Talmage Sermon

By Rev.
Frank De Witt Talmage, D. D.

Los Angeles, Cal., May 19.—In this sermon the preacher shows that we are not sufficiently appreciative of or thankful for the blessings we enjoy and that to make life sweeter and better we should bear these constantly in mind. The text is Ps. ciii, 2, "Forget not all his benefits."

Memory's grip is not always firm. Her pen is not necessarily a chisel. Her memorial tablets are not always cast in bronze or iron or steel. Her death masks are not impervious to time. They crumble and decay like the bones and the flesh and the life they represent. Her thoughts are not always recorded upon the leaves of solid rock by the sharp pencil of the lightning. Her broad manuscripts are often like the sands of the seashore, washed clean at least once a day by the inflowing tides. They are the blackboards in the schoolroom of a little child. The written words of the morning are obliterated by the teacher to make room for the arithmetic class and the figures of the afternoon. What we do and say today may be swallowed up in the great, deep, impenetrable abysses of oblivion of what we will do and say tomorrow.

Indeed, if I might use the illustration, memory has always seemed to me to be like a French bastile. It is similar to a great walled in castle of chivalric times. It is filled with secret closets and secret rooms and secret subterranean passages. It has its treasure vaults, where are concealed the precious stones and the gold and the silver no one knows anything about. It has its cedar chests where the fabled brides have hidden their wedding robes and where families hide their decomposed grinning skeletons, so that no one may find them, yet there memory stands a huge castle with her watchtowers and her moats and her drawbridges and her banquet halls and her ballrooms and her cellars and also with her secret chambers, about the contents of which even the owners themselves have forgotten.

Perhaps I can illustrate my thought even more simply than this. A very dear friend of mine is the owner of one of the most historic of Virginia mansions. Every one conversant with the history of Washington's commonwealth knows about Westover, the home of the famous Colonel William Byrd of James River. One day some few years ago my friend was making some repairs in his cellar. Suddenly the pick of the workman went through the wall. A large opening was made through the wall. Lights were brought. Then my friend entered and found a secret tunnel, which old Colonel Byrd had built, leading from his mansion down to the river bank, through which if necessary in times of danger he and his family could have escaped and fled by water to the coast or to England. Thus memory's castles have their secret halls and secret chambers and secret subterranean passages. We ourselves have built them. But after we have built them we have shut the secret doors which lead to them and have then forgotten their very existence. What we said and did as boys, where we went as young men, the warnings and advice we have received in the past, may be swallowed up in the great sea of forgetfulness. Memory held these in tight grip for a little while, but memory's viselike hold after a time grew less and less strong. Now they have slipped out of her hands. They will be lost to us forever unless some one opens for us memory's secret chambers and says: "Brother, look in. Sister, here are your treasures."

Even David Forgot.

David in my text realizes how easy it is to forget. Especially by bitter experience he had learned how easy it was to forget the mercies and kindnesses with which God had surrounded him in his past life. No sooner had God rescued him from Saul's javelin than the shepherd boy fled to King Achish's court, thinking he would be safer with his country's enemies than with Saul. Hardly had God seated him firmly upon the Hebrew throne than David forgot all of God's mercies and care. He stayed at home from his country's wars. He made love to Bathsheba, another man's wife. He then murdered her husband. According to Nathan's parable, he killed the poor man's lamb. Ah, yes, David knew what it was in his prosperity to forget the love and the mercy and the protection of God. Today we find him opening the One Hundred and Third Psalm with practically these words, "O God, do not let me forget what thou hast done for me." He thus bids us study "gospel mnemonics," or the laws by which we shall be able to hold in tighter grip the remembrances of the benefits with which God surrounds our lives now, as he has done during our past years. "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

How is the psalmist's prayer to be answered in my life? First, by clearly and distinctly and emphatically getting an impression deep enough upon my mind and heart so that I can remember the benefits of what God has done for me and my dear ones. By clearly and distinctly grasping in the first place that God is good, and God is just, and God is gentle and kind and forgiving. By having my consciousness aroused so that the thoughts which are peopling the temple of my brain today, as gospel messengers may be recognized as individuals next week, next month, next year, as I go about my daily occupations. If God's blessings do not make a deep impression upon the mind and heart, then memory, even though strong, will have nothing to remember.

The Phonograph Method.

If I might use a familiar illustration, we must deal with the scrolls of memory as the phonograph maker or owner makes the records for his instruments. You have often seen him do it. He takes a round cylinder of wax. Then on the surface of this cylinder of wax he places a little needle. Then attached to this needle he has a huge trumpet. Then the orator or singer or the orchestra starts the waves of sound. These waves of sound surge into the open mouth of that trumpet and drive the needle into the revolving wax, and the impression is made. Then by these indentations the phonograph is able to sound forth for you the songs of a Gadsky or a Melba, the stringed instrument playing of a Theodore Thomas' orchestra, the oration of a Depew or a Bryan and the vociferous laughter of a happy child. The deeper the indentation upon the wax the louder the phonographic voice. The deeper the impressions which are made upon the mind and the heart, as a rule, the longer memory will hold these records and repeat them when wanted.

You must make the first impression deep or else you can have no vivid remembrance of a fact or thought. "Why do I forget names?" I asked a friend some time ago. "When I was young, I could remember about everything. I knew the history of all the leading men of this country. I never forgot a face. I rarely forgot a name. I must be growing old." "No," answered my friend, "you are not growing old in the sense that your brain is growing weaker. It is growing stronger all the time. The reason you do not remember certain people as you once did is that your mind is occupied with other matters. New people do not make the deep impressions upon you they used to do. You must have a strong mental impression made upon your brain or else there can be no memory." My friend was right. If you would remember what are the benefits of God's love you must first clearly and distinctly recognize them and have them impressed fully and deeply upon your hearts.

Deep Impressions.

Have we had any deep impressions of the divine love? Oh, thou scroll of memory, among thy records is there to be found the joy, the deep joy of the consciousness of sins forgiven? Can we find there any songs, any merrymakings, by which we, as returning prodigals, were welcomed back to the divine Father's home? Among thy records, did we ever read the promises of the Holy Scripture as covenants for us? Oh, the joys, the transcendent joys of the gospel! Have they made any impressions upon us? Diagoras of Rhodes was so overwrought with joy because his three sons were all crowned as victors in one day in the Olympic games that when these three sons brought to him their victorious palms he dropped dead into their arms. If joy for an earthly conquest could make such an impression upon Diagoras, have we had no deep impressions made upon our minds and hearts because Christ comes and freely offers to us the palms of his sacrifice? If you would remember the benefits of God's mercy you must first fully grasp and know what the birth and the death and the resurrection of Christ mean. You can fully grasp the atonement of Christ if you will only kneel as penitent sinners at his altars and plead for the divine gift of grace.

Just an Imitation.

But to have first impressions of God's love is not enough. An idiot can get a great impression upon the mind, and this mental impression will do him but little good. For many years there has been going up and down the world a strange genius. He goes by the name of "Blind Tom." He is a full blooded negro, as black as coal. He has a wonderful musical memory. He comes into the public auditorium with the peculiar smile of the mental incompetent upon his lips. Any musician in the audience who wishes to volunteer can go forward, seat himself at the piano and play there the most difficult classical music. He can play any one of Beethoven's sonatas, or Liszt's rhapsodies, or Chopin's ballads, or Hummel's concertos. Then at once this ignorant black man, who cannot spell his own name, will sit down at the ivory keys and duplicate the same music. Then as soon as the rendition is over as a little child he will laugh and clap his hands and call: "Good for you, Blind Tom! Good for you! Good for you!" Then almost immediately he will forget what he has done and how he does it. Oh, yes, in order to have true "gospel mnemonics" you must have more than mere mental impressions. You must be able to combine your first impressions of God's love with the great mnemonic law of association of ideas. Then you will remember God's love, because like the links of a great chain that link is held by other links.

Then, too, you must have a central thought. Just as each constellation of the heavens revolves about some one center, and you cannot think of that center unless you think of the stars that compose that constellation, each thought by the law of the association of ideas brings up other thoughts which revolve about that thought. When I mention to you the name of your dead mother at once you picture all the scenes of your childhood. You see the old homestead. You hear the laughter of your brothers and sisters at play. You see yourself trudging away to the village school. You picture the family pew in church and the evening hour of family prayers. You think of her funeral and the lonesomeness of the house after she was gone. When I mention the name of your dead wife at once there comes before you the picture of the girl you courted and the marriage altar and of the first home you set up and of the first baby and of the struggle of young manhood. One name, seemingly an insignificant name, may marshal before your mind whole regiments, whole brigades, whole armies of incidents and facts. The law of association makes them one and all a cohesive entity. The old poet well expressed my idea by asking this question:

Why should at times a passing scent,
Just sniffed a moment on the breeze,
Its sensuous power so swiftly spent,
Come laden with more memories
Than the low hum of honeybees,
Or sound of old familiar strains,
Or rustling of the autumn grain,
Or voices of the whispering trees,
Or running brooks or pattering rain?

On the fatal night when Abraham Lincoln was shot in Ford's theater a young man was seated by the side of a young lady. She was offering to him a little flower at the moment that John Wilkes Booth's pistol shot rang out. Though this young man lived to be an old man, yet so powerful was the law of the association of ideas that he never saw that kind of a flower which this young lady offered to him that fatal night than there rushed through his mind the awful scene of a dying president; of the young tragic actor limping across the stage; of the blanched faces of men and the fainting forms of women dropping under the horror of the tragedy. Thus, my brother, if you and I would remember the benefits which God has given to us we must remember them by the law of the association of ideas.

Law of Association.

We must find these benefits everywhere. When you and I go to the dinner table we must see God's mercies there. We must look for him and find him. We must in our blessings say, "O Lord, as thou dost feed the birds of the air and clothe the lily of the field may we find thee feeding us today." When we, as pedestrians, go swinging down the street in perfect health may we say: "O Lord, thou didst heal the sick in olden times. We thank thee that thou hast done more for us. Thou hast kept us well that we may not know the pangs of physical suffering." When we come home at night after a hard day's work in the store to greet a dear wife or a little child may we say: "The Lord gave and the Lord gives to us our dear ones. We thank thee, Father, that thou hast not taken them away." If you would remember the benefits which God has placed on every side of us, then you must find God everywhere. By the law of the association of ideas you must see him in the smile of a baby cooing in the crib, in the coat that you wear upon your back, in the refreshing slumber of the past night. You must see him and feel him everywhere about you. What God takes away we miss. But when God blesses the present we often take it for granted that God is not in the blessing and that God is nowhere around.

But "gospel mnemonics" imply more than mere mental absorption and the law of the association of ideas. In order to remember well a fact you must be able mentally to take that fact in. Oh, yes. But, more than that, you must be able to give out that fact. If the waters within a reservoir have no outlet and only inlets those waters become murky and brackish and muddy. But if the streams of knowledge which flow into the mind are allowed to flow out then those streams, instead of becoming stagnant pools, as mountain brooks will gurgle and splash, will leap and sparkle in glorious life.

All a Jumble.

It is by broadening knowledge that the grip of the memory becomes stronger. You can illustrate this fact by your travels. When a young man with your parents you took a trip to Europe. You went from city to city and from capital to capital. You visited cathedral and palace and art gallery and ruined castle and famous homes without number. Every step seemed to you an enchantment. But when you returned home after a three months' tour what was the result? Your whole journey was a big jumble. You could not remember what you had seen or where and how you saw the sights you did remember. A few years later, however, you made a second trip to Europe. Then you went as a correspondent of a newspaper. You used to write weekly articles for your county paper. What was the result? You saw the same stones and spires and groves as you did before, but you saw these in a new light. In describing them for others you fixed those facts indelibly in your own mind. The reason Benjamin Franklin had such a marvelous memory and such wonderful clearness of thought and expression was due to one custom. From the time he was a young man he never read an important book, he never heard an important speech, he never listened to an important conversation but he always went home, took his pen and paper and made a clear and succinct abstract of the thoughts he wished to remember. Now, my friends, how can you and I by "gospel mnemonics" ever be able to hold clearly and distinctly in our minds and hearts the benefits which God has placed about us unless we are able to write them down and also are able by long practice to tell them to some one else?

But, though this fact is true, some people never think of telling their friends what God has done for them. They do not care whether any one else knows their divine blessings or not. If these same people have received an honorary degree from some college they have their diplomas framed and hung up in their studies, where every visitor can see them. If they belong to some secret order and are high up in the councils they always have the lodge's pictures or their badges in conspicuous places to let you know their positions. They seem to care but little whether you know the benefits they have received from God. The result is that as they do not talk about their divine blessings they are very apt to forget them. The weakest memory I ever knew belonged to a bookworm. He read about everything. He did nothing but read. But no sooner would he read than he would forget. If you would not forget the benefits with which God has surrounded you you must talk about them. Write them down in the letters which you send through the mails. Tell them to your friends and neighbors. Tell them if for no other purpose than that the Davidic prayer of my text may be answered in your life.

Gospel Mnemonics.

The theme, "gospel mnemonics," is suitable for all. How especially is it appropriate for the young! The older a man grows the harder it is for him to start as a new student in school or college. The grandfather has ten times, aye, fifty times, as hard work to learn how to read and to spell as has his ten-year-old grandson. The younger a boy the easier it is for him to commit the gospel lessons and talk about the benefits of what God has done for him. Therefore, young man, I would advise you to matriculate now in God's great university, called his church. I would have you come at once as a student, because now learning the lessons of Christ will be to you such an easy task.

My boy, would you not like to start to learn the gospel language when you are young? Would you not sit at the feet of Christ and learn to think as Christ thought? Do you not see how much easier it is for you now to learn the Christ tongue instead of for the old sinner after speaking the language of sin for years to learn the language of Christ? We do not want to translate thought to express our thoughts.

I have spoken to the young, so I would speak one word in closing to the old. Sometimes a brainy man may have a blow upon the head which will for a time bar and bolt the chambers of memory and turn his mind into a dark cavern filled only with the bats and the owls and the vermin of a hopeless insanity. Sometimes by a blow of sinful temptation the thoughts of God and the benefits of Christ's atonement may be blotted out from some of us for a time. But thank God all losses of memory are not forever. O man! O woman! You who have been groping about in the darkness of sin, will you not today come back to your right senses? Will you not again see the divine and the loving and the forgiving face of your Saviour? Will you not remember again all that Christ has done for you? As he has forgiven your sins in the past, will you not feel and see that he is forgiving your sins now?

In Spring-Time Many People Need a Good Tonic.

Pe-ru-na, a Standard Tonic the World Over.

Mrs. R. Boyer Writes From 1421 Sherman Ave., Evanston, Ill., Concerning Pe-ru-na. Read Her Letter Below:

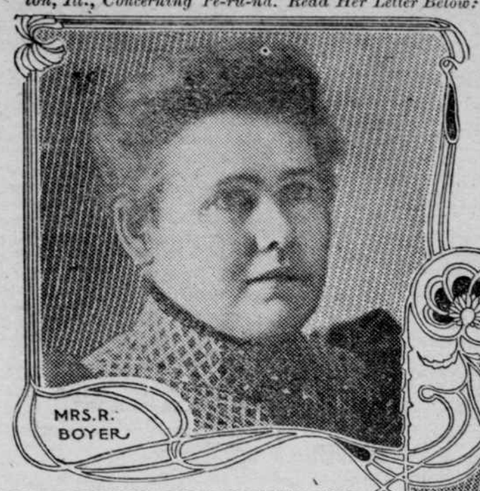
Mr. C. A. Landgrabe, Box 25, Coalburg, Ohio, Gives His Experience With Peruna. Read His Letter Below:

From the bracing rigors of winter to the balmy warmth of spring-time is a climatic change that affects every one more or less. A great multitude of people, however, are so affected by the change as to require medical assistance.

If such people neglect to take a good tonic that will safely tide them over the trying weather of early spring, the system is weakened, the blood over loaded with effete materials of the winter season and the victim is rendered an easy prey to acute ailments.

It has been the universal experience of mankind that a spring tonic of some sort is necessary. All kinds of remedies, herbal and mineral, have been used. There is usually great uncertainty as to the operation of the average spring tonic.

Peruna, on the other hand, has been in use for so many years and in such a variety of climates and by such a multitude of people that its beneficial operation for spring ailments has become a practical certainty. Peruna can be relied upon as a spring tonic. It cleanses the blood by correcting the digestion, which is the source of good blood.



"If any one has reason to praise Peruna, it is surely myself.

"*Last spring I became run down* from the serious effects of lingering cold and several complications united in pulling me down.

"I could neither eat nor sleep well, and lost flesh and spirit.

"I finally tried *Peruna* and it *did wonders for me.*

"In two weeks I was like another person and in a month I felt better than I ever had before.

"I thank Peruna for new life and strength."

"I had been a slight sufferer for a number of years, but paid little attention to it until the *spring of this year* when my *suffering became very severe.*

"I had pain in the head, back, liver, chest and other parts of my body, besides indigestion which caused me much trouble.

"I tried medical aid, but to no purpose. I wrote to Dr. Hartman for advice, telling him of my various ailments and he informed me that I had systemic catarrh.

"After using the *first bottle of Peruna, I felt relief.* I continued to use it until I had taken four bottles, when I felt *entirely cured.* I recommend Peruna to others."

Aids Digestion, Promotes Sleep.

Mr. E. Arnold, Westerly, R. I., writes: "I wish to say a good word for your valuable remedy, Peruna. I have taken many kinds of medicine during my life, but find that *Peruna stands ahead of all.* It *aids digestion, promotes sleep, quiets the nervous system, strengthens the throat* and vocal organs. I have used it for catarrh and to break up *sudden colds* which is the best of all.

"I contracted a severe cold once which ended in pleurisy and left me weak, and every change of weather would bring a return of old pains. Peruna now vanishes all pain. I cannot praise it enough. I tell all my friends that it is the best medicine used for the ills of life. If any word of mine will lead others to try it, you are at liberty to use my testimonial in any form."

Gave New Life and Force.

Mr. B. F. Sellers, 3334 Olive street, St. Louis, Mo., writes:

"Any man in my profession often has to spend the whole night with a tremendous strain on his respiratory organs. I have time and again gone home so *worn out* that I could *neither eat nor sleep,* and a number of my colleagues have been in the same condition.

"But *Peruna* has *changed this.* I found that after using a bottle or two my system was greatly invigorated with new life and force, and I can now fortify my system to endure a greater strain than was ever possible before. Peruna certainly is very necessary to me, and *keeps me in splendid health.*"

Mr. L. D. Townsend, suite 2, 3 and 4, Century Bl'k, St. Joseph, Mich., writes:

"I am grateful for what Peruna has done for my family.

"Six months ago *my wife's health was very much run down,* lacking vigor and suffering with pains in her head and back.

"A friend advised her to try Peruna, which she did with most satisfactory results. In a few weeks she was *completely restored* to her usual vigor, and is now happy, well and strong, *thanks to Peruna.*

"I have *tried Peruna* myself when *tired and overworked* and in every instance I have *felt better* within a day or two."

Headache and Backache.

Mrs. Nannie Hall, 12 Herbert street, Atlanta, Ga., writes:

"I write to tell you how much good your Peruna has done for me. I was so *sick and nervous* that I was *almost dead.* I could not eat nor sleep nor work any at all, but was in bed nearly all the time, and was almost a skeleton I was so poor. Now I can eat anything I want and it doesn't hurt me, and I can sleep all night long and get up and work all day. I don't have any nervousness now, but am happy all the day long. I sing the praises of *Peruna* wherever I go, and I believe it *saved my life.* I could not have lived through the summer in the condition I was in.

"I had tried many doctors, but they did me no good. *Peruna* certainly *cured me.* I had *headache* and *backache* and was *very nervous. I could not eat nor sleep,* and was almost in my grave. I tried your Peruna, and I felt better from the start. I took about five bottles of Peruna and the awful headache and nervousness was gone. I could eat anything, and my nerves are all right, and I have no more backache. *I am well, and Peruna cured me.*"

Mrs. Elin Malmgren, 77 Cleveland street, West Manchester, N. H., writes:

"*Every spring and fall,* for eleven years, I have been troubled with catarrh in my throat and nose and hoarseness.

"I am pleased to state that at last I found a medicine, Peruna, from which I received great benefit, and I will hereafter use and recommend it.

"I always keep it in my house in case of sickness.

"I recommend your medicine to all my friends and every sufferer as *an excellent medicine.*"

Catarrh of the Head.

Mr. C. Hallock, Antwerp, O., writes: "My daughter Allie, after taking three bottles of your *Peruna* is *entirely cured of catarrh* of the head of two years' standing. We have used *Peruna* as a *general tonic,* as well as for catarrh, and are well pleased with it and recommend it to anybody who has catarrh. Anybody wishing any information can write to me."

Doctors Called It Consumption.

Miss Ella L. Matthews, Box 111, Hill City, Tenn., writes:

"I find much pleasure in writing you to let you know that I have been taking your wonderful tonic, Peruna. From experience I have decided that there could be *no greater medicine in the world than Peruna.*

"Several physicians had pronounced my disease as *consumption.* I had been a sufferer for several years, and was growing weaker all the while, until I could hardly walk across my room.

"I was so fortunate as to get a Peruna book, and after reading it carefully I decided *Peruna* was *the remedy* for me, so I began taking it. To-day my health is better than it has been since I had the measles ten years ago. I cannot express half the praise which is due to Dr. Hartman for his great and wonderful remedy and his advice regarding health. *I do not think I would be living* this day *had it not been for Peruna.*"

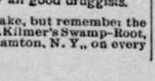
DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

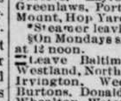
Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.



Home of Swamp-Root.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Maryland, Delaware & Virginia RAILWAY COMPANY.



Baltimore, Fredericksburg, Norfolk and Rappahannock River Routes.

Spring Schedule in effect March 16, 1907.

Steamers will leave Baltimore, Md., weather permitting, from Pier 2, Light Street Wharf, as follows:

Sundays, 2 p. m., Tuesday and Thursday 4:30 p. m., for *Westland, North End, Mill Creek, White Stone, Irvington, Weems, Millenbeck, *Merry Point, *Ottoman, *Morans, Burbans, Urbanna, Monaskon, Water View, Whealtons, *Bay Port, Sharps, Bowler's, Wares, Welfords, Tappahannock 9:30 a. m., Naylors, Blandfield, Carters, Laytons, §Leedstown, Saunders, Greenlaws, Port Royal, Port Conway, Hay Mount, Hop Yard, Ratcliffes, Fredericksburg.

*Steamer leaving on Surday does not stop. §On Mondays steamer will leave Leedstown at 12 noon.

Leave Baltimore Friday 4:30 p. m., for Westland, North End, Mill Creek, White Stone, Irvington, Weems, Millenbeck, Burbans, Burnons, Donnaldsons, Urbanna, Monaskon, Whealton, Waterview, Sharps and Tappahannock.

Leave Fredericksburg, Sunday, Tuesday and Thursday, 2 p. m., tide and weather permitting for Ratcliffes, Hop Yard, Hay Mount, Port Conway, Port Royal, Greenlaws, Saunders, Leedstown (4 a. m.) Laytons, Carters, Blandfield, Naylors (6:30 a. m.) Tappahannock (7:30 a. m.) Welfords, Wares, Bowlers, Sharps (9:30a. m.) Bay Port, Whealton, Water View, Monaskon, Urbanna (12:30 p. m.) Burbans, Millenbeck, Merry Point (2:30 p. m.) Ottoman, Morans, Weems, Irvington, White Stone, Mill Creek (5:30 p. m.) North End (6 p. m.) Westland.

Arrive in Baltimore Tuesday, Thursday and Saturday mornings.

Steamers will leave Tappahannock 7:30 a. m., weather permitting Tuesday stopping at Weifords, Wares, Bowlers, Sharps, Bay Port, Whealtons, Water View, Monaskon, Urbanna, Donaldsons, Burtons, Burbans, Millenbeck, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Arriving in Baltimore Wednesday morning.

Norfolk Route.

Steamer leaves Tappahannock, weather permitting, Saturday 2 p. m., stopping at Wellfords, Ware's Bowlers, Sharps, Bay Port, Whealtons, Water View, Monaskon, Urbanna, Donaldsons, Buttons, Burbans, Millenbeck, Merry Point, Ottomans, Morans, Weems, Irvington, White Stone, Mill Creek, North End, Westland.

Returning steamer will leave Norfolk Monday, 3 p. m., weather permitting, for Tappahannock, stopping at landings as above, except Merry Point, Ottoman's, Morans and Bay Port.

Freight will not be received in Norfolk after 2:30 p. m., on sailing days.

POTOMAC RIVER ROUTE.

Schedule in effect March 24, 1907.

Steamers leave Baltimore (weather permitting) pier 9, Light Street, every Tuesday, Thursday and Saturday at 5 p. m., for the following river landings, Millers, Bromes, Porto Bello, Graysons, Coan, Bundicks, Walnut Point, Cowarts, Lewisetta, Lodge, Mundys, Cintra, Kinsale, Adams, Piney Point, Leonardtown, Abells, Cobrums, Stones, Bushwood, Lancaster, Riverside, Liverpool Point, Glymont and Alexandria. Arriving in Washington early Monday, Thursday and Saturday mornings.

Returning steamer will leave 7th St. Wharf, Washington, D. C., every Sunday, Tuesday and Thursday at 4 p. m., weather permitting, stopping at landings as follows: Alexandria, Glymont, Liverpool Point, Riverside, Bushwood, Lancasters, Cobrums, Stones, Leonardtown 6 a. m., Abells, Piney Point, Adams, Lodge, Mundys Point, Cintra, Kinsale 12 noon, Coan, Bundicks, Walnut Point, Cowarts, Lewisetta, Millers, 4 p. m., Graysons 5 p. m., Bromes, Porto Bello, 6 p. m. Arriving in Baltimore early Tuesday, Thursday and Saturday mornings.

Freight received at pier 9, Light St., Baltimore, on sailing days until 4:30 p. m.

WILLARD THOMSON, General Manager.
T. MURDOCH, Gen'l Frt. and Pass. Agt., Baltimore, Md.
W. D. SCOTT, Agt., Fredericksburg, Va.
STEPHENSON & BRO., Agts., Washington.
W. M. REARDON, Agt., Alexandria, Va.

CHESAPEAKE STEAMSHIP CO.
"CHESAPEAKE LINE."

ELEGANT PASSENGER STEAMERS "COLUMBIA" AND "AUGUSTA."

For Old Point Comfort and Norfolk, Va.

Steamers leave Baltimore daily (except Sunday) at 6:30 p. m., and arrive Old Point Comfort at 6 a. m. and Norfolk at 7:15 a. m., where connection is made with the Rail Lines for all points South and Southwest.

"YORK RIVER LINE."

ELEGANT PASSENGER STEAMERS "BALTIMORE" AND "CHARLOTTE."

For West Point and Richmond, Va.

Steamers leave Baltimore daily (except Sunday) at 5 p. m., and arrive West Point at 7:45 a. m., and Richmond at 9:0 a. m.

Steamers leaving Baltimore on Mondays, Wednesdays and Fridays, and leaving West Point on Tuesdays, Thursdays and Saturdays, call at Gloucester Point, Clements and Allmonds; and steamers leaving Baltimore on Tuesdays, Thursdays and Saturdays, and West Point on Mondays, Wednesdays and Fridays, call at Yorktown and Clay Bank (weather permitting).

STEAMERS LEAVE BALTIMORE FROM PIERS 18 AND 19 LIGHT ST. WHARF.

Through tickets to all points may be secured, baggage checked and staterooms reserved from the City Ticket Offices, 119 E. Baltimore St., ARTHUR W. ROBSON, agent, 127 E. Baltimore St., or the General Offices, Light and Lee St., Baltimore, Md.

REUBEN FOSTER, General Manager. E. J. CHISM, Gen. Passenger Agent.
T. H. McDANNELL, Ass't Gen'l Pass. Agent.

REFRIGERATORS,

Car Load of high grade Refrigerators direct from factory.

Baby Carriages, Furniture, Carpet, Hammocks, Freezers, Matting.

E. C. NINDE, FREDERICKSBURG, VA.

TO THE PUBLIC:

We are too busy to write lengthy advertisements or to describe special articles in stock, but simply say we have the best assorted stock of Dry Goods and Notions ever offered in Fredericksburg, at the right prices. Write for samples or send us your orders. If goods are not satisfactory we will refund the money.

J. T. LOWERY & CO.,
Cheapest Dry Goods House in Virginia.

CHANCELLOR & RAWLINGS,

FARMERS' SUPPLY STORE,

Commerce Street, FREDERICKSBURG, VA.

Superior Disc and Hoe Drills, Steel Lever Hand Cutting Boxes, Clover, Timothy, all kinds Seed, Wagons, Open and Top Buggies,

And, in fact, everything can be had of Chancellor & Rawlings, Farmers' Supply Store, Fredericksburg, Va.

Pain Pills

Dr Miles Anti-Pain Pills

Cure Headache

Almost instantly and leave no bad effects. They also relieve every other pain, Neuralgia, Rheumatic Pain, Sciatica, Backache, Stomach ache, Ague Pains, Pains from injury, Bearing-down pains, Indigestion, Dizziness, Nervousness and Sleeplessness.

Prevent All-Aches

By taking one or two Dr. Miles' Anti-Pain Pills when you feel an attack coming on. You not only avoid suffering, but the weakening influence of pain upon the system. If nervous, irritable and cannot sleep take a tablet on retiring or when you awaken. This soothing influence upon the nerves brings refreshing sleep.

25 doses, 25 cents. Never sold in bulk.

Baltimore, Chesapeake & Atlantic RAILWAY CO.

Piankatank River Line.

Summer Schedule, in effect April 21, 1907.

Steamer leaves Pier 3, Light Street Wharf, Baltimore, every Sunday and Wednesday, weather permitting, for Fitchetts and intermediate landings as follows:

Leave Baltimore 5 p. m., Mila 2:30 a. m., Sampsons 2:45, Tipers 3, Blackwells 3:30, Fleeton 3:45, Timbs 4, Reedville 4:30, Hardings 6, Harveys 6:15, Grace Point 7:10, Byrdton 7:20, Kilmarnock 7:35, Ocrans 8:45, Chases 9, Jacksons Creek 10:30, Cricket Hill 11:30, Callis 11:45. Arrive Fitchetts 12:15 p. m.

Returning, leaves Fitchetts for Baltimore and intermediate landings weather permitting, every Tuesday and Friday, as follows:

Leave Fitchetts 9, a. m., Callis 9:30, Crickett Hill 9:45, Jacksons Creek 10:30, Chases 12 noon, Orans 12:15, p. m., Kilmarnock 1, Grace Point 1:10, Byrdton 1:20, Hardings 2:30, Harveys 2:45, Fleeton 4, Timbs 4:30, Reedville 5, Mila 5:30, Blackwells 6:30, Tipers 6:15, Sampsons 6:30. Arrive Baltimore early next morning.

Steamer leaves Baltimore, every Monday and Thursday, weather permitting, for Freeport and intermediate andings, as follows:

Leave Baltimore 5 p. m., Mila 2:30, a. m., Fleeton 3, Timbs 3:15, Reedville 3:30, Grace Point 5, Byrdton 5:05, Kilmarnock 5:15, Ocrans 5:45, Jacksons Creek 7:05, Cricket Hill 7:30, Callis 8, Fitchetts 8:25, Roarks 9:15, Warehouse 9:35, Conrads 10, Green Point 10:15, Stampers 10:30, Blands 11. Arrive Freeport 11:15.

Returning, steamer leaves Freeport for Baltimore and intermediate landings every Wednesday and Saturday, weather permitting, as follows:

Leave Freeport 6 a. m., Blands 6:10, Stampers 6:30, Green Point 6:45, Conrads 7, Warehouse Creek 7:30, Roarks 7:45 a. m., Fitchetts 9, Callis 9:30, Cricket Hill 9:45, Jacksons Creek 10:30, Ocran 12, noon. Kilmarnock 12:30, p. m., Byrdton 12:35, Grace Point 12:40, Fleeton 3:45, Timbs 4, Reedville 4:30, Mila 5, Blackwells 5:25, Tipers 5:50. Arrive Baltimore early next morning.

Great Wicomico River Line.

Steamers leave Pier 3, Light Street Wharf, Baltimore, every Tuesday, Thursday and Saturday, weather permitting, for Ocrans and intermediate landings, as follows:

Leave Baltimore 5 p. m., Mila 2:30 a. m., Sampsons 2:45, Tipers 3, Blackwells 3:30, Fleeton 3:45, Timbs 4, Reedville 4:30, Hardings 5:45, Harveys 6, Kilmarnock 7, Byrdton 7:05, Grace Point 7:15, Chases *8, arrive Ocrans *8:15.

*Does not stop on Sundays.

Returning, leaves Ocrans for Baltimore and intermediate landings, weather permitting, every Monday, Wednesday and Friday, as follows:

Leave Ocrans 1 p. m., Chases 1:15, Kilmarnock 1:45, Grace Point 1:55, Byrdton 2, Hardings 3, Harveys 3:15, Fleeton 4:30, Timbs 5, Reedville 5:30, Mila 6, Blackwells 6:30, Tipers 6:45, Sampsons 7, arrive Baltimore next morning.

Saturdays trip [only] extends to: Leave Jacksons Creek 10:30 a. m., Cricket Hill 11, Callis 11:15, Fitchetts 12 noon.

Monday trip [only] leave Fitchetts 10 a. m., Callis 10:30, Cricket Hill 10:45, Jacksons Creek 11:15.

Freight received at Baltimore for above points on sailing days until 4:30 p. m.

WILLARD THOMSON, Gen. Manager.
W. H. BROWN, Agent, Pier 3.
T. MURDOCH, Gen. Passenger Agent.

RICHMOND, FREDERICKSBURG & POTOMAC R. R.

Schedule in effect May 5th, 1907.

LEAVE FREDERICKSBURG NORTHWARD

7 06 a. m. daily. Stops on signal at Occoquan, Lorton and Franconia Sundays only. Stops at Alexandria to discharge passengers.

8 41 a. m. daily. Stops at Alexandria.

10 29 a. m. daily. Stops on signal at Leeland, Brooke, Aquia, Wide Water, Reid, Quantico, Cherry Hill, Freestone, Negley, Occoquan, Lorton, Accotink, Franconia, Seminary and Alexandria.

1 39 p. m. daily except Sunday. Stops at Alexandria.

8 30 p. m. daily. Stops at Brooke Wide Water, Quantico and Alexandria.

10 09 p. m. daily. Stops at Alexandria. Stops on signal at Occoquan Sundays only.

Accommodation train from Richmond arrives 6:29 p. m. daily except Sunday.

LEAVE FREDERICKSBURG SOUTHWARD.

5 55 a. m. daily, Atlantic Coast Line train. Stops on signal at Wide Water, Summit, Guinea, Woodslane, Penola, Rutherglen, Taylorsville and Glen Allen Sundays only; at Alexandria, Brooke, Milford, Doswell and Ashland daily.

6 05 a. m. daily except Sunday. Richmond accommodation. Makes all local stops.

9 53 a. m. daily except Sunday. Makes local stops on signal.

10 29 a. m. daily, S. A. L. train. Stops at Alexandria and Milford.

12 49 p. m. daily. Stops on signal at Lorton and Occoquan Sundays only, and daily at Alexandria, Quantico, Milford, Doswell and Ashland.

5 26 p. m. daily, A. C. L. train. Stops at Alexandria and Ashland.

6 39 p. m. daily, makes local stops on signal.

7 59 p. m. daily, S. A. L. train. Stops at Alexandria, Doswell and Ashland.

NOTE:—Time of arrivals and departures and connections not guaranteed.

C. C. COX, Agent.
C. W. CULP, Genl. Supt.
W. P. TAYLOR, Traf. Mgr

Steamer Owen Dillard.

Mail and passengers to and from Whit Stone, Irvington, Weems, Millenbeck Merry Point and Urbana, daily (except Sunday).

SCHEDULE:

Leave—White Stone, 7 a. m.; Irvington 7.45; Weems, 8.15; Millenbeck, 9; Merry