

CHESAPEAKE & OHIO RY. CO.

Vestibule Special. With Com. Pull. Car. Eleg. Day Coach with Smoking Saloon, Dining Car and Pullman Sleeper.

Without Change. Vestibule Sleeper via Huntington, to and from Louisville, attached to the Special.

Schedule in Effect May 12, 1889.

Table with columns for direction (Eastward, Westward), station names, and train times.

No. 3 Leaves Clifton Forge daily, 8 a. m. arrives Richmond 10 1/2 p. m.

No. 11 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 12 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 13 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 14 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 15 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 16 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 17 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 18 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 19 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 20 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 21 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 22 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 23 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 24 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 25 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 26 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 27 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 28 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 29 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 30 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 31 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

No. 32 Leaves Richmond, daily, 7:55 a. m. arrives Clifton Forge 10 1/2 p. m.

31 YEARS AGO

THE THRESHING MACHINES then in use were almost wholly of the class known as the "Endless Apron" style.

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

It was a revolution in Threshing Machines, and from a small beginning of five machines in 1858 they soon reached a product of 1,000 yearly.

Their Vibrator drove the "Endless Apron" machine out of market, and all other makers copied it as closely as they dared.

Today all Threshing Machines of any reputation or merit use the principles of the old Vibrator.

Nichols & Shepard have continued in the business without change of name, location, or management; and during the past three years have brought out and developed another new Threshing Machine for grain and seeds, as superior to all existing machines as their former was to the "Endless Apron".

They name this new and improved Threshing Machine the "Vibrator".

"HOME TO-NIGHT"

The lessons are done, and the prizes won. And the counted weeks are past.

Oh the holiday joys of the girls and boys Who are "home to-night" at last.

Oh the bright best of the springing feet As into the hall they rush,

Oh the tender bliss of the first home kisses, With its moment of fervent hush.

So the glad, glad, glad, glad, glad, glad, Glad as they gather round the glow!

Who would not part for the joy of heart That only the part-don know— At home to-night.

But all have not met, there are travelers yet Seeking a home to-night.

By tunnel and bridge, past river and ridge, To the distant yet nearing mark.

But the brights are warm, for the winter storm has passed, and the flowers are out.

And faces are bright as the flickering light Of the glad, glad, glad, glad, glad, glad.

For a rapid and easy sleep To the home of rest, it bears them along.

Oh home to-night, yes, home to-night, Through the weary ways and the open door.

Some happy feet on the street, An eager note of "go out no more."

For the work is done, and the rest begun, And the training time is forever past.

And the home of rest, in the mansion bright, Is safely, joyously reached at last.

Oh the love and light in that home to-night! Oh the songs of bliss and the harp of gold!

Oh the glow of the light that never will be told, Oh the welcome that waits at the shining gates.

For those who have not seen it, yet, When all shall meet at His glorious feet.

In the light and love of His home so dear! Yes, "Home to-night."

—Francis Ridley Herges.

OUR NEED OF CLEANSING.

SNOW WATER OF FINE APOLOGUES WHERE DO WE STAND?

THREE HUNDRED AND SIXTY-FIVE GRAVES.

THE BIBLE NOT COMPLIMENTARY.

DR. TALMAGE'S SERMON SUNDAY, MAY 20TH.

BROOKLYN, May 28.—The Rev. T. De Witt Talmage, D.D., preached at the Tabernacle Church, Brooklyn, N. Y., Sunday, May 28, on the text, "Where do we stand?"

Salvation, O the joyful sound, A sovereign balm for every wound, A cordial to our fears.

The text was: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Albert Barnes—honored be his name on earth and in heaven—went straight back to the original writing of my text, and translated it as follows: "If I wash myself with snow water, and if I cleanse my hands in alkali, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."

Advertisements are inserted at the rate of 25 cents per line for the first, and 15 cents for each subsequent insertion.

BLACK AND WHITE—NEW COMBINATIONS—HATS—NOTES ON NOVELTIES.

(From Our Fashion Reporter.)

A notable feature in the strange and hitherto unwarrantable combination of black and white is now a leading factor in dress.

As a combination, it is remarkably popular and shows the greatest traits of color and beauty.

For a while, black and white has been the fashion, but now it is the fashion of the fashion.

The Holy Bible.

LITERARY INFLUENCE OF THE GOOD BOOK IN THE DEVELOPMENT OF CIVILIZATION.

Probably no single influence has been greater in the development of civilization than that of the Bible.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.

It was the Bible that first opened the eyes of the human mind to the truth of God.