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o m	D 07		A. I.	A Itt	a.05
1.23	12.45		Lewistown J.	7.30	
4.20	12.92		Main Street	7,33	2 05
4.18	13399	-21	Lewistown	7.35	3.10
3.599	11.61		Mattiand	7.43	3.20
1.01	41.45		Parter	7.49	3.29
3.50	11:45	41	Shindle	7.54	3.31
-55	11,34	12	Wagner	7.54	3,35
9,45	11.25	17	Metilure	8.08	3.45
3.38	11.19	20	Raub's Mills	5.13	3.51
3:30	11.12	23	Adamsburg	8,19	3.58
32	11.09	23	Besvertown	8.25	4.04
3 13	111 16	10	Bouter	8.34	4.14
3.07	10.00	33	Middlehurgh	8.40	4.2
BAT	10:41	30	10419	8.46	4.95
25	10.10	85	Kreamor	9.49	4.99
2.52	14.55	294	Pawiller	8.59	4.8
2.43	111,43	43	Selinegrave	9.00	4.42
2.37	10.17	4.5	Selinsgrove J.	9,04	4 18
125	10 03	1	Sammer	9.14	5.02

frain leaves Sunbary 5 25 p m, arrives at Salinsgrove 5 45 p in

Crains leave Lewistown Junction: 4.58 a.m., 10.13 a.m.,12.37 p.m.,5.27 p.m.,7.07.11.58 p.m. Alteona, Pittsburg and the West. For Paltimere and Washington 9.55 a.m. 1.62, 1.53.4.13.1.0.2 p.m. For Philadelphia and New York 8.33.9.55 a.m., 1.62.1.33.4.43 and 1116 p.m. For Harrisburg 7.0. a.m. and 8.26 p.m.

Philadelphia & Erie R R Division.

NOTTHERN CENTERL RAILWAY Trains have Sunbury do ly except Sunday : Frains have Sanbary daily excest Sunday: 1 23 am for Eric and Canandaigua 5 lb s m for Eric and Canandaigua 5 lb s m for Erics Haven, Tyrone mid the Wes. 1 lo p th for Fellefinite Kano & Canandaigua 5 45 p m for Action Kano & Canandaigua 5 45 p m for William epsit Sunday 5 55 a m for Eric and Canandaigua 4 45 am for Lock Haven and 8 23 p m for Wallanday 1 lb m for Wallanday 1 lb m for Wallanday 5 lb m for Eric and Canandaigua 4 45 am for Lock Haven and 8 23 p m for Wallanday 1 lb m for W

5.40 a m for Chinasissa and Hazelton

Trains have Seligsgrove Juestion

io oo a m, work days arriving of rhal delphi-oop m. New York 5 thp m. Bactimore 3 il p. o.

1 R. W . 10, Gen'l Pass Agent 4. B PUPCHINSON Hen'l Summer.



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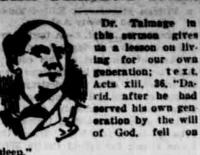
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THE PRESENT TIME



That is a text which has for a long time been running through my mind. Sermous have a time to be born as well as a time to die-a cradle as wel. as a grave. David, cowboy and stone allager and fighter and dramatist and blank verse writer and prophet, did his best for the people of his time, and then went and laid down on the southern hill of Jerusalem in that sound slumber which nothing but an archangelic blast cau startle. "David. after he had served his own generation by the will of God, fell on sleep. It was his own generation that he had served-that is, the people living at the time he lived. And have you ever thought that our responsibilities are chiefly with the people now walk ing abreast of us? There are about Absolutely the only hope for Cancer four generations to a century now, but in olden times life was longer, and there was perhaps only one generation to a century. Taking these facts into the calculation, I make a rough gues: and say that there have been at leas 180 generations of the human family. With reference to them we have no responsibility. We cannot teach them. we cannot correct their mistakes, we cannot soothe their sorrows, we canpot heal their wounds. Their sepulchers are deaf and dumb to anything we might say to them. The last reg iment of that great army has passed out of sight. We might halloo as loud as we could; not one of them would avert his head to see what we wanted. I admit that I am in sympathy with WESTWARD | DIS. | STATION. | KAPTWARD the child whose father had suddenly died, and who in her little evening prayer wanted to continue to pray for her father, although he had gone into heaven, and no more needed her prayers, and, looking up into her mother's face, said "Oh, mother, I cannot leave him all out! Let me say thank

I can keep him in my prayers." But the 180 generations have passed off. Passed up. Passed down. Gone forever. Then there are generatious to come after our earthly existence has coased. We shall not see them. we shall not hear any of their voices, we will take no part in their convocations, their catastrophies, their triamphs. We will in nowise affect the 180 generations gone or the 180 generations to come, except as from the galleries of heaven the former generations look down and rejoice at our victories as as we may, by our behavior, start influences, good or bad, that shall roll on through the advancing ages. But our business is, like David, to serve our own generation, the people now living, those whose lungs now breathe and whose hearts now beat. And, mark you, it is not a silent procession, but moving 1. 1. 2 "forced march" at 24 miles a day, each hour being a mile. Going with that celerity, it has got to be a quick sercelerity, it has got to be a quick service on our part, or no service at all.

7 cos m. 12 20 a m. 2 55 p m. 5 45 p m for Shame
4 in and Meuri Carmer

Sinday \$ 55 s m for Wilke-barce

celerity, it has got to be a quick service on our part, or no service at all.

We not only cannot teach the 180 generations past and will not see the 180

generations to come but this generations. tion now on the stage will soon be off, and we ourselves will be off with them The fact is that you and I will have

God that I had a good father once, so

Well, now let us look around ear148 a in New York 243 p m. Baltimere 1135
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Washington 715 p m.
Trains also leave Sambury at 920 a m and 525
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Well, now let us look around earnestly, prayerfully, in a common sense
way and see what we can do for our
own generation. First of all, let us
see to it that, as far as we can, they
have enough to eat. The human body is so constituted that three times a day the body needs food as much as a lamp needs oil, as much as a locomotive needs fuel. To meet this want Ged has girdled the earth with apple orchards, orange groves, wheatfields and oceans full of fish, and prairies full of cattle. And notwithstanding this, I will undertake to say the vast majority of the human family are now suffering either for lack of food or the right kind of food. Our civilization is all askew, and God only can set it right. Many of the greatest estates of today have been built out of the blood and bones of unrequited toil. In ohientimes for the building of forts and towers the inhabitants of Ispahan had to contribute 70,000 skulls, and Bagdad 90,000 human skulls, and that number of people were compelled to furnish the skulls. But these two contributions added together made only 160,000 skulls, while into the tower of the world's wealth and pomp have been wrought the skeletons of uncounted numbers of the half fed populations of the earth-millions of

Don't sit down at your table with five or six courses of abundant supply and think nohing of that family in the next street who would take any one of those five courses between soup and almond nuts and feel they were in heaven. The lack of the right kind of food is the cause of much of the drunkenness. After drinking what many of our grocers call coffee, sweetened with what many call sugar and eating what many of our butchers call meat, and chewing what many of our bakers call bread, many of the laboring class feel so miserable they are tempted to put into their nasty pipes what the tobacconist calls tobacco or go into the drinking saloons for what the rumselles call beer. Good coffee would do much in driving out bad ward road that has at its terminus ac-

1 ... Land Commission ...

we have no lack. But let hunger take n of us, and we would and fiends. Suppose that some of the energy we are expending in useless and unavailing talk about the bread question should be expended in metciful alleviations. I have read that the hattlefield on which more troops met than on any other in the world's history was the battlefield of Leipsic-160,000 men under Napoleon, 250,000 men under Schwarzeberg. No. no. the greatest and most terrific battle is now being fought all the world over It is the battle for bread. The ground tone of the finest passage in one of the great musical masterpieces, the artist says, was suggested to him by the cry of the hungry populace of Vienna as the king rode through and they shouted: "Bread! Give us bread!" And all through the great harmonies of musical academy and cathedral I hear the pathos, the ground tone, the tragedy. of uncounted multitudes, who with streaming eyes and wan cheeks and broken hearts in behalf of themselves and their tamilies are pleading for

bread. God has done his part toward the dressing of the human race. He grows a surplus of wool on the sheep's back and flocks roam the mountains and valleys with a burden of warmth intended for transference to human comfort, when the shuttles of the factories, reaching all the way from Chattahoochee to the Merrimac, shall have spun and woven it. In white letters for 1,000 years his wish that there might be warmth for all nations. of high or low tariff or no tariff at all on wool you and I had better see if the undivurbed sleep. To those who in our wardrobes we have nothing that |could not go to bed till late at night we can spare for the suffering or pick and must rise early in the morning out some poor lad of the street and and before getting rested, it will be take him down to a clothing store and the long seep. fit him out for the senson. Gospel of clothes for the naked!

Again, let us look around and see short sighted mortals we would be if of terrors. we were anxious to clothe and feed only the most insignificant part of a taiking about that which is a dormiman-namely, his body-while we put tory and a pillowed slumber, canoforth no effort to clothe and feed and pied by angels wings? Sloop! Transsave his soul. Time is a little piece porting sleep! And what a glorious broken off a great enternity. What awakening! Yeu and I have sometimes are we doing for the souls of this pres- been thoroughly bewildered after a ent generation? Let me say it is a long and fatigting journey. We have generation worth saving.

how Pizarro saved his army for the right when they were about desert- our eyes, the high risen sun ing him. With his sword he made a full in our faces, and before we long mark on the ground. He said: could fully collect our faculties have tion and death; on the south side is this and whose are these gardens?" victory; on the north side Panama and And then it has flashed upon us in poverty; on the south side Peru with glad reality. all its riches. Choose for yourselves. | And I should not wonder if, after we For my part, I go to the south." Step- have served one generation and, by ping across the line one by one his the will of God, have fallen on sleep. troops followed, and finally his whole the deep sleep. the restful sleep, we

flyiding line to-day. On one side of it are sin and ruin and death; on the oth- Why, this looks like heaven! It is, it er side of it are pardon and usefulness and happiness and heaven. You than all the castles of earth heaved cross from this wrong side to the right | into a mountain of splendor-that must ide, and your farally will cross with be the palace of Jesus! And look you, and your friends and your asso, there at those walks lined with foliage ciates. The way you go they will go, more beautiful than snything I ever if we are not saved, we will never

cave any one else. How to get saved? Be willing to sequicker than I have been talking about the other so mighty. it. What! Without a prayer? Yes. What! Without time to deliberately think it over? Yes. What! Without a tear? Yes. Believe; that is all. Believe what? That Jesus died to save you from sin and death and hell. Will and I find it is a mansion of immense you? Do you? You have. Something makes me think you have. New light has come into your countenances. Welcome! Welcome! Hail! Hail! Saved yourselves, how are you to save others? By testimony. Tell it to your family. Tell it to your business associates. Tell it everywhere. We wili successfully preach no more religion and will successfully talk no more religion than we ourselves have. The most of that which you do to benefit the souls of the generation you will effect through your own behavior. Go wrong and that will induce others to go wrong. Go right and that will induce others to go right. When the great Centennial exhibition was being held in Philadelphia, the question came up among the directors as to echo and re-echo the words: 'Never whether they should keep the exposition open on Sundays, when a director, who was a man of the world from Nevada, arose and said, his voice troubling with emotion and tears running down his cheeks: "I feel like a returned prodigal. Twenty years ago I went west and into a region where we had no Sabbath, but to-day old memories come back to me, and I remember what my glorified mother taught me about keeping Sunday, and I seem to hear ber voice again and feel as I did when every evening I knelt by her side in .prayer. Gentlemen, I vote for the observance of the Christian Sabbath." And he carried everything by stors. and when the question was put, "S'all we open the exhibition on the Sabbath?" it was almost unanimous, "No," "No." What one man can do if he does right, boldly right, emphatical-

ly right! I confess to you that my one wish is to serve this generation, not to antagonize it, not to damage it, but to serve it. I would like to do something toward helping unstrap its load, to stop its tears, to balsam its wounds, and to induce it to put foot on the upclamation rapturous and gates pearl-

the and garlands amereathine and fountsine rainbowed and dominions enthroned and coroneted for I cannot forget that luthaby in the closing words of my text, "David, after he had served his own generation by the will of God, fell on sleep." What a lovely sleep it was! Unfilal Absolom did not trouble it. Ambitious Adonijah did not worry it. Persecuting Saul did not harrow it. Exile did not fill it with nightmare. Since a redheaded boy, amid his father's flocks at night, he had not had such a good sleep. At 70 years of age he laid down to it. He had had many a troubled sleep, as lu the caverns of Adullam or in the pa ace at the time his enemies were a tempting his capture, but this was peaceful sleep, a calm sleep, a restra sleep, a glorious sleep. "After he ad served his generation, by the will of God, he fell on sleep."

Oh! what a good thing is sleep after

hard day's work. It takes all the ching out of the head and all the narting out of the eyes. From it we se in the morning, and it is a new orld, and if we, like David, serve our neration we will at life's close have st desirable and refreshing sleep. In will vanish our list fatigue of body. last worriment of mind, our last row of soul. To the Christian's that was hot with raging fevers, that the attendants must by sheer force keep on the blankets, it will be the dol sleep. To those who are thin blooded and shivering with agues it will be the warm sleep. To those who. erause of physical disorders, erified with night visions, it were of snowy fleece God has been writing will be creamless sleep. To nurses and doctors and mothers who were wakened almost every hour of the night While others are discussing the effect by those to whom they ministered or over when they watched it will be

Away with all your gloomy talk Gospel of hats! Gospel of about departing from this world! If we have seved our generation, it will not be puttng out into the breakers. how many serve our generation. What It will not be the fight with the king

Why will you keep us all so nervous stopped at a friend's house for the Prescott, the blind historian, tells us night, and after hours of complete unconsciousness, we have opened "My men, on the north side are deser- said: "Where am I? Whose house is

shoul awaken in blisaful bewilder-The sword of God's truth draws the ment and for a little while say: "Where am I? What palace is this? is. Why, there is a building grander saw before and see those walking down those aisles of verdure. From what I have heard of them cept Christ and then accept him in those two must be Moses and Joshua. stantaneously and forever. Get on the him of Mount Shai and him of the rock first, and then you will be able balting sun over Gideon. And those to help others upon the same rock, two walking arm in arm must be Men and women have been saved John and Paul, the one so gentle and

"But I must not look any longer at those gardens of beauty, but examine this building in which I have just awakened. I look out of the window this way and that and up and down, size in which I am stopping. All its windows of agate and its colonnades of porphyry and alabaster. Why, I wonder if this is not the house of many mansions' of which I used to read? It is, it is. There must be many of my kindred and friends in this very mansion. Hark! Whose are those voices? Whose are those bounding feet? I open the door and see, and, lo, they are coming through all the corridors and up and down all the stairs, our long absent kindred. Why, there is father, there is mother, there are the children! All well again, all young again, and as we embrace each other with the cry: "Never more to part! Never more to part?" the arches, the alcoves, the hallways, more to part! Never more to part! Then our glorified friends say 'Come out with us and see heaven,' And, some of them bounding ahead of us and some of them skipping beside us, we start down the ivory stairway And we meet, coming up, one of the kings of ancient Israel, somewhat small of stature, but having a countenance radiant with a thousand victories. And as all are making obelsance to this great one of heaven, I cry out. Who is he?' And the answer comes: This is the greatest of all the kings. It is David, who, after he had served his generation by the will of God, fell on sleep."

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The queerest little sheet in the world, both in name and purpose, is that published under the title of the Kamloops Wawa." Kamloops is the name of the own in British Columbia from which this odd periodical hails, and its mission is to teach the Indiana English by means of the "Wawa" system of shorthand, which the editor confidently claims is the simplest system known

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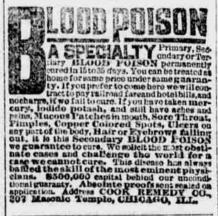
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