate is without question the the most remarkable scene ever witnessed in any court of law. Pilate's chief business as a Roman official was to keep peace during the great convocation of the Passover week. Imagine then His feelings when the feast, being at its height and the city crammed to its utmost capacity with a heterogenous throng from every quarter, there appeared at the portal of his palace a mob headed by the high priest and all worked to the highest pitch of religious frenzy. The colloquy between Pilate and Jesus and between Pilate and the Jesus is an anatomy of the human heart. The various emotions of which it is susceptible, good and evil, are all laid bare as with a scalpel. Pilate's racial prejudice, his sense of justice, his time-serving spirit, his superstition, are exposed. The mblignant hatred, fierce devotion to the existing ecclesiastical establishment, self.interested antagonism to the innovator, willingness to expatriate them-selves if they can only surpass the death of Jesus—all are portrayed true to life. The absolute self-possession of Jesus, His dig-nified indifference to the proceedings, the bearing of one who had already appealed His case to the court of Heaven; His courtesy soward Pilate, in which, however, there is an independence which Pilate himself does not fail to see; physical endurance to the scourge, moral fortistude in enduring the scourge of the human tongue—in it all, "behold the Man!"

The narrative of the crucifixion is sur-The narrative of the crucifixion is surprisingly condensed. There is no spinning out of details, no obtrusion of personal opinions and sentiments of the narrators. Here is an incidental suggestion of how Calvary should be approached. It is not a theme of volubility. There should be no striving to magnify its painful horrors or to compare the physical sufferings of its victim with those of others. A spiritual interpretation is the thing desirable. A personal appropriation of faith is great riches.

Lesson XI. Had the evangelists laid down their pens

before narrating the resurrection, it would not be a passing sensation of regret which the universal human heart would feel. It the universal human heart would feel. It would have been torn asunder between faith and doubt. There is so much upon the sacred page to indicate Divinity, but the glorious seal to it would be lacking. The unfinished mystery of Jesus would have plunged each succeeding generation of readers into grief and despair. The lament of the disciples on the way to Emmans would have been the world's refrain, "We thought it had been He who would have redeemed us, but how can an unrise. Second redeemed us, but how can an unrisen Savior save?" We turn with joy and confidence, then, to this feurfold narrative of the resurrection. No unfinished mystery is here. That last event essential to the symmetry of the property of the prope metry of the Divine person is told with incontestable truth. Lesson XII.

Unusual Vocations

The mystery of "how the other half lives" means, in part, the question how it gets its living. The most out-of-the way occupations are found in largest cities. Placards and sign-boards, which are quoted in the New York Mail and Express, show some of the queer industries and trades carried on Descriptive folders free. John R. Pott, District

in New York. In New 10rg.

In east Thirty-fourth street a sign in the window of a house informs the public that "Birds are boarded here by the day, week or month." A little further down-town a sign in a basement window announces "Dogs' ears and tails out in the latest fash ion." A sign in the same locality reads ion." A sign in the same locality reads, "I educate cross cats and dogs to be gentle and well-behaved."

"Young ladies are invited to come in and learn the name and calling of their future husbands," on west Twenty-third street, near Eighth avenue. "Röund-shouldered people made straight," is announced on east Nineteenth street; and near Nineteenth street on Fourth avenue "Perfect grace is taught in twelve lessons," and "satisfaction guaranteed. "Oh the Bowery, near Houston street, "Ladies deficient in wardrobe are fashionably dressed on easy monthly instalments." "Young ladies are invited to come in and ly instalments."

ly instalments."

"Sore eyes in poodles effectually cured here," is a message displayed on the east Broadway. In Catherine street, "Babies are hired or exchanged"—for the use of professional beggars, of course. In Hester street "Black eyes are artfully painted over," and "False noses as good as new and warranted to fit," are advertised near Chatham Sonars conveying the impression Chatham Square, conveying the impression that assault is not an uncommon crime in some quarters.

On Chatham street the wayfarer is told, 'Dine here, and you will never dine any where else,"—a somewhat ambiguous statement and on Mulberry street an undertaker makes a bid for business with a sign in his window which reads, "Why walk in misery when I can bury you decently for

-Subscribe for the WATCHMAN.

Business Notice.

CASTORIA For Infants and Children

The Kind You Have Always Bought Bears the Signature of

CHAS. H. FLETCHER.

THAT THROBBING HEADACHE. - Would quickly leave you, if you used Dr. King's New Life Pills. Thousands of sufferers have proved their matchless merit for Sick and Nervous Headaches. They make pure blood and build up your health. Only 25 cents, money back if not cured. Sold by Green's druggist.

After teaching in the public schools of Lewistown for fifty-five years, Miss Jean Kerr has tendered her resignation to the board of directors. At a reception given her a few days ago by Prof. and Mrs. W. F. Kennedy, Miss Kerr was presented with a purse containing \$120 in gold from former pupils and fellow-teachers.

\$30 to Colorado and Back.

From Chicago, every day June 1st to Septem er 30th. Return limit, October 31. Two through trains every day via the St. Paul and the Union

Passenger Agent, Room D. Park, Bldg., Pitts-

Medical.

FOR THE PUBLIC GOOD

THE INFORMATION CONTAINED |IN THE CITIZEN'S STATEMENT IS INVALUABLE TO BELLEFONTE PEOPLE

When a resident of Bellefonte whose statement appears below who has no monetary or other interest in the article which he endorses who is anxious to do his acquaintances and fellow residents a good turn who publishes in this paper his experience with Doan's Kidney Pills that citizens must have good and sufficient reason for doing so. The following should dispel any doubts which may have existed in the reader's mind on this subject:

William Valence, 226 High street, Night watchman says:" For 2 years or more off and on I had trouble with my back and pains in the upper part of my spine accompanied by a disagreeable feeling in my head and acute lameness right over my kidneys. At first I thought it was my liver but later found it arose from the kidneys not acting properly. I read of the many cures that had been made in Bellefonte by Doan's Kidney Pills and I got them at F. Potts Green's drug store. They stopped the annoyance from the kidney's and removed the lameness and aching in my back. They did me any amount of good and I do not hesitate to recommend them."

For sale by all dealers. Price 50 cents. Foster-Milburn Co. Buffalo, N. Y., sole agent for the U. S.
Remember the name Doan's and take no substitute.

Lyon & Co.

Lyon & Co.

LYON & CO LYON & CO.

We begin a reduction sale of all Summer Dress stuffs this month -white, black and all colors; Dimities, Batists, Lawns, India Linen, Vestings, Voilles, Wash Silks in plain and colors-everything in Summer materials must be sold at a great reduction.

Summer Girdles and Corsets from 25c. up.

Lace stripe Hose for ladies and children in black and russet from 121/2c. up.

Silk Gloves and Mitts from 15c. up.

Men's Summer Clothing, Hats and Caps at great reduction.

Men's Ladies and Children's Shoes at prices that will save your money.

Ladies', Misstres' and Children's Oxfords in colt's enamel -looks like patent leather but will not crack; also kid leather from \$1.25 up.

Misses' and Children's Slippers from 50c. up.

Men's Summer Shoes in colt skin and other leathers. Men's Summer Shoes for

work and dress at prices that will give the best goods at the lowest prices.

Give us a chance to show you our stocks and the prices will convince you that we mean what we advertise.

LYON & CO.

LYON & CO.

47-17 Bellefunte, Pa. New Advertisements.

HOUSE AND LOT FOR SALE.—A
Bellefonte, is offered for sale. The house is
modern and stands on a lot that also has a frontage on Logan St. Call on or write to
Mrs. SARA A. TEATS,
Bellefonte, Pa. HOUSE AND LOT FOR SALE.—A

Saddlery.

WHAT SHOULD YOU DO-

DO YOU ASK?

the answer is easy. and your duty is plain .....

-BUY YOUR-HARNESS, NETS.

DUSTERS, WHIPS, PADS, COLLARS, AXEL GREASE and everything you

SCHOFIELD'S.

SCHOFIELD has the largest stock of everything in his line, in the town or

CALL AND EXAMINE AND GET PRICES.

Building Business on Cheap John Goods is an impossibility—that's why we believe it is to your best interest to buy from us. Over thirty-two years in business ought to convince you that our goods and prices have been right.

After July 1st we will Break the Recor on Collar Pads.

JAMES SCHOFIELD. Spring street. 47-37 BELLEFONTE, PA.

Travelers Guide.

\$14.00

Colonist Tickets from Chicago to all points in

NORTH & SOUTH DAKOTA

On Line of the

CHICAGO. MILWAUKEE AND ST. PAUL RAILWAY.

Tickets on sale Tuesdays in March and April, 1904. Booklet and full information on applica

> JOHN R. POTT, D. P. A. Room D. Park Bldg., Pittsburg, Pa.

NEW YORK & PITTSBURG CENoperating Pittsburg, Johnstown, Ebensburg & Eastern R.

Trains leave Philipsburg 5:32,7:10 11:00 a. m. 2:30, 4:52 and 8:10 p.m.for Osceola, Houtzdale, Ramy and Fernwood (16 miles). Returning leave Fernwood 6:30, 8:45 a. m. 1:00, 3:40, 5:50 p. m. arriving Philipsburg 7:25, 9:45 a. m. 2:00, 4:37 and 6:45 p. m. Fernwood 6:30, 0.2. 1.25, 9:45 a. m. 2:30, 2:30, arriving Philipsburg 7:25, 9:45 a. m. 2:30, 2:30, and 6:45 p. m.

nnections.—With N. Y. C. & H. R. R. R. and Penna. R. R. at Philipsburg and Penna. R. R. at Osceola, Houtzdale and Ramey.

C. T. HLL,

Gen. Passg'r Agt.

J. O. Reed,
Superintendent
Philipsburg.

CENTRAL RAILROAD OF PENNA. Condensed Time Table.

RED DOWN RE D UP. Nev. 24th, 1902. No 1 No 5 No 3 No 6 No 4 No 2

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Ar ...NEW YORK... Lv
(Via Tamaqua)

PHILADELPHIA SLEEPING CAR attached to East-bound train from Williamsport at 11.30 P. M., and West-bound from Philadelphia at 11.36. J. W. GEPHART.

BELLEFONTE CENTRAL RAIL Schedule to take effect Monday, Apr. 3rd, 1899 read up 1 No. 5 1 No. 8 No. fNo. 2 †No. 4 5 00 11 35 7 25 ...State College... 8 00 1 30 5 48

H. F. THOMAS, Supt.

Travelers Guide.

DENNSYLVANIA RAILROAD AND BRANCHES. Schedule in effect May 30th 1904.

Schedule in effect May 30th 1904.

VIA TYEONE—WESTWARD.

Leave Bellefonte, 9.53 a. m., arrive at Tyrone 11.05 a. m., at Altoona, 1.00 p. m., at Pittsburg, 5.50 p. m.

Leave Bellefonte 1.05 p. m., arrive at Tyrone, 2.10 p. m., at Altoona, 3.10 p. m., at Pittsburg, 6.55 p. m.

Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00, at Altoona, 7.05, at Pittsburg at 10.50.

Leave Bellefonte, 9.63 a. m., arrive at Tyrone, 11.05, a. m. at Harrisburg, 2.40 p. m., at Philadelphia, 5.47, p. m.

Leave Bellefonte, 1.05 p. m., arrive at Tyrone, 2.10 p. m., at Harrisburg, 6.35 p. m., at Philadelphia, 10.47 p. m.

Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00 p. m. at Harrisburg, at 10.00 p. m. Philadelphia, 10.47 p. m.

Leave Bellefonte, 4.44 p. m., arrive at Lock Haven 2.10 p. m., arrive at Buffalo, 7.40 p. m.

VIA LOCK HAVEN—WESTWARD.

Leave Bellefonte, 9.32 a. m., arrive at Lock Haven 10.30, a. m. leave Williamsport, 12.35 p. m., arrive at Harrisburg, 3.20 p. m., at Philadelphia 4.6.23 p. m.

Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 10.30, a. m. leave Williamsport, 12.35 p. m., arrive at Harrisburg, 3.20 p. m., at Philadelphia

10.30, a. m. leave williamsport, 12.35 p. m., arrive at Harrisburg, 3.20 p. m., at Philadelphia at 6.23 p. m.

Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 2.10 p. m., leave Williamsport, at 2.53, p. m., arrive Harrisburg, 5.00 p. m., Philadelphia 7.32 p. m

Leave Bellefonte, 8.16 p. m., arrive at Lock Haven, 9.15 p. m., leave Williamsport, 1.35 a. m., arrive at Harrisburg, 4.16 a. m., arrive at Philadelphia at 7.17 a. m.

VIA LEWISBURG.

Leave Bellefonte, at 6.40 a. m., arrive at Lewisburg, 11.30 a. m., Philadelphia, 3.17 p. m.

Leave Bellefonte, 2.00 p. m., arrive at Lewisburg, 11.30 a. m., Philadelphia, 3.17 p. m.

Leave Bellefonte, 2.00 p. m., arrive at Lewisburg, 4.25, p. m. at Harrisburg, 6.50 p. m., Philadelphia at 10.47 p. m.

For full information, time tables, &c., call on ticket agent, or address Thos. E. Watt. Passenger Agent Western District, No.360 Fifth Avenue, Pittsburg.

TYRONE AND CLEARFIELD, R. R.

	HOMILI WARD.				SOUTHW BD.			
•	EXPRESS.	DAY EXPRESS.	WAII.	Nov. 29th,1903	EXPERSO.	DAY EXPRESS.	MAIL.	
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BALD LAGLE VALLEY BRANCH.

Nov. 29th, 1903 | P.M. | P.M. | AM. | Arr. | Lv. | A.M. | P.M. | P.

On Sundays there is one train each way on the B. E. V. It runs on the same schedule as the morning train leaving Tyrone at 8:30 a. m., week days. And the afternoon train leaving Lock Haven at 3:45.

LEWISBURG & TYRONE RAILROAD. EASTWARD. Nov. 29th 1903. WESTWARD MAIL. EXP. MAIL. EXP. STATIONS. ..Bellefonte. ...Pleasant Gar

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Linden Hall
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Centre Hall
Penn's Cave
Rising Spring
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Coburn
Ingleby .....Peru..... ...Dale Summit. 7 31 7 26 7 21 7 19 7 09 7 02 6 59 6 55 6 50 6 42, 6 38 6 30 5 40 ....l ardee... ..Glen Iron ..Milmont.

LEWISBURG & TYRONE RAILROAD. EASTWARD.

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| Mix | Mix

Money to Loan.

MONEY TO LOAN on good security and houses for rent.

J. M. KEICHLINE,
Att'y at Law 45-14-1VT.