SOME TOUGH THINGS

In the Bible, the Most Common Sense Book in all the World.

SOME FACTS ABOUT NOAH'S ARK.

The Deluge Described by an Eye-Witness as it Appeared to Him.

THE AUTHORSHIP OF THE HOLY BIBLE

[SPECIAL TELEGRAM TO THE DISPATCH.]

BROOKLYN, March 24.—At the Tabernacle this morning, after expounding some passages of Scripture in regard to the mysteries, the Rev. T. De Witt Talmage gave out the hymn beginning:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.

The subject of his sermon was, "Tough Things in the Bible," and his text, II. Peter, iii, 16: "In which are some things hard to be understood." Dr. Talmage said:

The Bible is the most common sense book in the world. But there are many things in it which require explanation. It all depends on the mood in which you come to this grand old book. You may take hold of the handle of the sword or its sharp edge. You may employ on its mysteries the rule of multiplication or subtraction. There are things, as my text suggests, hard to be understood, but I shall solve some of them, hoping to leave upon all honest minded people the impression that if four or five of them can be explained, perhaps they may all be explained.

Hard thing the first: The Bible says the world was created in six days while geology says it was hundreds of thousands of years in process of building. "In the beginning, God created the heaven and the earth." "In the beginning." There you can roll in ten million years if you want to. There is no particular date given—no contest between science and revelation. Though the world may have been in process of creation for millions of years, suddenly and quickly, and in one week, it may have been fitted up for man's residence. Just as a great mansion may have been many years in building, and yet in one week it may be curtained and chandeliered and cushioned and upholstered for

A BRIDE AND GROOM.

You are not compelled to believe that the world was made in our six days. It may not have been a day of 24 hours, the day spoken of in the first chapter; it may have been God's day, and a thousand years with Him are as one day. "And the evening and the morning were the first day"—God's day. "And the evening and morning were the second day"—God's day. "And the evening and the morning were the sixth day"—God's day. You and I living in the seventh day, the Sabbath of the world, the day of gospel redemption, the grandest day of all the week, in which each day may have been made up of thousands of years. Can you tell me how a man can get his mind and soul into such a blasphemous twist as to scoff at that first chapter of Genesis, its verses billows of light surging up from sapphire seas of glory?

The Bible represents that light was created on Monday, and the sun was not created until Thursday. Just think of it! A book declaring that light was created three days before the sun shone! Why don't you know that heat and electricity emit light independent of the sun? Beside that, when the earth was in process of condensation, it was surrounded by thick vapors and the discharge of many volcanoes in the primary period, and all this obscuration may have hindered the light of the sun from falling on the earth until that Thursday morning. Beside that, David Brewster and Herschel, the astronomer, and all the modern men of their class, agree in the fact that the sun is not light, that it is an opaque mass, that it is only the candlestick that holds the light, a phosphorescent atmosphere floating around it, changing and changing, so it is not to be at all wondered at that not until that Thursday morning its light fell on the earth. Beside that, the rocks in crystalization emit light. There is light from a thousand surfaces, the alkalies, for instance. The metallic bases emit light. There was a time in the history of the world when there were thousands of miles of liquid granite flaming with light. Beside that, it has been found that there are burned out volcanoes in other worlds which, when they were in explosion and activity, must have cast forth an insufferable light, throwing a glare all over our earth. Beside that, there are the Aurora Borealis and the Aurora Australis. A book on "Physical Science" says:

A WONDERFUL DISPLAY.

"Captain Donnycastle, coming up the Gulf of St. Lawrence on the 17th of September, 1826, was aroused by the mate of the vessel in great alarm from an unusual appearance. It was a starlight night, when suddenly the sky became overcast. In the direction of the high land of Cornwallis county an instantaneous and intensely vivid light, resembling the aurora, shot out on the hitherto gloomy and dark sea on the lee bow that was so brilliant it lighted everything distinctly, even to the masthead. The light spread over the whole sea between the two shores, and the waves, which before had been tranquil, became agitated. Captain Bonnycastle describes the scene as that of a blazing sheet of awful and most brilliant light—a long and vivid line of light that showed the face of the high frowning land abreast. The sky became lowering and more intensely obscure. Long, tortuous lines of light showed immense numbers of large fish darting about as if in consternation. The topsail yard and mizzen boom were lighted by the glare as if gaslights had been burned directly below them, and until just before daybreak, at 4 o'clock, the most minute objects were distinctly visible." My hearers, there are 10,000 sources of light besides the light of the sun.

Another hard thing: The story of the deluge and Noah's ark. They say that from the account there it must have rained 800 feet of water each day in order that it might be 15 cubits above the hills. They say that the ark could not have been large enough to contain "two of every sort," for there would have been hundreds of thousands and hundreds of thousands of creatures. They say that these creatures would have come from all lands and all zones. They say there was only one small window in the ark, and that would not have given fresh air to keep the animals inside the ark from suffocation. They say the ark finally landed on a mountain 17,000 feet high. They say they do not believe the story. Neither do I. There is no such story in the Bible. I will tell you what the Bible story is. I must say that I have changed my mind in regard to some matters which once were to me very mysterious. They are no more mysterious. This is the key to the facts. This is the story of an eye-witness, Noah, his story incorporated afterward by Moses in the account.

SO FAR AS HE KNEW.

Noah described the scene just as it appeared to him. He saw the flood and he fathomed its depth. As far as eye could reach everything was covered up, from horizon to horizon, or, as it says, "under the whole heaven." He did not refer to the Sierra Nevadas, or to Mount Washington, for America had not been discovered, or if it had been discovered, he could not have seen so far off. He is giving the testimony of an eye-witness. God speaks after the manner of men when he says everything went under, and Noah speaks after the manner of men when he says everything did go under. An eye-witness. There is no need of thinking that the kangaroo leaped the ocean or that the polar bear came down from the ice.

Why did the deluge come? It came for the purpose of destroying the outrageous inhabitants of the then thinly populated earth, nearly all the population, probably very near the ark before it was launched. What would have been the use of submerging North and South America, or Europe, or Africa, when they were not inhabited? And as to the skeptical suggestion that in order to have the water as deep as the Bible states, it must have rained 800 feet every day, I reply, the Bible distinctly declares that the most of the flood rose instead of falling. Before the account where it says "the windows of heaven are opened," it says, "All the fountains of the great deep were broken up." All geologists agree in saying that there are caverns in the earth filled with water, and they rushed forth, and all the lakes and rivers forsook their bed. The fountains of the great deep were broken up, and then the windows of heavens were opened. Is it a strange thing that we should be asked to believe in this flood of the Bible, when geologists tell us that again and again and again the dry earth has been drowned out? Just open your geology and you will read of 20 floods. Is it not strange that infidel scientists wanting us to believe in the 20 floods of geological discovery, should, as soon as we believe in one flood of the Bible, pronounce us non compos mentis?

THE SIZE OF THE ARK.

Well, then, another thing, in regard to the size of the ark. Instead of being a mud scow, as some of the skeptics would have us understand, it was a magnificent ship, nearly as large as the Great Eastern, three times the size of an ordinary man-of-war. At the time in the world ship building was unknown. God had this vessel constructed, which turned out to be almost in the same proportions as our staunchest modern vessels. After thousands of years of experimenting in naval architecture and in ship carpentry, we have at last got up to Noah's ark, that ship leading all the fleets of the world on all the oceans. Well, Noah saw the animal creation going into this ark. He gave the account of an eye witness. They were the animals from the region where he lived; for the most part they were animals useful to man, and if noxious insects or poisonous reptiles went in, it was only to discipline the patience and to keep alert the generations after the flood. He saw them going in. There were a great number of them, and he gives the account of an eye witness. They went in two and two of all flesh.

Years ago I was on a steamer on the river Tay and I came to Perth, Scotland. I got off, and I saw the most wonderful agricultural show that I had ever witnessed. There were horses and cattle such as Rosa Bonheur had never sketched, and there were dogs such as the loving pencil of Edwin Landseer never portrayed, and there were sheep and fowl and creatures of all sorts. Suppose that "two and two" of all the creatures of that agricultural show were put upon the Tay steamer to be transported to Dundee and the next day I should be writing home to America and giving an account of the occurrence, I would have used the same general phraseology that Noah used in regard to the embarkation of the brute creation in the ark—I would have said that they went in two and two of every sort. I would not have meant 600,000. A common sense man myself, I would have supposed that the people who read the letter were common sense people.

SIMPLY ANIMAL INSTINCT.

"But how could you get them into the ark?" ask infidel scientists. "How could they be induced to go into the ark? He would have to pick them out and drive them in, and coax them in." Could not the same God who gave instinct to the animal inspire that instinct to seek for shelter from the storm? However, nothing more than ordinary animal instinct was necessary. Have you never been in the country when an August thunder storm was coming up and heard the cattle moan at the bars to get in? and seen the affrighted fowl go upon the perch at noonday, and heard the affrighted dog and cat calling at the door, supplicating entrance? And are you surprised that in that age of the world, when there were fewer places of shelter for dumb beasts, at the muttering and rumbling and flashing and quaking and darkening of an approaching deluge, the animal creation came moaning and bleating to the sloping embankment reaching up to the ancient Great Eastern and passed in? I have owned horses and cattle and sheep and dogs, but I never had a horse or a cow or a sheep or a dog that was so stupid it did not know enough to come in when it rained.

And then, that one window in the ark which afforded such poor ventilation to the creatures there assembled—that small window in the ark which excites so much mirthfulness on the part of infidels. If they know as much Hebrew as you could put on your little finger nail they would have known that that word translated window there means window course, a whole range of lights. Those ignorant infidels do not know a window pane from 20 windows. So if there is any criticism of the ark, there seems to be too much window for such a long storm. And as to the other charge that the windows of the ark must have been kept shut and consequently all inside would have perished from suffocation, I have to say that there are people in this house to-day who, all the way from Liverpool to Barnegat lighthouse, and for two weeks, were kept under deck, the hatches battened down because of the storm. Some of you, in the old time sailing vessels, were kept nearly a month with the hatches down because of some long storm.

GEOGRAPHICAL IGNORANCE.

Then infidels say that the ark landed on a mountain 17,000 feet high, and that, of course, as soon as the animals came forth they would all be frozen in the ice. That is geographical ignorance! Ararat is not merely the name for a mountain, but for a hilly district, and it may have been a hill 100 feet high, or 500, or 1,000 feet high on which the ark alighted. Noah measured the depth of the water above the hill, and it is 15 cubits, or 27 feet.

Ah! my friends, this story of the ark is no more incredible than if you should say to me: "Last summer I was among the hills of New England, and there came on the most terrific storm I ever saw, and the whole country was flooded. The waters came up over the hills, and to save our lives we got in a boat on the river, and even the dumb creatures were so affrighted they came moaning and bleating until we let them in the same boat."

We are not dependent upon the Bible for the story of the flood entirely. All ages and all literatures have traditions, broken traditions, indistinct traditions, but still traditions. The old books of the Persians tell about the flood at the time of Ahriman, who so polluted the earth that it had to be washed by a great storm. The traditions of the Chaldeans say that in the time when Xisuthrus was King there was a great flood, and he put his family and his friends in a large vessel and all outside of them were destroyed, and after a while the birds went forth, and they came back and their claws were tinged with mud. Lucian and Cuid, celebrated writers who had never seen the Bible, described a flood in the time of Deucalion. He took his friends into a boat, and the animals came running to him in pairs. So all lands, and all ages, and all literatures, seem to have a broken and indistinct tradition of a calamity which Moses, here incorporating Noah's account, so grandly, so beautifully, so accurately, so solemnly records.

My prayer is that the God who created the world may create us anew in Christ Jesus; and that the God who made light three days before the sun shone may kindle in our hearts a light that will burn on long after the sun has expired; and that the God who ordered the ark built and kept open more than 100 years that the antediluvians might enter it for shelter, may graciously incline us to accept the invitation which this morning rose in music from the Throne, saying: "Come thou and all thy house into the ark."

ANOTHER HARD THING

to be understood: The story that the sun and moon stood still to allow Joshua to complete his victory. Infidel scientists declare that an impossibility. But if a man have brain and strength enough to make a clock, can he not start it and stop it, and start it again and stop it again? If a machinist have strength and brain enough to make a corn thresher, can he not start it and stop it, and start it again and stop it again? If God have strength and wisdom to make the clock of the universe, the great machinery of the worlds, has He not strength enough and wisdom enough to start it and stop it, and start it again and stop it again? Or stop one wheel, or stop 20 wheels, or stop all the wheels? Is the clock stronger than the clock maker? Does the corn thresher know more than the machinist? Is the universe mightier than its God? But people ask how could the moon have been seen to stop in the daytime? Well, if you have never seen the moon in the daytime, it is because you have not been a very diligent observer of the heavens. Beside that, it was not necessary for the world literally to stop. By unusual refraction of the sun's rays the day might have been prolonged. So that, while the earth continued on its path in the heavens, it figuratively stopped.

You must remember that these Bible authors used the vernacular of their own day, just as you and I say the sun went down. The sun never goes down. We simply describe what appears to the human eye. Besides that, the world, our world, would have literally stopped without throwing the universe out of balance. Our world has two motions—the one around the sun and the other on its own axis. It might have stopped on its own axis, while at the same time it kept on its path through the heavens. So there was no need of stellar confusion because our world slackened its speed or entirely stopped in its revolution on its own axis. That is none of the business of Jupiter, or Mars, or Mercury, or Saturn, or the Dipper. Beside that, within the memory of man there have been worlds that were born and that died.

A NEW WORLD.

A few years ago astronomers telegraphed, through the Associated Press, to all the world—the astronomers from the city of Washington—that another world had been discovered. Within a comparatively short space of time, astronomers tell us, 13 worlds have burned down. From their observatory they notice first that the worlds look like other worlds, then they became a deep red, showing they were on fire; then they became ashen, showing they were burned down; then they entirely disappeared, showing that even the ashes were scattered. Now, I say, if God can start a world, and swing a world, and destroy a world, he could stop one or two of them without a great deal of exertion, or he could by unusual refraction of the sun's rays continue the illumination. But infidel scientists say it would have been belittling for other worlds to stop on account of such a battle. Why, sirs, what Yorktown was for revolutionary times, and what Gettysburg was in our civil contest, and what Sedan was in the Franco-German war, and what Waterloo was in the Napoleonic destiny—that was this battle of Joshua against the five allied armies of Gideon. It was that battle that changed the entire course of history. It was a battle to Joshua as important as though a battle now should occur in which England and the United States and France and Germany and Italy and Turkey and Russia should fight for victory or annihilation. However much any other world, solar, lunar or stellar, might be hastened in its errand of light, it would be excusable if it lingered in the heavens for a little while and put down its sheaf of beams and gazed on such an Armageddon.

In the early part of this century there was what was called the Dark Day. Some of these aged men perhaps may remember it. It is known in history as the "Dark Day." Workmen at noon went to their homes, and courts and legislatures adjourned. No astronomers have ever been able to explain that dark day. Now, if God can advance the night earlier than its time, can he not adjourn the night until after its time? I often used to hear my father describe a night—I think he said it was in 1833—when his neighbors aroused him

IN GREAT ALARM.

All the heavenly bodies seemed to be in motion. People thought our earth was coming to its destruction. Tens of thousands of stars shooting. No astronomers have ever been able to explain that star-shooting. Now, does not your common sense teach you that if God could start and stop tens of thousands of worlds or meteors, he could start and stop two worlds? If God can engineer a train of ten thousand worlds or meteors, and stop them without accident or collision, cannot he control two carriages of light, and by putting down a golden brake stop the sun, and by putting down a silver brake stop the moon? Under this explanation, instead of being skeptical about this sublime passage of the Bible, you will, when you read it, feel more like going down on your knees before God as you read: "Sun, stand thou still above Gideon, and thou moon in the valley of Ajalon."

Then there is the Bible statement that a whale swallowed Jonah and ejected him upon the dry ground in three days. If you will go to the museum at Nantucket, Mass., you will find the skeleton of a whale large enough to swallow a man. I said to the janitor, while I was standing in the museum, "Why, it does not seem from the looks of this skeleton that that story in the book of Jonah is so very improbable, does it?" Oh, no," he replied, "it does not." There is a cavity in the mouth of the common whale large enough for a man to live in. There have been sharks found again and again with an entire human body in them. Beside that, the Bible says nothing about a whale. It says, "The Lord prepared a great fish;" and there are scientists who tell us that there were sea monsters in other days that make the modern whale seem very insignificant. I know in one place in the New Testament it speaks of the whale as appearing in the occurrence I have just mentioned, but the word may just as well be translated "sea monster"—any kind of a sea monster. Procopius says, in the year 532, a sea monster was slain which had for 50 years destroyed ships. I suppose this sea monster that took care of Jonah may have been one of the

GREAT SEA MONSTERS

that could easily have taken down a prophet, and he could have lived there three days if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him, and at the end of three days the monster would naturally be sick enough to regurgitate Jonah. Beside that, my friends, there is one word which explains the whole thing. It says, "The Lord prepared a great fish." If a ship carpenter prepare a vessel to carry Texan beeves to Glasgow, I suppose it can carry Texan beeves; if a ship carpenter prepare a vessel to carry coal to one of the northern ports I suppose it can carry coal; if a ship carpenter prepare a vessel to carry passengers to Liverpool, I suppose it can carry passengers to Liverpool; and if the Lord prepared a fish to carry one passenger, I suppose it could carry a passenger and the ventilation have been all right.

So all the strange things in the Bible can be explained, if you wish to have them explained. And you can build them into a beautiful and healthful fire for your hearth, or you can whirl them put your immortal interests into conflagration. But you had better decide about the veracity of the Bible very soon. I want this morning to caution you against putting off making up your mind about this book. Ever since 1772 there has been great discussion as to who was the author of "Junius' Letters," those letters so full of sarcasm and vituperation and power. The whole English nation stirred up with it. More than a hundred volumes written to discuss that question: "Who was Junius?, "Who wrote the letters of Junius?" Well, it is an interesting question to discuss, but still, after all, it makes but little practical difference to you and to me who Junius was—whether Sir Philip Francis, or Lord Chatham, or John Horne Tooke, or Horace Walpole, or Henry Grattan, or any one of the 44 men who were seriously charged with the authorship. But it is an absorbing question, it is a practical question, it is an overwhelming question to you and to me, the authorship of this Holy Bible—whether the Lord God of heaven and earth or a pack of dupes, scoundrels or impostors. We cannot afford to adjourn that question a week or a day or an hour, any more than a sea captain can afford to say: "Well, this is a very dark night. I have really lost my bearings; there is a light out there. I don't know whether it's a lighthouse or a false light on the shore, I don't know what it is; but I'll just go to sleep and in the morning I'll find out." In the morning the vessel might be on the rocks and the beach strewn with the white faces of the dead crew. The time for that sea captain to find out about the lighthouse is before he goes to sleep. Oh, my friends, I want you to come to Christ that in our deliberations about this Bible we are not at calm anchorage, but we are rapidly coming toward the coast, coming with all the furnaces ablaze, coming at the rate of 70 heart throbs a minute, and I must know whether it is going to be

HARBOR OR SHIPWRECK.

I was so glad to read in the papers of the fact that the steamship Edam had come safely into harbor. A week before the Persian Monarch, plowing its way toward the Narrows, 100 miles out, saw signals of distress, bore down upon the vessel, and found it was the steamship Edam. She had lost her propeller. She had 200 passengers on board. The merciful captain of the Persian Monarch endeavored to bring her in, but the tow line broke. He fastened it again, but the sea was rough and the tow line broke again. Then the night came on and the merciful captain of the Persian Monarch "lay to," thinking in the morning he could give rescue to the passengers. The morning came, but during the night the steamship Edam had disappeared, and the Captain of the Persian Monarch brought his vessel into harbor saying he was he felt because he could not give complete rescue to that lost ship. I am glad that afterward another vessel saw her and brought her into safety. But when I saw the story of that steamship Edam, drifting, drifting, drifting, I do not know where, but with no rudder, no lighthouse, no harbor, no help, I said: "That is a skeptic, that is an infidel, drifting, drifting, drifting, not knowing where she drifts." And then, when I thought of the Persian Monarch anchored in the harbor, I said: "That is a Christian, that is a man who does all he can on the way, crossing the sea to help others, coming perhaps through a very rough sea into the harbor, there safe and safe forever."

Would God that there might be someone today who would go forth and bring in these souls that are drifting. In your congregation, how many a score shall I say, or a hundred, or a thousand?—not quite certain about the truth of the Bible, not certain about anything? Drifting, drifting, drifting. Oh, how I would like to tow them in. I throw you this cable. Lay hold of that cable of the gospel. Lay hold of it. I invite you all in. The harbor is wide enough, large enough for all the shipping. Come in, O you wanderers on the deep, drift no more, drift no more. Come into the harbor. See the glorious lighthouse of the gospel. "Peace on earth, good will to men." Come into the harbor. God grant that it may be said of all of you who are now drifting in your unbelief, as it might have been said of the passengers of the steamship Edam, and as it was said centuries ago of the wrecked corn ship of Alexandria, "It came to pass that they all escaped safe to land."

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Dr. E. G. Davies, DeSmet, Dak., says: "I have used it in slow convalescence and prevention from malarial diseases, where the drinking water was bad; I believe it to be beneficial in preventing summer complaints; also one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

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BARNUM SHORT ON SEALS.

Four of His Great Pets Killed by One of His Polar Bears.

[SPECIAL TELEGRAM TO THE DISPATCH.]

NEW YORK, March 24.—At the opening performance of Barnum's show to-night, in Madison Square Garden, the performing seals, which attracted so much attention last year, did not appear, and everybody wondered why. The fact is that their number was suddenly reduced from six to two while the audience was gathering by a lamentable accident caused by the Polar bear. The bear cage and the seal cage, which both have doors in the rear, were backed up against each other, and Schaam, who is popularly known in the circus business as "Seals," because he makes seals his special care, was in the bear cage, cleaning it. The habitual occupant of the cage resented his intrusion, and made a dash at him.

Schaam backed up against the unlocked door, which yielded, and he stumbled back through it, carrying him also through the seal cage door into the cage of his special pets. The bear followed him and bit Schaam's leg, savagely taking a piece of the flesh out, but the brute's attention was speedily diverted by the seals, which form his staple food in his Arctic home. He killed four of the poor animals in quick succession, and proceeded to eat them. Schaam called for help, and the bear was driven back to his cage. The injured man's leg was dressed and he was taken to his home.

The seals came from Norway. They were very highly trained and very valuable. Mr. Bailey has already sent to Norway for seals to replace them.

A GREAT FLOW OF SAP.

A Boon to the Farmers in the Maple Belt of Pennsylvania.

SCRANTON, March 24.—One of the most copious sap runs ever known in the maple sugar camps of Newton, Scott, Benton, Clifford, North and South Abington, Hollisterville, and other sections of northeastern Pennsylvania, began last Monday, and lasted until Friday night, when the wind changed to the east and the flow was stopped for the present, greatly to the satisfaction of the sap gatherers and boilers, for the sweet fluid ran so fast during Tuesday, Wednesday and Thursday that they were unable to reduce it to syrup as fast as it came, and, consequently, much of it went to waste.

It was just such weather as the farmers delight to see after they have got their sugar works in order, the wind being in the west, a stiff frost falling through the night, and bright sunshine and thawing weather during the day. As soon as the wind veered to the south and east the flow of sap began to decrease, and yesterday, though it was thawing a good part of the day, but little sap ran out of the spiles.

BARRY'S TRICOPHEROUS guaranteed to make hair grow on bald heads; eradicates scurf and dandruff. M

Catarrhal Dangers.

To be freed from the dangers of suffocation while lying down; to breathe freely, sleep soundly and undisturbed; to rise refreshed, head clear, brain active and free from pain or ache; to know that no poisonous, putrid matter defiles the breath and rots away the delicate machinery of smell, taste and hearing; to feel that the system does not, through its veins and arteries, suck up the poison that is sure to undermine and destroy, is indeed a blessing beyond all other human enjoyments. To purchase immunity from such a fate should be the object of all afflicted. But those who have tried many remedies and physicians despair of relief or cure.

SANFORD'S RADICAL CURE meets every phase of Catarrh, from a simple head cold to the most loathsome and destructive stages. It is local and constitutional. Instant in relieving, permanent in curing, safe, economical and never-failing.

SANFORD'S RADICAL CURE consists of one bottle of the RADICAL CURE, one BOX of CATARRHAL SOLVENT, and one IMPROVED INHALER, all wrapped in one package, with treatise and directions, and sold by all druggists for $1.

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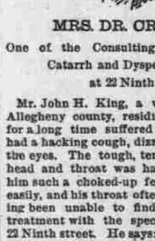

MRS. DR. CROSSLEY,

One of the Consulting Physicians of the Catarrh and Dyspepsia Institute at 22 Ninth street.

Mr. John H. King, a well-known citizen of Allegheny county, residing at Tarentum, has for a long time suffered from Catarrh. He had a hacking cough, dizziness and pain over the eyes. The tough, tenacious mucous in his head and throat was hard to raise, and gave him such a choked-up feeling. He took cold easily, and his throat often became sore. Having been unable to find any relief, he began treatment with the specialists for Catarrh at 22 Ninth street. He says:

"In testimony that I have been cured of Catarrh by the physicians of the Catarrh and Dyspepsia Institute, I hereby sign my name,

"JOHN H. KING."

The above lady physician can be consulted by ladies suffering from diseases peculiar to their sex. The medicines used are positively curative, and are so prepared as to allow the patient to use the treatment herself. They treat successfully Catarrh, Rheumatism, Dyspepsia, Bronchitis, Asthma, Blood, Kidney and Female Diseases.

Office hours, 10 A. M. to 4 P. M., and 6 to 8 P. M. Sundays, 12 to 4 P. M. Consultation free to all. mh25-D

THE LARGEST FACTORY IN THE WORLD. MEDALS OF HONOUR AT ALL EXHIBITIONS. CHOCOLATE MENIER. THE SALE OF CHOCOLATE MENIER EXCEEDS 100,000 POUNDS PER DAY SOLD EVERYWHERE AVOID IMITATIONS

mh15-58-MWF

REMOVED TO

No. 50 FIFTH AVENUE,

NEAR WOOD STREET.

KORNBLUM, OPTICIAN

Telephone No. 1686. feb9-MTWTFSuwk

NEW ADVERTISEMENTS.

Concerning Silver.

FASHION accords to the purchaser of Silver a choice of three varieties of exterior decoration: First, Engraving; secondly, "Repousse," or hammered work in high and low chasing; and lastly, Etching.

There are an equal number of exterior finishes: first, the bright and burnished surface; secondly, a satin or frosted treatment; and thirdly, the so-called "butler's finish," which conveys the impression of age.

From these varieties in different combinations, the purchaser of Silver may choose, and the emphasis of society has clearly indicated the fitness of certain styles for certain uses.

Our stock illustrates fully and clearly the advance of artistic taste in this direction.

THEODORE B. STARR,

206 Fifth avenue,

Madison Square, New York.

Correspondence invited from intending purchasers. mh25

Clothing to Your Own Shape.

We are merchant tailors, too, with extra advantages for serving you well.

What can you think of that stands in the way of our doing as good tailoring as anybody in the city? Nothing, nothing at all. Needn't vindicate our tailoring.

But, we can do better. Better in the variety of materials we can show you. We have gathered the most perfect exposition of cloths to be found in any store in the land. There is no such in the city. And they're the qualities—styles—appropriate to make up to measure.

The finest fabrics—we have them. The smooth, the cheviot finish (so fashionable now), the imported, the home mills manufacture, full dress, business; all are here.

We have more by far than you'll take time to look at, likely. Will you wait for the rush to see them? or to-day?

It isn't necessary to pay out a deal of money to get a style that pleases you and makes up handsomely.

WANAMAKER & BROWN,

Sixth street and Penn avenue.

mh25-D

PATENTS.

O. D. LEVIS, Solicitor of Patents, 131 Fifth avenue, above Smithfield, next Leader office. (No delay.) Established 20 years. se29-h10

Right Royal Are Our Dress Goods Specialties All This Week.

DOUGLAS & MACKIE

Cordially and confidently invite your attention to following compilation of seasonable and attractive bargains. We cannot enumerate all, but assure you that a handsomer, better assorted more extensive variety, or superior value, was never offered in these two cities, and have great pleasure in requesting you to come early and secure the cream of bargains in first-class goods.

53 pieces rich black silks—all guaranteed—and will wear like pin wire, at 75c, 86c, $1, $1 12 and $1 25 a yard. They're just 25c to 50c a yard cheaper than usual.

A most sublime range of 20-inch stripe and check surah silks to be offered at 49c. They'd be cheap enough at 65c.

100 pieces of the loveliest weaves and prettiest shades ever gazed upon—French dress goods, in plaids, stripes and plains, at only 50c a yard. You'd never grudge 75c for them. Come early and get first choice.

118 pieces really handsome all wool French suitings, in all the most becoming and newest spring shades; these come in dainty, invisible checks, and will be sold at 37½c, but are well worth 60c.

A very nice selection all-wool French challies, in patterns of beauty and designs of elegance, only 35c a yard; regular price, 50c.

Thousands of yards 42-inch all silk, black lace flouncings at 75c, 87c, $1 and up to $5 a yard. They're very cheap; you'll say so when you see them.

VERY SPECIAL—Our stock of ladies' and misses' spring wraps, jackets, etc., for beauty of design and material, extensiveness of variety and cheapness of price are unmatchable anywhere

151 and 153 FEDERAL STREET, ALLEGHENY.

mh25-MWF

ELEGANCE and ECONOMY

JOIN HANDS CLOSELY AT

KEECH'S.

If you want to fix up and furnish your house in style and comfort, Keech's the man to do it for you.

If you want to make your dollars go as far as possible, Keech's is the house for you to patronize.

THERE IS'NT ANOTHER FURNITURE STORE IN THE CITY

That shows a stock of fine Parlor, Bedroom, Dining Room or Sitting Room Furniture as extensive, stylish and cheap as that to be seen at Keech's, and the same holds good of THE PITTSBURG CARPET STORES. Keech's simply beats them all, showing more new designs in Body and Tap. Brussels, Ingrains, Velvets, Moquettes, Chinese and Japanese Mattings and Rugs than any three carpet stores in this city.

All kinds of Baby Carriages. Ladies' Beaded Wraps, Dry-goods and Clothing; stylish, substantial, elegant and cheap.

GOODS SOLD FOR CASH OR ON CREDIT.

KEECH'S,

923 and 925 Penn Avenue,

Near Ninth Street.

Open Every Saturday Evening till 10 o'clock.

mh25-MWF

NEW ADVERTISEMENTS.

Stop and Wonder!

-AND READ THESE-

WONDERFUL PRICES.

Shoes for Youths at 85c to $1.

Shoes for Boys at $1 to $1 25.

Shoes for Men at 85c to $1 25.

A SPECIAL BARGAIN.

Gents' Fine Calf Sewed Shoes, in button, bals. and congress. A $3 Shoe at $2 50, equal for wear and style of any $5 Shoes.

-AT-

G. D. SIMEN'S,

78 OHIO ST., ALLEGHENY.

N. B.—Store open until 9 P. M. except Saturday. Open Saturday until 11 P. M. mh13-MW

SALLER & CO.'S

Grand Exposition

NEW SPRING OVERCOATS.
NEW SPRING SUITS.
NEW SPRING HATS & CAPS.
NEW SPRING FURNISHINGS.
BOYS' CONFIRMATION SUITS.

LARGEST VARIETY. LOWEST PRICES IN THE CITY.

CUSTOM TAILORING!

New and beautiful designs in piece goods. Pants to order $5 up. Suits to order $20 up.

SALLER & CO.,

Corner Diamond and Smithfield Streets.

mh24-MWFSu

FRESH BUTTER

RECEIVED DAILY

BY GEO. K. STEVENSON & CO.,

GROCERIES AND TABLE DELICACIES,

SIXTH AVENUE. ja5-63-MWF

RAILROADS.

BALTIMORE AND OHIO RAILROAD—Schedule in effect November 25, 1888. For Washington, D. C., Baltimore and Philadelphia, *11:30 a. m. and *10:20 p. m. For Washington, D. C., and Baltimore, ‡7:00 a. m. For Cumberland, ‡7:00, *11:30 a. m. and *10:20 p. m. For Connellsville, ‡7:00 and *11:30 a. m., ‡1:00, ‡4:00 and *10:20 p. m. For Uniontown, ‡7:00, ‡11:30 a. m., ‡1:00 and *4:00 p. m. For Mt. Pleasant, ‡7:30 and ‡11:30 a. m., ‡1:00 and ‡4:00 p. m. For Washington, Pa., ‡7:30, ‡9:30 a. m., *3:35, ‡5:30 and *8:20 p. m. For Wheeling, ‡7:30, ‡9:30 a. m., *3:35, *8:20 p. m. For Cincinnati and St. Louis, *7:30 a. m., *3:20 p. m. For Columbus, *7:30 a. m., *3:20 p. m. For Newark, *7:30, ‡9:30 a. m., *3:35, *8:20 p. m. For Chicago, *7:30, ‡9:30 a. m., *3:35 and *8:20 p. m. Trains arrive from Philadelphia, Baltimore and Washington, *7:10 a. m. and *2:50 p. m. From Columbus, Cincinnati and Chicago, *7:45 a. m. and *9:10 p. m. From Wheeling, *7:45, *10:50 a. m., *5:00, *9:10 p. m. Through sleeping cars to Baltimore, Washington and Cincinnati.

For Wheeling, Columbus and Cincinnati, 11:55 p. m. (Saturday only). Connellsville ac. at 3:30 a. m.

*Daily. ‡Daily except Sunday. §Sunday only.

The Pittsburg Transfer Company will call for and check baggage from hotels and residences upon orders left at B. & O. Ticket Office, corner Fifth avenue and Wood street.

W. M. CLEMENTS, General Manager. CHAS. O. SCULL, Gen. Pass. Agt.

PANHANDLE ROUTE—NOV. 12, 1888. UNION station, Central Standard Time. Leave for Cincinnati and St. Louis, d 7:30 a. m., d 8:00 and d 11:15 p. m. Denison, 2:45 p. m. Chicago, †12:05, d 11:15 p. m. Wheeling, 7:30 a. m., 12:05, 6:10 p. m. Steubenville, 5:55 a. m. Washington, 8:45, 8:55 a. m., 1:55, 3:35, 4:55 p. m. Bulger, 10:10 a. m. Burgettstown, 8 11:35 a. m., 5:25 p. m. Mansfield, 7:15, 11:00 a. m., 6:30, d 8:35; 10:05 p. m. McDonald, d 4:15, d 10:00 p. m.

From the West, d 1:50, d 6:00, a. m., 3:05, d 8:35 p. m. Denison, 9:35 a. m. Steubenville, 5:00 p. m. Wheeling, 1:30, 9:45 a. m., 3:05, 8:05 p. m. Burgettstown, 7:10 a. m., 8 9:05 a. m. Washington, 6:55, 7:50, 9:55 a. m., 2:35, 6:20 p. m. Mansfield, 5:35, 9:00 a. m., 12:45, 6:23 and 10:00 p. m. Bulger, 1:40 p. m. McDonald, d 4:35 a. m., d 9:00 p. m.

d daily; S Sunday only; other trains, except Sunday.

PITTSBURG AND WESTERN RAILWAY

Trains (Cet'l Stan'dtime)	Leave.	Arrive.
Butler Accommodation	6:00 a m	7:10 a m
Day Ex. Ak'n, Tol., Cl'n, Kane	7:20 a m	7:23 p m
Butler Accommodation	9:30 a m	4:00 p m
Chicago Express (daily)	12:30 p m	11:05 a m
New Castle and Greenville Ex	1:50 p m	9:36 a m
Zelienople and Foxburg Ac	4:40 p m	8:30 a m
Butler Accommodation	6:10 p m	2:10 p m

Through coach and sleeper to Chicago daily.

PITTSBURG AND CASTLE SHANNON R. R. Co. Winter Time Table. On and after October 14, 1888, until further notice, trains will run as follows on every day except Sunday, Eastern standard time: Leaving Pittsburg—6:15 a. m., 7:15 a. m., 9:20 a. m., 11:30 a. m., 1:40 p. m., 3:40 p. m., 5:10 p. m., 6:20 p. m., 9:30 p. m., 11:30 p. m. Arlington—8:45 a. m., 6:30 a. m., 8:30 a. m., 10:20 a. m., 1:00 p. m., 2:40 p. m., 4:25 p. m., 5:30 p. m., 7:05 p. m., 10:30 p. m. Sunday trains, leaving Pittsburg—10 a. m., 12:30 p. m., 2:30 p. m.,