

TABERNACLE SERVICES.

REV. T. DE WITT TALMAGE'S SUN-
DAY MORNING DISCOURSE.

Religion is Sanative, Curative, Hygienic,
It May Not Give to the Human Race
Antediluvian Longevity, but Will Greatly
Lengthen Our Lives.

BROOKLYN, June 10.—At the Tabernacle
this morning, after expounding some pas-
sages of Scripture in regard to the diet of
Daniel and his abstemious habits, the Rev.
T. De Witt Talmage, D. D., gave out the
hymn beginning:

Glory to God on high,
Let heaven and earth reply.

He announced as the subject of his sermon:
"Does Religion Prolong Life?" and preached
from the text found in Pa. xci. 15: "With
long life will I satisfy him." Following is
the discourse in full:

Through the mistake of its friends religion
has been chiefly associated with sick beds
and graveyards. The whole subject to many
people is odorous with chlorine and carbolic
acid. There are people who cannot pro-
nounce the word "religion" without hearing in
it the clipping chisel of the tombstone cutter.
It is high time that this thing were changed
and that religion, instead of being repre-
sented as a hearse to carry out the dead,
should be represented as a chariot in which
the living are to triumph.

Religion, so far from subtracting from
one's vitality, is a glorious addition. It is
sanative, curative, hygienic. It is good for
the eyes, good for the ears, good for the
spleen, good for the digestion, good for the
nerves, good for the muscles. When David,
in another part of the Psalms, prays that
religion may be dominant he does not speak of
it as a mild sickness, or an emaciation, or an
attack of moral and spiritual cramp; he
speaks of it as "the saving health of all na-
tions," while God, in the text, promises
longevity to the pious, saying: "With long
life will I satisfy him."

The fact is that men and women die too
soon. It is high time that religion joined the
hand of medical science in attempting to im-
prove human longevity. Adam lived nine
hundred and thirty years. Methuselah lived
nine hundred and sixty-nine years. As late
in the history of the world as Vespasian,
there were at one time in his empire forty-
five people one hundred and thirty-five years
old. So far down as the sixteenth century,
Peter Zartan died at one hundred and
eighty-five years of age. I do not say that
religion will ever take the race back to ante-
diluvian longevity, but I do say the length
of human life will be greatly improved.

It is said in Isaiah: "The child shall die a
hundred years old." Now, if according to
Scripture the child is to be a hundred years
old, may not the men and women reach to
three hundred and four hundred and five
hundred? The fact is that we are mere
dwarfs and skeletons compared with some of
the generations that are to come. Take the
African race. They have been under bond-
age for centuries. Give them a chance and
they develop a Frederick Douglass or a Tou-
ssaint L'Ouverture. And if the white race
shall be brought from under the yoke of
sin, what shall be the body? What shall be
the soul? Religion has only just touched our
world. Give it full power for a few centuries,
and who can tell what will be the strength
of man and the beauty of woman and the
longevity of all?

My design is to show that practical
religion is the friend of long life. I prove it,
first, from the fact that it makes the care of
our health a positive Christian duty.
Whether we shall keep early or late hours,
whether we shall take food digestible or in-
digestible, whether there shall be thorough or
incomplete mastication, are questions very
often deferred to the realm of whimsicality;
but the Christian man lifts this whole
problem of health into the accountable and
the divine. He says: "God has given me
this body, and he has called it the temple of
the Holy Ghost, and to deface its altars or
mar its walls or crumble its pillars is a God-
defying sacrilege."

He sees God's calligraphy in every page—
anatomical and physiological. He says:
"God has given me a wonderful body for
noble purposes."
That arm with thirty-two curious bones
wielded by forty-six curious muscles, and all
under the brain's telegraphy; 350 pounds of
blood rushing through the heart every hour,
the heart in twenty-four hours beating 100,
000 times, during the twenty-four hours
overcoming resistances amounting to 224,
000,000 pounds of weight, during the same
time the lungs taking in fifty-seven hog-
heads of air, and all this mechanism not
more mighty than delicate and easily dis-
turbed and demolished.

The Christian man says to himself: "If I
hurt my nerves, if I hurt my brain, if I hurt
any of my physical faculties I insult God and
call for dire retribution." Why did God tell
the Levites not to offer to him in sacrifice
animals imperfect and diseased? He meant
to tell us in all the ages that we are to offer
to God our very best physical condition, and
a man who through irregular or glutinous
eating ruins his health is not offering to God
such a sacrifice. Why did Paul write for his
cloak at Troas? Why should such a great
man as Paul be anxious about a thing so in-
significant as an overcoat? It was because
he knew that with pneumonia and rheuma-
tism he would not be worth half as much to
God and the church as with respiration easy
and feet free.

An intelligent Christian man would not
consider it an absurdity to kneel down at night
and pray and ask God's protection while at
the same time he kept the windows of his
bed room tight shut against fresh air. He
would just as soon think of going out on the
bridge between New York and Brooklyn,
leaping off and then praying to God to keep
him from getting hurt. Just as long as you
defer this whole subject of physical health to
the realm of whimsicality or to the pastry
cook or to the butcher or to the baker or to
the apothecary or to the clothier, you are not
acting like a Christian. Take care of all
your physical forces—nervous, muscular,
bone, brain, cellular tissue—for all you must
be brought to judgment.

Smoking your nervous system into fillets,
burning out the coating of your stomach
with wine logwood and strychnine, walk-
ing with thin shoes to make your feet look
delicate, pinched at the waist until you are
well nigh cut in two, and neither part worth
anything, groaning about sick headaches and
palpitation of the heart, which you think
came from God, when they came from your
own folly.

What right has any man or woman to de-
face the temple of the Holy Ghost? What is
the ear? Why, it is the whispering gallery
of the human soul. What is the eye? It is
the observatory God constructed, its tele-
scope sweeping the heavens. What is the
hand? An instrument so wonderful that
when the Earl of Bridgewater bequeathed in
his will \$40,000 for treatises to be written on
the wisdom, power and goodness of God,
Sir Charles Bell, the great English anat-
omist and surgeon, found his greatest
illustration in the construction of the
human hand, devoting his whole book to that
subject. So wonderful are these bodies that

et names his own attributes after different
parts of them. His omniscience—it is God's
eye. His omnipresence—it is God's ear. His
omnipotence—it is God's arm. The uphold-
ing of the midnight heavens—it is the work
of God's fingers. His life giving power—it
is the breath of the Almighty. His dominion
—the government shall be upon his shoulder.
A body so divinely honored and so
divinely constructed, let us be careful not to
abuse it.

When it becomes a Christian duty to take
care of our health, is not the whole tendency
toward longevity? If I toss my watch about
recklessly and drop it on the pavement and
wind it up any time of day or night I hap-
pen to think of it, and often let it run down,
while you are careful with your watch and
never abuse it and wind it up just at the
same hour every night and put it in a place
where it will not suffer from the violent
changes of atmosphere, which watch will last
the longer? Common sense answers. Now
the human body is God's watch. You see
the hands of the watch, you see the face of
the watch; but the beating of the heart is
the ticking of the watch. Oh, be careful
and do not let it run down!

Again, I remark that practical religion is
a friend of longevity in the fact that it is a
protest against dissipation which injures and
destroys the health. Bad men and women
live a very short life. Their sins kill them.
I know hundreds of good old men, but I do
not know half a dozen bad old men. Why?
They do not get old. Lord Byron died at
Missolonghi at thirty-six years of age, him-
self his own Mazaepa, his unbridled passions
the horse that dashed with him into the
desert. Edgar A. Poe died at Baltimore at
thirty-eight years of age. The black raven
that alighted on the bust above his chamber
door was delirium tremens.

Only this and nothing more.

Napoleon Bonaparte lived only just beyond
midlife, then died at St. Helena, and one of
his doctors said that his disease was induced
by excessive snuffing. The hero of Auster-
litz, the man who by one step of his foot in
the center of Europe shook the earth, killed
a snuff box. Oh, how many a snuff box
have known who have not lived out half
their days because of their dissipations and
indulgences! Now, practical religion is a
protest against all dissipation of any kind.

"But," you say, "professors of religion
have fallen, professors of religion have got
drunk, professors of religion have misap-
propriated trust funds, professors of religion
have absconded." Yes; but they threw away
their religion before they did their morality.
If a man on a White Star line steamer bound
for Liverpool in mid-Atlantic jumps over-
board and is drowned, is that anything
against the White Star line's capacity to take
the man across the ocean? And if a man
jumps over the gunwale of his religion and
goes down never to rise, is that any reason
for your believing that religion has no ca-
pacity to take the man clear through? In the
one case if he had kept to the steamer his
body would have been saved; in the other
case, if he had kept to his religion his moral
world would have been saved.

There are aged people who would have
been dead twenty-five years ago but for the
defenses and the equipoise of religion. You
have no more natural resistance than hun-
dreds of people who lie in the cemeteries to-
day, slain by their own vices. The doctors
made their case as kind and pleasant as they
could, and it was called congestion of the
brain, or something else, but the snakes and
the blueflies that seemed to crawl over the
pillow in the sight of the delirious patient
showed what was the matter with him. You,
the aged Christian man, walked along by
that unhappy one until you came to the
golden pillar of a Christian life. You went
to the right; he went to the left. That is all
the difference between you. Oh, if this is
religion is a protest against all forms of dis-
sipation, then it is an illustrious friend of
longevity. "With long life will I satisfy
him."

Again, religion is a friend of longevity in
the fact that it takes the worry out of our
temporalities. It is not work that kills men,
it is worry. When a man becomes a genuine
Christian he makes over to God not only his
affections but his family, his business, his
reputation, his body, his mind, his soul—
everything. Industrious he will be, but
never worrying, because God is managing
his affairs. How can he worry about busi-
ness when in answer to his prayers God tells
him when to buy and when to sell; and if he
gains that is best, and if he loses that is best?

Suppose you had a supernatural neighbor
who came in and said: "Sir, I want you to
call on me in every exigency; I am your fast
friend; I could fall back on \$20,000,000; I can
foresee a panic year; I hold the controlling
stock in thirty of the best monetary in-
stitutions of New York; whenever you are
in trouble call on me and I will help you;
you can have my money and you can have
my influence; here is my hand I pledge for
it." How much would you worry about
business? Why would you say: "I'll do the
best I can, and then I'll depend on my
friend's generosity for the rest."

Now more than that is promised to every
Christian business man. God says to him:
"I own New York and London and St.
Petersburg and Pekin, and Australia and
California are mine; I can foresee a panic
million years; I have all the resources of the
universe, and I am your fast friend; when
you get in business trouble or any other
trouble, call on me and I will help; here is
my hand in pledge of omnipotent deliv-
erance." How much should that man worry?
Not much. What lion will dare to put his
paw on that Daniel? Is there not rest in
this? Is there not an eternal vacation in this?

"Oh," you say, "here is a man who asked
God for a blessing in a certain enterprise, and
he lost five thousand dollars in it. Ex-
plain that." I will. Yonder is a factory,
and one wheel is going north and the other
wheel is going south, and one wheel plays
laterally and the other plays vertically. I
go to the manufacturer and I say: "O man-
ufacturer, your machinery is a contradiction.
Why do you not make all the wheels go in
one way?" "Well," he says, "I made them to go
in opposite directions for purpose, and they pro-
duce the right result. You go downstairs
and examine the carpets we are turning out
in this establishment and you will see." I
go down on the other floor and I see
the carpets, and I am obliged to confess that
though the wheels in that factory go in op-
posite directions they turn out a beautiful re-
sult; and while I am standing there looking
at the exquisite fabric an old Scripture
passage comes into my mind, "All things
work together for good to them who love
God." Is there not rest in that? Is there
not tonic in that? Is there not longevity in
that?

Suppose a man is all the time worried
about his reputation? One man says he lies,
another says he is stupid, another says he is
dishonest, and half a dozen printing estab-
lishments attack him, and he is in a great
state of excitement and worry and fume, and
cannot sleep; but religion comes to him and
says: "Man, God is on your side; he will
take care of your reputation; if God be for
you, who can be against you?" How much
should that man worry about his reputation?
Not much. If that broker who was once
not in Wall street, after he had lost money
sat down and wrote a farewell letter
to his wife before he blew his brains out—if
instead of taking out of his

pocket a pistol he had taken out a well read
New Testament there would have been one
less suicide. Oh, nervous and feverish people
of the world, try this almighty sedative.
You will live twenty-five years longer under
its soothing power. It is not chloral that
you want, or morphine that you want; it is
the Gospel of Jesus Christ. "With long life
will I satisfy him."

Again, practical religion is a friend of
longevity in the fact that it removes all cor-
roding care about a future existence. Every
man wants to know what is to become of
him. If you get on board a rail train you
want to know at what depot it is going to
stop; if you get on board a ship you want to
know into what harbor it is going to run, and
if you should tell me you have no interest in
what is to be your future destiny, I would in
as polite a way as I know how tell you I did
not believe you. Before I had this matter
settled with reference to my future existence
the question almost worried me into ruined
health. The anxieties men have upon this
subject put together would make a martyr-
dom. This is a state of awful unhealthiness.
There are people who fret themselves to death
for fear of dying.

I want to take the strain off your nerves
and the depression off your soul, and I make
two or three experiments. Experiment first:
When you go out of this world it does not
make any difference whether you have been
good or bad, or whether you believed truth
or error, you will go straight to glory. "Im-
possible," you say; "my common sense as
well as my religion teaches that the bad and
the good cannot live together forever. You
give me no comfort in that experiment." Ex-
periment the second: When you leave this
world you will go into an intermediate
state, there is something that tells me that
and prepared for heaven. "Impossible," you
say; "as the tree falleth so it must lie, and
I cannot postpone to an intermediate state
reformation which ought to have been ef-
fected in this state." Experiment the third:
There is no future world; when a man dies
that is the last of him. Do not worry about
what you are to do in another state of being,
you will not do anything. "Impossible,"
you say; "there is something that tells me
that death is not the appendix, but the pre-
face; there is something that tells me that on
this side of the grave I only get started, and
that I shall go on forever; my power to
think says 'forever,' my affections say 'fore-
ver,' my capacity to enjoy or suffer, 'fore-
ver.'"

Well, you defeat me in my three experi-
ments. I have only one more to make, and
if you defeat me in that I am exhausted. A
mighty One on a knoll back of Jerusalem one
day—the skies filled with forked lightning
and the earth filled with volcanic distur-
bances—pinned his pale and agonized face
toward the heavens and said: "I take the
sins and sorrows of the ages into my own
heart. I am the expiation. Witness earth
and heaven and hell, I am the expiation." And
the hammer struck him, and the spears
punctured him, and heaven thundered: "The
wages of sin is death!" "The soul that sin-
neth it shall die!" "I will by no means
clear the guilty!" Then there was si-
lence for half an hour, and the light-
nings were drawn back into the scab-
bards of the sky, and the earth ceased to
quake, and all the colors of the sky
began to shift themselves into a rainbow
woven out of the fallen tears of Jesus, and
there was red as of the blood shedding, and
there was blue as of the bruising, and there
was green as of the heavenly foliage, and
there was orange as of the day dawn. And
along the line of the blue I saw the words:
"I was bruised for their iniquities." And
along the line of the red I saw the words:
"The blood of Jesus Christ cleanseth from
all sin." And along the line of the green I
saw the words: "The leaves of the tree of
life for the healing of the nations." And
along the line of the orange I saw the words:
"The day spring from on high hath vis-
ited us."

And then I saw the storm was over, and
the rainbow rose higher and higher, until it
seemed retreating to another heaven, and
planting one column of its colors on one side
the eternal hill and planting the other column
its colors on the other side the eternal
hill, it rose upward and upward, and behold
there was a rainbow about the throne.

Accept that sacrifice and quit worrying.
Take the tonic, the inspiration, the longevity
of this truth. Religion is sunshine, that is
health. Religion is fresh air and pure
water, that is healthy. Religion is warmth,
that is healthy. Ask all the doctors and
they will tell you that a quiet conscience and
pleasant anticipations are hygienic. I offer
you perfect peace now and hereafter.

What do you want in the future world?
Tell me and you shall have it. Orchards?
There are trees with twelve hundred
fruits, yielding fruit every month. Water
scenery? There is the River of Life, from
under the throne of God, clear as crystal,
and the sea of glass mingled with fire. Do
you want music? There is the oratorio of
the Creation led on by Adam, and the orato-
rio of the Red Sea led on by Moses, and the
oratorio of the Messiah led on by St. Paul,
while the archangel with swinging baton
controls the one hundred and forty-four
thousand who make up the orchestra.

Do you want reunion? There are your
dead children waiting to kiss you, waiting to
embrace you, waiting to twist garlands in
your hair. You have been accustomed to
open the door on this side of the sepulcher.
I open the door on the other side of the sepul-
cher. You have been accustomed to walk in
the wet grass on the top of the grave. I show
you the under side of the grave; the bottom
has fallen out, and the long ropes with which
the pall bearer let down your dead let them
clear through into heaven.

Do you want to feel for this robust, healthy
religion? It will have a tender, manly
embrace to come you will have eternal life. "With
long life will I satisfy him."

The Marriage of Blood Relations.
From recent accounts the Greek church
appears to be even more punctilious than the
Roman. It is said to look askant at the mar-
riage of the Duke of Sparta with Victoria of
Wales, because it will not approve of mar-
riage between cousins. Even the Roman
church has agreed to this necessity among
royalty, partly on the plea that their variety
of resource and nurture might in part
counteract the evil. But doubtless the time
is approaching when neither church nor
state can longer brook the spectacle of royal
idiot and epileptic. It would be hardly
convenient to have as rulers a more afflic-
tious lot than the present samples of European
royalty.—Chicago Tribune.

Ghostly Belies of a Bloody Field.
A late Charleston letter speaks of the neg-
lected condition of the graves of the Confed-
erate dead who are buried on Morris Island,
near that city. For the past twenty-three
years the wind has been steadily sweeping
away the sand in which the soldiers were
buried, so that in many cases their bones are
exposed and bleaching in the sun. Sometimes
only two or three of these graves are un-
covered at a time, and again as many as twenty-
five or thirty will be exposed. The years
where these remains are situated is near
Vander Hill, in full view of one of the blood-
iest battle grounds of the war.—Philadelphia
Times.

One Thing and Another.
It is always proper for a young lady to call
first on an older one; always proper for
every one to call first on the family of a
clergyman. Age and the clergy are our two
orders of nobility.
The bride or her parents send invitations
to all friends of the groom for whom he re-
quests them.
Flowers are always an appropriate compli-
ment upon every occasion, whether of joy or
sorrow, illness, recovery to health, taking
leave for a distant part, or arriving home, or
on a visit.

PHYSIOLOGY AND HYGIENE.

**Advice Both Lay and Professional About
Keeping Children in Good Condition.**

A mother whose five-year-old boy has suffered
with a disease of the knee joint, resulting in
the loss of the knee cap and leaving an almost
stiff joint, warns other mothers not to neglect
what may seem a slight trouble with the
knee joint.

The joints, especially those of the knees,
are liable to many serious affections, some of
which are due to constitutional defect and
some to other diseases, but most frequently
the cause is injury from accident. This cause
is said to operate especially in childhood and
youth, partly because this period is more
full of exposures and partly because the ten-
dency to set up inflammatory action is then
at its maximum.

The surfaces of all joints are covered with
a membrane, the office of which is to secrete
a lubricating fluid. Under this is cartilage,
to lessen jolt and to render the play of the
joints over each other soft and safe. The
head of the bones beneath the cartilage is
spongy, and thus more liable to harm.

Disease, or over use, or accidental injury,
may result in inflammation of the synovial
membrane. Indeed, it is believed that nearly
one-half of all affections of the knee joint are
of this character. If the trouble is neglected
the inflammation may extend to the cartilage
and destroy it, leaving the bare ends of the
bone to grate on each other; or it may ex-
tend even to the head of the bone and give
rise to a destructive abscess.

Of course a child may have a severe injury
to the knee which may soon heal, with-
out any further harm. But any subsequent
pain at the joint in walking, or any bulging
out, as if from a fluid, should receive imme-
diate medical attention. Meanwhile, abso-
lute rest of the parts, by a recumbent posture
of the body, is of the first importance, and
this will constitute one of the chief means
toward the cure.

Starting Children off to School.
Dr. E. M. Hunt, secretary of the New Jer-
sey state board of health, gives some valu-
able advice to parents about starting their
children off for school, as follows:

Let no child start for school with damp
clothing, when active we can bear dampness
awhile, but to sit in wet clothing is always a
risk. Tell the child, if damp and chilly, to
let the teacher know it.

A good plain, unburied breakfast is always
important to the school child. The young are
better off without coffee or tea; but some
may need a warm drink for breakfast in cold
weather, such as sweetened water, sugar and
milk, and water or milk flavored with cocoa.
If the child will not be at home and at din-
ner within five hours after the close of break-
fast, have him carry a small and easily dig-
ested lunch to eat at recess, or at an appoint-
ed time at school. It should be light bread
and butter, with fruit or jelly, and not over-
large, if there is to be a meal at home by 2
o'clock.

Cure and Relief for Corns.
A certain amount of friction is caused by
walking, this affecting both the part of the
foot next to the boot, and also the inner sides
of the toes, where they rub together, producing
corns and blisters. To cure them, wear
well fitting boots, advises Dr. J. B. Han-
ford; but to obtain almost immediate relief,
removing most of the accumulation, apply
potash or any strong alkali, thus dissolving
the albumen of which they are composed.
Since they are but a part of the outer skin—
destitute of nerves—it is plain that they can
be removed "without pain," but equally true
that they will reappear, if the cause of their
formation is not removed.

Aromatic Spirits of Ammonia.
Aromatic spirits of ammonia—a solution
in alcohol with spices—is a stimulant useful
in sudden fainting from any cause. Dr. E.
Snyder places the dose at from fifteen to
twenty drops well diluted with water, prefer-
ably hot water.

According to the same authority, aqua am-
moniac makes, by mixing two teaspoonfuls to
six teaspoonfuls of olive oil or melted lard,
a volatile liniment that is very warming when
rubbed on externally for sore throat and over
rheumatic joints.

A Few Popular Shampoos.
In some persons thin scales accumulate on
the scalp, occasioning much annoyance. This
condition is often induced by the use of fine
combs. To remove it a solution of borax
and water is commonly employed. The
"whites" of raw eggs make an excellent
shampoo, and may be rubbed freely into the
hair. A tablespoonful of aqua ammonia
added to a basin of water is also very effi-
cient.

SOCIAL ETIQUETTE.
**Indiscriminate Introductions May Be Kind
Heard but Are Not Etiquette.**

Mrs. Sherwood reminds a hostess that in
introducing people she has three duties to
perform—ones to the society in which she
lives, another to the person whom she intro-
duces, thirdly to herself. Of course, it
would be much more agreeable to every
hostess, or popular person, to introduce
everybody. It seems so small a favor! but a
hostess must remember that it involves a
great deal when, as often happens, at a
watering place, or at a theater, or in some
crowded party, one lady says to another, "In-
troduce me to Mrs. Montgomery," the
lady so requested can always say, with per-
fect propriety, "I have not the right to do so."
I do not know Mrs. Montgomery well
enough." It is also very awkward when a
gentleman asks to be introduced to a lady
and she declines the honor, to be obliged to
tell him so, but the disagreeable duty must
be done.

Therefore the knowledge of how to intro-
duce people must be learned; it must come
from a good heart, an early breeding, a
sense of propriety, a thorough acquaintance
with the laws of society. In America we
have not to help us the peerage or court et-
quette. We have only our own good sense,
but that has helped us through many emer-
gencies.

A truly hospitable hostess introduces young
ladies to each other if she sees that one is shy
and forlorn. There are many people who are
reserved and exclusive by nature; there are
more who are ignorant and shy. There are
hostesses whose exclusiveness shuts the door
against lores and adventurers, rude or dis-
agreeable people, who determine that only the
well bred, the quiet and the deserving shall
enter their houses. But there is a vast
vacuum between the pretensions of a snob
and the exclusiveness of a well bred lady. A
hostess should know exactly where to draw
the line. A few do so, but they are rare.

One Thing and Another.
It is always proper for a young lady to call
first on an older one; always proper for
every one to call first on the family of a
clergyman. Age and the clergy are our two
orders of nobility.
The bride or her parents send invitations
to all friends of the groom for whom he re-
quests them.
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