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samption and all Lung Aroubles.

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Already his new scientific system of medi-ne" has permanently our distrousands of aphe has permanently out only his profes-arently impriess cases.

The bottor considers it, not only his profes-onal, but his religious duty—a duty which he whes to suffering numerity—do donate his in-

provided the "dreaded consumption" He has provided the "dreaded consumption" to be accurate inset a beyond a dealet, in any climate, as has accurate inset as beyond a dealet, in any climate, as has accurate inset housands of the artiful testimonales of a freat these benefited and cut in the first three world.

Catarrish and demonary troubles lead to consumption, as to consumption uninterrupted, means spendy and certain death. Don't delay and if it is too late. Somely write T. A. Slowm, M. C. as the sarret, New York, giving express and postoffice adaptes, and the tree inclicing will be promptly seat. Presse tell the Doctor you saw bis ofer in the Powr.

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PENNSYLVANIA HAILROAD. Sprbury & Lewistown Division. In effect Nov 28, 1897. ARD | DIS. | STATION. | KASTWARD

| p m | , p m | | A. L. | 5 m | P m |
|------|-------|-----|----------------|------|------|
| 4.21 | 12.05 | | Lewistown J. | 7.30 | 8.05 |
| .20 | 12.02 | | Main Street | 1.33 | 3.08 |
| 18 | 12,00 | | Lewistown | T.35 | 3.10 |
| - 0 | 11.51 | (8) | Maitland | 7.48 | 3.20 |
| 4 | 11.45 | | Painter | 7.49 | 3.26 |
| 3.50 | 11.40 | 11 | Shindle | 7.64 | 8.31 |
| 3 55 | 11,50 | 12 | Wagner | 7.54 | 3.35 |
| 3.45 | 11.25 | 17 | Motllure | 8 08 | 3.45 |
| 3 34 | 11.16 | 20 | Raub's Mills | 5.13 | 3,51 |
| 3 30 | 11 12 | 23 | Adamsburg | 5.19 | 3,58 |
| 3.24 | 11.00 | 25 | Beavertown | 6.25 | 4.01 |
| 3.13 | 10,50 | 30 | Benter | 8.14 | 4.14 |
| 1 07 | 10,50 | 38 | Middleburgh | 8.40 | 4 20 |
| 3.00 | 19.43 | 30 | Meiser | 8 46 | 4.20 |
| 2 36 | 10.00 | 37 | Kreamer | 8.49 | 4.29 |
| 2.52 | 10.35 | 39 | Pawling | 8.52 | 4.83 |
| 2.43 | 10.23 | 43 | Sellnegrove | 9.00 | 4 42 |
| 2.37 | 10.17 | 45 | Selinsgrove J. | 9.06 | 4.48 |
| 2 25 | 10.05 | 60 | Sunbury | 9.18 | 5.02 |

frain leaves Sunbury 5 25 p m, arrives at Sehnsgrove 5 45 p m Frains leave Lewistown Junction:

458 a m, 10 13 a m 1237 p m, 5 27 p m, 7 07 11 58 p m
Altoona, Pittsburg and the West.
For Baltimore and Washington 435 a m 102,
133 4 45 102 p m For Philadelphia and New
York 833 9 35 a m, 102 1 33 443 and 1116 p m For
Harristourg 7 00 a m and 8 25 p m

Philadelphia & Erie R R Division

NORTHERN CENTRAL RAILWAY nains leave Sunbury daily except Sunday : 21 a m for Eric and Canandaigua 5 Dan to for Beliefonte Eric and Canandaigu

. 21 a m for Eric and Capandaigua 5 ha m for Bellefonte Eric and Capandaigua 9 f5 a m for Lock Haven, Tyrone and the West. 1 h0 p m for Bellefonte Kane & Capandaigua 5 34 p m for Renew and Elmira 9 25 p m for Lock Haven Sunday 5 (3 a m for Eric and Capandaigua 9 45 a m for Lock Haven and 9 25 p m for Wil-liamstort.

5 25 a m for Colowissa and Hazelton 5 25 a m, 9 35 a m 2 (s) and 5 13 p m for Wilkes-barre and Hazelton 7 (0 a m, 19 20 a m, 2 65 p m, 5 45 p m for Shamo-kin and Mount Carmel Sunday 9 55 a m for Wilkesbarre

Trible ferre Selin-grove Junction 10 01 a.m. week lays arriving at Philodelphia 10 0p in New York 5 50 p.m. Baltimore 3 12 p.m. Washington 1 (b.pm. 5 34 p.m. daily arriving at Philadelphia

Washington 1 (9 pm)
534 p m datiy arriving at Philadelphia
029 p m New York 3 534 m, Baltimore 9 15 p m
8 41 pm, week days arriving at Philadelphia
4 534 m New York 7 334 m
Trabis also leave Sunbury:
152 a m daily arriving at Philadelphia 6 524 m
Baltimore 6 26 a m Washington 7 40 a m New
York 9 33 a m Weekdays, 16 38 a m Sundays,
155 p m, week days arriving at Philadelphia 155 p to, week days arriver at Philadelphia 623 p m. New York 930 p m. Haltimore 6 00 p m Washington

Washington 7 lbp in Trains also leave Sunbury at 250 am and 5.25 and 8 30 pm. for Harrisburg, Philadelphia and Baltimore

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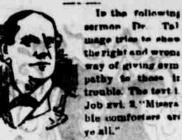
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ART OF COMPORTING



man of Uz had a great many tri als the loss of his family, the loss of his property, the loss of his bealth-bu the most exasperating thing that came upon him was the matalising talk of those who ought to have aympathised with him. And looking around upor them, and weighing what they had said he utters the words of my text.

Why did God let sin come into the world? It is a question I often hear discussed, but never satisfactorily answered. God made the world fair and beautiful at the start. If our first parents had not sinned in Eden, they might have gone out of that garden and found fifty paradises all around the earth-Europe, Asia, Africa, North and South America-so many flower gar dens or orchards of fruit, redolent and luscious. I suppose when God poured out the Gihon and the Hiddekel he poured out at the same time the Hud son and the Susquehanna. The whole earth was very fair and beautiful to look upon. Why did it not stay so: God had the power to keep back sir and woe. Why did he not keep then back? Why not every cloud roseate and every step a joy, and every sound music, and all the ages a long jubiled of sinless men and sinless women? God can make a rose as easily as he car make a thorn. Why, then, the predominance of thorns? He can make good, fair, ripe fruit as well as gnarled and sour fruit. Why so much ,then that is gnarled and sour? He can make men robust in health. Why, then, are there so many invalide? Why not have for our whole race perpetual leisure in stead of this tue and toll and tussle for a livelihood? I will tell you why God let ain come into the world-when I get on the other side of the river of death That is the place where such ques tions will be answered and such myste ries solved. He who this side that river attempts to answer the question only illustrates his own ignorance and incompetency. All I know is one great fact, and that is, that a kerd of woe has come in upon us, trampling dows everything fair and beautiful. A sword at the gate of Eden and a sword at every gate.

More people under the ground that on it. The graveyards in vast majority. The 6,000 winters have made more sears than the 6,000 summers can cover up. Trouble has taken the tender hear of this world into its two rough hands and pinched it until the nations wat with the agony. If all the mounds of graveyards that have been raised were put side by side, you might step or them and nothing else, going all around the world and around again and arount again. These are the facts. And now I have to say that in a world like this the grandest occupation is that of giving condolence. The holy science of im parting comfort to the troubled we ought all of us to study. There are many of you who could look arount who wish you well and are very intelligent, and yet be able truthfully to say to them in your days of trouble, "Miserable comforters are ye all."

I remark, in the first place, that very voluble people are incompetent for the work of giving comfort. Bildad and Eliphaz had the gift of language, and with their words almost bother Job's life out. Alas for these voluble people that go among the houses of the af fileted and talk and talk and talk and talk. They rehearse their own sorrows and then they tell the poor sufferers that they feel badly now, but they wil feel worse after a while. Silence! De you expect with a thin court plaster of words to heal a wound deep as the soul Step very gently around about a broker heart. Talk very softly around those whom God has bereft. Then go you way. Deep sympathy has not much to say. A firm grasp of the hand, a compassionate look, just one word tha means as much as a whole dictionary and you have given perhaps all the comfort that a soul needs. A man has a terrible wound in his arm. The sur geon comes and binds it up. "Now, he says, "carry that arm in a sling and be very careful of it. Let no one touch it." But the neighbors have heard o the accident and they come in and they say "Let us see it." And the bandage is pulled off and this one and that one must feel it, and see how much it is swollen, and there are irritation and inflammation and exasperation where there ought to be healing and cooling The surgeon comes in and says: "Wha does all this mean? You have no busi ness to touch those bandages. That wound will never heal unless you let i alone." So there are souls broken down in sorrow. What they most want is res or very careful and gentle treatment but the neighbors have heard of the be reavement or of the loss, and they come in to sympathize, and they say: "Show us now the wound. What were his las words? Rehearse now the whole scene How did you feel when you found you were an orphan?" Tearing off the ban dage here and pulling them off there leaving a ghastly wound that the baln of God's grace had already begun theal. Oh, let no loquacious people, witl ever rattling tongues, go into the home

Again I remark that all these person are incompetent to give any kind o comfort who act merely as worldly phi losophers. They come in and say "Why this is what you ought to hav expected. The laws of nature must hav father and mether what disease their son dies of? He is dead, and it makes no difference whether the trouble was in the epigastric or hypogentric region. If the philosopher he of the stolen school he will come and say: "You aught to control your feelings. To must out cry so. You must cultivate a

for baving a drop of dew is its eyes sweeps his fingers scross the strings. now evoking strains of lov and now strains of sadness. He cannot play all and they have a time of great congraisoul is an instrument of a thousand strings and all sorts of emotions were made to play on it. Now an anthem now a dirge. It is no evidence of weakness when one is overcome of sorrow Edmund Burke was found in the pasture field with his arms around a selves will after a while go over, and horse's neck, caressing him, and some one said: "Why, the great man has reunion! Do you believe that? "Yes," lost his mind." No; the horse belonged you say. Oh you do not. You do not to his son, who had recently died, and his great heart broke over the grief. It is no sign of weakness that men are overcome of their sorrows. Thank God trouble off your heart. The fact is, for the relief of tears. Have you never been in trouble when you could not weep, and you would have given anything for a cry? David did well when That is the kind of heaven that many he mourned for Absalom, Abraham did of us dream about, but it is the most well when he bemoaned Sarah, Christ tremendous fact in all this universewept for Lazarus, and the last man I this heaven of the gospel. Our departed want to see come anywhere near me friends are not affoat. The residence when I have any kind of trouble is a worldly philosopher.

Again I remark that those persons are incompetent for the work of comfort bearing who have nothing but cant idea that you must groan over the disin grief, when one cheerful face, dawning upon a man's soul, is worth \$1,000 to him. Do not whine over the afflictutter them in a manly tone. Do not be afraid to smile if you feel like it. Do that poor soul. Do not tell him the trouble was foreordained. It will not be any comfort to know it was a million years coming. If you want to find splints for a broken bone, do not take cast iron. Do not tell them it is God's justice that weighs out grief. They want to hear of God's tender mercy. In other words do not give them agusfortis when they need valerian.

Again I remark that those persons are poor comforters who have never had any trouble themselves. A larkspur cannot lecture on the nature of a snowflake; it never say a snowkflake, talk to those who are frozen in disaster. They have been through all these trials gratulate you.

selves cannot give comfort to others from Greenwood, and I shall know Gilbert, Emanuel. " ipon some of your very best friends. They may talk very beautifully, and them better than I ever knew them they may give you a great deal of po- here. etic sentiment, but, while poetry is per- | and your friends-they may be across fume that smells sweet, it makes a very the sea, but the frumpet that sounds poer salve. If you have a grave in a here will sound there. You will come pathway and somebody comes and cov- up on just the same day. Some morn- Kinney, Daniel, ers it all over with flowers it is a grave ing you have overslept yourself and you | Lenig. J. D., blacksmith, yet. Those who have not had griefs open your eyes and see that the sun is themselves know not the mystery of a high in the heavens, and you say: "I broken heart. They know not the have oversiept, and I must be up and meaning of childlessness, and the hav- away." So you will open your eyes on ing no one to put to bed at night or the the morning of the resurrection, in the standing in a room where every book tun place of God's light and you will and picture and door is full of memo- my: "I must be up and away." Oh ries-the doormat where she sat, the yes, you will come up, and there will be cup out of which she drank the place a reunion, a reconstruction of your where she stood at the door and clap- family. I like what Haliburton (1 ped her hands, the odd figures that she thing it was)-good old Mr. Haliburton scribbled, the blocks she built into a -- said in his last moments: "I thank house. Ah, no, you must have frouble God that I ever lived, and that I have yourself before you can comfort trou- a father in neaven, and a mother in ble in others. But come all ye who have heaven, and brothers in heaven, and been bereft, and ye who have been com- sisters in heaven, and I am now going forted in your sorrows, and stand up to see them." around these afflicted souls and say to

them because trouble and misfortune dies." Then said he: If all these sorrows were sent by enemies, I would say arm yourselves against them and, as in tropical climes, when a tiger comes down from the mountains and carries of a child from the village, the neighbors bank together and go into the forest and hunt the monster, so I would have you if I and one mountains with the wind; monster, so I would have you, if I not one tear mingling with the waters.

or an enemy, go out and battle against says: "As one whom his mother com-toristh, so will I comfort you."

to the fact that there will be a family ulation and a very pleasant reunion. Well, it is just so with our families. They are emigrating toward a better land. Now one goes out. Oh how hard it is to part with him. Another goes. Oh bow hard it is to part with her. And another and another, and we ourthen we will be together. Oh what a believe it as you believe other things. If you do, and with the same emphasis, why it would take nine-tenths of your heaven, to many of us, is a great fog. It is away off somewhere, filled with an uncertain and indefinite population.

in which you live is not so real as the residence in which they stay. You are afloat-you who do not know in the morning what will happen before night. They are housed and safe forever. Do to offer. There are those who have the not, therefore, pity your departed friends who have died in Christ. They tressed and afflicted. There are times do not need any of your pity. You might as well send a letter of condolence to Queen Victoria on her obscurity or to the Rothschilds on their poverty as to ed. Take the promises of the gospel and pity those who have won the palm. Do not say of those who are departed: "Poor child!" "Poor father!" "Poor not drive any more hearses through mother!" They are not poor. You are poor, you whose homes have been shattered, not they. You do not dwell much with your families in this world. All day long you are off to business. Will it not be pleasant when you can be together all the while? If you have had four children and one is gone, and anybody asks how many children you have do not be so infidel as to say three. Say four-one in heaven. Do not think that the grave is unfriendly. You go into your room and dress for some grand entertainment and you come furth beautifully apparelled; and the grave is only the place where we go to dress for and those people who have always lived the glorious resurrection, and we will in the summer of prosperity cannot come out radiant, mortality having become immortality. Oh, how much con-God keeps aged people in the world, I delence there is in this thought! I exthink, for this very work of sympathy. pect to see my kindred in heaven-I expect to see them just as certainly as They know all that which irritates and expect to go home to-day. Aye, I shall an that which soothes. If there are more estainly see them. Eight or ten men and women here who have old will come up from the graveyard back people in the house or near at hand, so of Somervaic, and one will come from that they can easily reach them, I con- the mountains back of Amoy, China. and another will come up from the sea People who have not had trials them. off Cape Hatterss, and 30 will come up

I remark once more: Our troubles in them: "I had that very sorrow myself, this world are preparative for glory. God comforted me and he will comfort What a transition it was for Paulyou." And that will go right to the from the slippery fleck of a foundering spot. In other words, to comfort others ship to the caim presence of Jesus! we must have faith in God, practical What a transition it was for Latimerexperience and good, sound common from the stake to a throne! What a transition it was for Robert Hall-from But there are three or four considers-) insanity to giory: What a transition it | Hummel, L. F., laborer, tions that I will bring to those who are was for Richard Baxter-from the sorrowful and distressed and that we dropsy to the "Saint's Everiasting can always bring to them, knowing Rest." And what a transition it will be that they will effect a cure. And the for you-from a world of sorrow to a Hartman, Wilham, tlacksmith, first consideration is that God sends our world of joy! John Holland, when he troubles in love. I often hear people in was dying, said: "What means this their troubles say: "Why, I wonder brightness in the room? Have you what God has against me! "They seem lighted the candles?" "No," they reto think God has some grudge against piled, "we have not lighted any canhave come. Oh no: Do you not remem- heaven!" The light already beaming Kilne, James M., laborer, ber that passage of scripture, "Whom upon his pillow. Oh, ye who are persethe Lord loveth he chasteneth?" A cuted in this world, your enemies will Kreamer, B. W., laborer, child comes in with a very bad splinter get off the track after a while, and all Loug. Peter, gentleman, in its hand and you try to extract it will speak well of you among the It is a very painful operation. The thrones. Ho, ye who are sick now! child draws back from you, but you No medicines to take there. One breath persist. You are going to take that of the eternal hills will thrill you with splinter out, so you take the child with immortal vigor, And ye who are lonea gentle but firm grasp, for although some now. There will be a million spirthere may be pain in it, the splinter its to welcome you into your companmust come out. And it is love that tonship. Oh, ye bereft souls! There dictates it and makes you persist. My will be no grave digger's spade that friends I really think that nearly all our will cleave the side of that hill, and sorrows in this world are only the hand there will be no dirge walling from that of our father extracting some thorn, temple. The river of God, deep as the

************** OME persons say it is natural for them to lose flesh during But losing flesh a los ground. Can you affe to approach another w

throsts and lungs, come quickent to those who are thin in flesh, to those essily chilled, to mose who have poor circulation and feeble digestion.

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Jury List.

List of Grand Jurors drawn for the Court of Oyer and Terminal General Jail Delivery and Quarter Sessions of the Peace of Snyder County, Pa., held as June Term commencing June 6, A

Aurand, Ellsworth, laborer Middlecreek Baker, Robert W., farmer Gundrum, Fred., earpenter, Herrold, Geo. M , miller, Monroe Herbster, H. H. Centre Hendricks, Norton, laborer, Union Hare, William, Selinsgrove Kerr, Joseph, farmer, Centre selinsgrove *Washington Marks, John, carpenter. Selinsgrove W. Beaver Manbeck, Lewis, gentleman Pawling, W. W., laborer, Washington Rice, O. G., Unio Row, Theodore, farmer, Middlecreek Stroup, A. N., Centre Smith, Benneville, clerk, Sholley, Daniel, farmer, £ Middleburg Unior Steeley, J. J., teacher, W. Beaver Shotzberger, Harry, auctioneer, Washington Ulsh, W. A. T., farmer, spring Wendt, Robert, carpenter. Chapman

Keister, Ephraim, laborer, List of Petit Jurors drawn for the Court of Common Pleas, Court of Quarter Session o, the Peace, Oyer and Terminer and General Jail Term commencing June 6, 1898.

Delivery of Snyder County, Pa., held as June Bowersox, Oliver, farmer, Franklin Houst, Isnac, Monroe Bickle, C. K., Middlecreek Bowersox, Isalah, " Franklin Dreese, John, Washington Fensterbush, Geo. F., laborer, Shlinsgrove Penn Fiss, R. C., contractor. Monroe Garman, J. W., laborer, W. Perry Gift, Howard, farmer. [Franktin Middlecreek Herman, J. T., merchant, Centre Hottenstein, Wm. J., laborer. Monroe Centre Hartman, Howard, farmer, Holmes, W. O., Justice of the Peace Pent Haupt, Harvey, laborer, Sellingrove Herman, Sylvester, farmer, Jackson Holshue, A., gentleman, W. Beaver Hehn, J. S. trucker, Monroe Jackson Kline, Solomon, Sr., farther, Kline, Joseph, W. Beaver Beaver Krebs, Daniel, farmer, Union Perry ... "enn Musser, Jonathon, farmer Middlecre, ek Miller, Frank, laborer, Pent McAfee, O. P., Franklin ! Menges, Geo. W., carpenter. ashington Marks, Cyrus, farmer, (Centre "iddleswarth, N. B., merchant, W. Beaver Miller, Rufus, farmer, Washington Paige, Thomas, Justice of the Peace, Chapman Ritter, D. P., laborer, Reichely, O. w., clerk, Contre. Reichenbach, Joel, farmer, W. Perry Roush, G. J., laborer, Middlecreek Rourh, James H., carpenter. Washington Renninger, J. H., carpenter, Bomig, O. D., larmer, Pottiger, A. R., Doctor, Teats, P. M., agent, Penn

Trexeler, H. H., laborer,

Wise, John, farmer, Wagner, Frankliu, Jaborer,

Walborn, John, blacksmith,

Wagner, William, farmer,

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