

"A GREAT VICTORY."

Sunday Discourse by Dr. Chapman, the Noted Pastor Evangelist.

The Soul's Deep Longing After God—Faith Will Conquer in the End—God is Our Strength and Life.

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman has furnished the text of a most striking and popular sermon which is intended for all those who would rise to better things. It is entitled "A Great Victory," and is based on the text: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Psalm 42: 1. "Hope in God, for I shall yet praise Him who is the health of my countenance." Psalm 43: 5.

The first verse is a lamentation in the wilderness, the second is a shout of rejoicing when victory is won. The territory stretching out into the wilderness in the one text to the presence of God in the other is not only the story of the experience of David, but of the most of Christians. My message last week was to those who occasionally find the voice of the people who want to die; here it is to all who would rise to better things.

The Psalms are divided into five books, and the ancient Rabbins say in these five books in the Psalter we have the image of the five books of the law, or in other words a kind of a second pentateuch, the echo of the first. In the first God speaks and in the second the voice of the people is heard. God presents Israel with the law, and grateful Israel responds with a shout of praise. These two Psalms form the first division of the sermon.

They are dedicated to two master musicians or the sons of Horah. They were the celebrated musicians and singers of the day; they were in David's time the keepers of the threshold of the tabernacle, and still earlier in the time of Moses they were watchmen at the entrance of the camp of the Levites; they were a part of that band which acknowledged David as leader at Ziklag; they were warriors with faces like lions, and who for speed were like gazelles on the mountains.

Mr. Spurgeon says that although David is not mentioned in the text of these psalms they must be his, for the truth is so like him. It has the character of his style and the work of his experience in every letter. He had sooner questioned the authorship of Bunyan's part in "Pilgrim's Progress" than to question David's right to these psalms. Whoever wrote them has given a name to the soul's deep longing after God and made a sigh a melodious thing.

There are three divisions in the psalm, each closing with the refrain, "Why art thou cast down, O my soul?" The whole psalm is the picture of a soul climbing Godward, not without backward slips, but climbing nevertheless, until the sigh of the first text gives way to the shout of the second. Perhaps the singer during his exile on the eastern side of the Jordan, had seen some gentle creature with open mouth and heaving flanks eagerly seeking water in the dry river bed, and he saw in this a picture of himself. The whole psalm is like what we have seen on some early spring day, when the sun was warm, the sky blue, the trees ready to burst into bud and the birds were singing, but only for a day; then the clouds returned, the atmosphere was chilled, the birds are all stilled and the sun was under a cloud. Viewed in one way it is a psalm of gloom, in another way it is a psalm of glory. Streaks of brightness are ever flashing through the gloom. First there is a sigh as of a breaking heart, then comes a word of hope like a rainbow spanning the waterfall, once again the clouds are ready to meet as in verses 9 and 10, but finally above it all comes the refrain without a complaint, "I shall yet praise Him who is the health of my countenance."

There are certain expressions most striking in the psalm. Three times does David say, "Why art thou cast down, O my soul?" as though he were two men. The psalmist talks to himself. John Trapp says it is David chiding David out of his dumps. To search for the cause of sorrow is often the best surgery for grief. In verse 8 notice the words, "The Lord will command His loving kindness in the time." No day has ever dawned in which an heir of grace could be utterly forsaken. In the same verse we read, "In the night His song shall be with me." Affliction may put out our light at times, but if it does not silence our soul the light will come again. Verse 3, "Send out Thy light and truth." These are like angels to guide him in the object of his affections, but finally above all sounds the note of victory, "Hope thou in God." This is like the singing of Paul and Silas, it shakes chains, shakes the prison walls and sets the prisoner free. Two grasses mentioned in this psalm were used frequently by Christ, hope and faith. Faith tells us what Christ has done; hope tells us what He will do, and hope like the sun as we journey toward it, our burden is cast back of us. Faith may have many a struggle with fear, but it will conquer in the end. These two psalms are really one; there is constant unfolding of experience and rising to a higher appreciation of God, and as faith acquires more strength you will notice that not only David but ourselves can think of God in a different way and address Him in more exalting terms. There is no better illustration of this than these two psalms.

"O God," Debarred from public worship David is heart sick. He is not seeking ease, he needs God. He is not seeking comfort, but like a traveler whose water bottle is empty and who finds the well dry, so he must have God or he will faint. When it is as natural for us to long for God as for an animal to thirst, it is well with our souls. "O God," we hear him saying. It is as if he can scarcely breathe for thirst. He does not know just what he is needing or just how God would reveal Himself to him, but he must have God. All unrest or thirst or outgoing of desire are but the reaching out of the soul after God. We shall be satisfied only when we find Him.

"The Living God." My soul thirsteth for God, for the living God. This is an advance upon the first expression, and this is Jehovah's name of power. Ancient Israel was accustomed to use it flagging every victory, since it is higher than "O God." In the first cry we naturally find it followed with a shout of victory, "I shall yet praise Him." But again there are God's instruments to call us to Himself. When the prodigal was an hungry he said, "I will arise." It is a picture of one who has tried other things in the world, pleasure, wealth, honor, and then cries out, "O for the living God." But thirst is better than hunger; you may palliate hunger, but thirst is a perpetual appetite. The next step is to bring the light of God's love to be unhappy until you have it. He is the living God because He has life in Himself and because He bestows that life to others.

monites, the kings were defeated near to Mizar, the law was given, and he may have meant to say difficulties as great as Jordan, enemies as strong as the kings, none of these things shall move me, He is my God; or it may mean that since these places are farthest from the tabernacle David is saying, "What if I am afar off, no trial can be too severe for me."

"God of my life." This is further on in the line of truth. You will notice that the two preceding expressions are thus put together. One who is learning of God is like a child learning his alphabet. He knows his letters, but who is there that knows all the words which the letters may be shaped, and who has read all the books which they can make up. It is so with God, He is the God of my life. What if I am forsaken, He is my Father; what if I am comfortless, He is like my mother; what if I am cast down, He is my restorer; what if I am hopeless and undone, He is my hope.

"God my rock." David was a fugitive and had little means of defense. He is continually pursued by his enemies, and since the country is full of mountains and caves of refuge are on every side or him they became to him the picture of God. He calls Him my rock. The names of God are suited to every circumstance in life. Nothing is more fitting for us than to get hold of this expression of David's. We will be tempted on every side, the enemy will be too strong for you, but literally David's expression is, "God is my cliff." That is, He rises above the things of this world, and He wants His children to understand that wherever there is a heart big with sorrow, wherever there is an eye filled with tears or a lip quivering with agony and He is wide open to all their notices; He marks down every necessity in His memory; He will not forsake His own.

"God my strength." This means my strength belongs to God, and I must use it only for His glory. He is taking note of all that I do, and one day I shall be called to an account. God might if He pleased wrap Himself about with night as a garment. He might dwell alone far above this world, and look down upon the creatures upon the doings of His creatures. We might look up into the heavens and behold the stars and say, "I am nothing compared with these, and God does not care for me," but not so. He notices every one of us. He knows our names, has numbered the hairs of our head, and not a sparrow falls to the ground except before He has given it its fall. Whatever we do or hear or suffer the eye of God is upon us.

One of the most interesting pictures in the Louvre is that of Christ with eyes so wonderful that walk which way you will the gaze is upon you, and so God is the God of my strength and one day I must answer to Him for it.

"God, my exceeding joy." This includes all that has gone before, and it exceeds all others, first, in its nature, for it is not happiness, that depends upon circumstances. It is joy of which David speaks which may be ours, though the night is upon us and the burden is really too heavy for us to bear. It exceeds all others in its duration, for it never ends. This can be said of no other experience, all others have their boundaries, but this is an limitless sea reaching beyond the bonds of time and lasting through eternity. "O God," this is a soul's cry, "the living God," no one else can satisfy. "My God," He is mine, and nothing can separate me from Him. "God of my life." He will be whatever I long to have Him be. "God my rock." He is my defense in every time of need. "God my strength." All that I have is His. "God, my exceeding joy." He is the joy of all that the world can give, and when that joy fills the soul earth is changed to heaven.

Gave Up All For Christ. There is a most impressive story related of the conversion of an old lady of seventy years, in a little town in Western China through the instrumentality of a Bible woman. One market day, as she was selling her wares she heard a Bible woman talking about a God who loved and cared for people of every race and land. Becoming much interested in this message the old lady began attending the Sunday services conducted by the missionaries, walking four miles each way in order to do so. At last she was converted to Christ, a step which meant much to her, in surrendering herself to the Master she must give up her idol worship, which she realized fully would bring upon her persecution and hatred.

After destroying all of her idolatrous practices on the walls and her many other idols there yet remained in the center room of her house a tablet to "Heaven and Earth," which she dared not touch, for it belonged partly to a nephew whom she tried to offend.

One night she had a wonderful dream. She thought she saw Jesus Christ coming across the valley to her house, and she cried out, "Saviour of the people, I am a sinner; come and save me." But though He drew near her house it was only to look sadly in and pass sorrowfully by. On awakening she could not forget her dream, and every time she looked at the idolatrous tablet she felt that perhaps this was keeping Jesus out of her house. So she determined, at whatever cost, to get rid of it, and accordingly wrote her nephew to that effect, and was given permission to do with it what she felt inclined. But this was not all. So earnest was she in the new faith that she insisted that her house be whitewashed throughout that the Lord might not smell any trace of the incense.

Thus was born into the kingdom what proved to be one of the most devout of Christ's followers.

A Safe Refuge. The day may be one of calamity. Dark clouds may be over us and a terrible storm about to break upon us. Where shall we find safety? The providence of God may give us help, but we may feel ourselves left destitute and helpless. Where may we hide ourselves from the impending evil? Or, while all is peace about us, while others are rejoicing because of great good, we are depressed in spirit, and in the thought of ourselves see only sin and judgment. How shall we escape? The spirit of God has given us the answer: "God is our refuge; a help in trouble most ready to be found in the day of distress. His ear is open to every cry of distress. He is the Almighty, and within His loving care we are safe. He is the faithful, unchanging One, and therefore, will not forsake us. Hasten to the open door and to the outstretched arms of Him whose love invades you, and whose arm will guard from every harm.—United Presbyterian.

Every Day's Blessing. All that God gives to us day by day is, as it were, a new creation. We never received it before. It never was our need until now. We may have received something like it before, but that was not this, nor could it have filled the place of this. Every day's blessing are to each of us as a special miracle from the hands of the ever-living and the Almighty God, as John Bunyan says, "Things that we receive at God's hand come to us as things from the minting house—though old in themselves, yet new to us." What should we do if our Father failed to give us current coin of His minting day by day?—Sunday School Times.

Divine and Spiritual. Our Lord speaks of things divine and spiritual just as if He were speaking of things human and material. When danger has passed over joy arises, say, even greater joy than if the danger had never been.—The Rev. J. J. O'Neill, R. C., Brooklyn, N. Y.

COMMERCIAL REVIEW.

General Trade Conditions.

R. G. Dun & Co.'s "Weekly Review of Trade" says: No better evidence of industrial and commercial activity is needed than present inadequate transporting facilities. Every form of railway equipment from track to rolling stock has been increased and perfected during the past few years to an extent that appeared almost excessive, yet the nation's business has more than kept pace.

Unseasonably mild weather has retarded retail trade at many points, yet the movement of goods is fully sustained by undiminished preparations for future sales. Distribution delayed by high temperature is not lost, while the agricultural community will profit very materially by the tardiness of frost, increasing their ability to consume the products of factories and mills.

Labor is more fully employed than at any recent date, only a few small controversies interrupting. Money market pressure has been removed, and, although securities do not respond, legitimate trade is not retarded by quiet speculation. Earnings of the railways during October thus far exceed last year's by 4.5 per cent. and those of 1909 by 12.0 per cent.

Coke is still the vital factor in the iron and steel situation. Not only has no improvement occurred but the supply of fuel is falling further behind, and the outlook is alarming.

No improvement appears in the demand for men's wear, woolen or worsted fabrics, new orders being for small quantities only and not suggestive of a genuine supplementary demand for spring weights. Although the movement of sample pieces from first hands is on a liberal scale, there are still numerous complaints of late delivery. Silk goods are firm, with a scarcity in many descriptions. Deliveries of footwear on old orders are very heavy and New England producers are receiving fair contracts for staple lines running into next March.

Failures for the week numbered 23 in the United States, against 240 last year, and 22 in Canada, compared with 29.

LATEST QUOTATIONS.

Flour—Spring clear, \$3 10a3.30; best Patent, \$4.50; choice Family, \$3.75.
Wheat—New York No. 2, 78½c; Philadelphia No. 2, 73½a75c; Baltimore No. 2, 72c.
Corn—New York No. 2, 67c; Philadelphia No. 2, 69a69½; Baltimore No. 2, 49c.
Oats—New York No. 2, 34½c; Philadelphia No. 2, 38c; Baltimore No. 2, 36c.
Hay—No. 1 timothy, \$17.00a17.50; No. 2 timothy, \$16.00a16.50; No. 3 timothy, \$15.00a15.50.

Green Fruits and Vegetables—Apples per brl, fancy \$1 50a2.50; fair to good per brl, 1.25a2.50; Beets, native, per bunch 1c1¼c; Cabbages, native, flat dutch, per 100, 75c1¼5; Celery, per doz, 25c40c; Eggplants, native, per doz, \$1 00a1.25; Grapes, basket, 10a12c; Lettuce, native, per bu box, 25c35c; Lima beans, native, per bu box, 80a90c; Onions, Maryland and Pennsylvania yellow, per bu, 70c75c; Pumpkins, native, each, 4a6a; Squash, Anne Arundel, per basket, 10c15c; String beans, native, per bu, 20c30c; Tomatoes, Potomac, per peach basket, 20c25c; Rappahannock, per bu box, 30c35c; Potatoes, White, per bu 60a65c; Maryland and Pennsylvania, per bu 60a65c; New York, per bu 50a53; sweets, per brl 1.25a1.50.

Butter, Separator, 26a27c; Gathered cream, 24a25c; prints, 1-lb 27a28c; Rolls, 2-lb, 26a27c; Dairy pts. Md., Pa., Va., 25a26c.
Eggs, Fresh-laid eggs, per dozen, 23a24c.
Cheese, Large, 60-lb, 12¼a12½c; medium, 36-lb, 12¼a12½c; picnics, 23-lb 13a13¼c.
Live Poultry, Hens, 11½a12c; old roosters, each 25a30c; spring chickens, 11a12c, young stage, 11a11½c. Turkeys, 10a10½c. Ducks, 11a11½c.
Hides, Heavy steers, association and salters, late kill, 60-lb and up, close selection, 12¼a13½c; cows and light steers 9¼a10½c.

Provisions and Hog Products.—Balk clear rib sides, 13c; bulk shoulders, 12½c; bulk bellies, 12c; bulk ham butts, 10½c; bacon clear rib sides, 13c; bacon shoulders, 12c; sugar-cured breasts, 15½c; sugar-cured shoulders, 12c; sugar-cured California hams, 10c; hams uncured or uncured, 12 lbs and over, 14c; refined lard tierces, brls and 50 lb cans, gross, 11½c; refined lard, second-hand tubs, 11½c; refined lard, half-barrels and new tubs, 11½c.

Live Stock. Chicago, Cattle, Mostly 10a15c lower, good to prime steers \$7 25a8 00; medium \$5 75a6 50; stockers and feeders \$2 25 a4 25; cows, \$1 49a4 50; heifers \$2 00a 5 00; Texas-fed steers \$3 00a4 25. Hogs, Mixed and butchers \$6 65a7 10; good to choice, heavy \$6 90a7 25; Sheep, sheep and lambs slow to lower; good to choice wethers \$3 50a4 00; Western sheep \$3 50a5 50.
East Liberty, Cattle steady; choice \$6 80a7 00; prime \$6 15a6 75. Hogs, prime heavy \$7 25a7 35, mediums \$7 10; heavy Yorkers \$7 00a7 05. Sheep steady. Best wethers \$3 60a3 80 culls and common \$1 50a2 00; choice lambs \$3 35a3 50.

LABOR AND INDUSTRY. Retail clerks at Oakland, Cal., have organized. Stationary engineers at Everett Wash., have formed a union. Raisin pickers at Fresno, Cal., struck and received higher wages. Telegraphers at Milwaukee, Wis., joined the Federated Trades Council. Striking molders at St. Catherine Ont., have received concessions and have returned to work. New Haven (Conn.) tinners have won their strike, which included recognition of the union.

The Mysterious Tumbler.

This little experiment is mysterious enough to those that witness it to seem like magic, and yet it simply is an illustration of a well-known principle of natural philosophy. All you need to make the experiment is a marble-top table, a glass tumbler and a piece of a candle.

You first put under the legs at one end of the table thin wedges of wood or paper to give the table a very slight incline in the direction of the other end.

Now take a plain glass tumbler and moisten the rim carefully, so that the water will stick to it, or at least enough to make a thin coating of moisture. Place the tumbler, rim down, on the end of the table where the wedges are, and it will not move, for the incline, if you have not made the wedges too thick, will not be great enough to make the tumbler move by gravity.

But you are going to make the tumbler move of itself, so that it will seem to do so by magical power. To do this light the piece of candle, and hold it near the tumbler for a few moments.

The heat from the candle will cause the air in the tumbler to expand, and this expansion will have the effect of raising the tumbler just a little from the smooth marble. The air cannot escape, however, because the water around the rim of the tumbler keeps it in.

Then the tumbler will begin to move slowly along the marble top, for the slight elevation that the expanded air has given it makes it now rest on a thin layer of moisture, and it glides down the incline by the force of gravity.

A Thrilling Tale.

An artist says that nothing is more tiresome in his profession than to have somebody with an untrained eye pick out a commonplace bit of landscape and say—

"There, you ought to make a picture of that!"

Writers often have to endure the same dull commonplace.

"Now, don't you put me in a book," jocosely counsels some dull person who would figure ill in print.

"I've made notes of a good many things I mean to write up some time. If I don't use them, I'll give them to you."

Such material is likely to be of the sort contributed to an old guide, who said to a scribbling camper—

"I could give you some stories that would make your hair stand on end."

"Give for you!" Give us one now.

"Well, here's the best of 'em. One day I went out about nine o'clock in the mornin' an' I shot a cinnamon b'ar."

"Is that all?"

"No, sir! Next mornin' I went out about the same time, an' I shot another cinnamon b'ar."

"Is that all?"

"Well, sir, next mornin' I went out an' shot another cinnamon b'ar."

"Is that all?"

"All? I guess 'tis. Ain't that enough?"

Dates on Old Coins Made Plain.

Most boys have an old silver coin of some kind, which they are keeping as a relic, either for sentimental reasons or because they think it worth more than its face value. In some instances the date or the inscription has been worn away and it is impossible to read it, even with a strong glass. The following method, originally practiced at the mint to discover the genuine coins when silver was called in, will enable any one to read an obliterated inscription: Make the poker red hot in the fire and then place the silver coin on it; the inscription will be plainly visible in a greenish hue, which will fade as the coin cools.

Bad Coughs

"I had a bad cough for six weeks and could find no relief until I tried Ayer's Cherry Pectoral. Only one-fourth of the bottle cured me."

L. Hawn, Newington, Ont.

Neglected colds always lead to something serious. They run into chronic bronchitis, pneumonia, asthma, or consumption. Don't wait, but take Ayer's Cherry Pectoral just as soon as your cough begins. A few doses will cure you then.

Three sizes: 25c., 50c., \$1. All druggists.

Consult your doctor. If he tells you not to do as he says, if he tells you not to leave it with him, we are willing. J. C. AYER CO., Lowell, Mass.

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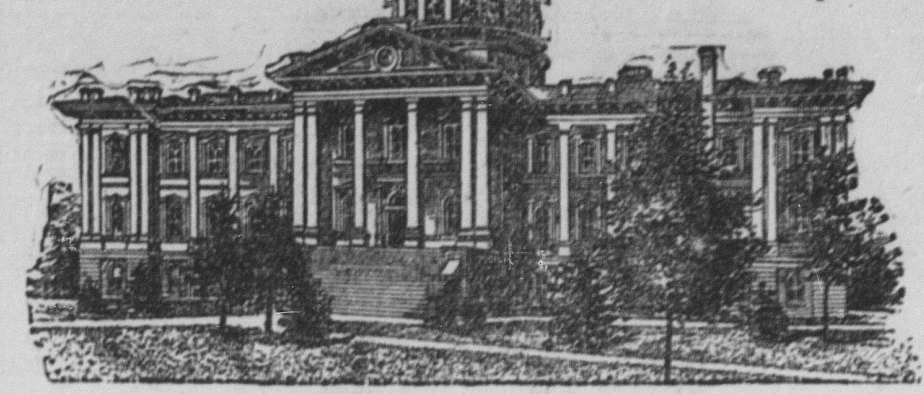
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GOVERNOR OF OREGON

Uses Pe-ru-na For Colds in His Family and Grip.



CAPITOL BUILDING, SALEM, OREGON.

A Letter From the Executive Office of Oregon.

Pe-ru-na is known from the Atlantic to the Pacific. Letters of congratulation and commendation testifying to the merits of Pe-ru-na as a catarrh remedy are pouring in from every State in the Union. Dr. Hartman writes these letters, from the highest to the lowest.

The outdoor laborer, the indoor artisan, the clerk, the editor, the statesman, the preacher—all agree that Pe-ru-na is the catarrh remedy of the age. The stage and rostrum, recognizing catarrh as their greatest enemy, are especially enthusiastic in their praise and testimony.

Any man who wishes perfect health must be entirely free from catarrh. Catarrh is well-nigh universal; almost omnipresent. Pe-ru-na is the only absolute safeguard against it. A cold is the beginning of catarrh. To prevent colds, to cure colds, is to cheat catarrh out of its victims. Pe-ru-na not only cures catarrh, but prevents. Every household should be supplied with this great remedy for coughs, colds and so forth.

The Governor of Oregon is an ardent admirer of Pe-ru-na. He keeps it continually in the house. In a recent letter to Dr. Hartman he says:

STATE OF OREGON, EXECUTIVE DEPARTMENT, SALEM, May 9, 1908.

The Pe-ru-na Medicine Co., Columbus, O.: Dear Sirs—I have had occasion to use your Pe-ru-na to promptly cure colds, and it proved to be an excellent remedy. I have not had occasion to use it for other ailments.

Yours very truly, W. M. Lord.

It will be noticed that the Governor says he has not had occasion to use Pe-ru-na for other ailments. The reason for this is most obvious. He is in the family for colds, and it proved to be an excellent remedy. This is exactly what every other family in the United States should do. Keep Pe-ru-na in the house. Use it for coughs, colds, la grippe and other climatic affections of winter, and there will be no other ailments in the house. Such families should provide themselves with a copy of Dr. Hartman's free book, entitled "Winter Catarrh." Address Dr. Hartman, Columbus, Ohio.

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At druggists.

The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.

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