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CHRISTMAS

UNTIL

8:30.

is Tested by a Trust.

TRAFFIC IS NOT THE END OF IT ALL

PERCHAL TELEGRAM TO THE DISPATCH. BROOKLYN, Dec. 20 .- Dr. Talmage's text to-day was Proverbs iii:6, "In all thy ways acknowledge Him and He shall direct thy

"A promise, good enough for many kinds of life, but not for my kind of life," says some business man, "the law of supply and mand controls the business world." But I have reason to say that it is a promise to all persons in any kind of honest busi-

There is no war between religion and business, between ledgers and Bible, between churches and counting houses. On the contrary, religion accelerates business, sharpens men's wits, sweetens acerbity of disposition, fillips the blood of phlegmatics, and throws more velocity into the wheels of hard work. It gives better balancing to the judgment, more strength to the will, more muscle to industry, and throws into enthusiasm a more consecrated fire. You cannot in all the round of the world show me a man whose honest business has been despoiled by religion.

#### The Three Industrial Classes.

The industrial classes are divided into three groups: producers, manufacturers, traders. Producers, such as farmers and miners. Manufacturers, such as those who turn corn into food, and wool and flax into apparel. Traders, such as make profit out of the transfer and exchange of all that which is produced and manufactured.

A business man may belong to any one or all of these classes, and not one is indepen-dent of any other. When the Prince Im-perial of France fell on the Zulu battleperial of France left on the Zalu battle-field because the strap fastening the stirrun-to the saddle broke as he clung to it, his comrades all escaping, but he falling under the lances of the savages, a great many people blamed the Empress for allowing her son to go forth into that battlefield, and others blamed the English Government for accepting the sacrifice, and others blamed

the Zulus for their barbarism.

The one most to blame was the harness maker who fashioned that strap of the stir-rup out of shoddy and imperfect material as it was found to have been afterward. If the strap had held, the Prince Imperial would probably have been alive to-day. But the strap broke. No prince independent of a harness-maker! High, low, wise, ignorant, you in one occupation, I in another, all bound together. So that there must be one continuous line of sympathy with each other's work. other's work.

#### A Sermon to Business Men.

But whatever your vocation, if you have a multiplicity of engagements, if into your a multiplicity of engagements, if into your life there come losses and annoyances and perturbations as well as percentages and dividends, if you are pursued from Monday morning until Saturday night, and from January to January by inexorable obligation and duty, then you are a business man, or you are a business man, or you are a business woman, and my subor you are a business woman, and my subject is appropriate to your case.

We are under the impression that the

moil and tug of business life are a prison into which a man is thrust, or that it is an unequal strife where unarmed a man goes forth to contend. I shall show you that tusiness life was intended of God for grand and glorious education and discipline, and if I shall be helped to say what I want to say, I shall rub some of the wrinkles of care and of your brone and unstran some of the out of your brow, and unstrap some of the

I am not talking to an abstraction. Though never having been in business life I know all about business men. In my first parish at Belleville, N. J., ten miles from New Verley in the property of the propert York, a large portion of my audience was made up of New York merchants. Then I went to Syracuse, a place of intense commercial activity, and then I went to Phila-delphia, and lived long among the merchants of that cive, and whom there are no better

#### A Quarter of a Century at Brooklyn. For more than 22 years I have stood in

this presence, Sabbath by Sabbath, preaching to audiences, the majority of whom are business men and business women. It is not an abstraction to which I speak, but a reality with which I am well acquainted. In the first place, I remark that business life was intended as a school of energy. God gives us a certain amount of raw material out of which we are to hew our character. Our faculties are to be reset, rounded and sharpened up. Our young folks having graduated from school or college need a higher education, that which the rasping and collision of every-day life alone can effect. Energy is wrought out only in a fire. After a man has been in business ac tivity 10, 20, 30 years his energy is not to be measured by weights or plummets or ladders. There is no height it cannot scale, and there is no depth it cannot fathom, and

there is no obstacle it cannot thrash. Now, my brother, why did God put you in that school of energy? Was it merely that you might be a yardstick to measure cloth, or a steelyard to weigh flour? Was it merely that you might be better qualified to chaffer and higgle? No. God placed you in that school of energy that you might be developed for Christian work.

## What United Christianity Could Do.

If the undeveloped talents in the Christian churches of to-day were brought out and thoroughly harnessed, I believe the whole world would be converted to God in a short time. There are so many deep streams that are turning no mill wheels and that are harnessed to no factory bands. Now, God demands the best lamb out of

every flock. He demands the richest sheat of every harvest. He demands the best men of every generation. A cause in which Newton and Locke and Mansfield toiled you and I can afford to toil in.
Oh, for fewer idlers in the cause of

Christ, and for more Christian workers, men who shall take the same energy that from Monday morning to Saturday night they put forth for the achievement of a livelihood or the gathering of a fortune. and on Sabbath days put it forth to the advantage of Christ's kingdom and the bringing of men to the Lord. Dr. Duff, in South Wales, saw a man who had inherited a great fortune. The man said to him: "I had to be very busy for many years of my life getting my livelihood. After a while this fortune came to me, and there has been no

necessity that I toil since.

There came a time when I said to myself, 'Shall I now retire from business, or shall I go on and serve the Lord in my worldly occupation?" " He said: "I resolved on the latter, and I have been more industrious in commercial circles than I ever was before, and since that hour I have never kept a farthing for myself."

## Toiling for the Lord Now.

"I have thought it to be a great shame if I couldn't toil as hard for myself, and all the products of my factories and my com-mercial establishments, to the last farthing, have gone for the building of Christian institutions and supporting the Church of

Oh, if the same energy put forth for the world could be put forth for God! Oh, if a thousand men in these great cities who have achieved a fortune could see it their duty to do all business for Christ and the allevia-

tion of the world's suffering.

Again I remark that business life is a school of patience. In your every-day life how many things to annoy and to disquiet!

BUSINESS A SCHOOL.

Energy, Patience and Integrity
Taught to Willing Students.

ALL KINDS OF KNOWLEDGE, ALSO.

The Honesty of No Man is Known Until It is Tested by a Trust.

emergency will come too late, or be damaged in the transportation.

People intending no harm will go shopping without any intention of purchase, overturning great stocks of goods, and insisting that you break the dozen. More bad debts on the ledger. More counterfeit bills in the drawer. More debts to pay for other people. More meannesses on the part of partners in business. Annoyance after annoyance, vexation after vexation, and loss after loss. All that process will either break you down or brighten you up.

The Test of a Man's Patience.

The Test of a Man's Patience. It is a school of patience. You have known men under the process to become petulent, and choleric, and angry, and pugnacious, and cross, and sour, and queer, and they lost their customers, and their name

ecame a detestation.

Other men have been brightened up under the process. They were toughened by the exposure. They were like rocks, all the more valuable for being blasted. At first they had to choke down their wrath, at first they had to bite their lip, at first they thought of some stinging retort they would like to make; but they conquered their impatience. They have kind words now for sarcastic flings. They have gentle behavior now for unmannerly customers. They are patient now with unfortunate debtors. They have Christian reflections now for sudden

Where did they get that patience? By hearing a minister preach concerning it on Sabbath? Oh, no. They got it just where you will get it—if you ever get it at all selling hats, discounting notes, turning banisters, plowing corn, tinning roots, pleading causes. Oh, that amid the turmoil and anxiety and exasperation of everyday

and anxiety and exasperation of everyday life you might hear the voice of God say-ing: "In patience possess your soul. Let patience have her perfect work."

I remark again that business life is a school of useful knowledge. Merchants do not read many books and do not study

Business Better Than a University. They do not dive into profounds of learning, and yet nearly all through their occupations come to understand questions of finance, and politics, and geography, and

jurisprudence, and ethics.

Business is a severe schoolmistress. If pupils will not learn, she strikes them over the head and the heart with severe losses. You put \$5,000 into an enterprise. It is all gone. You say, "That is a dead lose." Oh, no. You are paying the schooling. That was only tuition, very large tuition—I told you it was a severe schoolmistress—but it was worth it. You learned things under that process you would not have learned in that process von would not have learned in

ny other way. Traders in grain come to know something about foreign harvests; traders in fruit come to know something about the prospects of tropical production; manufacturers of American goods come to understand the tariff on imported articles; publishers of books must come to understand the new law of copyright; owners of ships must come to know the winds and shoals and navigation; and every bale of cotton, and every raisin cask, and every tea box, and every cluster of bananas is so much literature for a business

Now, my brother, what are you going to do with the intelligence? Do you suppose God put you in this school of information merely that you might be sharper in a trade, that you might be more successful as a worldling?

How the Knowledge Is to Be Applied.

Oh, no; it was that you might take that useful information and use it for Jesus Christ. Can it be that you have been dealing with toreign lands, and never had the missionary spirit, wishing the salvation of foreign people? Can it be that you have become acquainted with all the outrages inflicted in husiness. Yes and that you have flicted in business life and that you have never tried to bring to bear that Gospel which is to extirpate all evil and correct

thousands of men who have kept their integrity merely because they never have been tested. A man was elected Treasurer of the State of Maine some years ago. He was distinguished for his honesty, usefulness and uprightness, but before one year had passed he had taken of the public funds for his own private use, and was hurled out of office in disgrace.

## A Trust the Test of Honesty.

Distinguished for virtue before. Disover the names of mee just like that, in whose honesty you had complete confidence, but placed in certain crises of temptation they went overboard. Never so many temptations to scoundrelism as now. Not a law on the statute book but has some back door through which a miscreant can escape.

Ah! how many deceptions in the fabric of goods; so much plundering in commercial life that if a man talk about living a life of life that if a man talk about living a life of complete commercial accuracy there are those who ascribe it to greenness and lack of tact. More need of honesty now than ever before, tried honesty, complete honesty, more than in those times when business was a plain affair and woolens were woolens and silks were silks and men were

How many men do you suppose there are in commercial life who could say truthfully, "In all the sales I have ever made I have never overstated the value of goods; in all the sales I have ever made I have never covered up an imperfection in the fabric; cf all the thousands of dollars I have ever made I have not taken one dishonest farth-ing?" There are men, however, who can say it, hundreds who can say it, thousands who can say it.

Men Who Have Outgrown Rascality. They are more honest than when they sold their first tierce of rice, or their first firkin of butter, because their honesty and integrity have been tested, tried and came out

But they remember a time when they could have robbed a partner, or have absconded with the funds of a bank, or sprung a snap judgment, or made a false assignment, or borrowed illimitably without any efforts at payment, or got a man into a sharp corner and fleeced him.

But they never took one step on that pathway of hell fire. They can say their prayers without hearing the chink of dishonest dollars. They can read their Bible without thinking of the time when, with a lie on their soul, in the Custom House they kissed the Book. They can think of death and the judgment that comes after it with-out any flinching—the day when all char-latans and cheats and jockeys and frauds shall be doubly damned. It does not make their knees knock together, and it does not make their teeth chatter to read "as the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Oh, what a school of integrity business life is! If you have ever been tempted to let your integrity cringe before present advant-

age, if you have ever wakened up in some embarrassment, and said: The Danger of One False Step. "Now, I'll step a little aside from the right path and no one will know it, and I'll come all right again; it is only once." Oh, that only once has ruined tens of thousands of men tor this life and blasted their souls for eternity. It is a tremendous school, bus-

iness life, a school of integrity.

A merchant in Liverpool got a £5 Bank of England note, and, holding it up toward the light, he saw some interlineations in what seemed red ink. He finally deciphered the letters, and found out that the writing had been made by a slave in Algiers, saying in substance: "Whoever gets this bank note will please to inform my brother. John Dean, living near Carlisle. brother, John Dean, living near Carlisle, Bargains will rub. Commercial men will sometimes fail to meet their engagements. Cash book and money drawer will sometimes quarrel. Goods ordered for a special spoken of in this bank bill. After awhile

the man was rescued, who for 11 years had been a slave of the Bey of Algiers. He was immediately emancipated, but was so worn out by hardship and exposure he soon after

Oh, if some of the bank bills that come through your hands could tell all the scenes through which they have passed, it would be a tragedy eclipsing any drama of Shakespeare, mightier than "King Lear" or "Macbeth."

As I go on in this subject, I am impressed with the importance of our having more sympathy with business men. Is it not a shame that we in our pulpits do not oftener preach about their struggles, their trials and their temptations? trials and their temptations?

Tollers With Hands, Tollers With Brain, Men who toil with the hand are not apt to be very sympathetic with those who toil with the brain. The farmers who raise the corn and the oats and the wheat sometimes are tempted to think that grain merchants

are tempted to think that grain merchants have an easy time, and get their profits without giving any equivalent.

Plato and Aristotle were so opposed to merchandise that they declared commerce to be the curse of the nations, and they advised that cities be built at least ten miles from the seacoast. But you and I know that there are no more industrious or high-minded men than those who move in the world of traffic. Some of them carry burdens heavier than hods of brick, and are exposed to sharper things than the east exposed to sharper things than the east wind, and climb mountains higher than the Alps or Himalayas, and if they are faithful Christ will at last say to them: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

We talk about the martyrs of the Piedmont valley, and the martyrs among the Scotch highlands, and the martyrs at Oxford. There are just as certainly martyrs of Wall street and State threet, martyrs of Fulton street and Broadway, martyrs of At-lantic street and Chestnut street, going through hotter fires, or having their necks under sharper axes.

Business Hardships Are Blessings. Then it behooves us to banish all fretfulness from our lives, if this subject be true. We look back to the time when we were at school, and we remember the rod, and we remember the hard tasks, and we complained grievously; but now we see it was for the

Business life is a school and the tasks are hard, and the chastisements sometimes are very grievous; but do not complain. The hotter the fire the better the refining. There are men before the throne of God this day in triumph who on earth were cheated out of everything but their coffin. They were sued, they were imprisoned for debt, they were throttled by constables with a whole pack of writs, they were sold out by the sheriffs, they had no compromise with their creditors, they had to make assignments. creditors, they had to make assignments. Their dying hours were annoyed by the sharp ringing of the door-bell by some impetuous creditor who thought it was outrageous and impudent that a man should dare to die before he paid the last 3 shillings and lineage.

I had a friend who had many misfortunes. Everything went against him. He had good business quality and was of the best of morals, but he was one of those men such as you have sometimes seen, for whom every thing seems to go wrong. His life became

A Place of Refuge From Misfortune. When I heard he was dead, I said:
"Good, got rid of the Sheriffs!" Who are
those lustrous souls before the throne?
When the question is asked, "Who are
they?" the angels standing on the sea of
glass beyond: "These are they who came
out of great business trouble and had their
robes washed and made white in the blood
of the Lomb." of the Lamb."

never tried to bring to bear that Gospel which is to extirpate all evil and correct all wrongs and illumine all darkness and lift up all wretchedness and save men for this world and the world to come?

Can it be that understanding all the intricacies of business, you know nothing about those things which will last after all bills of exchange and consignments and invoices and rent rolls shall have crumpled up and been consumed in the fires of the last great day? Can it be that a man will be wise for time and a fool for eternity.

I remark, also, that business life is a school for integrity. No man knows what he will do when he is tempted. There are thousands of men who have kept their in-A man rose in Fulton street prayer meet

And the man standing in Fulton street prayer meeting said: "The amount they paid me was six times what I owed." You say it only happened? You are an infidel. God answered that man's prayer. Oh, you want business grace.

More Than Commercial Ethics Needed. Commercial ethics, business honors, laws of trade, are all very good in their place, but there are times when you want something more than this world will give you. You want God. For the lack of Him some that you have known have consented to forge, and to maltreat their friends, and to curse their enemies and their names have been bulletined among scoundrels, and they have been ground to powder; while other men you have known have gone through the very same stress of circumstances triumph-

There are men here to-day who fought the out of that man's store, and they say:
"Well, if there ever was a Christian trader,
that is one." Integrity kept the books and waited on the customers. Light from the eternal world flashed through the show windows. Love to God and love to man

Some day people going through the street notice that the shutters of the window are not down. The bar of that store door has not been removed. People say, "What is the matter?" You go up a little closer, and you see written on the card of that window: "Closed on account of the death of one of the firm."

A Business Man's Death. That day all through the circles of business there is talk about how a good man has

ness there is talk about how a good man has gone. Boards of trade pass resolutions of sympathy, and churches of Christ pray, "Help, Lord, for the godly man ceasesth." He has made his last bargain, he has suffered his last loss, he has ached with the last fatigue. His children will get the result of his industry, or, if through misfortune there be no dollars left, they will have an estate of prayer and Christian. have an estate of prayer and Christian example which will be everlasting. Heav-enly rewards for earthly discipline. There "the wicked cease from troubling and the weary are at rest."

A CAREFUL housekeeper always has Dr. Bull's Cough Syrup in the house. Price

Beautiful Bow-Knot Jewelry. The most charming of designs—entirely new. Over 100 styles in brooches, lace pins, endants, stick pins, lockets, hair pins, hat pins, etc. Many are set with pearls, tur-quoise, diamonds and rubies. Exquisite quoise, diamonds and rubies. Exquisite enameled patterns. They will please you.

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A PIANO FOR YOU.

For your wife, daughter or sister. No better gift. We have them. All kinds, all styles, all woods, all prices. Hardman, Krakauer, Vose pianos. Perhaps you cannot afford a piano and would like an organ. Suit you there, too. Cash oreasy payments, as you wish. Come and see us.

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COL. MULBERRY SELLERS REAPPEARS In a New Humorous Novel

### ENTITLED THE AMERICAN CLAIMANT.

By MARK TWAIN,

It has been secured for the Sunday Issue of THE DISPATCH, and

### publication will begin SUNDAY, JANUARY 3.

The story is founded on the fact that Mark Twain's family has a sort of claim to the Earldom of Durham. Col. Sellers is here the claimant to this earldom. The young Lord, who is the heir recognized by English law, is at heart a Socialist, and he comes to America to put his theories into practice. By a series of exciting incidents the lord-point in him discourage and he becomes a ship in him disappears and he becomes an applicant for any kind of work in Washington. The Old World notions of the young Lord, which are not nearly so extinct as he thinks they are, come into sharp contact with the practical workings of rude democracy, and here Mark Twain gets his opportunity for graphically showing in his picturesque manner some of the differences between the aristocratic idea and the democratic idea. Hard as he is on the monarchical side of the question, there are nevertheless come things in this portion of the work less some things in this portion of the work that will cause the American to think and ask himself questions. The story ends in a most satisfactory manner. Of course, it is tull of humor.

specially strong feature of this new acquisition for the Literary Department of THE DISPATCH are

ILLUSTRATIONS BY DAN BEARD,

Whom Mark Twain regards as the only man who has really illustrated his ideas.

#### BEGINS SUNDAY, JANUARY 3.

Cod-liver oil is useful beyond any praise it has ever won; and yet few are willing to take it-the taste is so vile and it lasts so long. Some stomachs cannot take it, and some are burdened with it.

Scott's Emulsion of codliver oil is not offensive; it is pleasant to some, especially children. It is not often a tax on digestion.

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Your druggist keeps Scott's Emulsion of cod-liver
oil—all druggists everywhere do. \$1.

## RAILROADS

#### PENNSYLVANIA RAILROAD. SCHEDULE IN EFFECT DECEMBER 20th, 1891. Trains will leave Union Station, Pittsburg, as follows (Eastern Standard Time):-

as follows (Fastern, Standard Time):—

MAIN LINE EASTWARD.

Pennsylvania Limited of Pullman Vestibule Caradaily at 7:15 a. m., arriving at Harrisburg at 1:35 p. m., Philadelphia at 4:45 p. m., New York 7:00 p. m., Baltimore 4:10 p. m., Washington 5:35 p. m. Revisione Express daily at 1:20 a. m., arriving at Harrisburg 8:25 a. m., Philadelphia 1:25 a. m., New York 2:00 p. m.

Atlantic Express daily at 3:30 a. m., arriving at Harrisburg 10:30 a. m., Philadelphia 1:25 p. m., New York 2:50 p. m. Baltimore 1:15 p. m., Washington 2:20 p. m.

Harrisburg Accommodation daily, except Sunday, 5:25 a. m., arriving at Harrisburg 2:50 p. m.

Bay Express daily at 3:30 a. m., arriving at Harrisburg 3:20 p. m., Philadelphia 6:50 p. m., New York 9:35 p. m., Baltimore 6:45 p. m., Washington 8:15 p. m.

Mail train Sunday only, 8:40 a. m., arrives Harrisburg 7:30 p. m., Philadelphia 10:35 p. m.

Mail Express daily at 1:00 p. m., arriving at Harrisburg 1:00 p. m., connecting at Harrisburg with Philadelphia Express daily at 4:30 p. m., arriving at Harrisburg 1:00 a. m., Philadelphia 4:25 a. m., and New York 7:10 a. m.

Eastern Express at 7:15 p. m. daily, arriving Harrisburg 2:25 a. m., Baltimore 6:20 a. m., Washington 7:30 a. m., Philadelphia 5:25 a. m., and New York 8:00 a. m.

Eastern Express at 7:15 p. m. daily, arriving Harrisburg 2:25 a. m., Baltimore 6:20 a. m., Washington 7:30 a. m., Philadelphia 5:25 a. m., and New York 8:00 a. m.

Fast Line daily, at 8:10 p. m., arriving at Harrisburg 3:00 a. m., Philadelphia 6:50 a. m., New York 9:30 a. m., Philadelphia 5:25 a. m., and New York 8:00 a. m., Eastern Express at 7:15 p. m. daily, arriving dar Harrisburg 2:05 a. m., Baltimore 6:20 a. m., washington 7:30 a. m., Philadelphia 6:50 a. m., New York 8:00 a. m., Philadelphia 6:50 a. m., New York 8:00 a. m., Baltimore 6:20 a. m., washington 7:30 a. m., Eastern Express 5:15 p. m. and New York 8:00 a. m., Saltimore 6:20 a. m., washington 7:30 a. m., Eastern Express 5:15 p. m. and New York 8:00 a. m., Saltimore 6:20 a. m., washington 7:30 m., 12:25, 1:00, 2:30, 4:30, 5:30, 7:20, 9:30, 10:30 p. m.

Wilkinsburg Accom, 5:25, 6:90, 6:15, 6:45, 7:00, 7:25, 7:40, 8:10, 8:55, 8:50, 9:40, 10:30, 11:90, 11:90, 2:30, 8:15, 8:40, 9:40, 10:30, 11:90, 11:90, 2:30, 8:15, 3:40, 4:90, 4:10, 4:25, 4:35, 4:50; 5:00; 5:15, 5:30, 5:45, 6:50, 6:25, 6:45, 7:20, 7:25, 8:25, 9:90; 9:45, 10:20, 11:90, 11:30, and 12:10 night, except Monday, 8:mday, 5:30, 8:40, 10:30 a. m., 12:35, 1:30, 1:30, 2:30, 4:30, 5:30, 7:20, 9:90, 9:30, 10:30 p. m.

Braddock Accom, 5:25, 6:90, 6:15, 6:45, 7:00, 7:25, 7:40, 8:00, 8:10, 8:35, 8:50, 9:40, 10:30, 11:01, 11:10, a. m., 12:01, 12:15, 12:30, 1:30, 1:30, 2:30, 3:46, 4:00, 4:10, 4:25, 4:30, 4:30, 4:30, 5:30, 5:45, 6:10, 6:20, 6:46, 7:20, 7:35, 8:25, 9:30, 9:45, 10:20, 11:00, 11:30, m., and 12:10 night, except Monday, Sunday, 5:20, 8:00, 8:46, 10:30 a. m., 12:05, 1:00, 1:30, p. m., and 12:10 night, except Monday, Sunday, 5:20, 8:00, 8:46, 10:30 a. m., 12:15, 1:00, 1:30, p. m., and 12:10 night, except Monday, Sunday, 5:20, 4:30, 5:30, 7:20, 9:00, 9:30, 10:30 p. m.

SOUTH-WEST PENN RAILWAY. For Uniontown 5:25 and 8:35 a. m., 1:20 and 4:25 p. m. week days,

MONONGARELA DIVISION.

ON AND AFTER MAY 25th, 1891. ON AND AFTER MAY 25th, 1881.

For Monongahela City, West Brownsville, and Uniontown 15:40 a. m. For Monongahela City and West Brownsville 7:35 and 10:40 a. m., and 4:50 p. m. On Sunday, 8:55 a. m. and 1:01 p. m. For Monongahela City only, 1:01 and 5:50 p. m. week-days. Dravosburg accom., 6:00 a. m. and 2:20 p. m. week-days. West Elizabeth accom., 8:25 a. m., 4:15, 6:30 and 11:35 p. m. Sunday, 9:40 b. m.

WEST PENNSYLVANIA DIVISION. ON AND AFTER NOVEMBER 16th, 1891. rom FEDERAL STREET STATION, Allegheny

City—
For Springdale, week-days, 6:20, 8:25, 8:50, 10:40, 11:50 a. m.. 2:25, 4:19, 5:00, 5:40, 6:10, 6:20, 8:10, 10:30 and 11:40 p. m. Sundays, 12:35 and 9:30 p. m. For Butler, week-days, 6:55, 8:50, 10:40 a. m., 3:15 and 6:10 p. m. and 6:10 p. m.

For Freeport, week-days, 6:55, 8:50, 10:40 a. m.,
3:15, 4:18, 5:40, 8:10, 10:30 and 11:40 p. m. Sundays,
12:35 and 9:30 p. m.

For Apollo, week-days, 10:40 a. m., and 5:40 p. m.
For Paulton and Blairsville, week-days, 6:55 a. m.,
3:15 and 10:30 p. m.

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\*6.50 p.m.

Depart for Cleveland, points intermediate and beyond: †6.10 a.m., \*7.10 a.m., †12.45 p.m., \*11.05 p.m. Arrive from same points: \*6.50 a.m., †2.15 p.m., \*6.00 p.m., †7.00 p.m.

DEPART for New Castle, Eric, Youngstown, Ashtabula, points intermediate and beyond: †7.20 a.m., †12.20 p.m. Arrive from same points: †1.25 p.m., †9.00 p.m.

19.00 p.m.
DEPART for New Castle, Jamestown, Youngstown and Niles, †3.45 p.m. Arriva from same points: 19.10 a.m.
DEFART for Youngstown, \*12.20 p.m. ARRIVE from
Youngstown \*6.50 p.m. Southwest System-Pan Handle Route

Southwest System-Pan Handle Route
DHEART for Columbus, Cincinnati, Indianapolis, St.
Louis, paints intermediate and beyond: \*1.20 a.m.,
\*7.00 a.m., \*8.45 p.m., \*11.15 p.m. Arrive from same
points: \*2.20 a.m., \*6.00 a.m., \*5.55 p.m.
DHEART for Columbus, Chicago, points intermediate
and beyond: \*1.20 a.m., †12.05 p.m. Arrive from
same points: \*2.20 a.m., †12.05 p.m. Arrive from
same points: \*2.20 a.m., †13.05 p.m. Arrive
from Washington, †6.15 a. m., †8.35 a.m.,
\*1.55 p. m., †2.35 p.m., †4.45 p.m., †4.50 p.m. Arrive
from Washington, †6.55 a.m., †7.50 a.m., †18.50 a.m.,
†10.25 a.m., †2.35 p.m., †6.25 p.m.,
\*10.25 a.m., †2.35 p.m., †6.25 p.m.,
\*12.45 p.m., †6.10 p. m. Arrive from Wheeling,
\*12.20 a.m., †8.45 a.m., †8.05 p.m., †5.55 p.m.
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Company; schedule in effect November 15,
1891, Central time. P. & L. E. R. R. — DepartFor Gleveland, "\$500 a. m., "159, 429, "945 p. m.
For Chechand, Chicago and St. Louis, "1:56, "9:49
p. m. For Buffalo, 8:00 a. m., 4:20, "9:45 p. m.
For Salamanca, "8:00 a. m., "1:50, 9:45 p. m. For
Youngstown and New Castle, 8:00, 8:00, 9:55 a.
m., "1:59, "4:20, "9:45 p. m. For Beaver Falls, 6:00,
7:00, "8:00, 9:55 a. m., "1:50, 3:30, "4:20, 5:20, "9:45 p.
m. For Chartiers, '5:30, 3:35, 5:00, 5:50, "9:45 p.
m. For Chartiers, '5:30, 3:55, 5:50, 5:20, "8:00, 19:45,
1:55, 3:30, 3:45, [4:20, "4:25, 5:10, 5:20, "8:00, 19:45,
1:55, 0:30, p. m. 1:55, 3:30, 3:45, 54:20, \*4:25, 5:10, 5:20, \*8:00, 79:45, 10:20 p. m. From Cleveland, \*6:20 a. m., \*12:30, ARRIVE\_From Cleveland, \*6:20 a. m., \*12:30, 5:13, 77:30 p. m. From Clncinnati, Chicago 3 8:1, Louis, \*6:30 a. m., \*12:30, 7:30 p. m. From Buffalo, \*6:20 a. m., 12:30, 9:30 p. m. From Salamanca, \*6:20, \*10:100 a. m., \*7:30 p. m. From Youngstown and New Castle, \*6:30, \*10:50 a. m., \*12:30, 5:15, 7:20, 9:20 p. m. From Beaver Falls, 5:25, \*5:15, 7:20, \*10:00 a. m., \*12:30, 1:20, 5:15, 7:30, 3:30 p. m. P. C. & Y. trains for Mansfield, 7:35 a. m., 12:10, 3:45 p. m. For Esplen and Beachmont, 7:35 a. m., 3:35 p. m. From Beachmort, 7:05, 11:59 a. m., R. & Y. R. R. - DEPART - For New Haven, \*5:20, 3 p. m. For West Newton, \*8:20, 5:25 p. m. Arrive-From New Haven, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m., \*4:05 p. m. From McKeesport, Elizabeth, Monongahela Cliv

ARRIVE-From New Haven, \*9:00 a. m., \*4:05 p. m. From West Newton, 6:15, \*9:00 a. m. \*4:05 p. m. For McKeesport, Elizabeth, Monongahela City and Belle Vernon, \*6:55, 11 65 a. m., \*4:06 p. m. From Belle Vernon, Monongahela City, Elizabeth and McKeesport, 77:40 a. m., 1:20, \*5:05 p. m. Thally, \*Sundays only, City ticket office, 6:9 Smithfield st. PITTSBURG AND WESTERN RAILWAY-Trains (Ct'l Stan'd time). | Leave. | Arrive. 
 Mail, Butler, Clarion, Kane.
 6:40 a m
 11:30 a m

 Akron and Frie.
 7:30 a m
 7:05 p m

 Butler Accommodation.
 9:35 a m
 3:50 p m

 New Castle Accommodation.
 3:10 p m
 9:00 a m

 Chicago Express (daily).
 2:00 p m
 12:05 p m

 Zellenopie and Foxburg.
 4:25 p m
 5:30 a m

 Butler accommodation.
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 7:00 a m
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BALTIMOR 3 AND OHIO RAILROAD.
Schedule in effect December 20, 1891. Eastern

For Washington, D. C., Baltimore, Philadelphia and New York, \*5:00 a. m. and \*9:20 p. m. For Cumberland, \*0:50, \*5:00 a. m., 21:10, \*9:20 p. m. For Connellsville, \*0:50, \*5:00 s.m., 21:10, 21:15, 25:00 and \*9:20 p. m. For Uniontown, \$5:50, \*5:00 and \$5:00 p. m. For William, \$1:10, \$2:15 and \$5:00 p. m. For Mt. Pleasant, \$5:50 and and \$5:00 p. m. 18:00 a. m., 11:15, 14:15 and 15:00 p. m. For Washington, t a., 7:20 and 19:30 a. m., \*4:00, 14:45, 7:30 and 111:35 p. m. For Wheeling, \*7:20, 12:30 a. m., \*4:05, \*7:30 and 11:55 p. m.

For Cincinnati and St. Louis, 7:20 a. m., 16:30 p. m.
For Columbus, 7:20 a. m., 7:30 and 111:55 p. m.
For Columbus, 7:20 a. m., 7:30 and 111:55 p. m.
For Newark, 7:30 a. m., 7:30 and 111:55 p. m.
For Chicago, 7:30 a. m. and 7:30 p. m.
Trains arrive from New York, Philadelphia, Baltimore and Washington, 8:20 a. m., 8:30 p. m.
From Columbus, Cincinnati and Chicago, 7:50 a. m., 8:50 p. m. From Wheeling, 8:25, 10:45 a. m., 14:15, 78:30 p. m.
Parlor and sleeping cars to Baitimore, Washington, Cincinnati and Chicago, 7bally, 2Dally except Sunday, Sunday only, Saturday only, 5bally and yonly, 5bally except Sunday, and feeldeness upon orders left at B. & O. ticket office, corner Fifth avenue and Wood street, or 401 and 633 Smithfield street.

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