ed, and after all the most valuable outation is one which is given by those o speak from experience. We could blish a page of what we claim S.S.S. what it has done, and hence we give the testimony of reputable, well-known gople in different parts of the country, the gladly tell of how S.S.S. has cured hem of blood diseases, after trying the street ment in sein ther treatment in vain.

wonder S.S.S. has such staunch riends. The experience of those who hose who twenty years ago found it the ally cure. Blood diseases are obstinate, and cannot be cured by one medicine a dozen which claims to cure them; hen S.S.S. is taken with satisfactor esults, after a disappointing experi-ace with other remedies, it is not trange that it has grateful friends by



William Sowers, of Bradford. Ohio, ured by S.S.S. ten years ago of a lay no sign of the dreadful disease ever returned. He says: I had a terrible blood disease which

sidered incurable, and was treated a long time by the best physicians, they did me no good. The disease med to get a firmer hold on me, and sked my tongue and throat, which e soon full of vile ulcers. I changed doctors several times, and

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vards took nearly every blood remon the market, without the slightest After five years of treatment ch did me no good whatever, I was ced to try S.S.S. This remedy onths I was entirely cured and my was perfectly clear and smooth. ald hardly believe that the cure was ment, but ten years have elapsed no sign of the disease has yet ap-

S.S. is a sure cure for Cancer, Ca-Contagious Blood Poison, Scrofdiseases, which other remedies no effect whatever upon. It is

Furely Vegetable is the only blood remedy which aranteed to contain no mercury, h or other harmful mineral. S.S.S. id by all druggists.

on Blood and Skin Diseases will siled free to all who address Swift ific Company, Atlanta, Georgia.

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\$1,50'a day, \$5.00 per Week. F. Miller, Prop'r. OBTAINED.

RELIGIOUS WISDOM.

In the following eermon Dr. Talmage speaks of the mmon sense that hould be displayed egarding religion. zvi, "The children of this world are in their generation

wiser than the children of light." Christians are not so skillful in the manipulation of spiritual affairs as worldlings are skillful in the management of temporalities. I see all around centrated and skillful in monetary matters, who in the affairs of the soul want of the world is more common half of the skill and forcefulness emwithin ten years the last Juggernaut any!" would fall, the last throne of oppression upset, the last iniquity tumble, and the anthem that was chanted over peace, good will to men."

thought then, as I think now, that ten volved in this book." such men-men with such courage for God as that man had-ten such men prayer! We say, "O Lord, give me bring the whole earth into the king- it. We have no anxiety about it. We dom to Jesus. That he was success-

in which to live. ing and conduct of churches. The idea don't want them at all." And you I would not talk to you in this way if of adaptiveness is always paramount in keep writing and you keep telegraph- I did not know that Christ was able to any other kind of structure. If bank- ing and keep sending your wagon to save all the people. I would not go inon putting up a bank, the bank is es- to the wharf until you get the goods. from the wounds if I had no balm to pecially adapted to banking purposes; In matters of religion we are not so apply. I would not have the face to contagions shoot rossel, store building, it is to be adapted to manu- to be sent from heaven. We do not at the same time the authority for sayfacturing purposes, but adaptiveness is know whether they come or not. We ing he may be saved, not always the question in the rearing have not any special anxiety as to Suppose in Venice the of churches. In many of our churches whether they come or not. We may a faded picture great in its time bearing we want more light, more room, more get them and may not get them. Inventilation, more comfort. Vast sums stead of at 7 o'clock in the morning describes that picture. It is nearly ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes of that blessing?" at 7 o'clock in the got that blessing?" at 7 o'clock in the so wonderful a picture by Raphthat s the church. He says, "I like it very evening saying, "Have I received that awhile a man comes up, very unskill- exorbitant expense bills. well, but I can't hear." As though a blessing?" and not getting it, pleading, ful in art, and he proposes to retouch shawl factory were good for anything pleading—begging, begging—asking, it. You say: "Stand off! I would but making shawls! The voice of the asking until you get it. Now, my rather have it just as it is. You will preacher dashes against the pillars. brethren, is not that common sense? Men sit down under the shadows of the If we ask a thing from God, who has there comes an artist who is the equal Gothic arches and shiver and feel they sworn by his eternal throne that he of Raphael. He says, "I will retouch must be getting religion or something will do that which we ask, is it not that picture, and bring out all its or- Senator Quay that the president did so.

Oh, my friends, we want more com- and wait until we get it? mon sense in the rearing of churches. There is no excuse for lack of light common sense in doing good. Oh, how comes forth, and when he is done with cuse for lack of fresh air when the good and they are dead failures! Why iginal power. world swims in it. It ought to be is it? They do not exercise the same an expression not only of our spiritual tact, the same ingenuity, the same tabernacles, O Lord God of hosts! A they do in worldly things. Otherwise day in thy courts is better than a they would succeed in this direction as thousand.'

If you invest a dollar, you expect that see you, you are so far beneath me." would you think of a man who should invest \$10,000 in a in. free for traveling men to drive monetary institution, then go off for wh, before or after meals, five years, make no inquiry in regard village store, and there was a large to the investment, then come back, group of young men there full of rolstep up to the cashier of the institution and say, "Have you kept that \$10,000 safely that I lodged with you?" but without any introduction of the subasking no question about interest or ject, and while they were in great hiis not common sense." Neither is it, what is the first step of wisdom?" but that is the way we act in matters George looked up and said, "Every man invest our soul. Is it accumulative? Are we growing in grace? Are we gettin better? Are we getting worse? about them. We do not want them. Oh, that in this matter of accumulation | Paul, thundering from Mars hill, took we were as wise in the matters of the

> How little common sense in the reading of the Scriptures! We get any other book and we open it, and we say: "Now what does this book mean to teach me? It is a book on astronomy. It will teach me astronomy. It is a book on

political economy. It will teach me po-litical economy." Taking up the Bible do we ask ourselves what it means to teach? It means to do just one thing Get the world converted and get us al to heaven. That is what it proposes to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to The text is Luke fight other Christians with, or we go as logicians trying to sharpen our mental faculities for a better argument, and we do not like this about the Bible and we do not like that, and we do not That is another way of saying that like the other thing. What would you think of a man lost on the mountains' Night has come down. He cannot find his way home, and he sees a light in s mountain cabin. He goes to it; he me people who are alert, earnest, con- knocks at the door. The mountaineer comes out and finds the traveler and bursting thunder guns of the storm's says: "Well, here I have a lantern. are laggards, inane, inert. The great You can take it, and it will guide you on the way home." And suppose that sense in matters of religion. If one- traveler should say: "I don't like that lantern. I don't like the handle of it. ry, all the tree branches of the forest ployed in financial affairs was employ- There are 10 or 15 things about it 1 must thrum their music in the grand ed in disseminating the truths of Christ don't like. If you can't give me a bet- march which shall celebrate a world and trying to make the world better, ter lantern than that, I won't have Now, God says this Bible is to be a

lamp to our feet and a lantern to our path, to guide us through the midnight Bethlehem on Christmas night would of this world to the gates of the celes-Some years ago, on a train going be if by its holy light we found our toward the southwest, as the porter of way to our everlasting home! Then, man kneel down to pray. Worldly or five minutes just before we retire people looked on as much as to say, at night. We are weary and sleepy, "What does this mean?" I suppose the so somnolent we hardly know which most of the people in the car thought end of the book is up. We drop our he was a fanatic, but he disturbed no and the foxes or upon some genealo- take him now. one when he knelt, and he disturbed gical table, important in its place but no one when he arose. In after con-stirring no more religious emotion skill you had perfect confidence should versation with him I found out that he than the announcement that somebody was a member of a church in a north- begat somebody else and he begat ern city, that he was a seafaring man somebody else, instead of opening the and that he was on his way to New Or- book and saying, "Now I must read for tion make \$5,000, but that on Tuesday leans to take command of a vessel. I my immortal life; my eternity is in-

How little we use common sense in

when the heavens are full of it, no ex- many people there are who want to do the picture it is complete in all its orhappiness, but of our physical comfort stratagem, the same common sense when we say: "How amiable are thy in the work of Christ that larging of our Christian character. may not feel arrogant in their soul. Or There are men who have for 40 years they have a patronizing way. They they have not run a quarter of a mile. ner which seems to say: "Don't you have his investments unaccumulative. I have to look clear down before I can dollar to come home bringing That manner always disgusts, always another dollar on its back. What drives men away from the kingdom of Jesus Christ Instead of bringing them

When I was a lad, I was one day in a licking and fun, and a Christian man came in a very good Christian man and soul as we are in the matters of the not talk as naturally in prayer meet-save you."
world! on religious subjects as they of man,

who went forth to sow, and talker with the fishermen about the drawn ne that brought in fish of all sorts, and talked with the vine dresser about the idler in the vineyard, and talked with those newly affianced about the mar riage supper, and talked with the mit cramped in money matters alarm the two debtors, and talked with the woman about the yeast that le . c the whole lump, and talked with the

shepherd about the lost sheep. Oh, we might gather even the start of the sky and twist them like forgetmenots in the garland of Jesus! We must bring everything to him-the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the saffron of floating cloud, the ruffled surf of the tossing sea, the bombardment. Yes, every star must point down to him, every heliotrope must breathe his praise, every drop in the summer shower must flash his gloredeemed.

The first fact, that sin has ruined us. It has blasted body, mind and soul. We want no Bible to prove that we are sinners. Any man who is not willing be echoed and re-echoed from all na- tial city. We stop and say we do not and a sinful being is simply a fool and tions and kindred and people, "Glory like this about it, and we do not like not to be argued with. We all feel to God in the highest and on earth that, and we do not like the other that sin has disorganized our entire thing. Oh, how much wiser we would nature. That is one fact. Another fact is that Christ came to reconstruct, the sleeping car was making up the we do not read the Bible as we read deem. That is a second fact. The to restore, to revise, to correct, to reberths at the evening tide, I saw a other books. We read it perhaps four third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common sense thing for us to do in view of these three facts? You will all agree spur to vote and act in its behalf, therethat the man was either insane or that eye perhaps on the story of Samson with me-to quit sin, take Christ, and

tell you that to-morrow, Monday morning, between 11 and 12 o'clock, you could by a certain financial transacwould not be any positiveness about it, and on Wednesday there would not be would bring the whole city to Christ; this," and "O Lord, give me that," less, and so on less and less-when 1,000 such men would bring this and "O Lord, give me something would you attend to the matter? Why, whole land to God; 1,000 such else," and we do not expect to get it, your common sense would dictate: men, in a short time, would or, getting it, we do not know we have "Immediately I will attend to that matter, between 11 and 12 o'clock to-mordo not watch and wait for its coming. row, Monday morning, for then I can ful in worldly affairs I found out. That As a merchant, you telegraph or you surely accomplish it, but on Tuesday he was skillful in spiritual affairs you write to some other city for a bill of I may not, and on Wednesday there is are well persuaded. If men had the goods. You say, "Send me by such ex- less prospect and less and less. I will courage, the pluck, the alertness, the press or by such a steamer or by such attend to it to-morrow." Now, let us acumen, the industry, the common a rail train." The day arrives. You bring our common sense in this matter sense in matters of the soul that they send your wagon to the depot or to of religion. Here are the hopes of the have in matters of the world, this the wharf. The goods do not come. gospel. We may get them now. Towould be a very different kind of earth You immediately telegraph: "What is morrow we may get them, and we may the matter with these goods? We not. Next day we may and we may In the first place, my friends, we haven't received them. Send them not, the prospect less and less want more common sense in the build- right away. We want them now or we and less, the only sure time now-now.

some marks of its greatness. History common sense that we should watch iginal power." You have full confidence in his ability. He touches it But I remark again, we want more here and there. Feature after feature

Now, God impresses his image on our race, but that image has been defaced for hundreds and thousands of years, getting fainter and fainter. Here comes up a divine Raphael. I shall call him a divine Raphael. He says, well as they succeed in the other. "I can restore that picture." He has Again, I remark we want more com- There are many men who have an ar- all power in heaven and earth. He is mon sense in the building up and en- rogant way with them, although they the equal of the one who made the picture, the equal of the one who drew been running the Christian race, and talk to a man of the world in a man-touches this sin, and it is gone; that the image of God in our soul. He No business man would be willing to wish you were as good as I am? Why, the defacement disappears, and "where sin abounded grace doth much more abound." Will you have the defacement or will you have the restoration? I am well persuaded that if I could by a touch of heavenly pathos in two minutes put before you what has been done to save your soul, there would be

an emotional tide overwhelming. "Mamma," said a little child to her mother, when she was being put to bed at night; "mamma, what makes your hand so scarred and twisted and unlike about dividend? Why, you say, "That larity, said to one of them, "George, the mother, "my child, when you were other people's hands?" "Well," said younger than you are now, years ago, one night after I had put you to bed of the soul. We make a far more im- to mind his own business." Well, it I heard a cry, a shrick up stairs. I portant investment than \$10,000. We was a very rough answer, but it was came up and found the bed was on fire, provoked. Religion had been hurled in and you were on fire, and I took there as though it were a bombshell, hold of you and I tore off the We must be natural in the presenta- burning garments, and while I was God declares many dividends, but we tion of religion to the world. Do you tearing them off and trying to get you do not collect them. We do not ask suppose that Mary in her conversations away I burned my hand, and it has with Christ lost her simplicity, or that been scarred and twisted ever since. and hardly looks any more like a hand. the pulpit tone? Why is it people can- But I got that, my child, in trying to

O man, O woman, I wish to-day I do in worldly circles? For no one ever could show you the burned hand of succeeds in any kind of Christian work Christ-burned in plucking you out of unless he works naturally. We want the fire, burned in snatching you away to imitate the Lord Jesus Christ, who from the flame. Aye, also the burned plucked a poem from the grass of the foot, and the burned brow, and the field. We all want to imitate him who burned heart-burned for you. "By his talked with farmers about the man stripes ye are healed."

THE BOSSES FRANTIC.

Turning Down Their Wretched Henchmen All Over the State.

AFFAID OF NEXT YEAR'S FIGHT.

The Business Men's League Attacks the Combination of Corruptionists In Philade phia-A Scathing Arraigns ment of the Leaders' League-It Is (From Our Own Correspondent.)

longer any concealment of the fact that consternation reigns among the machine politicians of the state. The anin Philadelphia, attended by Dr. Swallow, Banker Thompson and other representatives of the great independent out Hon. Wayne MacVeagh or some other equally prominent man as an incircumference.

The best evidence of this is the order that is being given by the bosses to form, with no attempt at secrecy—on "turn down" some of the most faith- lines for profit and plunder—he formed ful servitors of Senator Quay in the late legislature. The rank record that some of these men made is to be turned against them by the very machine in of the legislature from 21 wards in whose interest that record was made. It is the attempt of the machine to purify itself by sacrificing its friends.

TURNED DOWN BY BOSSES. Nothing better illustrates the absolute lack of conscience or gratitude of the machine in Republican politics today. During the last notorious legislature it drove men under whip and by sacrificing themselves on the altar of fealty to the bosses. In obedience to their command some men ruined themselves politically through their record in the legislature. And now today the machine turns them down with a cold blooded disregard that is enough to make one's marrow cold. A few samples of the ingratitude of the machine are given below.

Out in Mercer county Representatives Bell and Emery, both of whom voted for Senator Penrose, are to be turned down by the machine. And yet they were consistent followers of the bosses during the legislature. Dr. Martin, who voted for Mr. Wanamaker, has a strong following, and he cannot, therefore, be

turned down. In Lancaster every one of the old members from the country, followers of the bosses, who voted for Penrose are to be thrown out like a lemon that has been squeezed, and is, therefore, useless. Only one of the old members, Frank McClain, who comes from the city of Lancaster, will be permitted to go bahk. Representative Seyfert was shrewd enough to know that his unsavory record would never take him back to the legislature, and so he applied for a \$1,500 consulship to Canada and got

SOME OTHER MISFITS.

The Montgomery county outfit, headed by Senator Saylor, will be turned ers meet together, and they resolve up- the depot or to the express office or to a hospital and tear off the bandages nation. Representative Kratz will be the anti-Quay nominee for senator if Mileage Bill Saylor is a candidate. Repif a manufacturing company puts up a wise as that. We ask certain things tell a man he is a sinner unless I had resentative Teas, of the unsavory and rank oleomargarine investigating committee, will never see Harrisburg again as a representative from Montgomery. Representatives Fry and French will be left off the ticket in Washington. French was chairman of the elections

> Among the other men whose records will prevent their return is Senator John J. Coyle, of Schuylkill. He tried for a South American consulship, but was turned down by the president, and there is also a fleeting belief that it Senator Milleisen, of Cumberland, sees the handwriting on the wall, and will not be a candidate for re-election. He cannot even carry his own ward. The Quay machine has served notice on him that it cannot help him, and he is out of the race

> Instances such as the above might be enumerated from one end of the state to the other as showing how absolutely conscienceless the machine is. In Philadelphia alone four-fifths of all the machine men will be turned down. Not because the machine cannot trust them, but because it recognizes that the usefulness of these individuals is past, and that it must take men without any record in lieu of those who have ruined themselves on behalf of the bosses.

THE PHILADELPHIA FIGHT.

The fight in Philadelphia has now been reduced to a point where it can be declared without any doubt whatever that the combination of contractors, officeholders and lobbyists who seek to control the city will be routed completely. Secretary of State David Martin, who stands alone today for good government in the city, has the fight in hand, and practically won. The best element in the city is recognizing the bandit character of the combination known as the Ward Leaders' league, which is fighting Mr. Martin and the regular organization. The Business Men's league has gone into the fight as opposed to this leaders' league. The most vigorous utterance of the present campaign is in the shape of a proclamation made by the Business Men's league on Monday. It is reproduced here for the reason that it is of interest not only to Philadelphia, but to the people of the whole state. The proc-

lamation says: "In view of the record of the last legislature, its vicious crusade to injure the legitimate business interests of the state, and to enact laws contrary to public policy, good government, and the welfare of the commonwealth, the Business Men's Republican league being pledged to promote the enactment of sound and wise legislation, would be derelict to duty if it failed to have deep concern in any local contest that does or may affect future national or

state nominations and elections." 'It is without factional preferences, and with full understanding that neither contending party represents the best interests of the city: with no at-

tempt to excuse or justify party mismanagement in the past, but with grave fears that yet greater dangers threaten the municipality, and with the belief that through a mistaken sense of duty many may aid to continue the system they wish to destroy, that this league hereby enters its garnest protest and warning against the efforts of a most dangerous cabal of disappointed spoilsmen, who, for personal plunder, aim to fasten itself upon this city and to barter away her votes to perpetuate the power of a political

QUAY'S FAKE REFORMS.

"When, in the memorable contest for One of Quay's Schemes to Keep in state chairman in 1895, Schator Quay, in his hour of peril, promulgated his famous 'reform' doctrines, many friends of true reform railled to his support Harrisburg. Dec. 7.-There is no and changed defeat to victory. Again in 1896, under the banner of anti-combine pretenses, moral and reform elements aided to win more victories which nouncement that at a recent meeting gave to Senator Quay absolute mastery over both branches of the last legislature. How this power was abused is plainly told in the legislature's record vote, it had been determined to bring of insatiable desire for public plunder, promises broken, party pledges ignored and public trust abused. None knew dependent candidate for governor has better than Senator Quay that his manrocked the old machine from center to tle of bogus reform could protect him no longer, so with characteristic audacity, abandoning all pretense of rethe Ward Leaders' league, binding its members by compact to deliver over to him all state delegates and members Philadelphia to be used by him until after the date for his re-election to the United States senate.

"The Leaders' league has sought to obtain power by a course of intimidation and terrorism, and, though only in its infancy, has to its credit a list of political crimes, attempted and committed, that places it in the front of all piratical organizations.

"To show their power and utter disregard of the public welfare they defeated a tried and true servant of the people for port warden.

They conceived the infamous Becker bills intended to destroy the fundamental principle of the Bullitt charter. and to pass them through the legislature, bartered away \$180,000 per year of Philadelphia's public school money.

"The united support of the men they controlled in the legislature passed the mercantile tax bill, which, as every one knows, was a killing blow at all the important commercial interests of the state, and, even more, sought to decrease the public school appropriations \$1,000,000 annually.

THEY ARE POLITICAL HIGHWAY-MEN.

From the date of its organization until the close of the legislature the Leaders' league was a positive force for evil, and every nefarious measure and every iniquitous scheme had the unqualified support of its members. Its latest vicious performance was to threaten the mayor of Philadelphia with the 'holding up' of all appropriations in councils, thereby to coerce him and all in authority in the administration to pay tribute to this band of political highwaymen, who do not even deign to give an excuse for their ex-Istence, save that of controlling the spoils of office for themselves and those

subservient to them. "The Ward Leaders' league is the Quay organization in Philadelphia, Senator Quay giving to this combination of ward bosses, contractors and political heelers the protection of his great power in return for state delegates and members of the legislature. And poorent contest, though so cunningly seeking to divert the people's wrath from his own head by hiding behind a machine of his own creation, which is unsuccessfully attempting to steal the livery of reform, to turn a popular prejudice existing against a municipal faction into a public catastrophe that will not be discovered until too late.

The present contest in Philadelphia for the office of receiver of taxes is a struggle for spoils between political factions, the outcome of which, while yielding no immediate benefits to the people or the taxpayers, may control the great battles of 1898 for United States senator and governor, contests which involve directly the interest of every citizen and taxpayer in the commonwealth.

SCHEME FOR PLUNDER

The success of the ward leaders' conspiracy, to betray and plunder the city, means also the perpetuation of Quay ism throughout the state, the return of Quay to the United States senate and future Pennsylvania legislatures as corrupt as these of the past. Therefore let none be deceived by false and treacherous protestations, but with full knowledge of their base purposes, let the business interests and the friends of good government unite and give battile to a common foe, that the Ward Leaders' league may become a thing of unsavory memory only, and a warning for all time to come to unscrupulous conspirators."

Getting Up. The heights we reach are always won By genius and by plack, ut when another it is on We wonder at his lack.

Yet, while we tolled by day, and tossed And thought the long night through The chances are that he tolled, thought,



FRENCH REMEDY proclines the above results in 30 days. It a powerfully and quickly. Cures when all others fail young men will regain their lost manhood, and out men will recover their youthful vigor by using fig.VIVO. It quickly and surely restores Norvonsuest Lost Vitality, imposency, Nightly Emissions, Lost Power, Failing Memory, Wasting Diseaser and all effects of self-abuse or excess and indiscretion, which units one for study business or marriage. It not only cures by starting at the seat of disease, but which units one for study, business or marriage, it not only cures by starting at the seat of disease, but it a great nerve tonic and blood builder, bringing back the pink glow to pale checks and restoring the fire of youth. It wards of instanty and Consumption, insist on having REVIVO, no other. It can be carried in vest pocket. By mail, \$1.00 per package, or six for \$5.00, with a positive written guarantes to cure or refund the money. Circular free. Address.

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