Crippled by **R**heumatism

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

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audering from any Everybody knows that Rheumatis 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.Forne Blood being Purely Vegetable, goes direct to

the very cause of the disease and a per-manent cure always results. It is the only blood remedy guaranteed to contain no potash, mercury or other dangerous minerals.

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p m	1.0 00		A. L	8 m	Fm
4.33	12,05		Lowistown J.	1.30	8.0
4.20	12.02		Main Street	7.83	8.05
4.15	12,09	1.1	Lowistown	7.35	3.10
4 114	11.61	5	Maitiand	7.48	3.20
4.01	11.46		Painter	7.49	8.26
3 13	11.40	11	Shindle	7.64	8.31
55	11.34	12	Wagner	7.3	3.33
3,45	11.25	17	Maillure	5.68	3.45
3.38	11.10	20	Raub's Mille	8,13	3.51
3:30	11.12	23	Adamsburg	5.19	3.58
3.4	11.05	35	Besvertown	8.25	6.04
3.13	10.55	10	Benter	8,34	4.14
3.07	10.60	18	Middleburgh	8.40	4.2
3.61	10.45	25	10.0	5.46	4.20
2.55	10.10	17	is reamer	8.49	4.25
2.52	10.35	220	Pawilos	8.52	4.3
2.18	10.23	-3	Selinsgrove	9.00	4 43
1 37	10.11	45	Selfasgrove J.	50.9	4.48
2.25	10 65	60	Sugary	9.18	5 80

Frain leaves Sunbury 5 25 p m, arrives at Selinsgrove 5 45 p m

Frains leave Lewistown Junction :

4 38 a m, 19 15 a m, 12 37 p m, 5 27 p m, 7 17 11 36 p m Alteena, Pittsburg and the West. Tor Datition and Washington 9 35 a m 102. 155 4 13 10 2 p m For Philadelphia and New Veric \$13 9 35 a m, 102 1 33 4 43 and 1116 pm For strisburg 701 a m and 826 p

Philadelphia & Erie R R Division.

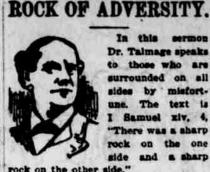
NORTHERN CENTRAL RAILWAY

Trains leave Sunbury daily except Sunday : 1 24 a m for Erie and Canandaigua 4 13 a m for Erie and Canandaigua 9 3 a in for Eriek Haven. Tyrone and the West 1 10 pm for Hollefonte Kane & Canandaigua 4 35 p m for Hollefonte Kane & Canandaigua 4 35 p m for Hollefonte Kane & Canandaigua

to for Williamsport

Sunday 5 13 a m for Erie and Canandaigun 9 (5 a m for Lick Haven and 9 25 p m for Tixinsport.





The cruel army of the Philistines

must be taken and soattered. There is just one man accompanied by this body guard to do that thing. Jonathan is

the hero of the scene. I know that David cracked the skull of the giant with a few pebbles well slung, and that 300 Gideonites scattered 10,000 Amale-

kites by the crash of broken crockery, but here is a more wonderful conflict. Yonder are the Philistines on the rocks. Here is Jonathan with his body guard in the valley. On the other side is a rock called Boses; on the other aide is a rock called Seneh. These two were as famous in olden times as in modern times are Plymouth rock and Gibral-

tar. They were precipitous, unscalable and sharp. Between these two rocks Jonathan must make his ascent. The day comes for the scaling of the height. Jonathan, on his hands and feet, begins

the ascent. With strain and slip and bruise, I suppose, but still on and up, first goes Jonathan and then goes his body guard. Bozes on one side. Seneh on the other. After a sharp tug and push and clinging, I see the head of Jonathan above the hole in the mountain, and there is a challenge and a fight and a supernatural consternation. These two men, Jonathan and his body

guard drive back and drive down the Philistines over the rocks and open a campaign which demolishes the enemies of Israel. I suppose that the overhanging and overshadowing rocks on either side did not balk or dishearten

Jonathan or his body guard, but only roused and filled them with enthusiasm as they went up. "There was a sharp

rock on the one side and a sharp rock on the other side."

My friends, you have been, or are now, some of you, in this crisis of the text. If a man meets one trouble he can go through with it. He gathers all his energies, concentrates them on one point and in the strength of God or by his own natural determination goes through it. But the man who has trouble to the right of him and trouble to the left of him is to be pitied. Did either trouble come alone, he might endure it, but two troubles, two disasters, two

overshadowing misfortunes, are Boses and Seneh. God pity him! "There is a sharp rock on the one side and a sharp rock on the other side."

In this crisis of the text is that man whose fortune and health fail him at the same time. Nine-tenths of all our merchants capsize in business before they come to 45 years of age. There is some collision in commercial circles and they stop payment. It seems as if every man must put his name on the back of a note before he learns what a fool a man is who risks all his own property on the prospect that some man will tell the truth. It seems as if a man must have a large amount of

unsalable goods on his own shelf belearns he much easier it is to buy than to seil. It seems as if every man must be completely burned out before he learns the importance of always keeping fully insured. It seems as if every man must be wrecked in a b) 8 a m, west stays arriving at Philadelphia
c) 8 m New York 5.55 p m Baltimore 3 lip m
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Trains also leave Sunbury:
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1.65 pm, week days arriving at Philadelphia
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1.65 pm, week days arriving at Philadelphia
t 25 pm, New York 9.30 p m. Baltimore 6.00 pm
Mashington 1.15 p m.
Trains also leave Sunbury at 9.50 a m and 5.25 and 5.55 pm. tor Harrisburg, Philadelphia and Baltimore financial tempest before he learns to keep things snug in case of a sudden curoclydon. When the calamity does come it is awful. The man goes home in despair and he tells his family "Well, I have to go to the poor house." He takes a dolorous view of everything. It seems as if he never could rise. But a little time passes and he says: "Why, I am not so badly off after all. I have my family left." Before the Lord turned Adam out of Paradise he gave him Eve, so that when he lost Paradise he could stand it. Permit one who has never read but a few novels in all his life and who has not a great deal of romance in his composition, to say that if when a man's fortunes fall he has a good wife-a good Christian wife-he ought not to be despondent. "Oh," you say, "that only increases the embarrassment, since you have her also to take care of." You are an ingrate, for the woman as often supports the man as the man supports the woman. The man may bring all the dollars, but the woman generally brings the courage and the faith in God. Well, this man of whom I am speak-MILLER RODE ONE 2093 MILES IN 132 HOURS ing looks around, and he finds his family is left, and he rallies, and the light comes to his eyes, and the smile to his face, and the courage to his heart. Intwo years he is quite over it. He makes his financial calamity the first chapter in a new era of prosperity. He met that one trouble-conquered it. He sat down for a little while under the grim shadow of the rock Bozez, yet he soon rose and began like Jonathan to climb. But how often is it that physical allment comes with financial embarrassment. When the fortune failed it broke the man's spirit. His nerves were shattered. His brain was stunned. I can show you hundreds of men in our cities whose fortune and health failed at the same time. They came prematurely to the staff. Their hand trembled with incipient paralysis. They never saw a well day since the hour when they called their creditors together for a compromise. If such men are impatient and peculiar and irritable, excuse them. They had two troubles, either one of which they could have met successfully. If, when the health went, the fortune had been retained, it would not have been so bad. The man could have bought the very best medical advice, and he could have had the very best

and long hass of carr would have stopped at the front door to inquire as to his welfare. But poverty on the one side and sickness on the other are Boses and Sench, and they interlock their shadows and drop them on the poor man's way. God help him! There is a sharp rock on the one side and a sharp rock on the other side." Now, what is such a man to do? In the name of Almighty God, I will tell him what to do. Do as Jonathan didclimb; climb up into the sunlight of God's favor and consolation. I can go through the churches and show you men who lost fortune and health at the εr.' same time, and yet who sing all day and dream of heaven all night. If you have any idea that sound digestion and

steady nerves and clear eyesight and good hearing and plenty of friends are necessary to make a man happy, you have miscalculated. I suppose that these overhanging rocks only made Jonathan scramble the harder and the faster to get up and out into the sunlight, and this combined shadow of invalidism and financial embarrassment has often sent a man up the quicker into the sunlight of God's favor and the noonday of his glorious promises.

It is a difficult thing for a man to feel his dependence upon God when he has \$10,000 in the bank and \$50,000 in government securities, and a block of stores and three ships. "Well," the man says to himself, "it is silly for me to pray 'Give me this day my daily bread,' when my pantry is full and the canals from the west are crowded with breadstuffs destined for my storehouses." Oh, my friends, if the combined misfortunes and disasters of life have made you climb up into the arms of a sympathetic and compassionate God, through all eternity you will bless him that in this world "there was a sharp rock on the one side and a sharp rock on the other side."

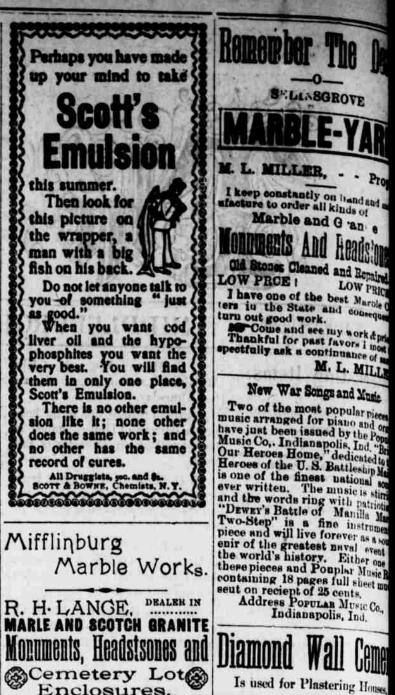
Again, that man is in the crisis of the text who has home troubles and outside persecution at the same time. The world treats a man well just as long as it pays to treat him well. As long as it can manufacture success out of his bone and brain and muscle it favors him. The world fattens the horse that it wants to drive. But let a man see it his duty to cross the track of the world, then every bush is full of horns and tusks thrust at him. They will belittle him. They will caricature him. They will call his generosity self aggrandizement and his plety sanctimoniousness. The very worst persecution will sometimes come upon him from those who profess to be Christians.

John Milton-great and good John Milton-so far forgot himself as to pray in so many words that his enemies might be eternally thrown down into the darkest and deepest gulf of hell, and to be undermost and most dejected, and the lowest down vassals of perdition. And Martin Luther so far forgot himself as to say in regard to his theological opponents, "Put them in whatever sauce you please, roasted or fried or baked or stewed or boiled or hashed, they are nothing but asses." Ah, my friends, if John Milton or Martin Luther could come down to such scurrility, what may you not expect from less elevated opponents? Now, sometimes the world takes after them the newspapers take after them, publie opinion takes after them, and the unfortunate man is lied about until all dictionary of Billingsgate is ex hausted on him. You often see a man whom you know to be good and pure and honest, set upon by the world and mauled by whole communities, while vicious men take on a supercilious air in condemnation of him, as though Lord Jeffreys should write an essay on gentleness or Henry VIII talk about purity or King Herod take to blessing little children. Now, a certain amount of persecution rouses a man's deflance, stirs his blood for magnificent battle and makes him fifty times more a man than he would have been without the persecution. So it was with the great reformer when he said: "I will not be put down; I will be heard." And so it was with Millard, the preacher, in the time of Louis XI. When Louis XI sent word to him that unless he stopped preaching in that style he would throw him into the river, he replied: "Tell the king I will reach heaven sooner by water than he will reach it by fast horses." A certain amount of persecution is a tonic and inspiration, but too much of it, and too long continued becomes the rock Bozez throwing a dark shadow over a man's life. What is he to do, then? Go home, you say? Good advice, that. That is just the place for a man to go when the world abuses him. Go home. Blessed be God for our quiet and sympathetic homes. But there is many a man who has the reputation of having a home when he has none. Through unthinkingness or precipitation there are many matches made that ought never to have been made. An officiating priest cannot alone unite a couple. The Lord Almighty must proclaim bans. There are many homes in which there is no sympathy and no happiness and good cheer. The clamor of the battle may not have been heard outside, but God knows, notwithstanding all the playing of the wedding march, and all the odor of the orange blossoms, and the benediction of the officiating pastor, there has been no marriage. So sometimes men have awakened to find on one side of them the rock of persecution and on the other side of them the rock of domestic infelicity. What shall such a one do? Do as Jonathan did-climb. Get up the heights of God's consolation, from which you may look down in triumph upon outside persecution and home trouble. While good and great John Wesley was being silenced by the magistrates and having his name written on the board fences of London in doggerel, at that very time his wife was making him as miserable as she could-acting as though she was

prostered by the davil on I sup the was never doing him a kindness until the day she ran away, so that he wrote in his diary these words: ."I did not forsake her. I have not dismissed her. I will not recall her." Planting one foot upon outside persecution and the other foot upon home trouble, John Wesley climbed up into the heights of Christian joy, and after preaching 40,000 sermons and travelling 170,000 miles, reached the heights of heaven, though in this world he had it hard enough-"a sharp rock on the one side and a sharp rock on the oth-

Again, that woman stands in the criais of the text who has bereavement and a struggle for a livelihood at the same time. Without mentioning names I speak from observation. Ah, it is a hard thing for a woman to make an honest living, even when her heart is not troubled, and she has a fair check, and the magnetism of an exquisite presence. But now the husband or the father is dead. The expenses of the bsequies have absorbed all that was left in the savings bank, and, wan and wasted with weeping and watching. she goes forth-a grave, a hearse, a coffin behind her -- to contend for her existence and the existence of her children. When I see such a battle as that open, I shudder at the ghastliness of the spectacle. Men sit with embriodered slippers and write heartless essays about women's wages, but that question is made up of tears and blood, and there is more blood than tears. Oh, give woman free access to all the realms where she can get a livelihood, from the telegraph office to the pulpit! Let men's wages be cut down before hers are cut down. Men have iron in their souls and can stand it. Make the way free to her of the broken heart. May God put into my hand the cold, bitter cup of privation, and give me nothing but a windowless hut for shelter for many years rather than that after I am dead there should go out from my home into the pitiless world a woman's arm to fight the Gettysburg. the Austerlitz, the Waterloo of life for bread! And yet how many women there are seated between the rock of bereavement on the one side and the rock of destitution on the other! Boses and Sench interlocking their shadows and dropping them upon her miserable way. "There is a sharp rock on the one side and a sharp rock on the other side."

What are such to do? Somehow let them climb up into the heights of the glorious promise: "Leave thy fatherless children. I will preserve them alive and let thy widows trust in me." Or get up into the heights of that other giorious promise: "The Lord preserveth the stranger and relieveth the widow and the fatherless." O ye sewing women on starving wages! O ye widows turned out from the once beautiful home! O ye female teachers kept on niggardly stipend! O ye despairing women seeking in vain for work, wandering along the docks and thinking to throw yourselves into the river last night! O ye women of weak nerves, and aching sides, and short breath and broken heart, you need something more than human sympathy. You need the sympathy of God. Climb up into his arms. He knows it all, and he loves you more than father or mother or husband ever could or ever did, and instead of sitting down, wringing your hands in despair, you had better begin to climb. There are heights of consolation for you, though now "there is a sharp rock on the one side and a sharp rock on the other side." Again, that man is in the crisis of the text who has a wasted life on the one side and an unilluminated eternity on the other. Though a man may as Middleburg Drug Co., in Mt. Pleashis life have cultured deliberation and self poise, if he gets into that position all his self possession is gone. There are all the wrong thoughts of his existence, all the wrong de ds, all the wrong words-strata above strata, granite, ponderous, overshadowing. That rock I call Bozez. On the other side are all the retributions of the future, the thrones of judgment, the eternal ages, angry with his long deflance. That rock I call Seneh. Between these two rocks 10,000 times 10,000 have perished. O man immortal, man redeemed, man blood bought, climb up out of those shadows! Climb up by the way of the cross. Have your wasted life forgiven. Have your eternal life secured. This hour just take one look to the past and and see what it has been, and take one look to the future and see what it threatens to be. You can afford to lose your health, you can afford to lose your property, you can afford to lose your reputation, but you cannot afford to lose your soul. That bright, gleaming, glorious, precious, eternal possession you must carry aloft in the day when the earth burns up and the heavens burst. You see from my subject that when a man gets into the safety and peace of the gospel he does not demean himself. There is nothing in religion that leads to meanness or unmanliness. The gospel of Jesus Christ only asks you to climb as Jonathan did-climb toward God, climb toward heaven, climb into the sunshine of God's favor. To become a Christian is not to go meanly down. It is to come gloriously upup into the communion of saints, up into the peace that passeth all understanding, up into the companionship of angels. He lives upward; he dies upward. Oh then accept the wholesale invitation which I make this day to all the people! Come up from between your invalidism and financial embarrassinvalidism and financial embarrass-ments. Come up from between your bereavement and your destitution. Come up from between a wasted life and an unillumined eternity. Like Jonathan, climb up with all your might tystend of sitting down to wring your hands in the shadow and in the dark-ness-"a sharp rock on the one side and a sharp rock on the other side."



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