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p m	ı ıı m	_	A. L	& to	p n
1.23	12.05		Lewistown J.	7.30	3.00
4.20	12.02		Main Street	7.83	3.0
4.18	12.00		Lewistown	7.85	3.10
1.09	11.61		Mattland	7.43	3.2
4.01	11.45		Painter	7.49	3.2
3 59	11.40	11	Shindle	7.54	8.3
3:55	11,36	12	Wagner	7.54	3.3
3,45	11,25	17	Motlure	8 08	3.4
3.38	11.19	20	Raub's Mills	8.13	3.5
3:30	11 12	23	Adamsburg	9.19	3.50
1.	11.00	25	Beavertown	8.25	4.0
1. 1. 3.00	10.50	36	Benter	8.34	4.1
18.	10.50	33	Widdleburgh	8.40	4.2
3.00	10.41	86	Moiner	8.46	4.2
2.56	10 39	37	Kresmer	5.49	4.2
2.52	10,35	39	Pawiling	8.59	4.3
2.0	10,23	43	Selinagrove	¥.00	11
2 37	19.17	45	Selinagrove J.	9.05	4.4
7.25	10.05	50	Sunhary	9.18	5 0

Train leaves Sunbury 5 25 p m, arrives at Selinsgrove 5 45 p m Crains leave Lewistown Junction :

58 a m, 10 13 a m.1237 p m, 5 27 p m.7 07 11 58 p m. Altsona, Pittsburg and the West.
 For Baltimore and Washington 9 35 a m 102, 133 4 15, 102 p m. For Philadelphia and New York 833 9 35 a m. 102 1 33 4 43 and 1116 p m. For clarrisburg 7 09 a m and 8 25 p m.

'phia & Erie R R Division EN CENTRAL RAILWAY

sunbury daily except Sunday :

tie and Canandaigua
ellefonte Erle and Canandaigua
ellefonte Erle and Canandaigua
ellefonte Kane & Canardaigua
lete Haven, Tyrone and the West.
Etlefonte Kane & Canardaigua
to p m for Keneve and Elmira
elle p m for Williamsport
sunday 5 43 am for Erle and Canandaigua
edea m for Leek Haven and 9 25 p m for Williamsport

5 15 a m for Calawissa and Hazelton 5 10 a m. 9 55 a m 2 00 and 5 43 p m for Wilkes-barre and Hazelton 7 00 a m. 10 20 a m. 2 25 p m. 5 45 p m for Shamo-tin and Mount Carmel Sunday 9 55 a m for Wilkesbarre

Trains leave Selinsgrove Junction 10 00 a.m. week days arriving at Philadelphia 100 p.m. New York 5 53 p.m. Baltimore 5 11 p.m. Washington 4 10 p.m. 531 p.m. dadly arriving at Philadelphia .0 20 p.m. New York 2 53 a.m. Baltimore 9 45 p.m. Washington 10 44 p.m.

Washington 1035 p m.
8 37 p m. week days arriving at Philadelphia
8 39 a m New York 7 33 a m

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100 am daily arriving at Philadeldhia 6 52 a m

Haltmore 6 21 a m Washington 740 am New
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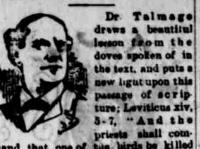
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the running water, and he shall sprinkte upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean and shall let the living bird loose into the open field."

The Old Testament to very many people is a great slaughter house strews with the blood and bones and horns and hoofs of butchered animals. It offends their sight; it disgusts their taste; it the intelligent Christian the Old Testament is a magnificent corridor through which Jesus advances. As he appears at the other end of the corridor we can only see the outlines of his character. Coming nearer, we can descry the features. But when at last he steps upon the platform of the New Testament, amid the torches of evangelists and apostles, the orchestras of heaven announce him with a blast of minstrelsy that wakes up Bethlehem at midnight.

There were a great many cages of birds brought down to Jerusalem for sacrifice-sparrows and pigeons and turtledoves. I can hear them now, whistling, caroling and singing all around the temple. When a leper was to be cured of his leprosy, in order to his cleansing two of these birds were taken. One of them was slain over an earthen vessel of running water-that is, clear, fresh water-and then the bird was killed. Another bird was then taken, tied to a hyssop branch and plunged by the priest into the blood of the first bird, and then with this hyssop branch, bird tipped, the priest would sprinkle the leper seven times, then untie the bird from the hyssop branch, and it would go soaring into

Now open your eyes wide, my dear brethren and sisters, and see that that first bird meant Jesus and that the second bird means your own soul.

There is nothing more suggestive than a caged bird. In the down of its What was it that Jesus sweat in the breast you can see the glow of the garden of Gethsemane? Great drops of southern climes. In the sparkle of its blood. What does the wine in the saceye you can see the flash of distant ramental cup signify? Blood. What seas. In its voice you can hear the makes the robes of the righteous in song it learned in the wildwood. It is heaven so fair? They are washed in a child of the sky in captivity. Now the blood of the Lamb. What is it that the dead bird of my text, captured from cleanses all our pollution? The blood the air, suggests the Lord Jesus, who of Jesus Christ, that cleanseth from all came down from the realms of light sin. and glory. He once stood in the sun- I hear somebody saying, "I do not like light of heaven. He was the favorits such a sanguinary religion as that." Do of the land. He was the King's Son. you think it is very wise for the patient Whenever a victory was gained or a to tell the doctor, "I don't like the medithrone set up he was the first to hear cine you have given me?" If he wants whole life object is to make dollars, ne it. He could not walk incognito along to be cured, he had better take the will be running against those who are the streets, for all heaven knew him! medicine. My Lord God has offered us making dollars. If his whole object is For eternal ages he had dwelt amid a balm, and it is very foolish for us to get applause, he will run against the mighty populations of heaven.

The tributes to the King are large thing ignoble about that? No, you say, above all obstructions. So we would under the protest of a great company of his blood, delivered not only one land throne of God. He starts straight for the rebellious but all lands and all ages from bond- Oh, ye who have been washed in the ten him, and the spirits of the lost that? dove of the text, until head and breast Christ or go polluted forever. thing perished.

eus, but point out a fault of our King. of emancipation. Answer me, ye boys who knew him on

with the dew that it pressed, its beak carrying sprig of thyme and frankincense, its feathers washed in summer showers. O thou spotless Son of God, impress with thy innocence!

I remark, also, in regard to this first bird mentioned in the text that it was to thunder, boom. Sinal thun- many an artist is not spoiled in the ita defenseless bird. When the eagle 's assaulted, with its iron beak it strikes like a bolt against its adversary. This was a dove or a sparrow, we do no know just which. Take the dove of pigeon in your hand, and the pecking of at the feebleness of its assault. The reindeer after it is down may fell goe;

doves spoken of in harmless, perfectly defenseless type the text, and puts a him who said, "I have trod this press alone, and there was none their." None to help! The musderer ture; Leviticus ziv, have it all their own way. Where t 5-7, "And the the soldier in the Roman se mand that one of the birds be killed in an earthen vessel, over running water. As for the living bird, he shall take it, and the cedar wood and the scarlet, and the hyssop and shall dip them and the living bird into the blood of the bird that was killed over interfered with in their work of spiking him fast than the carpenter in his shop hand? driving a nail through a pine board? The women cried, but there was no balm in their tears. None to help, none to help! O my Lord Jesus, none to and they bid us down. But the Lord help! The wave of anguish came up Jesus Christ comes and savs: "I will to the arch of his feet, came up to his buy that man. I bid for him my Bethknee, floated to his waist, rose to his chin, swept to his temples, yet none to help! Ten thousand times ten thousand angels in the sky ready at comactually nauseates the stomach. But to mand to plunge into the bloody affray and strike back the hosts of darkness, "It is enough! Jesus has bought him." yet none to help, none to help! Oh, this dove of the text in its last

moment clutched not with angry talons! It plunged not a savage beak. it was a dove-helpless, defenseless. None to help, none to help!

As after a severe storm in the morning you go out and find birds dead on the snow, so this dead bird of the text makes me think of that awful storm that swept the earth on crucifixion day. when the wrath of God, and the malice of man, and the fury of devils wrestled beneath three crosses.

But I come now to speak of this second bird of the text. We must not let that fly away until we have examined it. The priest took the second bird, tied it to the hyssop branch and then plunged it in the blood of the first bird. Ah, that is my soul, plunged for cleansing in the Saviour's blood! There not enough water in the Atlantic and Pacific oceans to wash away our smallest sin. Sin is such an outrage on God's universe that nothing but blood can atone for it. You know the life is in the blood, and as the life has been forfeited, nothing could buy it back but blood What was it that was sprinkled on the doorposts when the destroying angel went through the land? Blood What was it that went streaming from the altar of ancient sacrifice? Blood. What was it that the priest carried into the holy of holles, making intercession for the people? Blood.

was unclean, William III. was treacher- of slavery. A state of pardon is a state in a dovecot.

the streets of Nazareth! Answer me, is no more afraid of Sinai. The thun-cannot get into the glorious presence ye miscreants who saw him die! The ders of Sinai do not frighten him. You of our departed ones unless we have skeptical tailors have tried for 1,5M have on some August day seen two been cleansed in the same blood that years to find out one hole in this seam- thunder showers meet. One cloud from washed their sins away. I know this less garment, but they have not found this mountain, and another cloud from is true of all who have gone in, that it. The most ingenious and eloquent that mountain, coming nearer and they were plunged in the blood, that infidel of this day in the last line of his nearer together and responding to each they were unloosed from the hyssop. book, all of which denounces Christ, other, crash to crash, thunder to thun- branch. Then they went singing into says, "All ages must proclaim that der, boom, boom! And then the clouds glory. See that we refuse not him among the sons of men there is none break and the torrents pour, and they that speaketh, for if they escaped not greater than Jesus." So let this bird are emptied perhaps into the very who refuse him that spake on earth of the text be clean-its feet fragrant stream that comes down so red at your how much more shall not we escape if of the storm battle has been emptied from heaven? into it. So in this Bible, I see two storms gather, one above Sinal, the Much is said and written about book other above Calvary, and they respond illustrators—the goodness or badness of one to the other—flash to flash, thunder their work, its relations to art, whether

mid of him: "What hid do I h "Forty," "Forty-five," "Fifty," "S-five," "Sixty," "Sixty-five." The

But by reason of sin we are poorer than that African. We cannot buy our own deliverance. The voices of death are bidding for us, and they bid us in, lehem manger. I bid for him my hunger on the mountain. I bid for him my aching head. I bid for him my fainting heart. I bid for him all my wounds." A voice from the throne of God says: Bought with a price. The purchase complete. It is done.

Why, is not a man free when he gets rid of his sins? The sins of the tongue gone, the sins of action gone, the sins of the mind gone. All the transgressions of 30, 40, 50, 70 gears gone-no more in the soul than the malaria that floated in the atmosphere a thousand years ago, for when my Lord Jesus pardons a man he pardons him, and there is no halfway work about it.

We should be going heavenward. That is the suggestion. But I know that we have a great many drawbacks. You had them this morning, perhaps. You had them yesterday, or the day before, and although you want to be going heavenward, you are constantly discouraged. But I suppose when that bird went out of the priest's hands it went by inflections-sometimes stooping. A bird does not shoot directly up, but this is the motion of a bird. So the soul soars toward God, rising up in love and sometimes depressed by trial. It does not always go in the direction it would like to, but the main course is right. There is one passage in the Bible which I quote oftener to myself than any other, "He knoweth our frame, and he remembereth that we are dust."

There is a legend in Iceland which says that when Jesus was a boy playing with his comrades one Sabbath day he made birds of clay, and as these birds of clay were standing upon the ground an old Sadducee came along, and he was disgusted with the sport and dashed the birds to pieces, but the legend says that Jesus waved his hand above the broken birds, and they took wing and went saifing heavenward. Of course that is a fable among the Icelanders, but it is not a fable that we are dust and that, the hand of divine grace waved over us once, we go singing toward the skies.

I wish, my friends, that we could live in a higher atmosphere. If a man's say, "I don't like that baim." We had those who are seeking applause. Bu But one day there came word to the better take it and be saved. But you if he rises higher than that he will not palace that an insignificant island was do not oppose the shedding of blood in be interrupted in his flight heavenward. in rebellion and was cutting itself to other directions and for other ends. If Why does that flock of birds, floating pleces with anarchy. I hear an angel 100,000 men go out to battle for their up against the blue sky so high that say: "Let it perish. The King's realm country and hate to lay down their you can hardly see them, not change its is vast enough without the island lives for free institutions, is there any-course for spire or tower? They are enough without that. We can spare it." "glorious sacrifice rather." And is not have so often to change our Chris-"Not so," said the Prince, the King's there anything ignoble in the idea that tian course if we lived in a higher at-Son, and I see him push out out day the Lord Jesus Christ, by the shedding mosphere nearer Christ, nearer the

island. He lands amid the execrations age, introducing men by millions and blood of Christ-ye who have been of the inhabitants, that grow in vio- millions into the liberty of the sons of loosed from the hyssop branch-start lence until the malice of earth has smit- God? Is there anything ignoble about heavenward. It may be to some of you a long flight. Temptations may disworld put their black wings over his As this second bird of the text was pute your way, storms of bereavement dying head and shut the sun out. The plunged in the blood of the first bird, and trouble may strike your soul, but hawks and vultures swooped upon this so we must be washed in the blood of God will see you through. Build not on the earth. Set your affections on and feet ran blood-until under the I notice now that as soon as this sec- things in heaven, not, on things on flocks and beaks of darkness the poor and bird was dipped in the blood of the earth. This is a perishing world. Its first the priest unloosened it and it was flowers fade. Its fountains dry up. Its I notice also in my text that the bird free-free of wing and free of foot. It promises cheat. Set your affections that was slain was a clean bird. The could whet its beak on any tree branch upon Christ and heaven. I rejoice, my text demanded that it should be. The it chose. It could peck the grapes of dear brethren and sisters in Christ, that raven was never sacrificed, nor the cor- any vineyard it chose. It was free; a the flight will after awhile be ended. morant, nor the vulture. It must be a type of our souls after we have washed Not always beaten of the storm. Not clean bird, says the text, and it sug- in the blood of the Lamb. We can go always going on weary wings. There is gests the pure Jesus-the holy Jesus. where we will. We can do what we a warm dovecot of eternal rest where Although he spent his boyhood in the will. You say, "Had you not better we shall find a place of comfort, to the worst village on earth, although blas- qualify that?" No; for I remember everlasting joy of our souls. Oh, they phemies were poured into his ear that in conversion the will is changed, are going up all the time-going up enough to have poisoned any one else, and the man will not will that which is from this church-going up from all the he stands before the world a perfect wrong. There is no straightjacket in families and from all the churches of Christ. Herod was cruel, Henry VIII our religion. A state of sin is a state the land, the weary doves, seeking rest

Oh, that in that good land we may If a man has become a Christian, be all meet when our trials are over! We feet that it seems as if all the carnage we turn away from him that speaketh

ders, "The soul that sinneth, it shall lustrator. But the grievances of the die;" Calvary responds, "Save them craft have not perhaps been sufficiently from going down the pit, for I have considered. A young French artist refrom going down the pit, for I have considered. A young reach artist refound a ransome." Sinal says, "Weel cently wrote to the publisher for whom weel" Calvary answers, "Mersy! the had agreed to do some book illustrator!"

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