

# Crippled by Rheumatism.

Those who have Rheumatism find themselves growing steadily worse all the while. One reason of this is that the remedies prescribed by the doctors contain mercury and potash, which ultimately intensify the disease by causing the joints to swell and stiffen, producing a severe aching of the bones. S. S. S. has been curing Rheumatism for twenty years—even the worst cases which seemed almost incurable.



Capt. O. E. Hughes, the popular railroad conductor, of Columbia, S. C., had an experience with Rheumatism which convinced him that there is only one cure for that painful disease. He says: "I was a great sufferer from muscular Rheumatism for two years. I could get no permanent relief from any medicine prescribed by my physician. I took about a dozen bottles of your S. S. S., and now I am as well as ever in my life. I am sure that your medicine cured me, and I would recommend it to any one suffering from any blood disease."

Everybody knows that Rheumatism is a diseased state of the blood, and only a blood remedy is the only proper treatment, but a remedy containing potash and mercury only aggravates the trouble.

# S.S.S. For Blood

being Purely Vegetable, goes direct to the very cause of the disease and a permanent cure always results. It is the only blood remedy guaranteed to contain no potash, mercury or other dangerous minerals.

Books mailed free by Swift Specific Company, Atlanta, Georgia.

# PENNSYLVANIA RAILROAD.

Sunbury & Lewistown Division.  
In effect June 26, 1898.

WESTWARD	DIS.	STATION	EASTWARD
9:00	p.m.	A.	9:00
9:25	12:00	Lewistown J.	7:20
9:50	12:25	Main Street	6:55
10:15	12:50	Lewistown	6:30
10:40	1:15	Mt. Pleasant	6:05
11:05	1:40	Painter	5:40
11:30	2:05	Salmon	5:15
11:55	2:30	Wagner	4:50
12:20	2:55	McIntire	4:25
12:45	3:20	Rau's Mills	4:00
1:10	3:45	Adamsburg	3:35
1:35	4:10	Buystown	3:10
1:40	4:15	Reister	3:05
1:45	4:20	Middleburg	3:00
1:50	4:25	W. S. W.	2:55
1:55	4:30	Kremer	2:50
2:00	4:35	Pawling	2:45
2:05	4:40	Salisbury	2:40
2:10	4:45	Salisbury J.	2:35
2:15	4:50	Sunbury	2:30

Train leaves Sunbury 5:25 p.m., arrives at Selinsgrove 5:45 p.m.  
Trains leave Lewistown Junction: 7:15 a.m., 11:15 a.m., 12:15 p.m., 5:15 p.m., 11:15 p.m.  
For Harrisburg and Washington 9:35 a.m., 1:02 p.m., 3:45 p.m., 7:00 p.m., 11:15 p.m.  
For Philadelphia and New York 9:25 a.m., 1:02 p.m., 4:43 p.m., 11:16 p.m.  
For Harrisburg 10:15 a.m. and 5:25 p.m.

# Philadelphia & Erie R. R. Division.

Trains leave Sunbury daily except Sunday: 1:25 a.m. for Erie and Canadanauga; 6:10 a.m. for Philadelphia and Canadanauga; 10:15 a.m. for Lewis Station, Tyrone and the West; 1:30 p.m. for Philadelphia and Canadanauga; 5:15 p.m. for Lewis and Harrisburg; 9:15 p.m. for Philadelphia and Canadanauga; 11:15 p.m. for Lewis, Harrisburg and Philadelphia.  
Trains leave Philadelphia: 1:25 a.m. for Erie and Canadanauga; 6:10 a.m. for Philadelphia and Canadanauga; 10:15 a.m. for Lewis Station, Tyrone and the West; 1:30 p.m. for Philadelphia and Canadanauga; 5:15 p.m. for Lewis and Harrisburg; 9:15 p.m. for Philadelphia and Canadanauga; 11:15 p.m. for Lewis, Harrisburg and Philadelphia.  
Trains leave Harrisburg: 1:25 a.m. for Erie and Canadanauga; 6:10 a.m. for Philadelphia and Canadanauga; 10:15 a.m. for Lewis Station, Tyrone and the West; 1:30 p.m. for Philadelphia and Canadanauga; 5:15 p.m. for Lewis and Harrisburg; 9:15 p.m. for Philadelphia and Canadanauga; 11:15 p.m. for Lewis, Harrisburg and Philadelphia.

# WHEELS



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# EVIL OF BRIBERY.



In this sermon Dr. Talmage attacks one of the greatest sins encountered in all ages. Text, I Timothy, vi, 9. "They that will be rich fall into a temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition."

That is the Niagara Falls over which rush a multitude of souls—namely, the determination to have the money anyhow, right or wrong. Tell me how a man gets his money and what he does with it and I will tell you his character and what will be his destiny in this world and the next. I propose to speak to-day about the ruinous modes of getting money. In all our city, state and national elections large sums of money are used in bribery. Politics, from being the science of good government, has often been bedragged into the synonym for treachery and turpitude. A monster sin, plausible, potent, pestiferous, has gone forth to do its dreadful work in all ages. Its two hands are rotten with leprosy. It keeps its right hand hidden in a deep pocket. The left hand is clinched, and with its ichorous knuckle it taps at the door of the court room, the legislative hall, the congress and the parliament. The door swings open and the monster enters and glides through the aisle of the council chamber as softly as a slipped page, and then it takes its right hand from its deep pocket and offers it in salutation to judge or legislator. If that hand be taken and the palm of the intruder cross the palm of the official, the leprous crosses from palm to palm in a round blotch, round as a gold eagle, and the virus spreads, and the doom is fixed, and the victim perishes. Let bribery, accursed of God and man, stand up for trial.

The Bible arraigns it again and again. Samuel says of his two sons, who became judges, "They took bribes and perverted judgment." David says of some of his pursuers, "Their right hand is full of bribes." Amos says of some men in his day, "They take a bribe and turn aside the poor in the gate." Eliphaz foretells the crushing blows of God's indignation, declaring, "Fire shall consume the tabernacles of bribery."

The president of the American Congress during the American revolution, General Reed, was offered ten thousand guineas by foreign commissioners if he would betray this country. He replied, "Gentlemen, I am a very poor man, but tell your king he is not rich enough to buy me." But why go so far when you and I, if we move in honorable society, know men and women who by all forces of earth and hell could not be bribed. They would no more be bribed than you would think of tempting an angel of light to exchange heaven for the pit. To offer a bribe is villainy, but it is a very poor compliment to the man to whom it is offered.

There are men at Albany and at Harrisburg and at Washington who would no more be approached by a bribe than a pirate boat with a few cutlasses would dare to attack a British man-of-war with two banks of guns on each side loaded to the muzzle. They are incorruptible men, and they are the few men who are to save the city and save the land.

My advice is keep out of politics unless you are invulnerable to this style of temptation. Indeed if even you are naturally strong you need religious buttressing. Nothing but the grace of God can sustain our public men and make them what we wish. I wish that there might come an old fashioned revival of religion, that it might break out in congress and the legislature and bring many of the leading Republicans and Democrats down on the anxious seat of repentance. That day will come, or something better, for the Bible declares that kings and queens shall become nursing fathers and mothers to the church, and if the greater in authority then certainly the less.

My charge also to parents is, remember that this evil of bribery often begins in the home circle and in the nursery. Do not bribe your children. Teach them to do which is right, and not because of the ten cents or the orange which you will give them. There is a great difference between rewarding virtue and making the profits thereof the impelling motive. That man who is honest merely because honesty is the best policy, is already a moral bankrupt.

My charge is to you in all departments of life, steer clear of bribery, all of you. Every man and woman will at some time be tempted to do wrong for compensation. The bribe may not be offered in money. It may be offered in social position. Let us remember that there is a day coming when the most secret transaction of private life and of public life will come up for public reprobation.

Another wrong use of money is seen in the abuse of trust funds. Nearly every man during the course of his life, on a larger or smaller scale, has the property of others committed to his keeping. He is so far a safety deposit, he is an administrator and holds in his hand the interest of the family of a deceased friend, or he is an attorney, and through his custody goes the payment from debtor to creditor, or he is the collector for a business house, which compensates him for the responsibility, or he is treasurer for a charitable institution, and he holds alms contributed for the suffering, or he is an official of the city or the state or the nation, and taxes and subsidies and salaries and supplies are in his keeping.

It is as solemn a trust as God can make it. It is concentrated and multiplied confidences. On that man depends

the support of a bereft household, or the morals of dependents, or the right movement of a thousand wheels of social mechanism. A man may do what he will with his own, but he who abuses trust funds in that one act commits theft, falsehood, perjury, and becomes in all the intensity of the word a miscreant. How many widows and orphans there are with nothing between them and starvation but a sewing machine, or held out of the vortex of destruction simply by the thread of a needle, red with their own heart's blood, who a little while ago had by father and husband left them a competency. What is the matter? The administrators or the executors have sacrificed it—running risks with it that they would not have dared to encounter in their own private affairs.

How often it is that a man will earn a livelihood by the sweat of his brow and then die, and within a few months all the estate goes into the stock gambling rapids of Wall street! How often it is that you have known the man to whom trust funds were committed taking them out of the savings bank and from trust companies and administrators, turning old homesteads into hard cash, and then putting the entire estate into the vortex of speculation. Embezzlement is an easy word to pronounce, but it has ten thousand ramifications. There is not a city that has not suffered from the abuse of trust funds. Where is the court house or the city hall or the jail or the postoffice or the hospital that in the building of it has not had a political job? Long before the new court house in New York city was completed it cost over \$12,000,000. Five million six hundred and sixty-three thousand dollars for furniture! For plastering and repairs, \$2,370,000; for plumbing and gas works, \$1,231,817; for awnings, \$25,553; the bills for three months coming to the nice little sum of \$13,151,198.29. There was not an honest brick or stone, or lath or nail or foot of plumbing or inch of plastering or inkstand or door knob in the whole establishment.

That bad example was followed in many of the cities, which did not steal quite so much because there was not so much to steal. There ought to be a closer inspection and there ought to be less opportunity for embezzlement. Least a man shall take a five cent piece that does not belong to him, the conductor on the city horse car must sound his bell at every payment, and we are very cautious about small offenses, but give plenty of opportunities for sinners or a large scale to escape—a boy who steals a loaf of bread from a corner grocer to keep his mother from starving to death, a prison; but for defrauders who abscond with \$500,000, a castle on the Rhine, or waiting until the offense is forgotten, a castle on the Hudson.

Another remark needs to be made, and that is that people ought not to go into places, into business or into positions where the temptation is mightier than their character. If there be large sums of money to be handled and the man is not sure of his own integrity, you have not right to run an unseaworthy craft in a hurricane. A man can tell by the sense of weakness or strength in the presence of a bad opportunity whether he is in a safe place. How many parents make an awful mistake when they put their boys in banking houses and stores and shops and factories and places of solemn trust without once discussing whether they can endure the temptation. You give the boy plenty of money and have no account of it and make the way down become very easy and you may put upon him a pressure that he cannot stand. There are men who go into positions full of temptation, considering only that they are lucrative positions.

An abbot wanted to buy a piece of ground, and the owner would not sell it, but the owner finally consented to let it to him until he could raise one crop, and the abbot sowed acorns—a crop of 200 years. And I tell you, young man, that the dishonesties which you plant in your heart and life will seem to be very insignificant, but they will grow up until they overshadow you with horrible darkness, overshadow all time and all eternity. It will not be a crop for 200 years, but a crop for everlasting ages.

I address many who have trust funds. It is a compliment to you that you have been so intrusted, but I charge you in the presence of God and the world be careful—be as careful of the property of others as you are careful of your own. Above all, keep your own private account at the bank separate from your account as trustee of an estate or trustee of an institute. That is the point at which thousands of people make shipwreck. They get the property of others mixed up with their own property, they put it into investment and away it all goes, and they cannot return that which they borrowed. Then comes the explosion and the money market is shaken and the press denunciations and the church thunders explosion.

You have no right to use the property of others except for their advantage, nor without consent, unless they are minors. If with their consent you invest their property as well as you can, and it is all lost, you are not to blame. You did the best you could, but do not come into the delusion, which has ruined so many men, of thinking that because a thing is in their possession therefore it is theirs. You have a solemn trust that God has given you.

In any community there may be some who have misappropriated trust funds. Put them back, or if you have so hopelessly involved them that you cannot put them back, confess the whole thing to those whom you have wronged and you will sleep better nights, and you will have the better chance for your soul. What a sad thing it would be if, after you are dead, your administrator should find out from the account books, or from the lack of vouchers, that you

were not only bankrupt in estate, but that you lost your soul!

A blistering young man arrived at a hotel in the West, and he saw a man on the sidewalk whom he supposed to be a laborer, and in a rough way, as a man has a right to address a laborer, said to him: "Carry this trunk up stairs." The man carried the trunk up stairs and came down, and then the young man gave him a quarter of a dollar which was clipped, and instead of being worth twenty-five cents it was worth only twenty cents. Then the young man gave his card to the laborer and said: "You take this up to Governor Grimes. I want to see him." "Ah, said the laborer, I am Governor Grimes." "Oh," said the young man, "you—excuse me." Then the governor said: "I was much impressed with the letter you wrote me asking for a certain office in my gift, and I had made up my mind you should have it, but a young man who would cheat a laborer out of five cents would swindle the government of the state if he got his hands on it. I don't want you. Good morning, sir."

Oh, is it not high time that we preach the morals of the gospel right beside the faith of the gospel? Mr. Froude, the celebrated English historian, has written of his own country these remarkable words: "From the great house in the city of London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone that a strictly honest tradesman can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating and shoddy everywhere. And yet the clergy have seen all this grow up in absolute indifference. Many hundreds of sermons have I heard in England on the divine mission of the clergy, on bishops and on justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments, but during all these thirty wonderful years never one that I can recollect on common honesty."

Now that may be an exaggerated statement of things in England, but I am very certain that in all parts of the earth we need to preach the morality of the gospel right along beside the faith of the gospel.

My hearer, what are you doing with that fraudulent document in your pocket? My other hearer, how are you getting along with that wicked scheme you have now on foot? Is that a "pool ticket" you have in your pocket? Why, O, young man, were you last night practicing in copying your employer's signature? Where were you last night? Are your habits as good as when you left your father's house? You had a Christian ancestry, perhaps, and you have had too many prayers spent over you to go overboard. Dr. Livingstone, the famous explorer, was descended from the highlanders, and he said that one of his ancestors, one of the highlanders, one day called his family around him. The highlander was dying. He had his children around his death bed. He said: "Now, my lads, I have looked all through our history, as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for doing wrong. My lads, be honest."

Ah, my friends, be honest before God, be honest before your fellow men, be honest before your soul. If there be those who have wandered away, come back, come home, come now, one and all, come into the kingdom of God.

I am glad some one has set to music that scene in August, 1881, when a young girl saved from death a whole railroad train of passengers. Some of you remember that out west in that year on a stormy night a hurricane blew down part of a railroad bridge. A freight train came along and it crashed into the ruin, and the engineer and conductor perished. There was a girl living in her father's cabin, near the disaster, and she heard the crash of the freight train and she knew that in a few minutes an express was due. She lighted a lantern and clambered up on the one beam of the wrecked bridge on to the main bridge, which was treacherous, and started to cross amid the thunder and the lightning of the tempest and the raging of the torrent beneath. One misstep and it would have been death. Amid all that horror the lantern went out. Crawling sometimes, and sometimes walking over the slippery rails, and over the trestlework, she came to the other side of the river. She wanted to get to the telegraph station where the express train did not stop, so that the danger might be telegraphed to the station where the train did stop. The train was due in a few minutes. She was one mile off from the telegraph station, but fortunately the train was late. With cut and bruised feet she flew like the wind. Coming up to the telegraph station, panting with almost deadly exhaustion, she had only strength to shout: "The bridge is down!" when she dropped unconscious and could hardly be resuscitated. The message was sent from that station to the next station, and the train halted, and that night that brave girl saved the lives of hundreds of passengers and saved many homes from desolation. But every street is a track, and every style of business is a track, and every day is a track, and every night a track, and multitudes under the power of temptation come sweeping on and sweeping down toward perils raging and terrific. God help us to go out and stop the train. Let us throw some signal. Let us give some warning. By the throne of God let us flash some influence to stop the downward progress. Beware! Beware! The bridge is down, the chasm is deep, and the lightnings of God set all the night of sin on fire with this warning: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

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