A NEW TRIUMPH.

The Dreades Consumption Can be

• Storum the Great the mist and Scientist, Will send to Sufferens Three FreeBottles of His Newly Descretes Remedies to Cure Con-stamption and al Lung troubles.

Nothing could be rateer, more philantropic or arry more poy to the arithmetic d. than the gener-us ofter of the bonned and distiguished chem-st T. A. Stoctum, M. C., of New York Oity.

185. T. A. Shoulin, M. C., of New Fork Ord, Og. He has also vere? a reliable and absolute cure for consumption, and all bronchial, throat, long and cuest diseases, catarrhal affections, general decline and weakness, loss offlow had all con-ditions of scassing away, and to make its great metics known, will send turns free bottles of his next is sensed remedies to any afflicted read-of the Posr.

Already his "new scientific, system of medi-cine" his permanently cur d thousends of ap-permitty top-less cases. The D-stor considers it not only his profes-stinal, not his religions but -a duty which he ownes to sill oring numanity -bo donate his in-

ownes to sufforing immanity - to doinate his in-failule core. Be have provided the "dreaded consumption" to be a curable disciple nervoid a doubt. In any climate, and one on the in his American and Econemical Cortex thousands of the articlet isotranoi use of particular from those benefitted influence and pathonary troubles lead to con-sample a and contain death. Dust delay until P is not the street, New York giving express and positive street. New York giving express the positive street.



DO NOT DESPAIR! Do Not Suffer Longer! The joys and ambitions of life can be restored to you. The very worst cases of Nervous Debili PERFECTO TABLETS. g memory and the waste rain of vital powers.tocur ins or excesso

Brace up the system. Give checks and lustre to the or old. One 50e hor rehows the dcare or money relations carried in vest packet. Sold with parts at \$2.50 a com-carried in vest packet. Sold with parts of the system of the everywhere of mailed in plath, wrapper on by THE PERFECTO CO., Carton Bidg., Chicago.III-

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PENNSYLVANIA HAILROAD.

Sonbury & Lewistown Division. In effect Nov 28, 1897.

WASTWARD | DIS. | STATION. | BASTWARD

φm	p us		A. L	A m	Fm
4.23	12.08		Lewistown J.	7.30	8.05
4,20	12.02		Main Street	7.53	3.08
4,18	12,00		Lewistown	1.35	3.10
\$.04	11.51	à	Maitland	7.48	3.20
1.01	11,45		Painter	7.40	3.25
3 59	11.40	41	Shindle	7.64	3 31
3 65	11,06	12	Wagner	7.54	8.35
3.45	11.25	17	Mcolure	8 08	8.45
3 34	11.19	20	Raub's Mills	8,13	3.51
3.30	11.12	23	Adameburg	8.19	3.68
3.4	11.08	125	Beavertewn	8.25	4.01
315	10.55	10	Benter	6,34	4.14
3.0 .	10.50	3.1	Middleburgh	8.40	4 21
3.0	10.42	36	Meiser	8 46	4.28
2.53	10 209	37	hreamer	8 49	4.20
2.52	10,35	39	Pawling	8 52	4.83
2.4.4	10.23	43	Selinsgrove	60.9	4 42
12 37	10.17	45	Sellnagrove J.	9.03	4.18
2.25	0.05	50	Sunbury	9.18	5 03

Frain leaves Soubury 5 25 p m, arrives at Schusgrove 5 45 p m

Trains leave Lewistown Junction : 4 38 a m, 10 11 a m, 12 37 p m, 5 27 p m, 7 07 11 38 p m Alteona, Pittsbarg and the West, For Baltimore and Washington 9 35 a m 102, 1 33 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 starrisourg 7 0 t a m and 8 25 p m

Philadelphia & Erie R R Division.

NO THERN CENTRAL RAILWAY

All a loave Sunbury daily except Sunday :
 24 an for Frie and Canandatgun
 E3 an for Frie and Canandatgun
 E3 an for Bellehaute Eris and Canandatgun
 E4 an for Bellehaute Eris and the Wes .
 E4 pin for Bellehaute Kans & Canandatgun
 E5 pin for Bellehaute Kans & Canandatgun
 E5 pin for Bellehaute Kans & Canandatgun
 E5 pin for Willinspot
 Sunday 5 3 a m for Eris and Canandatgun
 E5 pin for Willinspot
 Sunday 5 3 a m for Eris and Canandatgun
 E5 pin for Willinspot
 Sunday 5 3 a m for Kans and 935 pin for Willinspot



- watu .. ry. If you should a & 50 men what the church is, they would give you 50 different answers. One man would say, "It is a convention of hypocrites." Another. "It is an assembly of people who feel themselves a great deal better than others." Another, "It is a place for gossip, where wolverene dispositions devour each other." Another, "It is a place for the cultivation of superstition and cant." "It is an arsenal where theologians go to get pikes and muskets and shot." Another, "It is an art gallery, where men go to admire grand arches and exquisite fresco and musical warble and the Dantesque in gloomy imagery." Another man would say, "It is the best stace on earth except my own home. If I forget thee, O Jerusalem, let my right hand forget her cunning."

Now, whatever the church is, my text tells you what it ought to be-a great, practical, homely, omnipotent help. Send thee help from the sanctuary." The new ought to yield restfulness for the body, the color of the upholstery ought to yield pleasure to the eye, the entire service ought to yield strength for the moll and struggle of everyday life, the Sabbath ought to be harnessed to all the six days of the week, drawing them in the right direction; the church ought to be a magnet, visibly and mightily affecting all the homes of roughly jostled, gets abused, gets cut. gets insulted, gets slighted, gets exasperated. By the time the Sabbath comes he has an accumulation of six days of annoyance, and that is a starveling church service which has not strength enough to take that ac. heaven from eternity to eternity. cumulated annoyance and hurl it into

perdition. The business man sits down in church headachey from the week's engagements. Perhaps he wishes he had tarried at home on the lounge with the newspapers and the slippers. That man wants to be cooled off and gracover the hurricane decks and leave him enly emotion. "Send thee help from they have a monoply of the rheumathe sanctuary."

In the first place, sanctuary help ought to come from the music. woman dying in England persisted in singing to the last moment. The attendants tried to persuade her to stop. saying it would exhaust her and make her disease worse. She answered: ", must sing. I am only practising for the heavenly choir." Music on earth is a rehearsal for music in heaven. If you Don John won Lepanto at 25, Grotius and I are going to take part in that great orchestra, it is high time that we were stringing and thrumming our harps. They tell us that Thalberg and Gottschalk never would go into a concert until they had first in private rehearsed, although they were such mas ters of the instrument. And can it be so with these people further on in life that we expect to take part in the grea: oratorio of heaven if we do not re

room to the celling with sacred song. and you would drown out all those annoyances of the last 365 days, and you would drown them out forever. Organ and cornet are only to marshall the voice. Let the voice fall ito line, and in companies and in battalions by storm take the obduracy and sin of the world. If you cannot sing for yourtaking atstext from self, sing for others. By trying to give others good cheer you will bring good cheer to your own heart. When Londonderry, Ireland, was be-

sleged many years ago, the people inside the city were famishing, and a vessel came up with provisions, bu' the vessel ran on the river bank and stuck fast. The enemy went down with laughter and derision to board the vessel, when the vessel gave a broadside fire against the enemy and by the shock was turned back into the stream, and all was well. Oh, ye who are high and dry on the rocks of melancholy, give a broadside fire of song against your spiritual enemies, and by holy rebound you will come out into the calm waters If we want to make ourselves happy, we must make others happy. Mythology tells us of Amphion, who played his lyre until the mountains were moved and the walls of Thebe arose. but religion has a mightier story to terof how Christian song may build whole temples of eternal joy and lift the round earth into sympathy with the skies.

I tarried many nights in London, and I used to hear the bells, the small bells of the city, strike the hour of night-1, 2, 3, 4-and among them the great St. Paul's cathedral would come in to mark the hours, making all the other sounds seem utterly insignificant as with mighty tongue it announced the hour of the night, every stroke an overmastering boom. My friends, it was intended that all the lesser sounds of the worshippers. Every man gets the world should be drowned out in the mighty tongue of congregational song beating against the gates of heaven. Do you know how they mark the hours in heaven? They have no clocks, as they have no candles, but a great pendulum of hallelujah swinging across

Again, I remark that sanctuary help ought to come from the sermon. Of 1,000 people in any audience, how many want sympathetic help? Do you guess 100? Do you guess 500? You have guessed wrong. I will tell you just the proportion. Out of 1,000 people in any iously diverted. The first wave of the audience there are just 1,000 who need religious service ought to dash clear sympathetic help. These young people want it just as much as the old. The dripping with holy and glad and heav- old people sometimes seem to think tisms, and the neuralgias, and the

headaches, and the physical disorders of the world, but I tell you there are no worse heartaches than are felt by some of the young people. Do you know that much of the work is done by the young? Raphael died at 37, Richelieu at 31. Gustavus Adolphus died at 38, Innocent UI, came to his mightiest influence At 37. Cortes conquered Mexico at 30, was attorney general at 24 and I have noticed amid all classes of men that some of the severest battles and the toughest work comes before 30. Therefore we must have our sermons and our exhortations in prayer meeting all sympathetic with the young. And What do these doctors and lawyers and merchants and mechanics care abouthe abstractions of religion? What they want is help to bear the whimslcalitie of patients, the browbeating of legal opponents, the unfairness of customers who have plenty of fault finding for every imperfection of handiwork, but no praise for 20 excellences. What does the brain racked, hand blistered man care for Zwingli's "Doctrine of Original Sin," or Augustine's "Retractions?" You might as well go to a man who has the pleurisy and put on his side a plaster made out of Dr. Parr's "Treatise on Medical Jurisprudence." While all of a sermon may not be helpful alike to all, if it be a Christian sermon preached by a Christian man there will be help for every one somewhere. We go into an apothecary', store. We see others being waited on. We do not complain because we do no immediately get the medicine. We know our turn will come after awhile. And so while all parts of a sermon may not be appropriate to our case, if we wait prayerfully before the sermon is through we shall have the divine prescription. I say to young men who are going to preach the gospel, we want in our sermons not more metaphysics, nor more imagination, nor more logic, nor more profundity. What we want in our sermons and Christian exhortations is more sympathy. When Father Taylor preached in the Sailors' Bethel at Boston, the Jack Tars felt they had help for their duties among the ratiines and on the other side and had permission to the forecastles. When Richard Weaver preached to the operatives in Oldham, England, all the workmen felt they had more grace for the spindles When Dr. South preached to kings and princes and princesses, all the mighty, men and women who heard him .'el preparation for their high station. I say to the young men who are entering the ministry, we must put on more force, more energy and into our religious services more vivacity if we want the people to come. Again 1 remark that sanctuary help tidings to the city. He took a tree ought to come through the prayers of branch and ran with such strength the all the people. The door of the eternal storehouse is hung on one hinge. a gold hinge, the hinge of prayer, and only strength to cry "Victory!" and when the whole audience lays hold of dropped dead. The tree branch that he that door it must come open. There carried was planted, and it grew to be are many people spending their first Sabbath after some great bereavement, and the remains of it are there to this What will your prayer do for them? How will it help the tomb in that man's heart? Here are people who have not been in church before for tes years. What will your prayer do for bration. You will fy to the city and them by rolling over their soul hely memories? Here are people in crises of awful temptation. They are on the verge of despair or wild blunder-planted, to become the outbranching ing or theft or suicide. What will your tree of everiasting rejoicing.

prayer do for them in the way of giving them strength to resist? Will you be chiefly anxious about the fit of the glove that you put to your forehead while you prayed? Will you be chiefly critical of the rhetoric of the pastor's petition? No. No. A thousand people will feel, "That prayer is for me." and at every step of the prayer chains ought to drop off, and temples of sin ought to crash into dust, and jubilees of deliverance ought to brandish their trumpets. In most of our churches we have three prayers-the opening prayer, what is called the "long prayer" and the closing prayer. There are many people who spend their first prayer in arranging their apparel after entrance, and spend the second prayer, the "long prayer," in wishing it were through and spend the last prayer in preparing to start for home. The most insignificant part of every religious service is the sermon. The more important parts are the Scripture lesson and the prayer. The sermon is only a man talking to a man. Prayer is man talking to God. Oh, if we understood the grandeur and the pathos of this exercise of prayer, instead of being a dull exercise we would imagine that the room was full of divine and angelic appearances. But, my friends, the old style of

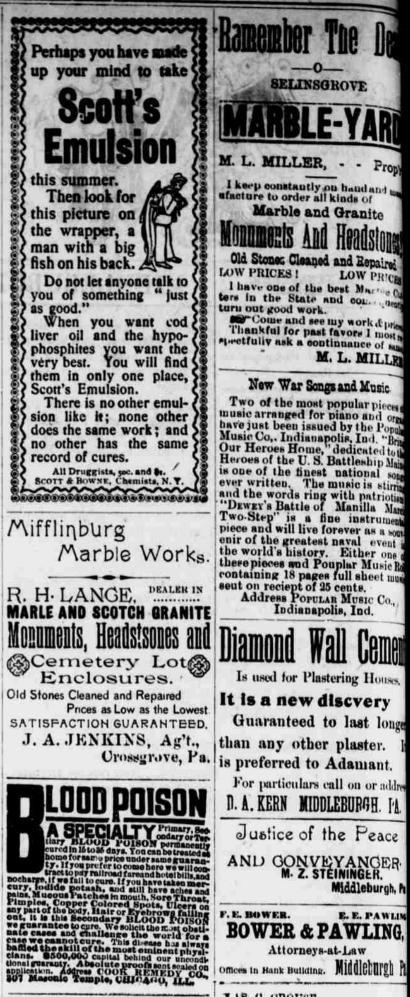
this summer.

record of cures.

Mifflinburg

church will not do the work. We might as well now try to take all the passengers from Washington to New York by stagecoach or all the passengers from Albany to Buffalo by canalboat or do all the battling of the world with bow and arrow as with the old style of church to meet the exigences of this day. Unless the church in our day will adapt itself to the time it will become extinct. The people reading newspapers and books all the week, in alert, picturesque and resounding style will have no patience, with Sabbath humdrum. We have no objection to bands and surplice and all the paraphernalia of clerical life, but these things make no impression-make no more impression on the great masses of the people than the ordinary business suit that you wear on Pennsylvania avenue or Wall street. A tailor cannot make a minister. Some of the poorest preachers wear the best clothes, and many a backwoodsman has dismounted from the saddlebags, and in his linen duster preached a sermon that shook earth and heaven with its Christian eloquence. No new gospel, only the old gospel in a way suited to the time. No new church, but a church to be the asylum, the inspiration, the practical sympathy and the eternal help of the people.

But while half of the doors of the church are to be set open toward this world the other half of the doors of the church must be set open toward the next. You and I tarry here only a brief space. We want somebody to teach us how to get out of this life at the right time and in the right way. Some fall out of life, some go stumbling out of life, some go groaning out of life, some go cursing out of life. We want to go singing, rising, rejoicing, triumphing. We want half the doors of the church set in that direction. We want half the pravers that way, half the sermons that way. We want to know how to get ashore from the tumult of this world into the land of everiasting peace. We do not want to the prompt relief from pain which to stand doubting and shivering whon



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6 10 a m for Columnsia and Hazelton 6 Ida m. 975 a nu 200 and 5 457 µ utor Wilkes-barre and Hazelton 7.02 m. 19 20 an, 225 p. u. 545 µ m for Shamo-Zhi and Mourt Carmel Sunday 9 55 a m for Wilke-barse

amsport

Trains leave Selinggrove Junction 10:00 a in, week days arriving at Philodelphia 19:1 pm New York 5:33 p.m. Baitimore 3:11 p.m.

307 p.m. New York 5.33 p.m. Baltimore 3.11 p.m.
Washington 4 to p.m.
5.34 p.m. dasiv arriving at Philadelphia.
0.20 p.m. New York 3.53 a.m., Baltimore 9.45 p.m.
Washington 10.55 p.m.
8.57 p.m. week days arriving at Philadelphia.
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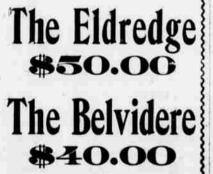
 \$27 p.m. were day and the second secon 840 a m week days arriving at Philadelphia 1250 a m, New York 3/33 p m, Baltimere 12 4

Franka M., New York S 35 P. M., Baltimere 12 4 pm, Washington 147 pm. 153 p.m., week days arriving at Philadelphia 423 pm, New York 9 30 p.m., Baltimore 600 p.m. Washington 7 15 p.m. Trains also leave Sunbury at 950 a.m. and 5 25 and 8 36 p.m., for Harrisburg, Philadelphia and Elaltimore

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hearse here?

But I am not speaking of the nex world. Sabbath song ought to set all the week to music. We want not more harmony, not more artistic expression but more volume in our church music. The English dissenting churches far surpass our American churches in this respect. An English audience of 1,000 people will give more volume of sacred song than an American audience of 2,000 people. I do not know what the reason is. Oh, you ought to have heard them sing in Surrey chapel! I had the opportunity of preaching the anniversary-I think the ninetieth anniversary -sermon in Rowland Hill's old chapel. and when they lifted their voices in sacred song it was simply overwhelming, and then in the evening of the samday in Agricultural hall many thous and volces lifted in doxology., It was like the voice of many waters, and like the voice of many thunderings, and

like the voice of heaven. Now, I am no worshiper of noise, but I believe that if our American churches would with full heartiness of soul and full emphasis of voice sing the songe of Zion this part of sacred worship would have tenfold more power than ! has now. Why not take this part o the sacred service and lift it to where it ought to be? All the annoyances of lifmight be drowned out by that sacred song. Do you tell me that it is not fashionable to sing very loudly? Then I say, away with the fashion. . W dam back the great Mississippi of congregational singing and let a few drops of melody trickle through the dam. 1 say take away the dam and let the bil lows roar on their way to the ocean c heart of God. Whether it is fashionable to sing loudly or not, let us sing with all possible emphasis.

We hear a great deal of the art o singing, of music as an entertainment of music as a recreation. It is high time we heard something of music a: a help, a practical help. In order to d this we must have only a few hymns New tunes and new hymns every Sun day make poor congregational singing Fifty hymns are enough for 50 years The Episcopal church prays the same prayers every Sabbath and year after year and century after century. For that reason they have the hearty res ponses. Let us take a hint from that fact and let us sing the same song. Sabbath after Sabbath. Only in that way can we come to the full force of this exercise. Twenty thousand year. will not wear out the hymns of William Cowper, Charles Wesley and Isaac Watts. Suppose, now, each person in an audience has brought all the an noyances of the last 265 days. Fill the

mont we go away from this world. We all Druggistr. want our anticipations aroused to the

highest pitch. We want to have the exhibaration of a dying child in England, the father telling me the story, When he said to her, "Is the path narrow?" she answered, "The path is narrow; it is so narrow that I cannot walk arm in arm with Christ, so Jesus goes ahead, and he says, 'Mary, follow.' Through the church gates set heavenward how many of your friends and mine have gone?

The last time they were out of the house they came to church. The earthly pilgrimage ended at the pillar of public worship, and then they marched out to a bigger and brighter assemblage. Some of them were so old they could not walk without a cane or two crutches. Now they have eternal juvenescence. Or they were so young they could not walk except as the maternal hand guided them. Now they bound with the hilarities celestial. The last time we saw them they were wasted with malarial or pulmonic disorders, but now they have no fatigue and no difficulty of respiration in the pure air of heaven. How I wonder when you and I will cross over! Some of you have had about enough of the thumping and flailing of this life. A draft from the fountains of heaven would do you good. Complete release you could stand very well. If you got come back, you would not come. Though you were invited to come back and join your friends on earth, you would say: "No, let me tarry here until they come. I shall not risk going back. If a man reaches heaven, he had better stay here." In Freyburg, Switzerland, there is

the trunk of a tree 400 years old. That tree was planted to commemorate an event. About ten miles from the city the Swiss conquered the Burgundians, and a young man wanted to take the ten miles that when he reached the city waving the tree branch he had a great tree 20 feet in circumference. day. My hearer, when you have fought your last battle with sin and death and hell and they have been routed in the conflict, it will be a joy worthy of celefords. For sale

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Mr. P. Ketcham of Pike City, Cal.,

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Many others have testified

Footelight-What do you think the best thing I ever did? Sue Brette-Why, that piece where you died in the first act. - Yonkers

An Invitation to Keep On.

Statesman.

"Oh, that I might die kissing you!" he exclaimed. "Well, I expect papa home almost any

minute now," she replied. - Chicago Daily News.

The Only Difference.

Little Clarence-Pa, what is the difference between firmness and obstinacy?

Mr. Callipers-Merely a matter of sex, my son .-- Puck.

Charming Indeed. Van Clove-Miss Peachblow is as beautiful as-as-Ichabod-As what?

Van Clove-Well, as her own photograph!-Town Topics.

They Go Well Together. "They are giving away life insurance policies with some of the cheaper wheels."

"I don't wonder at that."-Cycling Gazette.

Micawbers.

b, more than bitter is the cup Of those 'neath Fortune's frown, Who wait for something to turn up, And find themselves turned down. -Town Topics

The Only Thing Left. "How does Blankly get along? He says that he's too proud to beg and too honest to steal.'

"He gets trusted."-Detroit Free Press.

All Ready.

Police Sergeant-Are you all ready for the raid on the gambling establishment? Constable-Yes, I notified the pro-

prietor yesterday .- Tit-Bits.

Different.

She-You spent enough money on me before we were married. He-My dear, I had it to spend .- De-

Overgrows. 'Twas the first time Beth had seen an eel. "My!" she said, "I never knew before 'at angle worms grew's big's

There Are Others. Rigby-Did; you fire, your cook? Digby-No. She fired herself. Rigby-French leave? Digby-No. Gasoline.-Brooklyn Life.

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