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The intelligent buying necessitated by prevailing conditions of the diamond market suggested to us early in the year to buy stock—we acted wisely.

The diamond market raised 10 per cent. November 1st. We are offering diamonds and all precious stones at April (1903) prices.

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SUNBURY, PENNA.

TEST OF FRIENDSHIP

Rev. Dr. Talmage Points It Out In His Sermon.

The Eloquent Divine Shows How We May Distinguish the True From the False—A Friend Defined.

[Copyright, 1903, by Louis Klopfch.] CHICAGO, Dec. 13.—In this sermon the preacher defines the qualities of friendship and points out the test whereby we may distinguish the true from the false. The text is III John, 14, "Greet the friends by name."

Etymology is the historian of language. It is the huge wardrobe in which are hung up the verbal garments, ancient and modern, with which Thought has been and is accustomed to clothe herself. It is the international and interracial laboratory in which one alphabet is seen to a more or less extent to be in harmony with all other alphabets, the same as the study of biology proves that the physical structures of all living creatures, both animal and vegetable, have been evolved primarily from the same plan. Thus we find that as social styles in dress change so the verbal garments for one thought are sometimes discarded, and new thoughts are found to be wearing the cast-off verbal clothes of other thoughts.

The ancient word "barbarian" had an entirely different significance from its meaning in the present day. When I say to you, "He is a barbarian," you immediately picture a savage, a brutal cannibal, a black skinned roamer of the African forest or a Malay murderer, who would as willingly cut out your heart as a hawk might plunge his crooked beak into the vitals of a dove or a helpless fawn. But when Paul wrote in his epistle to the Romans, "I am a debtor both to the Greeks and to the barbarians," he meant he was a debtor to those who were not living under Caesar's jurisdiction. He used the word "barbarian" in the same sense as the Chinese now use it. "Among the Chinese," writes the lexicographer, "one who is not a Chinaman, and especially a European or an American, is commonly spoken of as a 'western barbarian.'" The ancient word "wit" was originally derived from the old Saxon very "witan," which meant "to know."

In ancient language "a wit" meant "a knower," one versed in knowledge, an erudite man. The modern word "wit" signifies a humorous entertainer, a "funny" man. The ancient word "heathen" meant one who lived outside the intellectual cities. The modern word "heathen" is now applied to a person ignorant of the gospel. The Spanish word "caballero" originally meant "a man who traveled on horseback." The modern word "caballero" means "a gentleman." The Spanish word "peon" originally meant "one who goes on foot." The modern word "peon" means "a peasant." Now, the simple fact is, in modern Spain many a gentleman goes on foot and many a peasant rides.

Thus we also find that the word "friends" of my text has an entirely different meaning from what the casual reader might at first suppose. The modern word "friend" in popular discourse means an acquaintance, one with whom we can socially pass a pleasant hour, one who is upon our calling list, one who invites us to his home as we may invite him to our daughter's wedding party for his company. But in ancient times the Biblical word "friend" had a deeper, holier meaning. It meant one who in the truest and purest sense had his life wrapped up in our life. As John Wesley gave the definition, "It meant one who was bound to us by self sacrifice and the blood relation of the atoning cross." It meant a Christian brother.

The modern definition of the word "friend" is as different from the Biblical as a wolf traveling around in sheep's clothing is at heart different from a lamb. "The friendship of most men in these days," wrote John Spencer, "is like some plants in the water which have broad leaves on the surface of the water, but scarce any root at all; like drums and trumpets and engines in battle, which make a noise and a show, but act nothing." Therefore, O man and woman, in this sermon I would try to describe for you who are your true friends and also show you whether you are true friends to others. From among the scores and hundreds of your acquaintances I would single out a few noble spirits whose love you ought to cultivate and whose affections you should treasure in the holy of holies of your most innermost heart.

The true friend, in the first place, is always the one who loves the Lord his God with all his heart and soul and mind before he tries to love his brother as himself. He is the one who would translate into his own life in a spiritual sense the oft quoted advice which Polonius gave to his departing son Laertes, "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man."

A true earthly friend must, in the first place, be a true friend to his Heavenly Friend, as was Isaac Newton. He so impressed every one with whom he came in contact with his noble loyalty to his Divine Master that when his friend, the great philosopher, Gottfried Leibnitz, was dying he cried out again and again in his last sickness, "O thou God of Isaac Newton, have mercy upon me!" And yet, strange to say, there are scores of us who seem to think that our true friends can be true to us while being untrue to their better selves.

A true friend in the Biblical sense is never untrue to his God or to his better self. "Well," says some one, "how am

I to know whether a friend is true to me? Oh, my brother, you need never have put that question to me. You know intuitively those among your associates who are always true to God without my telling you. A prominent eastern newspaper man who for years was detailed as the Albany correspondent of a great New York daily told me that every year the lobbyists divided the New York legislators into three distinct classes. First, there were those who, like Caesar's wife, were above suspicion. They were honest through and through. No man would dare approach them with the idea of offering them a bribe. They would not dare to approach them with a dishonorable proposal any more than they would dare to ask the president of the United States to appoint a minister plenipotentiary to England for the consideration of a \$5,000 check or they would dare ask King Edward to create William Waldorf Astor a member of the house of lords for a bribe of \$1,000,000. The second class at Albany were the "doubtful legislators." They might be bribed if the money offered was big enough and they thought they would not be found out. The third class were the men who were there to sell their votes to the highest bidder, no matter who those bribers might be or how much the iniquitous railroad corporation might desire to defraud the common people, whose interests those legislators had taken a solemn oath to protect. Likewise in everyday life each man comes in contact with three distinct classes of associates. First, there are those men and women who, like Caesar's wife, are above suspicion. They are true men; true to themselves and true to their God. You would no more dare tell a vile story before them than you would dare tell such a filthy story to your Christian mother. Next, there are the "doubtful friends." They might or might not be open to a wrong proposition. Then there is the third class of men—those whom you know to be what they ought not to be and who make a boast of their sins.

Practical advice for this classification: From the bad men turn away your face with firm resolve. You cannot associate with scoundrels without your yourself becoming a party to their iniquities. With the "doubtful class" of associates be very chary of your friendship. Never allow any one to enter the inner chambers of your heart until he has proved his virtue and nobility beyond all doubt.

The man who hails you Tom or Jack and proves by thumps upon your back his sense of your great merit. That man must be a friend indeed. A treasured friend you must believe. To pardon or to bear it.

The third class of your acquaintances represents God's noblemen. These can be numbered among the blessed few who are spiritually trying to make the most out of their lives. These seek, these trust, these bind to you by the unbreakable ties of affection. These cherish all through life, up to the brink of the grave. These are the kind of Biblical friends to whom the apostle John sent his gospel salutation. The true friend corrects his brother's faults as well as commends his virtues. He warns him of a moral danger, as he would warn his friend of a physical danger if on a winter's day he saw him skating too near an airhole in the ice or if while boating upon the river he saw him rowing too near the dangerous dam or if he saw him bathing too near the "sea puss," toward which the treacherous undertow was trying to drag him. The Ten Commandments of Mount Sinai which God, with his finger for a pen, wrote upon leaves of stone, are filled with "thou shalt not's." Therefore one of the great missions of true friendship is, as Paul described it, to "reprove, rebuke," as well as to "exhort, with all long suffering and doctrine."

"No, no," says some one; "I do not agree with you at all. I believe it is an enemy whose mission is to point out faults. The true mission of a friend is to encourage and commend virtues. Alas, by bitter experience I have found out the truth of this statement. Some years ago three of my friends and I entered into an agreement. They were at that time my dearest friends. We decided that we would meet at least once a week, and for mutual benefit we would tell each other all the criticisable things we had seen or heard about each other. We entered into this agreement purely for the purpose of correcting each other's faults. We had just two such proposed meetings and then broke up in a big row. We have never been the same to each other since. No talking to me about a friend's faults! If my friends have faults they must be told about them by some one else." O my brother, you are wrong; you are entirely wrong. A friend, a true friend, should be able to come to a brother as a loving mother could to her wayward child and tell him of the moral mistakes he is making. This does not mean, as some people suppose, that the true mission of friendship is to gather up all the mean and contemptible sayings which have been spoken about one and then retell them to his brother. No bouquet of fragrant beauties can be collected from among the stinging nettles and the poisonous ivies growing knee deep in the stenchful swamps.

But though the mission of true friendship consists not in peddling evil reports it does have a mission in lovingly and tenderly correcting the wrongdoings of our dear ones. Johann Goethe, the most famous poet and dramatist of German literature, once expressed this beautiful thought: "When we are young we think we shall build palaces for the gods, but at last we are glad if we have dug away some of the rubbish at our feet." Ah, that statement is true! When we are young we have an ambition to be the gods of the universe, but when we grow old we have narrowed down the hope of our life to this simple desire. We hope that

we may live right ourselves. We hope that we may be able to remove from our friends' paths some of the impediments over which we ourselves have stumbled.

The true friend is one who rejoices with us in our successes as well as sympathizes with us in our failures. "Oh," you say, "that is a universal, self evident desire. There is no danger of any friend not rejoicing with us when we succeed in life. The only danger is that these friends will turn their backs upon us when we are defeated." Steady, brother, steady. I am surprised at your answer. I am amazed, first, that you are such a poor analyzer of human character and, secondly, that you have not found out the error of your belief by personal experience.

Ready are you to grant that enemies rejoice at our overthrow and are sorry at our triumphs. But in one sense many of our acquaintances are actuated by the same motives. When tripped up in the race of life many of our friends are ready to say: "Poor fellow! Is it not too bad that my friend So-and-so failed in business? Is it not too bad that John lost all the money he inherited from his father?" But they often sympathize with us in the self complacent way which, translated in the ordinary language of life, means: "It is too bad, but if John had only been as smart as I am he would never have lost his money. Now he is just as poor as the rest of us, and he can no longer live in a fine house or have his daughter taking music lessons or his son go to college." But let a man make a success; let him strike a big profit in a real estate investment; let him have a \$5,000 income when we have only \$1,000 and it will take a mighty onslaught of Christian grace in our hearts to throttle the demon of envy gnawing within our breasts.

The true friend is never "out of sight, out of mind." His love can be likened to the trembling movements of the magnetic needle. No matter which way the ship turns, that needle always turns toward the north pole. No matter which way the true friend goes, his heart's needle always points toward his absent brother.

But, oh, how easy it is to forget our absent friends! How easy to get careless about sending the tender salutations of affection which St. John sent to his beloved Galus when he wrote, "Greet the friends by name!" How easy when sickness comes or death comes into the home to neglect the written words of sympathy! When we are afar off, how easy amid pressing cares not to send the letter of encouragement and advice and warning which would help keep that young man from turning to the left into the path of sin when he should keep straight in the narrow path of virtue! My brother, are you doing your duty, your Christian duty, to that absent friend? You know you had a mighty influence for good when you were by his side. Shall you drop that influence for good merely because you cannot touch his hand or appeal to him except through the influence of the written page?

True friendship is proof, also, not only against absence, but survives death itself. The widow of your friend and his fatherless children, his brother and sister and all whom he loved will, if you are a true friend, have claims on you which you will recognize. When David became king of Israel, one of the first things he did was to send messengers through the length and breadth of his kingdom to see if there was any of Saul's family living to whom he could show kindness, for his friend Jonathan's sake. One was found, a son of his dead friend. He was a cripple, and David took him and made provision for him in his palace. He did this for the sake of his dead friend. O brother, is there in your life a friendship that death has sundered? Was there some Jonathan who loved you and whom you loved? Was there one who helped you when you were starting in business or who stood by you in some trouble? Perhaps that friend has left a wife who needs help, a son who is struggling with the world, a daughter who needs protection. Let your love go out to them in loving service. You can do nothing for Jonathan dead, but for those whom he loved better than his life you may do much. How better can you prove yourself a true friend than by helping them for his sake? He may be awaiting their arrival in the land of blessed reunion. Let them go there to tell him how your love for him brightened their lives.

Thus the "love altar" is not to be a despised altar. We should love the human race collectively. We should love the Lord our God with all our strength and our neighbor as ourselves. But that does not mean all the members of the human family should occupy the same sacred thrones in our hearts. Christ came to save a world, but Christ again and again wended his way out of Jerusalem over the Judean hills to lodge in Bethany with Mary and Martha and Lazarus, who were his true friends. Christ came to save a world, but when he partook of the last supper he gathered about him the twelve, even though he knew one of these was a traitor. Thus you should have your sacred friends in Christ. You should have those sacred friends as Paul had them and John had them and Peter had them. We should have those Christian friends about us who will lift us up instead of dragging us down—friends with whom we can laugh and sing and romp and play; friends with whom we can while away a vacation, but also true friends, with whom we can rejoice in their prosperity, and with whom we can weep over the casket, and with whom we can kneel in prayer—true friends, who are true to us because they are true to Christ. Thus I bid you do as St. John commanded Galus, "Greet the friends by name." Greet them collectively. Hold fast to them as individuals.

Ayer's Cherry Pectoral

For hard colds, bronchitis, asthma, and coughs of all kinds, you cannot take anything better than Ayer's Cherry Pectoral. Ask your own doctor if this is not so. He uses it. He understands why it soothes and heals.

"I had a terrible cough for weeks. I took Ayer's Cherry Pectoral and only one bottle completely cured me."
Mrs. J. B. DANFORTH, St. Joseph, Mo.

Prepared by J. C. Ayer & Co., Lowell, Mass.

Coughs, Colds

You will hasten recovery by using one of Ayer's Pills at bedtime.

Reduced Rates to New Orleans.

On account of the meetings of the American Economic Society and the American Historical Society, at New Orleans, La., December 28 to January 1, the Pennsylvania Railroad Company will sell round-trip tickets to New Orleans and return from all stations on its lines, December 21, 22, 23, 24, 25, 26, good for return passage until January 5, inclusive, at reduced rates. For specific information consult Ticket Agents.

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For Infants and Children.

The Kind You Have Always Bought

Bears the Signature of *Wm. D. Druggist*

Marriage Licenses.

James G. Hickenburg, Kissimmee
Mabel Bowersox.

MARRIED.

On Wednesday, December 9, 1903, at Northumberland, by Rev. W. A. Hays, Peter Klingler, Ph. G., of Selingsgrove, and Clara S. Trutt, of Northumberland.

Election Notice.

The annual meeting of the stockholders of the First National Bank, of Middleburg, Pa., for the election of directors to serve the ensuing year, will be held in the offices of the Bank on the 19th day of January, 1904, between the hours of 10 a. m. and 12 a. m.

J. G. THOMPSON, Cashier.

ELEGRAPHY

Teught quickly and thoroughly at small cost. We train students the way others would waste their money. Big demand for operators. Good paying positions guaranteed. All graduates, or money refunded. Illustrated catalogue mailed FREE. Eastern School of Telegraphy, Box 26 Lancaster, Pa.

Gold Rings FREE!

Christmas is coming and infant will be here before many of us are ready for it. Now we have made arrangements whereby we can offer our trade 125 beautiful Gold Rings free. Just the thing to give to a friend for a Christmas present. Remember we only have 125 of these rings and first come, first served. Come in and we will talk it over.

Butter and Eggs in exchange.

THE RACKET.

Yours for Business,
Geo. W. Burns.
Watch our advertisements.

MIDDLEBURGH MARKET.

Butter.....	20	Wheat.....	80
Eggs.....	26	Rye.....	50
Onions.....	75	Corn.....	30
Lard.....	10	Oats.....	23-25
Tallow.....	6	Potatoes.....	1.00
Chickens....	9	Bran per 100.....	1.00
Side.....	10	Middlings.....	1.00
Shoulder.....	12	Chopp.....	1.00
Ham.....	14	Flour per bbl.....	4.00
Turkeys.....	15	Buckwheat.....	1.00

Liver Pills

That's what you need; something to cure your biliousness and regulate your bowels. You need Ayer's Pills. Vegetable and gentle laxative.

Want your moustache or beard a beautiful brown or rich black? Use BUCKINGHAM'S DYE.

WELL TRUST TO CUT WAGES

W. G. Men to be Reduced from 5 to 2 1/2 Per Cent.

New York, Dec. 12.—The statement was made by a leading official of the "U. S. Steel" corporation that beginning January 1, 1904, about 30 per cent of the employees of the corporation will suffer wage reductions, ranging from 7 to 20 per cent. This reduction will affect about 15,000 workmen in the various phases of the subsidiary companies.

The remaining 10 per cent of employees are members of the Amalgamated Association of Iron, Steel and Tin Workers, whose wage schedule runs to July 1, 1904.

The finance committee of the steel corporation has it is understood, under consideration the dismissal of many high salaried employees in addition to those already discharged, but no statement on this point was forthcoming.

It was asserted that barring some unforeseen technicalities, employees of the corporation who participated in the profit sharing plan will in the coming month receive a \$5 dividend on the preferred stock to which they subscribed at \$2.50.

FIVE TRAINMEN KILLED

Two Engines and Train On B. & O. Plunged into Deep Ravine.

Piedmont, W. Va., Dec. 14.—Five men were killed and several severely injured by the overturning of two engines attached to a heavy Baltimore and Ohio freight train on the "17 mile grade," near this city.

The dead are Engineer Ernest D. Ervin, Cumberland, Md.; Engineer Emery Ervin, Tunnelton, W. Va.; Fireman Walter B. Nide, Terra Alta, W. Va.; Fireman J. V. Carter, Cumberland, Md.; Brakeman John Hays, Staunton, Va.

The more seriously injured were: Engineer Michael J. Gibbon, Cumberland, Md., fatally crushed; Fireman E. C. Buckler, Terra Alta, W. Va., arms

and head cut and crushed; brakeman E. F. Hollinger, Grafton, W. Va., seriously crushed.

While descending the "17 mile grade" the train, to which were attached two engines, left the track. The engines and nearly all of the 24 loaded cars tumbled into a deep ravine, carrying the trainmen with them. The tracks were torn up for nearly 100 yards.

COL. BOIES DIES SUDDENLY

Stricken On Train While Returning From Conference With Roosevelt.

Scranton, Pa., Dec. 12.—Colonel H. M. Boies, of this city, died suddenly at the Hotel Sterling, Wilkesbarre, shortly after 12 o'clock this morning, where he was escorted by friends. He took sick on a train which had been bearing him back from Washington, where he had a conference with the president. Heart disease was the cause of death.

He was born in 1837, in Lee, Mass. He had lived in Scranton since early youth. He was the first colonel of the Thirtieth regiment and prominently identified with the National Guard. For years he has been one of Pennsylvania's commissioners of charities and corrections and has written a number of works on criminology.

TURKEY FILES EXPLANATION

Claims Consul Davis Attacked Police at Alexandria.

Washington, Dec. 12.—Cheikh Bey, the Turkish minister here, filed with the state department an explanation from the minister for foreign affairs of Turkey of the Alexandria affair, stating in effect that United States Consul Davis sought to procure the illegal emigration of a Turkish subject and, failing in this, attacked and beat the Turkish police and then took the steamer.

The state department has had partial advices from Minister Leishman, and is awaiting the completion of his investigation.