A NATURAL RELIGION

Needed by the Church Members of This Generation Who Are

BEING OUTWITTED BY THE WORLD.

Common Sense Should Be Introduced Into Spiritual Affairs.

GOOD PEOPLE WHO ARE DEAD FAILURES

An Eloquent Sermon Preached by Dr. Talmage at Livingston, M. T.

Dr. Talmage yesterday delivered a discourse in Montana Territory, in which he appealed for a common sense view of religious duty, and insisted upon more business-like methods of applying the teachings of the Bible.

[SPECIAL TELEGRAM TO THE DISPATCH.]

LIVINGSTON, M. T., August 4.—The Rev. T. De Witt Talmage, D. D., of Brooklyn, N. Y., preached here to-day, taking for his subject: "Outwitted by the World." He took for his text, St. Luke xvi, 8, "The children of this world are in their generation wiser than the children of light," and delivered the following discourse:

That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldlings are skillful in the management of temporalities. I see all around me people who are alert, earnest, concentrated and skillful in monetary matters, who in the affairs of the soul are laggards, inane, inert.

The great want of this world is more common sense in matters of religion. If one-half of the skill and forcefulness employed in financial affairs were employed in disseminating the truths of Christ, and trying to make the world better, within ten years the last juggernaut would fall, the last throne of oppression upset, the last iniquity tumble, and the anthem that was chanted over Bethlehem on Christmas night would be echoed and re-echoed from all nations and kindred and people: "Glory to God in the highest, and on earth peace, good will to men."

A COURAGEOUS CHRISTIAN.

Some years ago, on a train going toward the Southwest, as the porter of the sleeping car was making up the berths at the evening tide, I saw a man kneel down to pray. Worldly people in the car looked on, as much as to say, "What does this mean?" I suppose the most of the people in the car thought that man was either insane or that he was a fanatic; but he disturbed no one when he knelt, and he disturbed no one when he arose. In after conversation with him I found out that he was a member of a church in my own city, that he was a seafaring man, and that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men—men with such courage for God as that man had—would bring the whole city to Christ; a thousand such men would bring this whole land to Christ; 10,000 such men, in a short time, would bring the whole earth into the kingdom of Jesus. That he was successful in worldly affairs, I found out. That he was skillful in spiritual affairs, you are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common sense in matters of the soul that they have in earthly matters, this would be a very different kind of world to live in.

In the first place we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company put up a building, it is to be adapted to manufacturing purposes; but adaptiveness is not always the question in the rearing of churches. In many of our churches

WE WANT MORE LIGHT,

more room, more ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church; he says, "I like it very well, but I can't hear." As though a shawl factory were good for everything but making shawls. The voice of the preacher dashes against the pillars. Men sit down under the shadows of the Gothic arches and shiver, and feel that they must be getting religion, or something else, they feel so uncomfortable.

O my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it, no excuse for lack of fresh air when the world swims in it. It ought to be an expression not only of our spiritual happiness, but of our physical comfort, when we say: "How amiable are thy tabernacles, O Lord God of hosts! A day in thy courts is better than a thousand."

Again I remark: We want more common sense in the obtaining of religious hope. All men understand that in order to succeed in worldly directions they must concentrate. They think on that one subject until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their common sense, they put in that one direction and they succeed. But how seldom it is true in the matter of seeking after God. While no man expects to accomplish anything for this world without concentration and enthusiasm, how many there are expecting after awhile to get into the kingdom of God without the use of any such means. A miller in California, many years ago, held up a sparkle of gold until

IT BEWITCHED NATIONS.

Tens of thousands of people left their homes. They took their blankets and their pickaxes and their pistols and went to the wilds of California. Cities sprang up suddenly on the Pacific coast. Merchants put aside their elegant apparel and put on the miner's garb. All the land was full of the talk about gold. Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets—gold, gold, gold.

Word comes to us that the mountain of God's love is full of bright treasure; that men have been digging there, and have brought up gold, and amethyst, and carbuncle, and jasper, and sardonyx, and chrysoprasus, and all the precious stones out of which the walls of heaven were builded. Word comes of a man who, digging in that mine for one hour, has brought up treasures worth more than all the stars that keep vigil over our sick and dying world. Is it a bogus company that is formed? Is it undeveloped territory? Oh, no; the story is true. There are thousands of people in this audience who would be willing to rise and testify that they have discovered that gold, and have it in their possession. Notwithstanding all this, what is the circumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door, asking how they may get those treasures. Instead of that, many of us put our hands behind our back and walk up and down in front of the mine of eternal riches, and say: "Well, if I am to be saved, I will be saved; and if I am to be damned I will be damned, and there is nothing to do about it. Why, my brother, do you not do that way in business matters? Why do you not to-morrow go to your store and sit down and fold your arms and say: "If these goods are to be sold, they will be sold; and if they are not to be sold, they will not be sold; there is nothing for me to do about it." No, you dispatch your agents, you print your advertisements, you adorn your show windows, you push those goods, you use the instrumentality.

BUSINESS METHODS IN RELIGION.

Oh that men were as wise in the matter of the soul as they are wise in the matter of dollars and cents! This doctrine of God's sovereignty, how it is misquoted and spoken of as though it were an iron chain which bound us hand and foot for time and for eternity, when, so far from that, in every fiber of your body, in every faculty of your mind, in every passion of your soul, you are a free man and it is no more a matter of free choice whether you will to-morrow go abroad or stay at home, than it is this moment a matter of free choice whether you will accept Christ or reject him. In all the army of banners there is not one conscript. Men are not to be dragooned into heaven. Among all the tens of thousands of the Lord's soldiery there is not one man but will tell you: "I chose Christ; I wanted Him; I desired to be in His service; I am not a conscript—I am a volunteer." Oh, that men had the same common sense in the matters of religion that they have in the matters of the world—the same concentration, the same push, the same enthusiasm! In the one case a secular enthusiasm; in the other, a consecrated enthusiasm.

Again I remark: We want more common sense in the building up and enlarging of our Christian character. There are men here who have for 40 years been running the Christian race, and they have not run a quarter of a mile!

No business man would be willing to have his investments unaccumulative. If you invest a dollar you expect that dollar to come home bringing another dollar on its back. What would you think of a man who should invest $10,000 in a monetary institution, then go off for five years, make no inquiry in regard to the investment, then come back, step up to the cashier and say: "Have you kept those $10,000 safely that I lodged with you?" but asking no question about interest or about dividend. Why, you say, "That is not common sense." Neither is it, but that is the way we act in matters of the soul. We make a far more important investment than $10,000.

WE INVEST OUR SOUL.

Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect them, we do not ask about them, we do not want them. Oh, that in this matter of accumulation we were as wise in the matters of the soul as we are in the matters of the world!

How little common sense in the reading of the Scriptures! We get any other book, and we open it and say: "Now, what does this book mean to teach me? It is a book on astronomy; it will teach me astronomy. It is a book on political economy; it will teach me political economy." Taking up the Bible, do we ask ourselves what it means to teach? It means to do just one thing; get the world converted and get us all to heaven. That is what it proposes to do. But instead of that, we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible, and do not like that, and we do not like the other thing. What would you think of a man lost on the mountains? Night has come down; he cannot find his way home, and he sees a light in a mountain cabin; he goes to it; he knocks at the door; the mountaineer comes out, and he sees the traveler and says: "Well, here I have a lantern; you can take it, and it will guide you on the way home;" and suppose that man should say: "I don't like that lantern; I don't like the handle of it; there are 10 or 15 things about it I don't like; if you can't give me a better lantern than that I won't have any."

Now, God says this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We take hold of it in sharp criticism, and deprecate this, and deprecate that. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home!

HOW TO READ THE BIBLE.

Then we do not read the Bible as we read other books. We read it perhaps four or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know which end of the book is up. We drop our eye perhaps on the story of Samson and the foxes, or upon some genealogical table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else and he begat somebody else, instead of opening the book and saying: "Now I must read for my immortal life. My eternal destiny is involved in this book."

How little we use common sense in prayer! We say. "Oh, Lord, give me this," and "Oh, Lord, give me that," and "Oh, Lord, give me something else," and we do not expect to get it, or getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for its coming.

As a merchant, you telegraph or you write to some other city for a bill of goods. You say: "Send me by such express, or by such a steamer, or by such a rail train." The day arrives. You send your wagon to the depot or to the wharf. The goods do not come. You immediately telegraph: "What is the matter with those goods? We haven't received them. Send them right away. We want them now, or we don't want them at all." And you keep writing and you keep telegraphing, and you keep sending your wagon to the depot, or to the express office, or to the wharf, until you get the goods.

In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know whether they come or not. We have not any special anxiety as to whether they come or not. We may get them and may not get them. Instead of at 7 o'clock in the morning saying: "Have I got that blessing?" at 12 o'clock noonday, asking: "Have I got that blessing?" at 7 o'clock in the evening saying: "Have I received that blessing?" and not getting it, pleading—pleading—begging, begging—asking, asking, until you get, Now, my brethren, is not that common sense? If we ask a thing from God, who has sworn by his eternal throne that he will do that which we ask, is it not common sense that we should watch and wait until we get it?

MORE COMMON SENSE WANTED.

But I remark again: We want more common sense in doing good. How many people there are who want to do good and yet are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same strategem, the same common sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although they may not feel arrogant. Or they have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why, I have to look clear down before I can see you, you are so far beneath me." That manner always disgusts, always drives men away from the kingdom of Jesus Christ instead of bringing them in. When I was a lad I was one day in a village store, and there was a large group of young men there full of rollicking and fun, and a Christian man came in, and without any introduction of the subject, and while they were in great hilarity, said to one of them: "George, what is the first step of wisdom?" George looked up and said: "Every man to mind his own business." Well, it was a very rough answer, but it was provoked. Religion had been hurled in there as though it were a bombshell. We must be adroit in the presentation of religion to the world.

Do you suppose that Mary in her conversation with Christ lost her simplicity? or that Paul, thundering from Mars Hill, took the pulpit tone? Why is it people cannot talk as naturally in prayer meeting and on religious subjects as they do in worldly circles? For no one ever succeeds in any kind of Christian work unless he works naturally. We want to imitate the Lord Jesus Christ, who plucked a poem from the grass of the field. We all want to imitate him who talked with farmers about the man who went forth to sow, and talked with the fishermen about the drawn net that brought in fish of all sorts, and talked with the vine dresser about the idler in the vineyard, and talked with those newly affianced about

THE MARRIAGE SUPPER,

and talked with the man cramped in money matters about the two debtors, and talked with the woman about the yeast that leavened the whole lump, and talked with the shepherd about the lost sheep. Oh, we might gather even the stars of the sky and twist them like forget-me-nots in the garland of Jesus. We must bring everything to him—the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the saffron of floating cloud, the tangled surf of the tossing sea, the bursting thunder guns of the storm's bombardment. Yes, every star must point down to him, every heliotrope must breathe his praise, every drop in the summer shower must flash his glory, all the tree branches of the forest must thrum their music in the grand march which shall celebrate a world redeemed.

Now, all this being so, what is the common sense thing for you and for me to do? What we do I think will depend upon three great facts. The first fact that sin has ruined us. It has blasted body, mind and soul. We want no Bible to prove that we are sinners. Any man who is not willing to acknowledge himself an imperfect and a sinful being is simply a fool and not to be argued with. We all feel that sin has disorganized our entire nature. That is one fact. Another fact is that Christ came to reconstruct, to restore, to revise, to correct, to redeem. That is a second fact. The third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common sense thing for us to do in view of these three facts? You will all agree with me to quit sin, take Christ and take him now. Suppose some business man in whose skill you had perfect confidence should tell you that to-morrow (Monday) morning between 11 and 12 o'clock you could by a certain financial transaction make $5,000, but that on Tuesday perhaps you might make it, but there would not be any positiveness about it, and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less—when would you attend to the matter?

A BUSINESS PROPOSITION.

Why, your common sense would dictate: "Immediately I will attend to that matter between 11 and 12 o'clock to-morrow (Monday) morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect. I will attend to it to-morrow." Now, let us bring our common sense in this matter of religion. Here are the hopes of the gospel. We may get them now. To-morrow we may get them and we may not. Next day we may and we may not. The prospect less and less and less and less.

The only sure time now—now. I would not talk to you in this way if I did not know that Christ was able to save all the people, and save thousands as easily as save one. I would not go into the hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority of saying he may be saved. Suppose in Venice there is a Raphael, a faded picture, great in its time, bearing some marks of its greatness. History describes that picture. It is nearly faded away. You say: "Oh, what a pity that so wonderful a picture by Raphael should be nearly defaced!" After a while a man comes up, very unskillful in art, and he proposes to retouch it. You say: "Stand off! I would rather have it just as it is; you will only make it worse." After a while there comes an artist who was the equal of Raphael. He says: "I will retouch that picture and bring out all its original power." You have full confidence in his ability. He touches it here and there. Feature after feature comes forth, and when he is done with the picture it is complete in

ALL ITS ORIGINAL POWER.

Now God impressed His image on our race, but that image has been defaced for hundreds and for thousands of years, getting fainter and fainter. Here comes up a divine Raphael. He says: "I can restore that picture." He has all power in heaven and on earth. He is the equal of the One who made the picture, the image of the One who drew the image of God in our soul. He touches this sin and it is gone, that transgression and it disappears, and all the defacement vanishes, and "where sin abounded grace doth much more abound." Will you have the defacement or will you have the restoration? I am well persuaded that if I could by a touch of heavenly pathos in two minutes put before you what has been done to save your soul, there would be an emotional tide overwhelming.

"Mamma," said little child to her mother when she was being put to bed at night, "mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night after I had put you to bed I heard a cry, a shriek, upstairs. I came up and found the bed was on fire and you were on fire, and I took hold of you and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been burned and scarred ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you." O, man! O, woman! I wish to-day I could show you the burned hand of Christ—burned in plucking you out of the fire, burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you. By His stripes ye are healed.

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"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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OFFICIAL—PITTSBURG.

[No. 40.]

AN ORDINANCE—AUTHORIZING THE opening of Woolslayer alley from Thirty-seventh street to Thirty-ninth street.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, That the Chief of the Department of Public Works be and is hereby authorized and directed to cause to be surveyed and opened within 60 days from the date of the passage of this ordinance, Woolslayer alley, from Thirty-seventh street to Thirty-ninth street, at a width of 20 feet, in accordance with a plan on file in the Department of Public Works, approved by Councils December 21, 1874. The damages caused thereby and the benefits to pay the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania, entitled, "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 2—That any ordinance or part of ordinance conflicting with the provisions of this ordinance, be and the same is hereby repealed so far as the same affects this ordinance.

Ordained and enacted into a law in Councils this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Mayor's office, July 26, 1889. Approved: WM. McCALLIN, Mayor. Attest: ROBERT OSTERMAIER, Assistant Mayor's Clerk.

Recorded in Ordinance Book, vol. 7, page 111, 1st day of August, A. D. 1889. au3-66

[No. 35.]

AN ORDINANCE—AUTHORIZING THE opening of Government alley, from Main street to Fisk street.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, That the Chief of the Department of Public Works be and is hereby authorized and directed to cause to be surveyed and opened within 60 days from the date of the passage of this ordinance, Government alley, from Main street to Fisk street, at a width of 20 feet, in accordance with a plan on file in the Department of Public Works, recorded in Plan Book vol. 6, page 132, known as Dr. J. Brown's plan. The damages caused thereby and the benefits to pay the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania, entitled, "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 2—That any ordinance or part of ordinance conflicting with the provisions of this ordinance be, and the same is hereby repealed so far as the same affects this ordinance.

Ordained and enacted into an law in Councils this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Mayor's Office, July 26, 1889. Approved: WM. McCALLIN, Mayor. Attest: ROBERT OSTERMAIER, Assistant Mayor's Clerk.

Recorded in Ordinance Book, vol. 7, page 109, 1st day of August, A. D. 1889. au3-66

[No. 43.]

AN ORDINANCE—AUTHORIZING THE widening and opening of Diamond street (or alley), from Smithfield street to the western side of Diamond Market Square.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, that Diamond street (or alley), from Smithfield street to Diamond Market square, be and the same shall be widened on the present northern side thereof to the extent required to make said street 50 feet in width.

Section 2—That an arcade or opening shall be constructed through Old City Hall and the market house, so as to afford a passage way from the eastern side of Old City Hall to the western side of the market house of 50 feet in width, same as the street.

Section 3—That the Chief of the Department of Public Works be and is hereby authorized and directed to cause to be surveyed and widened and opened within sixty days from date of the passage of this ordinance said Diamond street (or alley), between Smithfield street and the western side of Diamond Market square to the width of 50 feet, as herein provided in the foregoing section, and, also, to cause to have surveyed and constructed through Old City Hall and the market house the arcade, as provided in section 2 above. The damages caused thereby and the benefits to pay the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania, entitled "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 4—That any ordinance or part of ordinance conflicting with the provisions of this ordinance be and the same is hereby repealed, so far as the same affects this ordinance.

Ordained and enacted into a law in Councils this 24th day of June, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

We do hereby certify that the foregoing bill, which has been disapproved by the Mayor, and returned, with his objections, to the Common Council, in which it originated, was passed by the Select Council by a three-fifths vote of said Council, this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council.

We do hereby certify that the foregoing bill, which has been disapproved by the Mayor, and returned with his objections, to the Common Council, in which it originated, was passed by the Common Council by a three-fifths vote of said Council, this 19th day of July, A. D. 1889.

GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Recorded in Ordinance Book, vol. 7, page 113, 2d day of August, A. D. 1889. au3-66

[No. 31.]

AN ORDINANCE—AUTHORIZING THE construction of a sewer on South Twenty-fifth street, from Josephine street to the Monongahela river.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, That the Chief of the Department of Public Works be and his hereby authorized and directed to advertise in accordance with the acts of Assembly of the Commonwealth of Pennsylvania and the ordinances of the said city of Pittsburg relating thereto and regulating the same, for proposals for the construction of a pipe sewer 24 inches in diameter on South Twenty-fifth street, from Josephine street to the Monongahela river, the contract therefor to be let in the manner directed by the said acts of Assembly and ordinances. The cost and expense of the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania entitled, "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 2—That any ordinance or part of ordinance conflicting with the provisions of this ordinance be and the same is hereby repealed so far as the same affects this ordinance.

Ordained and enacted into a law in Councils this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Mayor's Office, July 26, 1889. Approved: WM. McCALLIN, Mayor. Attest: ROBERT OSTERMAIER, Assistant Mayor's Clerk.

Recorded in Ordinance Book, vol. 7, page 109, 31st day of July, A. D. 1889. au3-66

[No. 42.]

AN ORDINANCE—AUTHORIZING THE opening of Moore street, from Bedford avenue to Ridge street.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, That the Chief of the Department of Public Works be and is hereby authorized and directed to cause to be surveyed and opened within 60 days from the date of the passage of this ordinance, Moore street, from Bedford avenue to Ridge street, at a width of 50 feet, in accordance with a plan on file in the Department of Public Works known as "Plan of partition of the Moore estate" recorded in original plan book, vol. 8 page 75. The damages caused thereby and the benefits to pay the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania entitled, "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 2—That any ordinance or part of ordinance conflicting with the provisions of this ordinance be and the same is hereby repealed so far as the same affects this ordinance.

Ordained and enacted into a law in Councils this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Mayor's Office, July 26, 1889. Approved: WM. McCALLIN, Mayor. Attest: ROBERT OSTERMAIER, Assistant Mayor's Clerk.

Recorded in Ordinance Book, vol. 7, page 112, 2d day of August, A. D. 1889. au3-66

[No. 37.]

AN ORDINANCE—AUTHORIZING THE opening of Bowery alley, from Garden alley to Government alley.

Section 1—Be it ordained and enacted by the city of Pittsburg, in Select and Common Councils assembled, and it is hereby ordained and enacted by the authority of the same, That the Chief of the Department of Public Works be and is hereby authorized and directed to cause to be surveyed and opened within 60 days from the date of the passage of this ordinance, Bowery alley, from Garden alley to Government alley, at a width of 20 feet, in accordance with a plan on file in the Department of Public Works, recorded in plan book, vol. 6, page 132, known as Dr. J. G. Brown's plan. The damages caused thereby and the benefits to pay the same to be assessed and collected in accordance with the provisions of an act of Assembly of the Commonwealth of Pennsylvania, entitled, "An act relating to streets and sewers in cities of the second class," approved the 16th day of May, A. D. 1889.

Section 2—That any ordinance or part of ordinance conflicting with the provisions of this ordinance, be and the same is hereby repealed, so far as the same affects this ordinance.

Ordained and enacted into a law in Councils this 22d day of July, A. D. 1889.

H. P. FORD, President of Select Council. Attest: GEO. SHEPPARD, Clerk of Select Council. GEO. L. HOLLIDAY, President of Common Council. Attest: GEO. BOOTH, Clerk of Common Council.

Mayor's Office, July 26, 1889. Approved: WM. McCALLIN, Mayor. Attest: ROBERT OSTERMAIER, Assistant Mayor's Clerk.

Recorded in Ordinance Book, vol. 7, page 109, 31st day of July, A. D. 1889. au3-66

RAILROADS.

PITTSBURG AND LAKE ERIE RAILROAD COMPANY—Schedule in effect June 2, 1889, Central time:

P. & L. E. R. R.—DEPART—For Cleveland, 8:00, *8:00 A. M., *11:35, 4:15, *9:30 P. M. For Cincinnati, Chicago and St. Louis, 8:00 A. M., *11:35, *9:30 P. M. For Buffalo, 8:00 A. M., 4:15, *9:30 P. M. For Salamanca, *8:00 A. M., *1:35 P. M. For Beaver Falls, 8:00, *9:00, 8:30, 10:15 A. M., *1:35, 3:35, 4:15, 5:15, *9:30 P. M. For Charters, 8:00, 8:30, 10:15 A. M., 12:05, *1:35, 3:35, 4:15, 5:15, *6:05, 7:15, *8:05, 8:30, 9:25, 10:15 A. M., 12:05, *1:35, 1:45, 3:35, *4:30, 4:55, *5:05, 5:15, *6:05, *9:30 P. M.

ARRIVE—From Cleveland, *8:20 A. M., *12:30, 5:35, *7:55 9:40 P. M. From Cincinnati, Chicago and St. Louis, *12:30, 7:55 P. M. From Buffalo, *8:20 A. M., *12:30, 9:40 P. M. From Salamanca, *12:30, *7:55 P. M. From Youngstown, *8:20, 9:20 A. M., *12:30, 5:35, *7:55, 9:40 P. M. From Beaver Falls, 5:35, *8:20, 7:55, 9:20 A. M., *12:30, 1:30, 4:05, *7:55, 9:40 P. M. From Charters, *5:15, 5:35, *8:20, 6:45, 7:05, *7:47, 9:20, 9:57, 11:50 A. M., 1:10, 1:32, *3:17, 4:05, 4:40, 6:32, 5:35, *9:15, 9:46, *11:12, *10:02 P. M.

P., C. & Y. trains for Mansfield, 8:30 A. M., 3:30, 4:50 P. M. For Essen and Beechmont, 8:30, A. M., 3:30 P. M.

P., C. & Y. trains from Mansfield, Essen and Beechmont, 7:05, 11:50 A. M.

P., McK. & Y. R. R.—DEPART—For New Haven, †5:30 A. M., †3:30 P. M. For West Newton, †5:30 10:05 A. M., 3:30, 5:15 P. M.

ARRIVE—From New Haven, †7:20 A. M., *3:00 P. M.