

# A Physician's Tribute

To the Benefits Received From Dr. Miles' New Heart Cure.



Heart disease is curable. It is not surprising that all cases are not cured, since no physician has made the heart a special study for a quarter of a century as Dr. Miles has done. The following tribute from a physician will be read with interest. "For six years prior to taking Dr. Miles' New Heart Cure my wife was a miserable sufferer from heart disease. She had a constant fluttering of the heart and severe palpitation and pain in the left side. She took three bottles of Dr. Miles' New Heart Cure and was completely restored to health, and has not taken a drop of medicine during the past two years. Under these circumstances I cannot do otherwise than recommend it to others."

Friendship, N. Y., W. H. Scott, M. D.  
Dr. Miles' Remedies are sold by all druggists under a positive guarantee. First bottle benefits or money refunded. Book on Heart and Nerves sent free to all applicants.  
DR. MILES MEDICAL CO., Elkhart, Ind.

## PENNSYLVANIA RAILROAD

Suburb and Lewistown Division.

In effect Nov. 28, 1897.

STATION	EST. LEAVE	EST. ARRIVE
Lewistown J.	7:30	8:05
Main Street	7:35	8:10
Lewistown	7:40	8:15
Maitland	7:45	8:20
Painter	7:50	8:25
Shiloh	7:55	8:30
Wagner	7:55	8:30
Mellrose	8:00	8:35
Haub's Mills	8:10	8:45
Adamsburg	8:15	8:50
Heavertown	8:20	8:55
Heater	8:34	9:04
Middleburg	8:40	9:10
Steier	8:45	9:15
Kreamet	8:49	9:19
Pawling	8:52	9:22
Seligrove	9:00	9:30
Seligrove J.	9:02	9:32
Stouby	9:18	9:48

Train leaves Sunbury 5:25 p. m., arrives at Selingsgrove 5:45 p. m.

Trains leave Lewistown Junction:

7:58 a. m., 10:15 a. m., 12:37 p. m., 2:57 p. m., 5:07 p. m., 7:15 p. m. to Altoona, Pithsburg and West.  
For Baltimore and Washington 9:35 a. m., 1:02 p. m., 4:45, 1:02 p. m. For Philadelphia and New York 8:39 a. m., 1:02 p. m., 4:43 and 11:16 p. m.  
Harrisburg 7:01 a. m. and 8:23 p. m.

## Philadelphia & Erie R. R. Division

Northern Central Railway

Trains leave Sunbury daily except Sunday:

- 2:14 a. m. for Erie and Canadaigua
- 3:14 a. m. for Bellefonte, Erie and Canadaigua
- 9:25 a. m. for Lock Haven, Tyrone and the West.
- 1:10 p. m. for Bellefonte, Kane & Canadaigua
- 5:34 p. m. for Renovo and Elmira
- 9:43 p. m. for Lock Haven
- Monday 5:34 a. m. for Erie and Canadaigua
- 9:25 a. m. for Lock Haven and 9:25 p. m. for Westport

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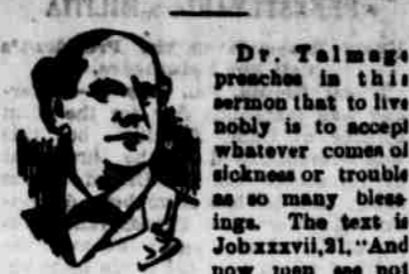
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## BEST WAY TO LIVE.



Dr. Talmage preaches in his sermon that to live nobly is to accept whatever comes of sickness or trouble as so many blessings. The text is Job xxxvii, 21. "And now men see not the bright light which is in the clouds."

Wind east. Barometer falling. Storm signals out. Ship reefing maintop sail. Awning taken in. Phophies of foul weather everywhere. The clouds congregate around the sun, proposing to abolish him. But after awhile he assails the banks of the clouds with flying artillery of light, and here and there is a sign of clearing weather. Many did not observe it. Many do not realize it. "And now men see not the bright light which is in the clouds." In other words there are 100 men looking for sunshine. My object will be to get you and myself into the delightful habit of making the best of everything.

You may have wondered at the statistics that in India in the year 1871 there were over 19,000 people slain by wild beasts, and that in the year 1874 there were in India over 20,000 people destroyed by wild animals. But there is a monster in our own land which is year by year destroying more than that. It is the old bear of melancholy and with gospel weapons I propose to chase it back to its midnight caverns. I mean to do two sums—a sum in subtraction and a sum in addition—a subtraction from your days of depression and an addition to your days of joy.

If God will help me, I will compel you to see the bright light that there is in the clouds and compel you to make the best of everything.

In the first place, you ought to make the very best of all your financial misfortunes. During the panic a few years ago you all lost money. Some of you lost it in most unaccountable ways. For the question of how many thousands of dollars shall I put aside this year?" you substituted the question, "How shall I pay my butcher and baker and clothier and landlord?" You had the sensation of rowing hard with two oars, and yet all the time going down stream.

You did not say much about it because it was not polite to speak much of financial embarrassment, but you wife knew. Less variety of wardrobe, more economy at the table, self denial in art and tapestry. Compression, retrenchment. Who did not feel the necessity of it? My friend, did you make the best of this? Are you aware of how narrow an escape you made? Suppose you had reached the fortune toward which you were rapidly going! What then? You would have been as proud as Lucifer.

How many men have succeeded largely in a financial sense and yet maintained their simplicity and religious consecration. Not one man out of 100. There are glorious exceptions, but the general rule is that in proportion as a man gets well off for this world he gets poorly off for the next. He loses his sense of dependence on God. He gets a distaste for prayer meetings. With plenty of bank stocks and plenty of Government securities, what does that man know of the prayer, "Give me this day my daily bread?" How few men largely successful in this world are bringing souls to Christ or showing self-denial for others or are eminent for piety? You can count them all upon your eight fingers and two thumbs.

One of the old covetous souls, when he was sick and sick unto death, used to have a basin brought in, a basin filled with gold, and his only amusement and the only relief he got for his inflamed hands was running them down through the gold and turning it up in the basin. Oh, what infatuator, and what destroying power money has for many a man! Now, you were sailing at thirty knots, the hour toward these vortexes of worldliness—what a mercy it was, that honest defalcation! The same divine hand that crushed your storehouse, your bank, your office, your insurance company, lifted you out of destruction. The day you honestly suspended in business made your fortune in eternity.

"Oh," you say, "I could get along very well myself, but I am so disappointed that I cannot leave a competence for my children." My brother, the same financial misfortune that is going to save your soul will save your children. With the anticipation of large fortune, how much industry would your children have, without which habit of industry there is no safety? The young man would say, "Well, there's no need of my working. My father will soon step out, and then I'll have just what I want." You cannot hide from him how much you are worth. You think you are hiding it. He knows all about it. He can tell you almost to a dollar. Perhaps he has been to the county office and searched the records of deeds and mortgages, and he has added it all up, and he has made an estimate of how long you will probably stay in this world, and is not as much worried about your rheumatism and shortness of breath as you are. The only fortune you put in his head and heart of all the young men who started life with \$40,000 capital, how many turned out well? I do not know half a dozen.

The best inheritance a young man can have is the feeling that he has to fight his own battle, and that life is a struggle into which he must throw body and soul or be disastrously worsted. Where are the burial places of the men who started life with a fortune? Some of them in the potter's field, some in the suicide's grave. But few of these men reached 35 years of age. They drank, they smoked, they gambled. In them the beast destroyed the man. Some of them lived long enough to get their fortunes and went through them the vast majority of them did not live

to get their inheritance. From the gin shop or house of infamy they were brought home to their father's house and in delirium began to pick off his own reptiles from the embroidered pillow and to fight down imaginary devils. And then they were laid out in high upholstered parlor, the casket covered with flowers by indulgent parents, flowers suggestive of a resurrection with no hope.

As you sat this morning at your breakfast table and looked into the faces of your children perhaps you said within yourself: "Poor things! How I would wish I could start them in life with a competence! How I have been disappointed in all my expectations of what I would do for them!" Upon that scene of pathos I break with a pean of congratulation, that by your financial losses your own prospects for heaven and the prospect for the heavens of your children are mightily improved you may have lost a toy, but you have won a palace.

Again, I remark you ought to make the very best of your bereavements. The whole tendency is to brood over these separations, and to give much time to the handling of mementoes of the departed, and to make long visitations to the cemetery, and so say: "Oh, I can never look up again! My hope is gone