LIVING IN CHRIST.

Dr. Talmage Speaks of the Benefits of a Religious Existence.

How It Makes Its Devotees Happier -Practical Religion the Friend of Longevity - Gospel of

Everyday Life. (Copyright, 1900, by Louis Klepsch.)

This sermon of Dr. Talmage prements a gospel for this life as well as the next and shows what religion does for the prolongation of earthly existence: text, Psalm xci., 16: "With long life will I satisfy him."

Washington, Feb. 18.

Through the mistake of its friends religion has been chiefly associated with sickbeds and graveyards. The whole subject to many people is odorous with chlorine and carbolic acid. There are people who cannot pronounce the word religion without hearing in it the clipping chisel of the tombstone cutter. It is high time that this thing were changed and that religion instead of being represented as a hearse to carry out the dead should be represented as a chariot in

which the living are to triumph. Religion, so far from subtracting from one's vitality, is a glorious addition. It is sanitive, curative, hygienic. It is good for the eyes, good for the ears, good for the spleen, good for the digestion, good for the nerves, good for the muscles. When David. in another part of the Psalms, prays that religion may be dominant, he does not speak of it as a mild sickness or an emancipation or an attack of moral and spiritual cramp. He speaks of it as "the saving health of all nations," while God in the text promises longevity to the pious, saying: "With long life will I satisfy him."

The fact is that men and women die too soon. It is high time that religion joined the hand of medical science in attempting to improve human longevity. Adam lived 930 years. Methuselah lived 969 years. As late in the history of the world as Vespasian there were at one time in his empire 45 people 135 years old. So far down as the sixteenth century Peter Zartan died at 185 years of age. I do not say that religion will ever take the race back to antediluvian longevity, but I do say that the length of human life will be greatly improved.

It is said in Isaiah lxv., 20: "The child shall die a hundred years old." Now, if, according to Scripture, the child is to be a hundred years old, may not the men and women reach to 300 and 400 and 500? The fact is that we are mere dwarfs and skeletons compared with some of the generations that are to come. Take the African race. They have been under bondage for centuries. Give them a chance and they develop a Toussaint l'Ouverture. And if the white race shall be brought out from the serfdom of sin what shall be the body? What shall be the soul? Religion has only just touched our world. Give it full power for a few centuries, and who can tell what will be the strength of man and the beauty of woman and the longevity of all?

My design is to show that practical religion is the friend of longevity; I prove it, first, from the fact that it makes the care of your health a positive Christian duty. Whether we shall keep early or late hours, whether we shall take food digestible or indigestible, whether there shall be thorough or incomplete mastication, are questions very often referred to the realm of whimsicality, but the Christian man lifts this whole proolem of health into the accountable and the divine. He says: "God has given me this body, and he has called it the temple of the Holy Ghost, and to deface its altars or mar its walls or crumble its pillars is a God-defying sacrilege." He sees God's caligraphy in every page-anatomical and physiological. He says: "God has given me a wonderful body for noble purposes." That arm with 22 curious bones wielded by 46 curious muscles, and all under the brain's telegraphy-350 pounds of blood rushing through the heart every hour-the heart in 24 hours beating 100,000 times, during the same time the lungs taking in 57 hogsheads of air, and all this mechanism not more mighty than delicate and easily dis-

turbed and demolished. The Christian man says to himself: "If I hurt my nerves, if I hurt my brain, if I hurt any of my physical faculties, I insult God and call for dire retribution." Why did God tell the Levites not to offer to Him in sacrifice animals imperfect and diseased? He meant to tell us in all the ages that we are to offer to God our very best physical condition, and a man who through irregular or gluttonous eating ruins his health, is not offering to God such a sacrifice. Why did Paul write for his cloak at Troas? Why should such a great man as Paul be anxious about a thing so insignificant as an overcoat? It was because he knew that with pneumonia and rheumstiam he would not be worth half as much to God and the church

as with respiration easy and foot free. An intelligent Christian man would consider it an absurdity to kneel down at night and pray and ask God's protection while at the same time he kept the windows of his bedroom tight shut against fresh air. He would just as soon think of going to the top of his house and leaping off and then praying to God to keep him from getting hurt. Just as long as you refer this whole subject of physical health to the realm of whimsicality, or to the pastry cook, or to the butcher, or to the baker, or to the apothecary, or to the clothier, you are not acting like a Christian. Take care of all your physical forces-nervous, muscular, a pistol, he had taken out a well-read

bone, brain, cellular tissue-for all you must be brought to judgment.

Smoking your nervous system into figets, burning out the coating of your stomach with wine logwooded and strychnined, walking with thin shoes to make your feet look delicate, pinched at the waist until you are nigh cut in two, and neither part worth anything, groaning about sick headache and palpitation of the heart, which you think came from God, when they came from your own felly.

What right has any man or woman to deface the temple of the Holy Ghost? What is the ear? Why, it is the whispering gallery of the human soul. What is the eye? It is the observatory God constructed, its telescope sweeping the heavens. So wonderful are these bodies that God names his own attributes after different parts of them. His omniscience -it is God's eye. His omnipresence-it is God's ear. His omnipotence-it is God's arm. The upholstery of the midnight heavens-it is the work of God's fingers. His life-giving powerit is the breath of the Almighty. His dominion-"the government shall be upon his shoulder." A body so divinely honored and so divinely constructed -let us be careful not to abuse it.

When it becomes a Christian duty to take care of your health, is not the whole tendency toward longevity? If I toss my watch about recklessly and drop it on the pavement and wind it up any time of day or night I happen to think of it and often let it run down while you are careful with your watch and never abuse it and wind it up just at the same hour every night and put it in a place where it will not suffer from the violent changes of atmosphere, which watch will last the longer? Common sense answers. Now, the human body is God's watch. You see the face of the watch, but the beating of the heart is the ticking of the watch. Oh, be careful and do not let it run down!

There are aged people who would have been dead 25 years ago but for the defenses and the equipoise of religion. You have no more natural resistance than hundreds of people who lie in the cemeteries to-day, slain by their own vices. The doctors made their case as kind and pleasant as they could, and it was called congestion of the brain or something else, but the snakes and the blue flies that seemed to crawl over the pillow in the sight of the delirious patient showed what was the matter with him. You, the aged Christian man, walked along by that unhappy one until you came to the golden pillar of the Christian life. You went to the right; he went to the left. That is all the difference between you. Oh, if this religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. "With long life will I sat-

isfy him. Suppose you had a supernatural neighbor who came in and said: "Sir, I want you to call on me in every exigency. I am your fast friend; I could struck Him and the spears punctured fall back on \$20,000,000; I can fore- him, and Heaven thundered, "The see a panic ten years: I hold the controlling stock in 30 of the best monetary institutions of this country; whenever you are in any trouble call on me and I will help you; you can have my money and you can have my influence; here is my hand in pledge of it." How much would you worry about business? Why, you would say: "I'll do the best I can, and then I'll depend on my friend's generosity for the rest."

Now more than that is promised to every Christian business man. God says to him: "I own New York and London and St. Petersburg and Peking and Australia and California are mine; I can foresee a panic a thousand years; I have all the resources of the universe; and I am your fast friend; when you get in business trouble or any other trouble. call on me and I will help you; here is my hand in pledge of omnipotent deliverance." How much should that man worry? Not much. What lion will dare to put his paw on that Daniel? Is there not rest in this? Is there not an eternal vacation in this?

"Oh," you say, "here is a man who asked God for a blessing in a certain enterprise, and he lost \$5,000 in it. Explain that." I will. Yonder is a factory, and one wheel is going north, and the other wheel is going south, and one wheel plays laterally, and the other plays vertically. I go to the manufacturer, and I say: "O manufacturer, your machinery is a contradiction. Why do you not make all the wheels go one way?" "Well," he says, "I make them to go in opposite directions on purpose, and they produce the right result. You go downstairs and examine the carpets we are turning out in this establishment, and you will see." I go down on the other floor, and I see the carpets, and I am obliged to confess that, though the wheels in that factory go in opposite directions, they turn out a beautiful result, and while I am standing there looking at the exquisite fabric an old Scripture passage comes into my mind: "All things work together for good to them who love God." Is there not rest in that? Is there not tonic in that? Is there not longevity in

that? Suppose a man is all the time worried about his reputation One man says he lies, another says he is stupid, another says he is dishonest, and half a dozen printing establishments attack him. and he is in a great state of excitement and worry and fume and cannot sleep. But religion comes to him and says: "Man, God is on your side. He will take care of your reputation. If God be with you, who can be against you?" How much should that man worry about his reputation? Not much. If that broker who some years ago in Wall street, after he had lost money, sat down and wrote a farewell letter to his wife before he blew his brains out -if, instead of taking out of his pocket

New Testament, there would have been one less suicide. O nervous and feverish people of the world, try this Almighty sedative. You will live 25 years longer under its soothing power. It is not choral that you want or morphine that you want. It is the Gospel of Jesus Christ, "With long life will I satisfy him."

Again, practical religion is a friend of longevity in the fact that it removes all corroding care about a future existence. Every man wants to know what is to become of him. If you get on board a rail train, you want to know at what depot it is going to stop. If you get on board a ship, you want to know into what harbor it is going to run, and if you should tell me you have no interest in what is to be your future destiny I would in as polite a way as I know tell you I did not believe you. Before I had this matter settled with reference to my future existence the question almost worried me into ruined health. The anxieties men have upon this subject put together would make a martyrdom. This is a state of awful unhealthiness. There are people who fret themselves to death for fear of dying.

I want to take the strain off your nerves and the depression off your soul, and I make two or three experiments. Experiment the first: When you go out of this world, it does not make any difference whether you have been good or bad, or whether you believed truth or error, you will go straight to glory. "Impossible," you say. "My common sensens well as my religion teaches that the bad and the good cannot live together forever. You give me no com fort in that experiment." Experiment the second: When you leave this world, you will go into an intermediate state where you can get converted and prepared for Heaven. "Impossible," you say; "as the tree falleth, so it must lie. and I cannot postpone to an intermediate state that reformation which ought to have been effected in this state." Experiment the third: There is no futture world. When a man dies, that is the last of him. Do not worry about what you are to do in a future state of being; you will not do anything. "Impossible," you say. "There is something that tells me that death is not the appendix, but the preface; there is something that tells me that on this side of the grave I only get started and that I shall go on forever. My power to think says forever, my affections say forever, my capacity to enjoy or suffer forever."

Well, you defeat me in my three experiments. I have only one more to make, and if you defeat me in that I am exhausted. A mighty one on a knoll back of Jerusalem one day, the skies filled with forked lightnings and the earth filled with volcanic disturbances, turned His pale and agonized face toward the Heavens and said: "I take the sins and sorrows of the ages into my own heart. I am the expiation. Witness earth and Heaven and hell, I am the expiation." And the hammer wages of sin is death!" "The soul that sinneth it shall die!" "I will by no means clear the guilty!" Then there was silence for half an hour, and the lightnings were drawn back into the scabbard of the sky and the earth ceased to quiver and all the colors of the sky began to shift themselves into a rainbow woven out of the falling tears of Jesus, and there was red as of the bloodshedding and there was blue as of the bruising and there was green as of the Heavenly foliage and there was orange as of the day dawn. And along the line of the blue I saw the words, "I was bruised for their iniquities." And along the line of the red I saw the words, "The blood of Jesus Christ eleanseth from all sin." And along the line of the green I saw the words, "The leaves of the tree of life for the healing of the nations." And along the line of the orange I saw the words, "The dayspring from on high hath visited us."

And then I saw the storm was over, and the rainbow rose higher and higher until it seemed retreating to another Heaven, and planting one column of its colors on one side the eternal hill and planting the other column of its colors on the other side the eternal hill it rose upward and upward, and, behold, there

was a rainbow about the throne. Accept that sacrifice and quit worrying. Take the tonic, the inspiration, the longevity, of this truth. Religion is sunshine; that is health. Religion is fresh air and pure water; they are healthy. Religion is warmth; that is healthy. Ask all the doctors, and they will tell you that a quiet conscience and pleasant anticipations are hygienic. I offer you perfect peace now and here-

What do you want in the future world? Tell me, and you shall have it. Orchards? There are the trees with 12 manner of fruits, yielding fruit every month. Water scenery? There is the river of life, from under the throne of God, clear as crystal, and the sea of glass mingled with fire. Do you want music? There are the oratorio of the "Creation," led on by Adam, and the oratorio of the "Red Sea," led on by Moses, and the oratorio of the Messiah," led on by St. Paul, while the archangel, with swinging baton, controls the 144,-

000 who make up the orchestra. Do you want reunion? There are your dead children waiting to kiss you. waiting to embrace you, waiting to twist garlands in your hair. You have been accustomed to open the door on this side the sepulcher; I open the door on the other side of the sepulcher. You have been accustomed to walk in the wet grars on the top of the grave; I show you the underside of the grave. The bottom has fallen out, and the long ropes with which the pallbearers let down your dead let them clear through into Heaven. Glory be to God for this robust, healthy, religion! It will have a tendency to make you live long in this world, and in the world to come you will have eternal life, "With

long life will I satisfy him."

DOINGS OF CONGRESS

WHAT OUR NATIONAL LAW MAK

Some of the More Important Work of the National Congress-Bills That the Committees Report Favorably Upon-Washington Topics.

The second conference of the House Republicans upon the Paerto Rican Tariff bill resulted in an agreement to modify the measure so that the duty should be 15 per cent. of the present tariff rates, and that the operation of the bill should be limited to two years. Moreover, a declaration is to be attached to the bill that it is a relief measure intended only to meet the present emergency.

The Senate has confirmed the following nominations: To be Major General by brevet, Brigadier General Harrison Gray Otis U. S. V.; to be rigadier Generals by brevet, Colone O. Summers Second Oregon, and Col onel H. C. Kessler, First Montana.

The United States Court of Claims has decided against the contention of Admiral Dewey that the forces op posed to his fleet at the battle of Manila Bay were superior in strength. The Court declared that the law did not contemplate the land forces opposed a fleet in such an engagement. The American fleet is therefore, entitled to prize money at \$100 per man o the enemy's fleet, the rate allower when fighting an enemy of equa strength. The Admiral's share of this

Chairman Cooper, of the House Committee on Insular Affairs, has introduced a bill "providing for a govnment for Puerto Rico." in the main the bill on that subject

The Senate Committee on Com merce has made a favorable report upon the bill for the appointment of a ommission to make an investigation of the trade relations between the United States and China and Japan.

Republican leaders are making trenuous efforts to whip the party in to line for the Puerto Rican tariff bill.

\$118,000.

A large portion of the time of Concress is occupied in the discussion of the Canal bill and the Porto Rican ariff measure.

a resolution fixing March 5 and 6 for the consideration of the Nicaraguan Canal bill. It went to the Committee The Board of Naval Construction

stimates the cost of the necessary repairs to the cruiser Boston to be about \$400,000. The work is to be done at the Mare Island Navy Yard.

probing Senator Clark's election exenses, with the chances that he will be unscated. The President has sent the follow-

g nominations to the Senate: John Mulkey, of Alabama, to be Consul at Tuxpan, Mexico; Commander Will iam C. Gibson, U. S. N., to be Captain Lieutenant Commander R. G. Davenort, to be Commander, and Medical aspector J. C. Wise, to be Medical

lom to the Government.

The President and his party repreentatives in the House are at odds or the first time. He has affirmed that is "our plain duty" to give Puerto Rico free trade. The Ways and Means ommittee propose a 25 per cent. re uction from the Dingley tariff. The Democratic contention appears to be hat annexation of Puerto Rico made he island an integral part of the Unit d States, and that under the Constitution free trade is guaranteed it. To be logical, the Republicans must concede that Congress has a right to impose a tariff on the products of Alaska, or example, and even Arizona, New Mexico and Oklahoma. If the Constitution is only for the states, and not for the territories or colonies, we must hark back to theories that were ex ploited and exploded in the early his tory of the nation. The jingo thinks that the American flag must be hoisted wherever we have the power to fly irrespective of its effect upon the "old" which have to count the cost and pay the bills. Washington's farewell address contains many passages which must bring a blush to the face of the imperialists of 1900.

Cloth Company's plant at Minetto, a destroyed by fire Feb. 26. \$200,000.

business places in Montreal were burned Feb. 26. Loss about \$100,000. Franz Thielmann's summer garden in Chicago with its palm house, stage and other buildings, has been burned. The loss is estimated at \$50,000.

Fire in Bangor, Northampton county, Pa., destroyed Milton Flory's flour mill and other property, the aggre gate losses being estimated at \$50,000. Fire at Glen Hazle, an oil town, in Elk county, Pa., Feb. 22, caused a

Fire at Decatur, Alabama, Feb. 20, estroyed six business places, causing loss of \$100,000.

Wrape, at Paragould, Arkansas, the largest concern of its kind in the South burned Feb. 20, Loss, \$60,000

Governor Roosevelt, having drawn imself out of the competition for the Vice-Presidential nomination, is disposed to help along Lieutenant-Govrnor Woodruff's boom as much as he

Eureka Harness Oil is the best preservative of new leather and the best renovator of old leather. It oils, softens, black-ens and protects. Use

ERS ARE CONSIDERING.

will be \$9,570.

by Senator Foraker.

C. W. Clark, son of Senator W. A. Clark, of Montana, treasurer of his ther's campaign commmittee, testi-es before the Senate Committee in Washington that no votes had been bought in the Senatorial contest, though he admitted having spent

Representative Hepburn has offered

The Election Committee is still

Chairman Hull, of the House Comlittee on Military Affairs, has intro ced a bill prepared by the War Deriment authorities to improve the Mciency of the army. It practically corganizes the army.

ALL AT ODDS.

Porto Rico Offers a Perplexing Prob-

United States, the people of

FIRE RECORD.

A portion of the Minetto Shade aburb of Oswego, New York, was The Theatre Francais and five

property loss of \$35,000.

The heading factory of Herry

Eureka Harness Oil

Made by STANDARD OIL CO.

PROFESSIONAL CARDS.

K. JOHNSTON, Attorney-at-Law.—Office 4th floor, Temple Court. Practices in all the courts.

THOS. J. SEXTON. Attorney at Law.—Office on second floor of Eagle Block. Allegheny street. Prompt attention to all legal busi-FORTNEY & WALKER, (D. F. Fortney and W. Harrison Walker) Attorneys at-law.—
Office in the First building, opposite court house. Prompt attention to all legal business.

ORVIS, BOWER & ORVIS, Attorneys-at-law,
-in Pruner's building. Practices in all the
courts. German and English.

H. S. TAYLOR, Attorney-at-law,—Office in Temple Court. Tax collector of Bellefonte borough. Collections promptly attended to.

8, D. GETTIG, Attorney-at-law.—in Pruner Building, English and German, Legal business promptly attended to. WILLIAM G. RUNKLE. Attorney-at-law.-Crider's Exchange. English and German Legal business promptly attended to.

N. B. SPANGLER, Attorney-at law.—Office court house District attorney.

H. WETZEL, Attorney-at-law.-Office Crider's Exchange. Special atte en to surveying and engineering.

W. C. BEINLE, Attorney at-law.-in building opposite court house. Consultation in German and English.

JOHN M. KEICHLINE, Attorney-at-law and Justice of the Peace.—In opera house block opposite Court house.

C. MEYER, Attorney at law --in Crider' Exchange. Ex-district attorney. German and English. Prompt attention to all busi JAMES W. ALEXANDER, Attorney-at-law,— High street, near court house. Practices in all the courts.

WILLIAM J. SINGER. Attorney-at-law.— Temple Court building, room No. 21, fourt floor.

LOCATED in one of the most beautiful and healthful spots in the A liegheny Region Undenominational: Open to both sexes Tuition free; Board and other expenses ver

LEADING DEPARTMENTS of STUDY AGRICULTURE and AGRICULTUR CHEMISTRY.

CHEMISTRY.

BIOLOGY

MEDIANY and HORTICULTURE.
CIVIL ENGINEERING.
ELECTRICAL ENGINEERING.
MECHANICAL ENGINEERING.
MINING ENGINEERING.
MINING ENGINEERING.
HISTORY AND POLITICAL SCIENCE.
INDUSTRIAL ART AND DESIGN.
LANGUAGE and LITERATURE: Latin Spanish and Italian. (optional) French German and English. (required.)
MATHEMATICS and ASTRONOMY.
MECHANICAL ARTS: combining shop work with study.
MENTAL and MORAL SCIENCE.
MILITARY SCIENCE theoretical and practical. 13. PREPARATORY DEPARTMENT; two

years.
Fall term opens September 12, 1899. Regular courses four years. For catalogue or other in-GEO. W. ATHELTON. LL. D., president State College. Centre County. I

E. K. RHOADS

At his yard opposite the P. R. R. Passenger station, sells only the best qualities

ANTHRACITE and

BITUMINOUS COALS.

Also all kinds of Wood, Grain, Hay,

> Straw and Sand Superior screenings for lime burning. Builder's and Plasterers' sand.

0000 TELEPHONE CALLS: Central - - - - - No. 1312

Commercial - - - - No. 682 Here is a List of FIRE INSURANCE CO'S

Represented in this agency--all Standard Stock Companies. You can get a rating upon any of these Hamburg Bremen, of Hamburg, Ger.

North German Fire Insurance Co. Manchester, of Manchester, Eng. American Central, of St. Louis. Prussian National, of Germany. Palatine, of Manchester, Eng. United States, of New York. Concordia, of Wisconsin. National, of Allegheny. Traders, of Chicago. Washington.

Assets in Fire, Life and Accident, combined fover \$500,000,000—Surplus nearly \$50,000.000

Crider's Stone Building. BELLEFONTE. PA



Scientific American. TUNN & Co. 361 Broadway, New Yor

RAILROAD SCHEDULES

PENNSYLVANIA RAILEOAD AND BRANCHES.
In effect on and after Nov 20, 1899.

VIA. TYRONE—WESTWARD.
Leave Bellefonte 9 53 a m, arrive at Tyrone
11 10 a m, at Altoona, 1.00 p m; at Pittsburg

Leave Bellefonte 9 53 a m, arrive at Tyrone 11 10 a m, at Altoona, 1,00 p m; at Pittsburg 5 50 p m.

Leave Bellefonte 1 05 p m: arrive at Tyrone 2 15 p m; at Altoona 2 10 p m; at Pittsburg 6 55 p m.

Leave Bellefonte 4 44 p m; arrive at Tyrone 6 60; at Altoona at 7 25; at Pittsburg at 11 20 via Tyrone—Eastward.

Leave Bellefonte 9 55 a m, arrive at Tyrone 11 10; at Harrisburg 2 40 p m; at Tyrone 2 15 p m; at Harrisburg 2 40 p m; at Philadelphia 5 47 p m.

Leave Bellefonte 1 05 p m, arrive at Tyrone 2 15 p m; at Harrisburg 6 45 p m; at Philadelphia 10 20 p m.

Leave Bellefonte 1 05 p m, arrive at Tyrone 6 60; at Harrisburg at 10 00 p m.

VIA LOCK HAVEN—NORTHWARD.

Leave Bellefonte 9 32 a m, arrive at Lock Haven 10 30 a m.

Leave Bellefonte 1 42 p m, arrive at Lock Haven 2 43 p m; at Williamsport 3 50 p m.

Leave Bellefonte at 8 31 p m, arrive at Lock Haven 2 43 p, m, at Williamsport, 12.40 p, m, arrive at Harrisburg, 3.15 p, m, at Philadelphia at 6.23 p, m.

Leave Bellefonte, 1.42 p, m, arrive at Lock Haven, 2.43 p, m, Williamsport, 3.50 p, m, Harrive at Bellefonte, 1.42 p, m, arrive at Lock Haven, 2.43 p, m, Williamsport, 3.50 p, m, Harrisburg, 6.55 p, m.

Leave Bellefonte, 8.31 p, m, arrive at Lock Haven, 9.30 p, m, leave Williamsport, 1.45 a, m, arrive Harrisburg, 3.55 a, m, arrive at Marrisburg, 6.55 p, m.

Leave Bellefonte, 8.31 p, m, arrive at Lock Haven, 9.30 p, m, leave Williamsport, 1.45 a, m, arrive Harrisburg, 3.55 a, m, arrive at Lock Haven, 9.30 p, m, leave Williamsport, 1.45 a, m, arrive Harrisburg, 3.55 a, m, arrive at Lock Philadelphia at 6.52 a, m.

Via Lewisburg.

Leave Bellefonte at 6.40 a.m., arrive at Lewisburg at 9.05 a.m., Harrisburg, 11.30 a.m., Philadelphia, 3.17 p.m.

Leave Bellefonte, 2.15 p.m., arrive at Lewisburg, 4.47, at Harrisburg, 6.55 p.m., Philadelphia at 10.20 p.m.

LEWISBURG & TYRONE RAILROAD. In effect May 17, 1897.

WESTWARD, EASTWARD			
115	33 STATION	134	11:
PMA 1385 1456	Montando Lewisbur Fair Grou	00 9 15 9 05	
2 05 6	Vicksbury Mifflinbury	8 58 6 53	4 23
2 42 7	07	10 8 20	4 CH 3 51
3 30 8	18Centre H:	ngs 7 35 all 7 22	3 11
3 45 8 3 50 8	55 Oak Ha	1	2 4
强 似 行西	Dale Sumi	nit 6 57	

BALD EAGLE VALLEY.

_ 1
EXP.
P M P 6 00 2 5 5 56 2 5 5 60 2 5 5 60 2 5 5 60 2 5 5 60 2 6 5 60 2 6 5 5 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7

BELLEFONTE & SNOW SHOE BRANCH.
Time Table in effect on and after
Nov 20, 1809.
Leave Bellefonte...... 9.53 a. m. and 5.45 p. m.
Arrive at Snow Shoe... 11.26 a. m. "7.27"

Sixth Ave. Pittsburg J. B. HUTCHINSON Gen'l. Manager

THE CENTRAL KAILBOAD OF PENNA Time Table effective Jan. 21, 1900. READ DOWN READ UP No.11No.3 No.3 STATIONS. BELLEFONTE Zion
Hecla Park
Dunkles
Hublersburg
Snydertown
Nittany
Huston
Lamar
Clintondale 21 Mackeyville 30 Cedar Springs 32 Salona 8 15 3 45 7 37 MILL HALL +8 30 +4 00 +7 52 a.m. p.m. p.m. p.m. 11 45 8 1 (BEECH CREEK R. R.) 7 55 3 25 12 20 8 45 Arr Wmsport Lve 17 25 12 50 Lve 12 34 *11 30 Lve Wmsport Arr 6 55 2 30 8 29 7 09 PHILAD 11 36 48 36 14 30 PHILAD Lve. p. m. a. m.

* Daily. † Week Days. § 6:00 p. m. Sunday 1 10:55 a.m. Sunday. Philadelphia Sleeping Car attached to east bound train from Williamsport at 11:30 p. m., and west bound from Philadelphia at 11:36 p. m. J. W. GEPHART, General Supt

BELLEFONTE CENTRAL RAILROAD.
To take effect Apr. 3, 1899. EASTWARD 5 | 3 | 1 STATIONS Bellefonte. Hunters 46 Hunters 531 2 10
50 Fillmore 8 28 2 06
55 Brialy 8 24 2 06
60 Waddle 8 20 1 55
6 Lambourne 8 18 1 52
12 Krumrine 8 07 1 87
25 State College 8 06 1 20
27 Struble 7 45 1 34
28 Rogonsdort 7 45

4 40 11 02 4 4 43 11 05 4 4 45 11 08 4 4 55 11 20 5 5 00 11 25 5 5 10 11 24 5 5 10 1 15 1 .Bloomsdorf ... 7 35 Pine Grove. Arains from Mortandon, Lewisburg, William port, Lock Haven and Tyrone, connect with train Nos. 3 and 5 for State College. Trains from State College connect with Penna Railroad at Bellefonte for points east and west. F. H. THOMAS. Supt.



C.A. SNOW&CO

