P. P. P.

PRICKLY ASH, POKE ROOT AND POTASSIUM

Makes Marvelous Cures in Blood Poison, Rheumatism and Scrofula

PIMPLES, BLOTCHES AND OLD SORES CATARRH, MALARIA, KIDNEY TROUBLES and DYSPEPSIA

P. P. P. purifies the blood, builds up the weak and debilitated, gives strength to weakened nerves, expels diseases, giving the patient health and happiness where sickness, gloomy feelings and lassitude first prevailed.

For primary, secondary and tertiary syphilis, for blood poisoning, mercurial poison, malaria, dyspepsia, and in all blood and skin diseases, such as blotches, pimples, old chronic ulcers, tetter, scald head, boils, erysipelas, eczema—we may say, without fear of contradiction, that P. P. P. is the best blood purifier in the world, and makes positive, speedy and permanent cures in all cases.

Ladies whose systems are poisoned and whose blood is in an impure condition, due to menstrual irregularities, are peculiarly benefited by the wonderful tonic and blood cleansing properties of P. P. P.—Prickly Ash, Poke Root and Potassium.

SPRINGFIELD, MO., Aug. 14th, 1893. —I can speak in the highest terms of your medicine from my own personal knowledge. I was affected with heart disease, pleurisy and rheumatism for 35 years, was treated by the very best physicians and spent hundreds of dollars, tried every known remedy without finding relief. I have only taken one bottle of your P. P. P., and can cheerfully say it has done me more good than anything I have ever taken. I can recommend your medicine to all sufferers of the above diseases.
MRS. M. M. YEARY,
Springfield, Green County, Mo.

Are entirely removed by P.P.P.

—Prickly Ash, Poke Root and Potassium, the greatest blood purifier on earth.

ABERDEEN, O., July 21, 1891.
MESSRS. LIPPMAN BROS., Savannah, Ga.: DEAR SIRS—I bought a bottle of your P. P. P. at Hot Springs, Ark., and it has done me more good than three months' treatment at the Hot Springs. Send three bottles C. O. D.
Respectfully yours,
JAS. M. NEWTON,
Aberdeen, Brown County, O.

Capt. J. D. Johnston.

To all whom it may concern: I hereby testify to the wonderful properties of P. P. P. for eruptions of the skin. I suffered for several years with an unsightly and disagreeable eruption on my face. I tried every known remedy but in vain, until P. P. P. was used, and am now entirely cured.
(Signed by) J. D. JOHNSTON,
Savannah, Ga.

Skin Cancer Cured.

Testimony from the Mayor of Sequin, Tex.

SEQUIN, TEX., January 14, 1893.
MESSRS. LIPPMAN BROS., Savannah, Ga.: *Gentlemen*—I have tried your P. P. P. for a disease of the skin, usually known as skin cancer, of thirty years' standing, and found great relief; it purifies the blood and removes all irritation from the seat of the disease and prevents any spreading of the sores. I have taken five or six bottles and feel confident that another course will effect a cure. It has also relieved me from indigestion and stomach troubles. Yours truly,
CAPT. W. M. RUST,
Attorney at Law.

Book on Blood Diseases Mailed Free.

ALL DRUGGISTS SELL IT.

LIPPMAN BROS.
PROPRIETORS,
Lippman's Block, Savannah, Ga.

J. W. ANDREWS,

Livery, Sale and Feed Stables.

FINEST TURNOUTS in the city.

Drummers' Teams and Draying a Specialty.

Prompt Attention.

REASONABLE CHARGES.

Stables corner Call and Thompson streets, one block from Depot.

MORGAN BROS.,

P. O. Building, Starke, Fla.

NEWSDEALERS, SUBSCRIPTION AGENTS and

Wholesale and Retail Stationers.

Dealers in Musical Instruments and Merchandise, Wall Paper, Novelties, etc. Picture frames made to order. Full line of School Books and Supplies. Legal Blanks. Orders for Printing received. Christmas goods in season.

TISON & RIMES,

LIVERY, FEED AND SALE STABLES,

Hodges Block, Starke, Fla.

Have the Finest Driving and Riding Horses in the City.

Gentle Horses. Stylish Rigs.

Horses Boarded at Reasonable Prices and Given Best Attention.

C. M. Sparkmann & Co.

—DEALERS IN—

HIGH GRADE WHISKIES.

Rye Whiskey, $2 to $5 per gal. Corn Whiskey, $2 to $2.50 per gal. Gins, $2 to $2.50 per gal. Rum, $2 to $2.50 per gal. Apple Brandy, $2.50 to $3 per gal. Peach Brandy $2.50 to $3 per gal. White Wheat Whiskey, $2.50 per gal. Prompt attention paid to all orders.

JUG TRADE A SPECIALTY.

Starke, - Florida.

A. E. MOITT,

BLACKSMITH AND WHEELWRIGHT.

Special attention given to repairing buggies, wagons and farming implements.

Horse-shoeing done in the best of Style.

Starke, - - - - Florida.

G. S. HACKER & SON,

—MANUFACTURERS OF—

Doors, Sash, Blinds, Mouldings, Building Material, Builders' Hardware.

Window and Fancy Glass a Specialty.

Charleston, S. C.

DRUG STORE.

J. L. GASKINS,
—DEALER IN—

DRUGS AND MEDICINES,

Starke, Fla.

Physicians' prescriptions carefully compounded at all hours—day or night.

Circus Manager Coup Dead.

W. C. Coup, the old-time circus man, who has been ill at Jacksonville, Fla., for several days, died Monday, aged 63 years.

REV. DR. TALMAGE.

THE NOTED DIVINE'S SUNDAY DISCOURSE.

Subject: "New Ground."

TEXT: "Lest I should build upon another man's foundation."—Romans xv., 20.

After, with the help of others, I had built three churches in the same city, and not feeling called upon to undertake the superhuman toil of building a fourth church, Providence seemed to point to this place as the field in which I could enlarge my work, and I feel a sense of relief amounting to exultation. Whereunto this work will grow I cannot prophesy. It is inviting and promising beyond anything I have ever touched. The churches are the grandest institutions this world ever saw, and their pastors have no superiors this side of heaven, but there is a work which must be done outside of the churches, and to that work I join myself for awhile, "Lest I build on another man's foundation."

The church is a fortress divinely built. Now, a fortress is for defense and for drill, and for storing ammunition, but an army must sometimes be on the march far outside the fortress. In the campaign of conquering this world for Christ the time has come for an advance movement, for a "general engagement," for massing the troops, for an invasion of the enemies' country. Confident that the forts are well manned by the ablest ministry that ever blessed the church, I propose, with others, for awhile, to join the cavalry and move out and on for service in the open field.

In laying out the plan for his missionary tour Paul, with more brain than any of his contemporaries or predecessors or successors, sought out towns and cities which had not yet been preached to. He goes to Cornith, a city mentioned for splendor and vice, and Jerusalem, where the priesthood and sanhedrin were ready to leap with both feet upon the Christian religion. He feels he has a special work to do, and he means to do it. What was the result? The grandest life of usefulness that man ever lived. We modern Christian workers are not apt to imitate Paul. We build on other people's foundations. If we erect a church, we prefer to have it filled with families all of whom have been pious. Do we gather a Sunday-school class, we want good boys and girls, hair combed, faces washed, manners attractive. So a church in this city is apt to be built out of other churches. Some ministers spend all their time in fishing in other peop' 'a ponds, and they throw the line into that church pond and jerk out a Methodist, and throw the line into another church pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and the whole school of fish swim off from that pond, and we take them all in with one sweep of the net. What is gained? Absolutely nothing for the general cause of Christ. It is only as in an army, when a regiment is transferred from one division to another, or from the Fourteenth Regiment to the Sixty-ninth Regiment. What strengthens the army is new recruits.

The fact is, this is a big world. When in our schoolboy days we learned the diameter and circumference of this planet, we did not learn half. It is the latitude and longitude and diameter and circumference of want and woe and sin that no figures can calculate. This one spiritual continent of wretchedness reaches across all zones, and if I were called to give its geographical boundary I would say it is bounded on the north and south and east and west by the great heart of God's sympathy and love. Oh, it is a great world. Since 6 o'clock this morning at least 80,000 have been born, and all these multiplied populations are to be reached of the gospel. In England or in Eastern American cities we are being much crowded, and an acre of ground is of great value, but out West 500 acres is a small farm, and 20,000 acres is no unusual possession. There is a vast field here and everywhere unoccupied, plenty of room more, not building on another man's foundation. We need as churches to stop bombarding the old iron clad sinner, that have been proof against thirty years of Christian assault, and aim for the salvation of those who have never yet had one warm hearted and point blank invitation. There are churches whose buildings might be worth $200,000, who are not averaging five new converts a year and doing less good than many a log cabin meeting house with tallow candle stuck in wooden socket and a minister who has never seen a college or known the difference between Greek and Choctaw. We need churches to get into sympathy with the great outside world, and let them know that none are so broken hearted or hardly bestead that they will not be welcomed. "No!" says some fastidious Christian: "I don't like to be crowded in church. Don't put any one in my pew." My brother, what will you do in heaven? When a great multitude that no man can number assembles, they will put fifty in your pew. What are the select few to-day assembled in the Christian churches compared with the mightier millions outside of them?

At least 3,000,000 people in this cluster of seaboard cities, and not more than 200,000 in the churches. Many of the churches are like a hospital that should advertise that its patients must have nothing worse than toothache or "run arounds," but no broken heads, no crushed ankles, no fractured thighs. Give us for treatment moderate sinners, velvet coated sinners and sinners with a gloss on. It is as though a man had a farm of 3000 acres and put all his work on one acre. He may raise never so large ears of corn, never so big heads of wheat, he would remain poor. The church of God has bestowed its chief care on one acre and has raised splendid men and women in that small inclosure, but the field is the world. That means North and South America, Europe, Asia and Africa and all the islands of the sea.

It is as though after a great battle there were left 50,000 wounded and dying on the field and three surgeons gave all their time to three patients under their charge. The major-general comes in and says to the doctors, "Come out here and look at the nearly 50,000 dying for lack of surgical attendance." "No," say the three doctors, standing there and fanning their patients; "we have three important cases here, and we are attending them, and when we are not positively busy with their wounds it takes all our time to keep the flies off." In this awful battle of sin and sorrow, where millions have fallen on millions, do not let us spend all our time in taking care of a few people, and when the command comes, "Go into the world," say practically: "No; I cannot go. I have here a few choice cases, and I am busy keeping off the flies." There are multitudes to-day who have never had any Christian worker look them in the eye, and with earnestness in the accentuation say, "Come!" or they would long ago have been in the kingdom. My friends, religion is either a sham or a tremendous reality. If it be a sham, let us cease to have anything to do with Christian association. If it be a reality, then great populations are on their way to the bar of God unfitted for the ordeal, and what are we doing?

In order to teach the multitude of outsiders we must drop all technicalities out of our religion. When we talk to people about the hypostatic union and French encyclopedianism and erastianism and complutensianism, we are as impolitic and little understood as if a physician should talk to an ordinary patient about the pericardium and intercostal muscle and scorbutic symptoms. Many of us come out of the theological seminaries so loaded up that we take the first ten years to show our people how much we know, and the next ten years to get our people to know as much as we know, and at the end find that neither of us knows anything as we ought to know. Here are thousands of sinning, struggling and dying people who need to realize just one thing—that Jesus Christ came to save them, and will save them now. But we go into a profound and elaborate definition of what justification is, and after all the work there are not outside of the learned professions 5000 people in the United States who can tell what justification is. I will read you the definition:

"Justification is purely a forensic act, the act of a judge sitting in the forum, in which the Supreme Ruler and Judge, who is accountable to none, and who alone knows the manner in which the ends of His universal government can best be attained, reckons that which was done by the substitute, and not on account of anything done by them, but purely upon account of this gracious method of reckoning, grants them the full remission of their sins."

Now, what is justification? I will tell you what justification is. When a sinner believes, God lets him off. One summer in Connecticut I went to a large factory, and I saw over the door written the words, "No admittance." I entered and saw over the next door, "No admittance." Of course I entered. I got inside and found it a pin factory, and they were making pins, very serviceable, fine and useful pins. So the spirit of exclusiveness has practically written over the outside door of many a church, "No admittance." And if the stranger enter he finds practically written over the second door, "No admittance," and if he goes in over all the pew doors seems written, "No admittance," while the minister stands in the pulpit, hammering out his little niceties of belief, pounding out the technicalities of religion, making pins. In the most practical, common sense way, and laying aside the nonessentials and the hard definitions of religion, go out on the God given mission, telling the people what they need and when and how they can get it.

Comparatively little effort as yet has been made to save that large class of persons in our midst called skeptics, and he who goes to work here will not be building upon another man's foundation. There is a great multitude of them. They are afraid of us and our churches, for the reason we do not know how to treat them. One of this class met Christ, and hear with what tenderness and pathos and beauty and success Christ dealt with him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like to this—namely, thou shalt love thy neighbor as thyself. There is no other commandment greater than this." And the scribe said to Him, "Well, Master, Thou hast said the truth, for there is one God, and to love Him with all the heart, and all the understanding, and all the soul, and all the strength, is more than whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly He said unto him, "Thou art not far from the kingdom of God." So a skeptic was saved in one interview. But few Christian people treat the skeptic in that way. Instead of taking hold of him with the gentle hand of love, we are apt to take him with the iron pinchers of ecclesiasticism.

You would not be so rough on that man if you knew by what process he had lost his faith in Christianity. I have known men skeptical from the fact that they grew up in houses where religion was overdone. Sunday was the most awful day of the week. They had religion driven into them with a trip hammer. They were surfeited with prayer meetings. They were stuffed and choked with catechisms. They were often told they were the worst boys the parents ever knew, because they liked to ride down hill better than to read Bunyan's "Pilgrim's Progress." Whenever father and mother talked of religion, they drew down the corners of their mouth and rolled up their eyes. If any one thing will send a boy or girl to ruin sooner than another, that is it. If I had such a father and mother, I fear I should have been an infidel. When I was a boy in Sunday-school, at one time we had a teacher who, when we were not attentive, struck us over the head with a New Testament, and there is a way of using even the Bible so as to make it offensive.

Others were tripped up of skepticism from being grievously wronged by some man who professed to be a Christian. They had a partner in business who turned out to be a first-class scoundrel, though a professed Christian. Many years ago they lost all faith by what happened in an oil company which was formed amid the petroleum excitement. The company owned no land, or if they did there was no sign of oil produced, but the President of the company was a Presbyterian elder, and the treasurer was an Episcopal vestryman, and one director was a Methodist class leader, and the other directors prominent members of Baptist and Congregational churches. Circulars were gotten out telling what fabulous prospects opened before this company. Innocent men and women who had a little money to invest, and that little their all, said, "I don't know anything about this company, but so many good men are at the head of it that it must be excellent, and taking stock in it must be almost as good as joining the church."

So they bought the stock and perhaps received one dividend so as to keep them still, but after awhile they found that the company had reorganized and had a different president and different treasurer and different directors. Other engagements or ill health had caused the former officers of the company, with many regrets, to resign. And all that the subscribers of that stock had to show for their investment was a beautifully ornamented certificate. Sometimes that man looking over his old papers comes across that certificate, and it is so suggestive that he vows he wants none of the religion that the presidents and trustees and directors of that oil company professed. Of course their rejection of religion on such grounds was unphilosophical and unwise. I am told that many of the United States army desert every year, and there are thousands of court martials every year. Is that anything against the United States Government that swore them in? And if a soldier of Jesus Christ desert, is that anything against the Christianity which he swore to support and defend? How do you judge of the currency of a country? By a counterfeit bill? Oh, you must have patience with those who have been swindled by religious pretenders. Live in the presence of others a frank, honest, earnest Christian life, that they may be attracted to the same Saviour upon whom your hopes depend.

Remember skepticism always has some reason, good or bad, for existing. Goethe's irreligion started when the news came to Germany of the earthquake at Lisbon, Nov. 1, 1775. That 60,000 people should have perished in that earthquake and in the after rising of the Tagus so stirred his sympathies that he threw up his belief in the goodness of God.

Others have gone into skepticism from a natural persistence in asking the reason why. They have been fearfully stabbed of the interrogation point. There are so many things they cannot get explained. They cannot understand the Trinity or how God can be sovereign and yet a man a free agent. Neither can I. They say: "I don't understand why a good God should have let sin come into the world. Neither do I. You say: "Why was that child started in life with such disadvantages, while others have all physical and mental equipment?" I cannot tell. They go out of church on Easter morning and say: "That doctrine of the resurrection confounded me." So it is to me a mystery beyond unravelment. I understand all the processes by which men get into the dark. I know them all. I have traveled with burning feet that blistered way. The first word which most children learn to utter is: "Papa," or "Mamma," but I think the first word I ever uttered was: "Why?" I know what it is to have a hundred midnights pour their darkness into one hour. Such men are not to be scoffed, but helped. Turn your back upon a drowning man when you have the rope with which to pull him ashore, and let that woman in the third story of a house perish in the flames when you have a ladder with which to help her out and help her down, rather than turn your back scoffingly on a skeptic whose soul is in more peril than the bodies of those other endangered ones possibly can be. Oh, skepticism is a dark land. There are men in this house who would give a thousand worlds if they possessed them to get back to the placid faith of their fathers and mothers, and it is our place to help them, and we may help them, never through their heads, but always through their hearts. These skeptics, when brought to Jesus, will be mightily effective, far more so than those who never examined the evidences of Christianity.

Thomas Chalmers was once a skeptic Robert Hall a skeptic, Robert Newton a skeptic, Christmas Evans a skeptic. But when once with strong hand they took hold of the chariot of the gospel they rolled it on with what momentum! If I address such men and women to-day, I throw out no scoff. I implead them by the memory of the good old days, when at their mother's knee they said, "Now I lay me down to sleep," and by those days and nights of scarlet fever in which she watched you, giving you the medicine at just the right time and turning your pillow when it was hot, and with hands that many years ago turned to dust soothed away your pain, and with voice that you will never hear again, unless you join her in the better country, told you to never mind, for you would feel better by and by, and by that dying couch, where she looked so pale and talked so slowly, catching her breath between the words, and you felt an awful loneliness coming over your soul—by all that I beg you to come back and take the same religion. It was good enough for her. It is good enough for you. Nay, I have a better plea than that. I plead by all the wounds and tears and blood and groans and agonies and death throes of the Son of God, who approaches you this moment with torn brow, and lacerated hand, and whipped back, and saying, "Come unto Me, all ye who are weary and heavy laden, and I will give you rest."

Again, there is a field of usefulness but little touched occupied by those who are astray in their habits. All northern Nations, like those of North America and England and Scotland—that is, in the colder climates—are devastated by alcoholism. They take the fire to keep up the warmth. In southern countries, like Arabia and Spain, the blood is so warm they are not tempted to fiery liquids. The great Roman armies never drank anything stronger than water tinged with vinegar, but under our northern climate the temptation to heating stimulants is most mighty, and millions succumb. When a man's habits go wrong, the church drops him; the social circle drops him; good influence drops him; we all drop him. Of all the men who get off track, but few ever get on again. Near my summer residence there is a life saving station on the beach. There are all the ropes and rockets, the boats, the machinery for getting people off shipwrecks. One summer I saw there fifteen or twenty men who were breakfasting after having just escaped with their lives and nothing more. Up and down our coasts are built these useful structures, and the mariners know it, and they feel that if they are driven into the breakers there will be apt from shore to come a rescue. The churches of God ought to be so many life saving stations, not so much to help those who are in smooth waters, but those who have been shipwrecked. Come, let us run out the lifeboats! And who will man them? We do not preach enough to such men. We have not enough faith in their release. Alas, if when they come to hear us we are laboriously trying to show the difference between sublapsarianism and supralapsarianism, while they have a thousand vipers of remorse and despair coiling around their immortal spirits!

The church is not chiefly for goodish sort of men whose proclivities are all right, and who could get to heaven praying and singing in their own homes. It is on the beach to help the drowning. Those bad cases are the cases that God likes to take hold of. He can save a big sinner as well as a small sinner, and when a man calls earnestly to God for help He will go out to deliver such a one. If it were necessary, God would come down from the sky, followed by all the artillery of heaven and a million angels with drawn swords. Get 100 such redeemed men in each of your churches, and nothing could stand before them, for such men are generally warm-hearted and enthusiastic.

Furthermore, the destitute children of the streets offer a field of work comparatively unoccupied. The uncared for children are in the majority in most of our cities. Their condition was well illustrated by what a boy in this city said when he was found under a cart gnawing a bone and some one said to him, "Where do you live?" and he answered, "Don't live nowhere, sir!" Seventy thousand of the children of New York City can neither read nor write. When they grow up, if unreformed, they will outvote your children, and they will govern your children. The whisky ring will hatch out other whisky rings, and grogshops will kill with their horrid stench public sobriety, unless the church of God rises up with outstretched arms and infolds this dying population in her bosom. Public schools cannot do it. Art galleries cannot do it. Blackwell's Island cannot do it. Almshouses cannot do it. New York Tombs cannot do it. Sing Sing cannot do it. People of God, wake up to your magnificent mission! You can do it. Get somewhere, somehow, to work!

The Prussian cavalry mount by putting their right foot into the stirrup, while the American cavalry mount by putting their left foot into the stirrup. I don't care how you mount your war charger if you only get into this battle for God, and get there soon, right stirrup, or left stirrup, or no stirrup at all. The unoccupied fields are all around us, and why should we build on another man's foundation?

I have heard of what was called the "thunder legion." It was in 179, a part of the Roman army to which some Christians belonged, and their prayers, it was said, were answered by thunder and lightning and hail and tempest, which overthrew an invading army and saved the Empire. And I would to God that you could be so mighty in prayer and work that you would become a thundering legion before which the forces of sin might be routed and the gates of hell made to tremble. All aboard now on the gospel ship! If you cannot be a captain or a first mate, be a stoker or a deckhand, or ready at command to climb the ratlines. Heave away now, lads! Shake out the reefs in the foretopsail! Come, O heavenly wind, and fill the canvas! Jesus aboard will assure our safety. Jesus on the sea will beckon us forward. Jesus on the shining shore will welcome us into harbor. "And so it came to pass that they all escaped safe to land."

Srike at Trenton, N. J.

Over three-fourths of the 700 employes in the woolen Mills of Samuel K. Wilson, at Trenton, N. J., have quit work because their employer had not restored the second 10 per cent reduction to which they were subjected last summer. The striking employes declare that they were promised the restoration would take effect the first of the year.

Sugar Dividend.

The directors of the American Sugar Refining Company, at a meeting in Boston, declared a quarterly dividend of 3 per cent.

A. Bailey,

STARKE, FLA.

Wholesale and Retail ------Dealer in

FRESH BEEF, PORK & MUTTON

SLICED HAM A SPECIALTY.

In Poor Health

means so much more than you imagine—serious and fatal diseases result from trifling ailments neglected. Don't play with Nature's greatest gift—health.

Brown's Iron Bitters

If you are feeling out of sorts, weak and generally exhausted, nervous, have no appetite and can't work, begin at once taking the most reliable strengthening medicine, which is Brown's Iron Bitters. A few bottles cure—benefit comes from the very first dose—*it won't stain your teeth*, and it's pleasant to take.

It Cures

Dyspepsia, Kidney and Liver Neuralgia, Troubles, Constipation, Bad Blood Malaria, Nervous ailments Women's complaints.

Get only the genuine—it has crossed red lines on the wrapper. All others are substitutes. On receipt of two 2c. stamps we will send set of Ten Beautiful World's Fair Views and book—free.
BROWN CHEMICAL CO. BALTIMORE, MD.

For sale by J. L. Gaskins Starke, Fla.

FLORIDA CENTRAL AND PENINSULAR RAILROAD

New Florida and Northern Air Line and Florida Trunk Line.

TIME TABLE IN EFFECT JAN. 7, 1895.

40 Daily.	38 Daily ex Sun.	32 Daily.	36 Daily.	34 Daily.	NORTHERN POINTS.	35 Daily.	33 Daily.	31 Daily.	37 Daily Ex Sun.	39 Daily.
11 00p	.....	6 00p	4 15p	8 15a	Lv....Jacksonville....Ar	10 30a	7 05p	3 55a	.....	6 0[illegible]
11 55p	.....	6 55p	5 00p	9 12a	Lv.....Yulee.....Ar	9 37a	6 35p	9 12a	.....	4 [illegible]
.....	.....	7 30p	5 30p	10 25a	Ar.....Fernandina....Lv	9 00a	4 25p	8 30a	.....	.....
2 00a	.....	8 32p	7 50p	10 40a	Ar.....Everett.....Ar	7 48a	4 52p	7 25a	.....	2 [illegible]
.....	.....	.....	.....	.....	Ar.....Brunswick.....Ar	.....	6 20p	.....	.....	.....
.....	.....	.....	8 55p	12 28p	Ar.....Savannah.....Lv	6 00a	3 04p	.....	.....	.....
.....	4 00p	.....	9 05p	12 38p	Lv.....Savannah.....Ar	5 46a	2 56p	.....	10 45a	.....
.....	6 15p	.....	11 28p	2 23p	Ar....Fairfax, S. C....Lv	3 50a	1 12p	.....	8 25a	.....
.....	9 30p	.....	6 30p	.....	Ar....Augusta, Ga....Lv	8 40p	.....	.....	7 15a	.....
.....	7 30p	.....	12 14a	3 03p	Ar...Denmark, S. C..Lv	3 05a	12 34p	.....	7 10a	.....
.....	.....	.....	2 10a	4 30p	Ar..Columbia, S. C..Lv	1 30a	11 10a	.....	.....	.....
.....	.....	.....	2 50p	.....	Ar. Spartanburg, S. C. Lv	.....	.....	.....	.....	.....
.....	.....	.....	6 45p	.....	Ar..Asheville, N. C..Lv	.....	.....	.....	.....	.....
.....	.....	.....	6 58a	9 16p	Ar...Charlotte, N. C..Lv	11 00p	8 25a	.....	.....	.....
.....	.....	.....	8 31a	10 25p	Ar...Salisbury, N. C..Lv	9 17p	7 30a	.....	.....	.....
.....	.....	.....	10 10a	11 40p	Ar..Greensboro, N. C.Lv	7 36p	6 15a	.....	.....	.....
.....	.....	.....	11 40a	12 5a	Ar.....Danville, Va...Lv	5 55p	5 00a	.....	.....	.....
.....	.....	.....	4 50p	6 45a	Ar....Richmond, Va...Lv	12 20p	.....	.....	.....	.....
.....	.....	.....	1 50p	2 48a	Ar...Lynchburg, Va..Lv	3 48p	2 48a	.....	.....	.....
.....	.....	.....	4 07p	4 38a	Ar.Charlottesville, VaLv	2 12p	1 08a	.....	.....	.....
.....	.....	.....	8 30p	7 42a	Ar.....Washington....Lv	11 01a	10 05p	.....	.....	.....
.....	.....	.....	11 25p	9 10a	Ar .....Baltimore....Lv	9 42a	8 37p	.....	.....	.....
.....	.....	.....	2 56a	11 30a	Ar.....Philadelphia...Lv	7 20a	5 55p	.....	.....	.....
.....	.....	.....	6 23a	2 03p	Ar.....New York.....Lv	12 15a	3 20p	.....	.....	.....

No. 36 carries Sleeper Jacksonville to New York. No. 34 carries compartment cars St. Augustine to New York. Dining car. Through sleeper Tampa to New York.
No. 35 Vestibule Sleeper New York to Jacksonville. No. 33 compartment cars New York to St. Augustine. Dining car. Pullman sleepers New York to Tampa.
Dining cars between Charlotte and St. Augustine.

CINCINNATI-JACKSONVILLE.

No. 40 Through Sleepers.	No. 32 Cincinnati and Florida Limited.	Chicago, Toledo, Detroit, Cleveland, Louisville, Nashville, Indianapolis.	No. 31 Cincinnati and Florida Limited.	No 39 Through Sleepers.
11 00p	6 00pm	LvJacks'v'le Ar	9 55am	6 00a
2 00a	8 32pm	Ar. Everett .Lv	7 25am	2 20a
8 25a	1 27am	" .Macon.. "	2 30am	7 30p
11 45a	4 02am	" Atlanta. "	11 45pm	4 10p
7 10p	9 12am	" Chatt'ga "	6 40pm	8 45a
7 30a	7 20pm	" Cin'na'ti "	8 30am	8 00p

Sleepers on No. 40 will be open for passengers at 8:30 p. m. Those having berths on No. 39 can occupy them until 7:30 a. m.
Nos. 31 and 33 solid vestibule to and from Cincinnati Jacksonville. Nos. 39 and 40 solid train Chattanooga Jacksonville. Sleepers to and from Cincinnati.

Nos. 31, 32, 39 and 40 connect with St. Augustine and Palm Beach Trains.

HOLLY SPRINGS ROUTE,

To St. Louis, Chicago, Sioux City.

No 32			No
6 00pm	Lv ....Jacksonville .... Ar		9 55
4 02am	Ar .....Atlanta..... Lv		11 45
12 00n'n	" .....Birmingham..... "		2 55
7 50pm	" ....Holly Springs.... "		7 20
7 35am	" .....St. Louis..... "		7 30
5 00pm	" .....Chicago..... "		1 35
7 30pm	" .....Dubuque..... "		7 30
7 00am	" .....Sioux City..... "		8 00

Through Pullman sleepers St. Louis and Jacksonville. Sleepers through Chicago and Sioux City and Jacksonville with but one change.

KANSAS CITY LINE—Through Sleeper Jacksonville, Kansas City.

No. 32.	Missouri, Arkansas, Indian Territory.	No.
6 00pm	Lv.... Jacksonville .... Ar	9 5[illegible]
8 32pm	Ar.....Everett..... Lv	7 2[illegible]
12 00n'n	Ar....Birminghan..... Lv	2 5[illegible]
10 00pm	Ar.....Memphis..... Lv	5 2[illegible]
9 15am	Ar. ..Springfield, Mo.. Lv	6 1[illegible]
5 00pm	Ar.....Kansas City..... Lv	10 3[illegible]

	Nos. 6 and 12 Daily.	Nos. 2 and 9 Daily.	South and West Florida and New Orleans.	Nos. 7 and 14 Daily.	Nos. 8 and 10 Daily.
Every Tourist Should Visit Silver Springs.	.....	9 00am	Lv.....Fernandina.....Ar	.....	5 30pm
	.....	10 08am	Lv.....Callahan.....Ar	.....	3 53pm
	7 45pm	9 40am	Lv.....Jacksonville.....Ar	7 00am	3 35pm
	8 40pm	10 40am	Ar.....Baldwin.....Lv	6 00am	2 55pm
	10 08pm	11 54am	Ar.....Starke.....Lv	4 28am	1 37pm
	10 40pm	12 25pm	Ar.....Waldo.....Lv	3 52am	1 10pm
	x7 00am	1 56pm	Ar.....Gainesville.....Lv	11 00am	11 52pm
	.....	6 00pm	Ar.....Cedar Key.....Lv	.....	7 40am
	11 25pm	1 26pm	Ar.....Hawthorne.....Lv	3 08am	12 25pm
	12 00am	1 57pm	Ar.....Citra.....Lv	2 30am	11 57am
	.....	2 38pm	Ar.....Silver Spring.....Lv	.....	11 13am
	1 25am	2 53pm	Ar.....Ocala.....Lv	1 25am	11 05am
	.....	5 50pm	Ar.....Homosassa.....Lv	.....	6 30am
	3 15am	8 53pm	Ar.....Wildwood.....Lv	12 15am	10 08am
	4 00am	4 25pm	Ar.....Leesburg.....Lv	10 55pm	9 28am
	4 37am	4 52pm	Ar.....Tavares.....Lv	9 52pm	9 00am
	6 45am	6 20pm	Ar.....Orlando.....Lv	7 30pm	7 35am
	x11 23a	6 50pm	Ar.....Winter Park.....Lv	x2 57pm	7 07am
	4 17am	4 59pm	Ar.....Lacoochee.....Lv	10 20pm	9 01am
	.....	x 9 00p	Ar.....Tarpon Springs.....Lv	.....	x7 00am
	.....	x9 16pm	Ar.....Sutherland.....Lv	.....	x6 42am
	.....	x9 30pm	Ar.....Dunedin.....Lv	.....	x6 25am
	.....	x10 30p	Ar.....St. Petersburg.....Lv	.....	x5 25am
	4 38am	5 16pm	Ar.....Dade City.....Lv	9 58pm	8 44am
	5 46am	6 15pm	Ar.....Plant City.....Lv	8 42pm	7 48am
	6 50am	7 10pm	Ar.....†Tampa.....Lv	7 30pm	7 00am
	6 30pm	9 40am	Lv.....Jacksonville.....Ar	8 05am	3 35pm
	8 36pm	11 54am	Ar.....Lake City.....Lv	5 55am	12 44pm
	9 25pm	12 38pm	Ar.....Live Oak.....Lv	5 09am	11 50am
	10 28pm	1 32pm	Ar.....Madison.....Lv	4 10am	10 45am
	11 55pm	2 50pm	Ar.....Monticello.....Lv	2 40am	9 15am
	12 30am	3 37pm	Ar.....Tallahassee.....Lv	2 15am	8 40am
	.....	4 32pm	Ar.....Quincy.....Lv	1 17am	.....
	.....	5 15pm	Ar.....River Junction.....Lv	12 35am	.....
Through Pullman Sleepers Jacksonville to New Orleans.	11 00pm	Ar.....Pensacola.....Lv	7 25pm	.....	.....
	8 05am	Ar.....Mobile.....Lv	3 35pm	.....	.....
	7 35am	Ar.....New Orleans.....Lv	11 00am	.....	.....

Parlor Cars on Nos. 9 and 10 between Jacksonville and Tampa.

x Daily except Sunday. † Connection at Tampa for St Petersburg, Manatee River and Key West and Havana steamers. At Waldo steamer for Melrose. Connects at Tallahassee for St. Marks, Carabelle and Apalachicola. Connects at River Junction for Chattahoochee river steamers. Connects at Ocala for Homosassa. C. S. BEERBOWER,
Ticket Agent, 36 West Bay street, corner Hogan, Jacksonville, Fla.
N. S. PENNINGTON, Traffic Manager. A. O. MACDONELL, General Passenger Agent.

THE CLYDE STEAMSHIP CO.

NEW YORK, CHARLESTON AND FLORIDA LINES

The magnificent Steamships of this Line are appointed to sail as follows: Calling at Charleston, S. C., both ways.

From New York. Pier 29, E. R.			Standard Time—Steamer.		From Jacksonville, Fla. For Charleston and New York.		
Monday,	Feb. 25,	at 3 p m	.... ALGONQUIN	.....Sunday,	Mar. 3,	at 8 30 a m	
Wednesday,	" 27,	at 3 p m	.... SEMINOLE	.....Tuesday,	" 5,	at 11 00 a m	
Friday,	Mar. 1,	at 3 p m	.... IROQUOIS	.....Thursday,	" 7,	at 1 30 p m	
Tuesday,	" 5,	at 3 p m	.... CHEROKEE	.....Sunday,	" 10,	at 4 30 a m	
Friday,	" 8,	at 3 p m	.... ALGONQUIN	.....Tuesday,	" 14,	at 7 00 a m	
Monday	" 11,	at 3 p m	.... SEMINOLE	.....Thursday,	" 17,	at 10 00 a m	
Wednesday,