THE GLAD EASTER MORN.

soon the coldness and gloom of the winter,

Then arise! on this glad Easter morning Cast off all thy sorrow and gloom; For the glorious light still adorning, Shall brighten thy path to the tomb,

Though the world with cares may oppress thes, The friends you trusted not true;

The friends you trusted not true;
But, Christiani then still let your faith be
His promise—'twas given for you,
PITTSBURG, April 5. E. C. M.

THE fact should be borne in mind that Chamberlain's Cough Remedy is intended especially for acute throat and lung dis-

eases, such as coughs, colds, croup and whooping cough, and is pre-eminently su-

perior to any other known remedy for those

HANDSOME beaded capes, \$1 50, \$2 and

LADIES

Who Value a Refined Complexion

MUST USE

FOR SALE BY

411 Druggists and Fancy Goods Dealers Everywhere.

BEWARE OF IMITATIONS.

Absolute Proof of Success

Is the fact that the handreds of testimonials

of cures made by the specialists of the Catarrh

and Dyspepsia Institute at No. 323 Penn avenue, and which have been published in this

paper, have not only contained the residence

TIENT, thus proving their genuineness. To say that a physician can cure a disease is one thing, and to prove that he has cured it is an-

other. If they have the means to cure the dis-

eases of their specialty and thus prove this

fact by referring you to hundreds whom they

have cured in your own city and at your own

door, what better evidence can they give? The

physicians of this institution are specialists in

the true sense of the term, as no patients are

received for treatment except those suffering

MORE SHARPSBURG TESTIMONY

The above is a portrait of Miss Mary F. Hart-

man, of Sharpsburg, and a sister of Mr. John Hartman, whose portrait and testimonial re-

cently appeared in these columns. Miss Hart

symptoms were a dropping of mucus from her head into her throat, where it became very

tenacious and hard to raise. She coughed, and

often felt dizzy. Her stomach became very

from catarrh, dyspepsia or diseases of wom

t the full name AS SIGNED BY THE PA-

up, at Rosenb um & Co.'s

## WONDERS OF NUBIA.

Evidences of an Advanced Civilization in the Dawn of Time

FOUND ALONG THE UPPER NILE.

The Black Man Gave Greatness to Egypt, and Egypt to Greece.

MYSTERIES OF THE GREAT RIVER

WRITTEN FOR THE DISPATOR 1

Our knowledge of the ancients is confined to those people who lived in the neighborhood of the Mediterraneau, and hence the word meaning "Sea in the middle of the earth." Ancient history is said to be a history of murders, conquests and crimes, and is only interesting to us when it treats of the advancement of religion, learning and the arts and sciences, and consequent refinement. The learning displayed by the Egyptians 2,300 years before Christ was much greater than that of the Asiatics of a far later date, and was spread to Greece, to Rome, and finally to America.

The word Egypt came from the Greek word Aigyptos, but in the heiroglyphics it was called Kemi, or the Black Land, from the color of the soil. The cultivated part of preceded the white races in knowledge, re-Egypt is only that part which is annually inundated by the overflow of the Nile. The Valley of the Nile which contains all of dence inclosed by the Libyan Mountmins 1,000 feet above tide on the west, and the Arabian Mountains on the east. The parched land of Egypt is refreshed at night by heavy dews, which make the nights cool and comfortable, and by varying winds during the day, which come as regularly as do

THE OVERFLOW OF THE NILE. The great phenomenon of Egypt is the annual overflow of the Nile. About the end of June the red water appears, and gradually, but steadily rises until the end of September, when it rapidly subsides, leaving a deposit of black alluvium and of eous matter which is used for a fertilizer, for pottery, for bricks and otherwise The crops are sown in November and

There are two instruments called Nilometers in use on the Nile, one on the island of Rhoda, opposite Cairo, and the other at Elephantine, near Assuan. They are used to measure the height of the water, all of the irrigating canals are kept closed until the water in the Nilometers reaches 381/2 feet, when they are opened and the wate spreads all over Egypt, and as the water rises the whole country becomes an inland sea. If the water rises to 52 feet, the crops will be ruined and consequently the taxes also. The Nilometer acts in two ways-it measures the water and the amount of taxes, for as the prospects of good crops increase, so do the prospects of a large tax. According to Pliny, if the inundation did not reach 13 cubits a famine ensued-14 cubits caused rejoicing, 15 was safety and 16 was delight, which last number is symbolically repre-sented by the figures of little children playing around the river god in Roman states The Cairo Nilometer consists of a stairway down a wall to low water level. On one wall is engraved a series of lines indicating the rise and fall of the river during the time that the Cassars were in possession of Egypt.

WHERE THE WATER COMES FROM. The Blue Nile rises in Abyssinia, while the White Nile rises in the lake region of feet above tide. It flows thence into Albert Nyanza down a tremendous cataract. At Khartoum the two Niles meet. The equanoxial rains fall early and very heavily in Equatorial Africa and cause a general overflow of the whole country, so that it is in are each 65 feet high. They are supposed winter a series of lakes and bogs. Such a to represent Rameses the Great and Sesos tremendous amount of water comes from the equatorial country that the Nile for 460 miles above Khartoum is from one to two

tains all the rich deposit which washes down the Nile 1,500 miles, enriching the country on both sides. It comes from Nubia, and without it the whole of Egypt would be ruined, because the Nile does not seem to collect otherwise any of the enriching deposit which it distributes annually throughout the valley. For 1,500 miles from the Athara to the sea no other tributary flows into the Nile, but yet it rolls on at the rate of three miles an hour, fighting the hot, sandy desert and its fiery winds, the burning sun and its rapid evaporation, and enriches the Mediterraneau with scarcely any diminution in volume after traveling 3,300 miles from its source. It furnishes more good to more people than any other river in the Many rivers flow through great populations, but no people depend for life itself on the annual overflows of any river. The changing of the course of those lakes in Central Africa would destroy Egyptand all of her people. The god Nilus was a lesser divinity among the Egyptians and his attributes were the Sphynx, the crocodile, hippopotamus and dolphin.

THE GREAT REGULARITY. The annual overflows of the Nile is one of the great phenomena of the earth, for it has for many ages risen within a few hours of the same time, and a few inches of the same height year after year since and probably before history began. Four feet of a rise at Damietta or the Rosetta branches indicate a rise of at least 36 feet at Thebes. The whole valley from mountain range to mountain range is covered with water, while the villages which have been built upon their own shores principally for so many ages, have gradually at-tained a high altitude above the surrounding plain, and look like islands in the universal flood. Sometimes dikes are required wersal moon. Sometimes the sate are the water if it is unsually high, especially of late years, for the river has been coming down a little stronger or higher during the past few years than for many centuries. .

In some sections there are many causeways running from village to village, giving communication during inundation and allowing of travel. It is very seldom that a village is lost by a flood, it being watched too closely during high water. The accumulation of soil in this great valley is estimated at 40 feet in 4,000 years-one foot in 100 venrs. In Middle and Upper Egypt there are numerous canals used in commerce and for irrigating purposes, to reach localities where the flood would not touch. On account of hot, dry, sandy winds, the filthy manner of life and general listlessness of people in very hot countries, many diseases srevail, such as opthalmia, dysentary and cholera. Opthalmia is so bad that most of the inhabitants have only one eye and many none at all, while everybody has sore eyes. Foreigners and even Africans are hard to

DRINKING THE NILE WATER. The natives claim that no traveler can drink of the sacred waters of the Nile with-out wanting to return. "What champagne is to other wines, is the water of the Nile to other waters." An Arab proverb is that had Mahomet drank the water of the Nile he would never have been prevailed upon to go to Paradise. Harvests follow each other in rapid succession, according to the kinds of grain. The cold weather, so called in winter, lasts during December and January. February brings spring. During four or five months of the spring and summer Egypt is the hottest country in the same latitude on earth. The thermometer averages

900 in summer and 600 in winter. Between the sea and Cairo rain, thunder storms or hail would be a phenomenon, as they seldom occur during the year, but from Cairo toward the Soudan and Central Africa storms increase in number and volume. Rain storms are accounted by the laborers as disastrous to crops in Lower Egypt. Lightning loses its destructiveness, and is not so terrifying as in other parts of the world. Earthquakes have been felt fre-quently, but there are no volcanoes, no cy-clones, no convulsions of nature except heat.

SOURCE OF THE GREAT BIVER. The source of the Nile has long been a mystery, on account of the ignorant, vicious,

barbarous natives, the intense heat and the LESSONS OF EASTER. long distance. Livingstone suspected that the Lualaba was the Nile, but Stanley proved in 1876-77 that the Lualaba was the Congo, and by his subsequent explorations proved that Sir Samuel Baker was right, Dwelling Place of the Soul on Earth and that the Victoria and Albert Nyanza were the source of the Nile, and that its

course is 3,300 miles from there to the sea.

A remarkable thing in this age of research is that a newspaper man, H. M. Stanley, from the great West, should go almost to the cradle of civilization to find the source of the oldest known river in the That Christ Rose From the Dead Was Suffithe source of the oldest known river in the world. Granitic dykes cross the Nile at several places and form great cataracts. A cient to Satisfy Paul. very beautiful pink granite comes to the surface at Assuan, or ancient Syene, from which comes the name Syenitic granite.

THE APOSTLE'S IDEA OF THE MANNER

to send to Greece and Syris for timber and to Africa for ebony. CIVILIZATION OF ETHIOPIA. On the upper Nile in Ethiopia monuments exist which go to show that originally the people living in the upper river country, in Ethiopia, or Nubia which is the same thing, were farther advanced in the sciences and arts, than from Thebes down. Ethiopia people were blacker. So, really, the black preceded the white races in knowledge, reinement and architectural intelligence, alhough the white races are now in the ascen-

From these great quarries come the mag-nificent monoliths and colossal monuments

of Egypt. From Assuan to the sea sand

and limestone are the principal rocks, and

from this limestone are built most of the pyramids and palaces of Lower Egypt.

Nile. Even in the Pharaohs' time they had

uilding or ship timber is scarce along the

In Hoskins' journey up the Nile he mentions that he found wonderful specimens of architecture on the island of Meroe which is about 300 miles long. This island is in Ethiopia and contains, says he, "several groups of pyramidal structures of extraordinary magnificence. The appearance of the pyramids in the distance announced their importance. The pyramids of Tizeh are magnificient, wonderful for their stupendous magnitude; but for picturesque effect and elegance of architectural effect Meroe leads them all."

These sepulchres were built many years ago for the Kings and Queens of Ethiopia, for Meroe was its capital. "From every point of view pyramid rises behind pyramid, and other magnificent groups amaze the eye. There are beautiful porches on the east side of each pyramid, which contained many objects of art and hieroglyphs." There are the remains of 80 of these pyramids in three groups. Most of these stupendous works are almost destroyed or buried, but traces of their beauty remain.

THE ABOH OF VICTORY.

Anyone who has been a traveler and has seen through Europe many beautiful arches of victory in different nations, would be astonished to learn that Ethiopia was the author of the arch long before Europe came | manner. out of barbarism. All of the nations learned from Greece, Greece from Egypt and Egypt from Ethiopia; the white learned from the black. On this once populous island the gazelles

now feed where a mighty nation had its capital city, and where a vast multitude of people passed daily. The city of Meroe is now only a pile of bricks, and her sepulchres alone remain to tell of the frailty of human life and glory. Not a palace or temple is left to tell the tale—simply the Acropolis.

Abousambul, a town on the left bank of the Nile, in Nubia, contains two rock-cut temples, which are considered to be the old-est samples of architecture in the world. The largest contains 14 rooms, cut out of the solid rock. The largest is 52x57 feet and the ceiling is supported by two rows of massive pillars 30 feet high. Each pillar has a Colossus reaching to the roof. There are in front of this temple four colossal seated figures, which are larger than any Egyptian sculpture yet discovered. They are each 65 feet high. They are supposed

WONDERFUL RUINS AND MONUMENTS. miles wide and quite deep.

The largest tributary is the Atbara river, which flows into it from the west and congrand temple of Osiris. In Abydos was man ought to pray to be delivered from. discovered in 1818 the celebrated tablet which gave the history in hieroglyphics of the eighteenth dynasty. All along the Nile are wonderful monuments, but the traveler seldom gets above the cataracts very far and consequently the Nile, through Ethioopia, is almost unexplored. Many Egyptian scholars are anxiously waiting for the day when some adventurous man will give

people whose intelligence and wonderful knowledge increase as the dark folds of antiquity reveal them to us. lower Nile has been described and visited by so many people that its ruins and antiquities are well known. One thing which they loved dearly, which is carved beautifully in every temple, and which has come down in all its ancient beauty, is the romantic water lily, lotus flower, or, as they call it in their unmusical language,

Wherever there is an island in the Nile it contains the outlines of stupendous temples or colossal remains, many of them of great beauty. Parallel with and pear the river are four great cases, two of which contain beautiful temples. One of them contains what is supposed to be the celebrated temple of Jupiter Ammon. There is also parallel with the Nile, probably 100 miles west of it, the bed of a dry river named Bahr Bela running for about 500 miles into the Nateona lakes, near Alexandria which was certainly in some mys

TRANSPORTING THE GRANITE. There are many lazy boats traversing the Nile now, but during the pyramid, temple and palace building age, what must have been its activity in floating tremendous quantities of stone of size almost inconceiva-When the river ran near the great quarries they used the water to float their immense scones, but if the quarries were far away from the river and the place of building, they would draw them. The lintel over the door of the temple of Karnak, which is 40 feet 10 inches long by five feet square, was drawn by the place of the laborators. was drawn by slave or other labor—as norses were unknown. They had slaves to pull, guards to watch them and men to throw water on the sand in front of the block of stone, and a person whose duty it was to Herbert Spencer, the foremost teacher of ev-mark time by a song intended to make effort olution in the world, maintains that the simultaneous, like the negro or sailor of our day. In one case 2,000 men were employed three years in bringing a stone from the self has given us, and which is a part of His quarry to its resting place.

TREASURES OF AN ISLAND. Elephantine, a small island in the Nile, opposite ancient Syene, near the Ethiopian borders, was once the chief ivory market of Central Airica. It has the ruins of a beautiful gateway of Alexander's time, a small temple and a Nilometer which was credited to one of the Casars. It contains an inscription of the heights of the Nile in different years under the Roman Emperors. On this small island are many interesting monuments, among which is a calendar recording the rise of the Dog Star during the reign of Thothmes III. in the year 1445 B. C. Alexandria at one time contained about 600,000 inhabitants and was the rival of Rome and Antioch after it came under the Ptolemies, and from it were radiated intelli-gence and learning over the known world. It has always been the Greek capital. After t was conquered by the Romans in 30 B.C. it at once commenced to decline. Alexandria has under most of her houses a vaulted cistern which in cases of danger will hold a year's supply of water, which is let in from

the Bresh water canal from the Nile. the lives water canal from the Nile.

The days of Alexandria's glory were before the discovery of America and the Cape of Good Hope route to India, after which she rapidly declined until she had only 8,000 inhabitants, but the opening of the Sues Canal awakened her again, and she is now the half-way sation for all these comments. the halfway station for all steam communi-cation between the East and the West. Nocropolis (a place of burial) is a suburb of Alexaudria. It has many places for the re-ception of the dead on the surface, beautiful monuments, obelisks and temples, while great caverns and galleries are cut in the

THE PROOF OF A RESURRECTION.

and Beyond the Grave.

IWR:TIEN FOR THE DISPATCE. Thirty years after the first Easter, St. Paul who had spent the better part of a long life going about proclaiming the Easter mind the shadow of a doabt. St. Paul is sure of that from the bottom of his heart. But yet he is not satisfied. He desires to know the power of that supreme fact, that is, its bearings, its relations, its inferences, its meaning. He never expects in this life to know that fully. He has no expectation here of getting anywhere near the end of its infinite significance. But he wants to learn

more. And he accounts it among the joys of the life to come that he will then "know Him and the power of His resurrection." Such a desire as this every Easter Day should bring into the heart of every Christian. St Paul's prayer should be ours, that we may know not only the fact of the resurrection but its power. Accordingly, a year ago, in these pages, I spoke of the power of the resurrection in human thought, that is, as the foundation of the Christian faith. I spoke of it as the proof of the supernatural, and showed you how it sets its seal to the divinity of Jesus Christ.

THE RESURRECTION OF THE DEAD. And I purpose speaking to-day regarding the power of Christ's resurrection in its bearings upon human destiny, as it affects and reveals our personal future, as it brings to light, life and immortality beyond the grave. My subject is the Resurrection of the Dead.

Concerning the resurrection of the dead, there are two instructive questions. First, as to the fact, will the dead indeed be raised? And then as to the manner, How? We can state these two imperative questions in words taken from the Bible. "How say some among you that there is no resurrection of the dead?" That is a question as to the fact. "Some man will say, how are the dead raised up, and with what body do they come?" That is a question as to the

Let us see how St. Paul answers these two Easter questions. First, as to the fact.
Will the bodies of the dead be raised? The
form of the question as I quoted it out of the
writings of St. Paul shows that the fact had to face some men's denial. This denial has taken two shapes in the long course of hostile criticism of the creed. That the dead will be raised has been denied from the so entirely sure that the cross had ended all

In Corinth, in St. Paul's day, thère were some who thought very highly of the soul and very meanly of the body. The Christian religion, almost at the beginning, had to meet an Oriental teaching, which had a peculiar fascination for the people of the land and the time in which the Apostles preached. The purport of this teaching was that the body, and indeed all matter, is essentially evil. The greatest misfortune which the human soul had to encounter was the fact that it was somehow tied to this miserable human body. The body was the source of all sin and wretchedness

ABHORRENT TO SUCH BELIEVERS. To such believers the resurrection of the WONDERFUL BUINS AND MONUMENTS.

Abydos, in Upper Egypt, was even in trine. It was not only materialistic and de-It bound upon the soul of man an eternal burden of a body.

In our own day denial of the resurrection of the body comes from exactly the other side. It is the position of people who emphasize, not the soul, but the body. It is maintained by those whose whole thought is of the body, and who do not believe that man has any soul at all. They have looked over the whole anatomy of man, they say, and a soul is nowhere to be found in him. Man is body and nothing else beside. When life, he dies he returns again to the earth, and and telegraphs and newspapers, it can be then all fis thoughts perish. The body is resolved into its original atoms—so much oxygen, so much hydrogen, so much car-bon, so much of this and that, and any such stupendous falsehoods these atoms pass straightway into new combinations, and a part goes into a blade of grass, and a part into a tree, and a part | find it out and tell it, if there were anything into the soil, and a part into the air, and there is an end of identity; the man has absolutely ceased to be. To such thinkers the their evidence? Only unpopularity and

fact of the resurrection, one from the side of the soul, the other from the side of the body, if their witness was false, and Christ be not one has almost entirely disappeared, and the other is gradually disappearing.

FAILURES OF MATERIALISM. There are no modern thinkers who maintain that the body is essentially evil. However, that old notion may linger here and there in practice as asceticism, it has no longer any place in modern thought. And materialism, on the other side, which a few years ago reached its highest point of assertion, and after showing that "man is not only a vertebrate, a mammal, and a primate, but he belongs as a genus to the catarrhine family of apes," was just on the point, as it seemed, of demonstrating by scalpel and microscope and various chemicals that the soul is only "the product of the collocation of material particles"—materialism has been sorely, if not fatally, wounded in the house of those who were taken to be its friends.

"For my own part," says Mr. John Fiske, the leading exponent in this country of the doctrine of evolution, "I believe in the immortality of the soul." And Mr. olution in the world, maintains that the soul is "in the deepest sease a divine efflu-ence," something, that is, which God Him-

But when we have noted these two philosophical objectious, one from the side of the soul, the other from the side of the body, we have by no means taken into account all doubt which exists regarding the doctrine of the resurrection. Probably the largest amount of scepticism is found not among the thoughtful but among those who are quite nutrained in thinking. There are a good many people who reason—if we can call it reasoning—in some such tashion as this: "I don't believe that can be so."
"Why?" "Why, because I don't see how it can be so." The best answer to such an undefined but still very troublesome doubt is a good, solid fact.

PROOF OFFERED BY PAUL. Accordingly, St. Paul, who knew men, answers the objectors to the resurrection of the dead by the statement of one clear, provenble and convincing fact. Christ, he says, rose from the dead. "If there be no resurrection of the dead, then is Christ not risen." But Christ is risen. St. Paul is perfectly sure about that. And Christ being risen, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them that slept, "the first fruits of them that slept," the first fruits of them how shall any say-now that the grave and gate of death is opened—that there is no resurrection of the dead.

resurrection of the dead.

But is this fact a fact?

Let us look at it from the side of reason first, and then from the side of history.

We begin with reason. If Christ be not raised, see what conclusions follow. The first conclusion is that then the Son of Man was wrong. "You are driven to this," says Frederick Robertson, drawing out the argument of the apostle, "that a pure, and just and holy life is not a whit more certain of attaining to God's truth than a false and wast receptacle for the dead. selfish and hypocritical one."

And the second conclusion is that the

Christian religion is false. It is all for nothing. "If Christ be not raised, then is our preaching vain, your faith also is vain." This whole religion, which takes the name of the Teacher of Nazareth, and has all these contrains the destroine of these centuries been shaping the destinies of nations, and to which the best and wisest nen who ever lived have given their alle men who ever lived have given their alle-giance, is simply a "istal, tremendous, awful failure." It is nothing but a great sham, a stupendous lie. Again, there is a third conclusion: "If Christ be not risen," de-clares St. Paul, "then are we found false witnesses of God; because we have testified of God that He raised up Christ, whom He raised not up if so be that the dead rise not."

FACT OF CHRIST'S RESURRECTION. There was no room for mistake touching the resurrection of Christ. He had risen or He had not. It rested neither with imagination, nor with faith, nor even with reason. It was a simple matter of the senses. Peter, long life going about proclaiming the Easter truth, uttered a prayer that he might know the power of Christ's resurrection—"that I may know Him, and the power of His resurrection." Concerning the fact of Christ's resurrection, there was not in his mind the shadow of a doabt. St. Paul is sure on the cross. It was a matter about which mistake was impossible. Those men and women spoke either the truth or a lie.

And still again, there is a fourth conclusion "If Christ be not raised then they also which are fallen as least in Christ are not. which are fallen asleep in Christ are per-ished." The dead are lost. Well adds the apostle, "If in this life only we have hope

n Christ, we are of all men most miser These are some of the conclusions, from which all thoughtful people shirk, which are involved in a denial of Christ's resurrection. We turn to history. St. Paul sums it all up in a sentence or two. "He was seen of Cephas, then of the twelve; after that He was seen of about five hundred brethren at once, of whom the greater part remain unto this present (that is, more than 250 men are still living when St. Paul writes, who actually saw the risen Christ), but some are fallen asleep. After that he was seen of James, then of all the apostles. And last of all, he was seen of me also." Now, concerning this historical evidence, notice sev-

eral definite points. CHARACTER OF THE WITNESSES

Notice first the number of the witnesses And remember what very different people made up this number. There was Peter, the impulsive. We have his words in the Acts and in his own epistles—that is to say, in two ancient and independent writings—tes-tifying that he are and drank with Christ after He died on the cross. There was Thomas, the hard-headed, the doubter, one who looked always on the dark side. He cried, "My Lord, and my God," when he saw Him. There were James and Jude, Christ's brothers, of whom it is written that before His death "neither did His brothers believe on Him." After His death we find them enrolled among Christ's disciples. Something, plainly, had occurred to change their views.

Notice, again, that none of these people had looked for a resurrection. The two going out to Emmau's represented them all. They had heard that His grave had been that they thought it not worth while to stor home, and were sad, and said to the strange who met them, "We trusted that it had beer He which should have redeemed Israel." But that trust was all in the past. women who went out to visit the sepulcher in the early morning carried myrrh to em-baim the dead body of their crucified Master. And when they brought the Easter tidings to the apostles, they were received with incredulous looks and questions, as the tellers of idle tales. Observe a third point. These witnesses saw the risen Christ in many ways and many places—in the upper room, talking, eating; along the roadside, walking and teaching; calling to them from the lake shore; now alone, and again in a large company of 500. They had long conversations with Him, in which He taught them things which affected all their after lives. There was no room for

Still again, remember where and when the very city where He had been tried, confaces of the men who had judged and exeof His death, these men declare the fact of His rising from the dead. In a com-paratively small town, removed from the great centers of the world's life, before the days of railroads, imagined how almost everybody would know about almost everything that was going on, and how hard it would be to hide were falsehoods-beneath the cloak of even the stoutest assertion. Somebody would

doctrine of the resurrection of the body is simply impossible.

Now, of these two forms of denial of the so much as tried to win, anything which if their witness was false, and Christ be not risen, how is it that we look back, century after century, and find a hundred Easter days in every hundred years? How was it that the Jewish Sabbath suddenly lost its significance in the estimation of a multitude of previously devout Jews, and a Christian holiday, a day with a new meaning, took its place? How can the existence of the Christian Church be possibly explained? Something happened That is as plain as the sun in the sky. Christ did not rise, what was it which changed failure into victory, the cross of shame into the symbol of triumph, cowardly disciples into brave apostles and martyrs, Saturday into Sunday? To the question, then, as to the possibility of a resurrection from the dead, we return

answer the fact of an actual resurrec Reason and history alike bear witness to it Christ rose from the dead

MANNER OF THE RESURBECTION. I address myself now, briefly, to the other question-"How are the dead raised up, and

with what body do they come?" Here we touch a genuine difficulty. It has been said that belief in the resurrection is more full of comfort than belief only in the immortality of the soul, because it satisfies not only the reason, but the imagination of man. It takes the mind away from a morbid dwelling upon the corrup-tion of the grave and gives it something better to think about. A disembodied soul is to us inconceivable. The future life is well nigh unthinkable, without some kind of a body that is true. And yet it is just as true on the other hand that imagination is a very formidable obstacle to the doctrine of the resurrection of the body.

In spite of us our imagination lingers about the grave. We see the slow but complete dissolution of the body into the dust. plete dissolution of the body into the dust. We know that we all walk daily over dust, which, coming from this old burying ground, the earth, may once have formed part of a human body. We think of the burned and the drowned and the mangled, of men blown into unrecoverable fragments, of Wickliffe's body reduced to ashes, and the ashes scattered along the surface of a running river. And we say irresistibly how can these dead

ST. PAUL'S EXPLANATION. Let us see how St. Paul answers the ques-

rectly. He gives no description of the man-ner in which the body may be gathered to-gether after all its elements are dispersed in a thousand directions. Neither does he give a thousand directions. Neither does he give any description of how the resurrection body will look. He would confess his entire ig-norance on these two points as frankly as St. John, who said: "It doth not yet appear what we shall be." But he does answer the question indirectly by analogy. First, by the comparison of the so does the seed. That corruption is essential to the following incorruption: "The seed is not quickened (does not live again) except it die." The body which dies and is laid in the seed is not give a seed in the body which dies and is laid in the seed as the seed is not give a seed in the see laid in the grave is not that body which shall be raised, just as the seed is not the flower or the wheat which springs up out of

it. In one sense it is the same; there is an identity. But it is an identity "of personality not of particles." God gives the seed a new body. That is what rises. And God gives to every seed—to each individual seed—its own body.

So also is the resurrection of the deed seed—its own body.

So also is the resurrection of the dead.
The resurrection body, St. Paul teaches,
"will be connected with the body of the
present life, will spring out of it, will be in
fact the development of which it is the
germ." It will be as unlike the body of
this life, and as much better and fairer, as the flower is unlike and lovelier than the

ALL FLESH NOT THE SAME FLESH. St. Paul has also another answer. He adduces the comparison of the many-sided world. Is it difficult to conceive how there can be another body—really a body, but another, and quite different? "All flesh," he reminds us, "is not the same flesh." There are marvelous varieties of God's workings even in this life-men, beasts, fishes, birds, celestial and terrestrial, sun, moon and stars, all differing one from another, all glorious, all illustrating the manifold power of the Maker of them all. Can He not make still another body, celestial,

And not only is it true that God can raise the body-He will. St. Paul shows how that is in line with all the other workings of God. First corruption, then incorruption; first dishonor, then glory; first weakness, then power—that is how the science of our own day reads the history of the whole world. "First a natural body," continues the apostle, "then a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. This is but the natural law in the spiritual world. It is the eternal principle of pro-

It is true-this blessed Easter truth! We "look for the resurrection of the dead, and the life of the world to come." We believe in "the resurrection of the body and the life everlasting." GEORGE HODGES. everlasting."

Threw Away His Cones.

For several years during the winter, I have been troubled with a painful swelling of the feet, which physicians claimed was rheumatic gout. I was treated by some of our best physicians, and obtained but little if any relief and used many so-called 'cures" without benefit. During the winter of 1887, when my feet were so swollen and inflamed that I could not wear my boots, I commenced using Chamberlain's Pain Balm. The first application reduced the swelling and inflammation and the use of one 50-cent bottle so completely relieved me that I dis-continued my canes and was able to get around all right, and wear my boots. I am a practical druggist, and have sold and used many different kinds of liniments, but Chamberiain's Pain Balm is undoubtedly the best preparation ever offered the public for relieving chronic or inflammatory rheu-matism. I always keep a bottle in the house, and have never known it to fail to relieve pain and suffering when used as directed. JOHN PARK, Beaver Creek, Minn. 50 cents per bottle.

For sale by E. G. Stucky, 1701 and 2401 Penn ave.; E. G. Stucky & Co., cor. Wylie ave. and Fulton st.; Markell Bros., cor. Penn and Faulkston aves.; Theo. E. Inrig, 3610 Fifth ave.; Carl Hartwig, 4016 Butler st.; John C. Smith, cor. Penn ave. and Main st.; Jas. L. McConnel & Co., 455 Fifth ave., Pittsburg, and in Allegheny by E. E. Heck, 72 and 194 Federal st.; Thos. R. Morris, cor. Hanover and Preble aves; F. H. Eggers, 172 Ohio st., and F. H. Eggers & Son, 299 Ohio st. and 11 Smithfield

This Time It Was a Shrewd Business Mar Who Held Certificate No. 268 in the Everett Pinno Club.

And receives one of the finest pianos i could buy elsewhere for \$450, and at the way most convenient to themselves, ranging from \$1 per week to all cash. The success of the Everett Club is a strong argument in its favor. The pianes are going to the homes of the members with a rush, and while the retail dealers are complaining of dull trade, there is a constant stream of purchasers at the warerooms of the club manager. We advice any one wanting a fine piano to investigate the Everett system at once. Call or send for circular to the manager, ALEX ROSS, 137 Federal street, Allegheny, Pa.

The Greatest Boom on Record. On Friday last Guskys announced that they would put on sale yesterday what were probably the greatest bargains ever known in new spring hats and caps, which, it is safe to say, drew together such im-mense numbers of delighted purchasers as to even test the capacity of that extensive de-partment in their mammoth establishment. Did you obtain one of the wonderful bargains? If so, you are happy. If not, take our advice and secure a hat there the first thing you do to-morrow. Why, everyone, from infant to sage, were in eestacies over their marvelous and fascinating stock. The run on gentlemen's fine stiff hats at \$1 24, \$1 49 and \$1 90-all heights of crowns and widths of brim-was stupendous, while charming fancy headgear for the young folks kept the wrappers on the constant rush. But great as the business was, they have enough left to supply all, and got

hundreds to spare for their unfortunate petitors who might like some. WHY YOU SHOULD BUY A Hardman or a Krakauer Plane

They are recognized as absolutely the best apright pianos made. They are unapproachable in power, sweetness and durability. attained entirely by their intrinsic worth, artistic excellence and superiority to any other piano manufactured in the world, coupled with the fact of their being sold at an honest price.

Many other makes of pianos and organs

of the best reputation and make for cash or Call or send card for catalogues and full information. MELLOR & HOENE (Established 1831).

77 Fifth avenue.

It Was the Talk of Everyone. While everyone appreciated the glorious weather of yesterday, it was not one bit more talked about upon our streets than was the extraordinary rush to Gusky's extensive clothing house, where the announcement of a special sale of spring hats and caps that day seemed to have drawn auxious pur-chasers from a score of miles around. They had heard—yes, and they had found—there was all the newest, the latest and the nobbiest novelties in men and children's headgear for almost carrying away. While one sejected a neat polo cap for 9c, 14c, 19c or 24c, another searched for daisy "Steamer" at 19c, 24c, 29c or 34c. Others selected cloth hats at 21c, 29c or 34c, but a large percent-age preferred the "Mikado" at 49c, 69c, 84c and 98c. But the rush, the crush and the jam, yet everyone got served and served well.

FOR a finely cut, neat-fitting suit leave your order with Walter Anderson, 700 Smithfield street, whose stock of English suitings and Scotch tweeds is the finest in the market; imported exclusively for his trade. HIGHEST prices paid for ladies' or gent's

cast-off clothing at De Haan's Big 6, Wylie ave. Call or send by mail. WSu TAKE Wandram's herb powders and pills or the blood. Druggists; 25c.

HANDSOME beaded capes, \$1 50, \$2 and up, at Rosenbaum & Co.'s.

MYSTERY OF THE DAY.

Easter Brings Up a Great Question None Living Can Answer.

THE DOCTRINE OF RESURRECTION.

How the Movable Feast is Determined and How It is Observed.

TROUBLES OF THE CHURCH CHOIRS

[WRITTEN FOR THE DISPATCE. ] On this "Sunday of Joy"-as it was called in the old days when Easter, or the festival of the resurrection, was wholly given up to feasting and enjoyment-the church goers will be treated to a musical programme of unusual splendor, and an Easter sermon which will make them not a whit the wiser as to the great mystery of the resurrection Nor would it be very surprising-since an cient customs are often revived and old fashions come up again-to have them hail each other with an "Easter kiss," and the exclamation "Surrexit," and receive the repry "Vere surrexit,"

In these good days, however, Easter will be much more decorously celebrated than by the church people of primitive times, who, as history relates, made the Sunday o Joy a holiday for the enjoyment of popular sports, dances, sermons that made the people laugh and exhibitions of the burlesque or-der. Bonfires were kindled and the bands played. Feasting and fun, music and mirth, joy and gladness were the exponents of the spring festival Sunday. But the Reformation took out the picnic and iollifination leatures of the day, that were a surrival of the pagan rites and observances in their worship of the goddess Ostara, and made it a day for solemnity and holy joy over the resurrection of Christ. The bon-fires became "hallowed fires," and finally

WHAT IT MEANS NOW.

In these latter days, however, Easter, for the multitude, means mainly dyed eggs, picture cards, Easter bonnets, new clothes, with but little regard to, or understanding of, its sacred features. One of the great issues of the day in the second century, it appears, was the settlement of the question as to what day should be the proper time for the celebration of Easter. The Eastern Christians, as the story goes, considered it the same as the Passover of the Jews, and therefore kept the feast of commemoration on the fourteenth day of the first Jewish month—but the Western Christians held that the proper observance of Easter was on the Sunday after the fourteenth, and that it should celebrate the resurrection. At that time this was, doubtless, as momentous a question as is the revision of the creed to-day, and the Council of Nice no doubt discussed it with as much fervor and temper as is shown by the presbyteries on the creed. The decision was in favor of the Western churches, and the Eastern idea was branded with the long name of "quartadeciman heresy." But though the Council settled the point that Easter should always be celebrated on Sunday, and should commemorate the Resurrection and not the Passover, it did not establish its place in the calendar. But the method atterward adopted to get Easter always in the right place is a mystery to most of mankind, and life is too short to

However, as we all know, Easter is a mov-able feast that is now determined by the moon, not the actual moon in the skies, as appears, nor the mean moon of the as-tronomers, but an imaginary moon so arranged as to fit in with the calendar that always brings Easter as the first Sunday after the paschal full moon, or that which falls on, or after the 21st of March.

AVOIDING THE PASSOVER. AVOIDING THE PASSOVER.

They tried to arrange it so that Easter might never occur on the same day as the Jewish Passover, but it was a failure, as know what the world is going to come to. the world on payments of \$1 per week.

Mr. O. D. Glenn, who holds a responsible position in the large drygoods house of Boggs & Buhl, Allegheny, gave the Everett Club system a thorough investigation before likely to do so again. However, Easter joining the club. He saw that the club Sunday, as ordained by the standard authority, can never be celebrated before March 22, or after April 25. Consequently Lent and housecleaning, as the meanest seasons of suckeloth and ashes of nenitential tears and sorrows multiplied can always be classed as coming about the same time.

A favorite style of celebrating Easter is by very fine and elaborate music in the churches which indulge in costly choirs. Everyone who has ever been in a choir knows that nowhere else is a belief in the total depravity of things more strongly and unshakenly sustained and confirmed by the course of events. The most delightful programme that could possibly be arranged for Christmas or Easter is as surely subject to crosses and misfortune as are men to death and taxes. If a soprano soars and sings like a lark-or a Patti-at every other time, she will more than likely have a frog in her throat, or an "awfully bad cold" on Easter or some other festive occasion. If a tenor makes a magnificent high A or ringing B flat at rehearsals, he is likely to break on them at the choice and golden mo-ment. Standard time may be most strictly maintained at choir meeting, but on the great day there will be a drag or something. The organ all right the day before will take a crank on Easter, and drive the organist to despair.

SOME LITTLE MISHAP. Then, perhaps, after weeks of practice

everything may be in perfect condition when all at once a cloud will cover the sun, there will come a "hitch," a break, a beat off or some small thing totally unexpected utterly inexplicable, to mar the movement, and then the heavens will be darkened. That is when the iron enters the soul of every singer and of everybody else connected with the choir. When a tenor breaks on his pet high A on Easter Sunday it is not casion to try it over. He simply suffers and goes under the willows to weep. He has done it grandly before and will do it again; why he failed at this special and supreme casion is a mystery as inscrutable as why bread fails upon the buttered side. The fine programmes arranged for Christmas or Easter often give illustration of the Shakespearian quotation, that

There's a divinity that shapes our ends Rough—Hew them as we will.

In every choir, that on this Easter day essays to give utterance to the master pieces of Handel, Haydn, or Mendelssohn or Mozart, it is more than likely that some one will ardently desire to go through the floor, or ease his mind by swearing, or kicking some thing. It is always the way.

Thousands of sermons will be preached to-

day on the great subject of the Resurrection. To what eng? Will anybody know more of the mysteries of the "great beyond" after the subject of Easter has been elaborately discoursed upon than before? How shall the come is a question upon which the most learned theologians differ, the deepest thinkers disagree and upon which the Scriptures are contradictory, and the absolute truth concerning which nobody knows or can know this side of heaven. THE QUESTIONS THAT ARISE.

"Shall we know each other there" is the burden of heart and song. Shall the dead arise in their identical bodies, or shall they all be changed, when the trumpet shall sound? Shall the loved one gone before be recognized as disembodied spirits, or shall they be known in new and more glorious bodies? Earthly love and longing makes vain endeavor to pierce beyond the veil. The late Bishop Kerfoot said it was just as The late Bishop Kerfoot said it was just as easy to believe that the dead would arise in their identical bodies as that they should all be changed in the twinkling of an eye. A miracle would be wrought in raising the dead in other forms, and why should not a miracle be worked as well to raise them in the same bodies." Paul said flesh and blood could not inherit the kingdom of heaven, and yet Christ rose in his earthly body and asceeded into heaven.

The highest bliss promised hereafter could not be reached if unknowing and unknown

those who loved each other here were to roam eternally the golden streets with strangers, even though saintly snow-clad angels. As a learned divine puts it, "one of the greatest delights of the heavenly city will be when with conflicts o'er and battles won the soldiers of the cross will talk over their struggles with sin and their vic-tories over the world, the flesh and the devil." It would be a divine pleasure for the saints in glory to have the puzzles solved and the mysteries of the earthly life cleared up, and with whom of the hosts of the holy angels could they most enjoy the revela-tions and the talking over as with their own amiliar friends

THE DARKER SIDE.

It stands to earthly reasoning and human nature's longings that this should be, but who knows? All the Easter sermons that have ever been preached give no absolute truth on this matter. The eyes of faith see it, and the longing soul hopes for it, but nobody knows. It is a dark subject for a brilliant feast day for those of little faith. Not the least sad feature of the last greaday when the dead shall arise-"They tha have done good to the resurrection of life; and they that have done evil to the resurrection of damnation"—will be the separa-tion of friends and neighbors, after judg-ment. From this view it would seem to be better not to know each other there. It would be too grievous and distressing to those elected to salvation and eternal bilss to recognize earthly friends and loved ones consigned to eternal fire. The old theologians held that it would be extra bliss to the saved to behold the torments of the lost -but who believes it now?

Take the one picture of the Allegheny Cemetery on the last day, when the trumpet shall sound and the dead shall arise. Dearly loved friends, relatives, neighbors, fellow citizens of Pittsburg all there together. Imagine the large majority—under Calvin's creed—marched off to exerlasting flames. Would the few reserved for heaven feel like singing songs of thanksgiving or breaking forth into shouts of gladness? Take a tamily lot-lour out of five interred therein judged by Christian standards and orthodox limitations are destined to eternal fire SOME SAD PICTURES.

Will the good mother be happy as her children are led away to endless misery? Will the loving wife be blest if her husband is sent below to writhing fire and chains? Will the loving father or devoted husband feel ready to revel in eternal bliss while their dear ones here below are consigned to the devil and his angels? Should such be truth, it can hardly be doubted it were hap-pier not to know each other there, but with new and glorified bodies to begin a new life in the world beyond without a tie or thought

of earth. All Easter sermons are unsatisfactory Faith may swallow them whole, but reason balks. Bishop Butler says, "Probability is the guide of life," and the great Locke, on the same subject, says: "The mind ought to examine all the grounds of probability, and upon a due balancing of the whole, reject or receive it proportionably to the prepon-derancy of the greater grounds of probabili-ty on the one side or the other." So each person must take his Easter sermon on the resurrection and consider its incongruities and difficulties and probabilities. With all the testimony of analogy and revelation and Sunday sermons the unknowable still re-mains. With all the thousands of discourses preached upon the subject of the day we celebrate, the "unseen world" will be as

much of a mystery as ever.

Those who have acquired the faith to which is attached the promise of eternal happiness, as a practical habit will give little thought to the subject, but those whose faith by nature is weak can only wait for the flower of belief to blossom and keep their minds open for the reception of OLD CREEDS ARE DISAPPRARING.

The sermon of the hour, the lesson of the day, the keeping of the feast, should be to the effect of working out the old leaven of malice and wickedness for the new leaven of sincerity and truth. "Men are sprout-ing and they do not know what ails them." They do not know how people are to be kep good, if they don't live up to the old doc trines and hold on to the old articles of be-

But the old order changeth. The world is moving on. The springtime of the soul has set in. The new leaven of sincerity and truth is at work. Men are learning to think for themselves. They will no longer consent to be bound by the creeds made in the dark ages. Improvements are being constantly made in laws, new light is breaking always on science, better ways are continually being found out for doing things. Sweeter manners, purer laws are in BESSIE BRAMBLE.

Disastrous Failure! We can mention no failure more disastrous than that of physical energy. It involves the partial suspension of the digestive and assimilative processes, and entails the retirement from business of the liver and kidneys. Only through the good offices of Hostetter's Stomach Bitters can the restoration of its former vigorous status be hoped for. When this aid has been secured, a resumption of activity in the stomach, liver and bowels may be relied upon. The Bitters conquers malaria and kidney troubles.

weak, so that she felt sick after eating, and tinually tired and fully realized that she was gradually getting weaker. After taking a course of treatment from these specialists she says: "It gives me pleasure to state that I have been cured of catarrh.

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