***************** Remain N. C. A notable sermon, entitled "Christian Prosperity," was preached here on a recent Sunday by the eloquent divine, the Rev. William He took for his text, "The righteous shall flourish like the paim

Look at the wonderful way in which the Holy Spirit works on a man. think of a man whose "throat is an open sepulchre." his "mouth full of cursing." his feet swift to shed innoent blood, his heart "deceifful and desperately wicked," "spreading him-self like a green bay tree" to tree that is good for nothing, but to keep the similable out of the marsh, the very place where it ought to shiner, and then think of the Holy Spirit taking hold of that man, bringing him "from darkness to light," from the power of sin and Satau to God, putting a "new song" in his mouth, placing his feet in the "way of peace," taking away the "stony heart" and giving him an "heart of flesh," changing him from a hard, fruitless, good-for-nothing bay tree into an upright, useful, victorious palm It is womlerful! wonderful! but

For God will give blm all things." Christ will never leave nor forsake guide him into "all trath;" the angels of Heaven will have charge concerning him to keep blin in all his ways, "He ers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doetly shall prosper." "He shall flourish in the courts of God," he shall flourish "like the paim tree," "he shall still bring forth fruit in old age, he shall be and flourishing."

The palm tree is the prince of the vegetable kingdom, so named from its noble aspect; it sometimes rises one hundred feet, unbroken by branches, bearing at its summit a magnificent and graceful crown of large, fan-shaped and feathery leaves, in the shadow of which are suspended great clusters of fruit No tree can look more lordly or beautiful. It is not, however, only beautiful, for, from the of its highest lenf, it is useful; from its leaves, buskets, bugs, mats and brushes are made: from its trunk, fences, canes, poultry cages, building material and obtained, while from its fibrous webs thread is procured, which may be twisted into ropes and rigging. furnishes food, shelter, fibre, starch, paper, wood, sugar, oil, wax, tannin, dyeing materials, resin and a host of other things, in all, making three hundred and sixty. In Egypt, Arabia and Persia many of the inhabitants subsist almost entirely on its fruit. For more than one hundred years it maintains its vigor and beauty, and "there is no more charming nor majestic sight than this king among the trees of the plain," "as it looks far away in the distance and gazes into the face of the sun, a symbol of life in the midst of a world of death."

The Christian may be compared to the paim tree in the following respects: L. The paim tree is of humble growth, its stem being thick in proportion to its height, and is not more complicated in structure than that of the common butcher-broom. Sometimes it produces a series of adventitious roots, which thrust themselves into the soll and serve to steady it. On account of its weakness Pliny says, they will sometimes plant three or four of them together, forming one strong, lefty and beautiful tree. They we the courts of the temple. They were planted in

The little things of to-day are the great things of to-morrow. The Kingdom of Heaven "Is like a grain of mustard seed, which a man took and cast into his garden; and it grew and waxed a great tree." When a man is born into the Kingdom of God, he is but a babe in Christ, and looks to those around him for help; but how often he is disappointed, and finds that they, who should be his best friends, are often his greatest foes. This teaches him the great lesson of taking his eyes off men and placing them on Christ, and by prayer and faith to reach out and take hold of the solid rock, so that when the winds of temptation and floods of doubt come, he is enabled to stand. The great privilege, however, is open to him of uniting with the Christion Church, and thus with people like himself, planted in the house of the Lord, grow up into a beautiful Chris-

II. "The paint tree grows in the purest soil; it will not grow and four-ish in filthy places like some trees." Its heart is soft and tender, and is fed by hidden springs, that flow beneath the surface of the ground. Its roots drink deep, and are sustained, while they send up the moisture into the freshed and lavigorated. ence, travelers assure us, indicates that water is near, and may be obtained from springs or by digging according-ly. Israel found tweive springs and seventy palm trees at Elim.

The paim tree Christian grows in the

purest soil, where the Gospel is preached in its purity. David said, Who shall ascend into the hill of the Lord? He that bath clean bands and a pure heart." The Saviour said, "Blessed are the pure in heart, for they shall see God." The blessing of ey shall see God." The blessing of "pure heart" and the blessing of holiness are one and the same thing; pure means unmixed, holiness means wholeness, both mean perfectness. God said to Abraham, "I am the Almighty God; walk thou before Me, and be thou David said, "Mark the perfeet man and behold the upright, end of that man is peace said to he young ruler, "If thou wilt be perfect, go and sell that thou hast, and give to the poor." "Be ye there-for perfect, even as your father, which is in Heaven, is perfect." Some men asy they do not believe in perfection. but "what a man believes he believes very different from what he does believe." No man will cut the sleeve out of his cost, or the toe out of his shoe, or in buying a horse search for that has a spavio, in order to up hold his doctrine of imperfection. He may say that a Christian cannot be perfeet, and yet it he is not perfect he will about him all through the community. Men do believe in perfection, What kind of perfection, then, does the Bible teach? Not Adamic, nor Angelic, nor sinless, but Christian perfection. The pulm tree Christian then, is a perfeet Christian, an all-round man. Water is a type of the Holy Spirit;

is cleansing, refreshing and power-

ii. The woman of Samaria went out get a pitcher of water, but she got whole well instead. Often we Chris-

tians come with our little pitchers to draw water out of the wells of salva-

tion. What we need is the palm tree idea; it is rooted and grounded in the

well, and therefore has the well in it, in every fibre of its being. The palm

THE Christian lives in the Spirit, walks in the Spirit, and draws his life, light and power from this secret source, or in other words, he is baptized with ins-Holy Ghost and with fire. This opens other words, he is baptized with the

up the way to the next heading.

III. The woody fibres produced in the interior of the palm tree are regularly pressed outwards, giving a uniformity of thickness throughout. It is therefore straight and very lofty, always growing upright, and has not failed to attract the attention of writers in every country where it is in-

If the pain tree Christian is saved, sanctified and baptized with the Holy Ghost, he must work this salvation out, so that there may be a uniformity of thickness between his profession and possession. He must therefore be straight in all his dealings with the children of men. A great many Christinus are in doubt as to whether their lives are straight or not; now the only way a man can tell whether he has a yard of cotton or not is to place the supposed vard of cotton alongside of the yardstick, and if the one is just as iong as the other he comes to the conlusion that he has a yard of cotton. The only way a man can tell whether his life is straight or not is to place himself alongside of the Word of God. for instance, the passage found in Matt. 5:44: "Love your enemies." Now someone will say: "I can forgive, but I never can forget," Well, then, you are not straight. Another will say: "I can forgive and forget, but I can-but I can never love them." Well, then, you are not straight. "Love your enemies." Someone says: not mean that." A minis not mean that." A minister, while preaching quoted the verse: "Thou shalt love the Lord thy God with all thy heart," etc., and then said: does not mean that, for no man can do that; but it means we are to try and How would that brother like to put "try" before all the other commandments? Would be be willing next Sunday to get up before his peo-ple and say the Bible says: "Thou shalt not kill." but of course it does not mean that, for no man can live cithout killing; but it means you are to try and not kill. The Bible means it says, or else it does not mean anything

IV. The palm tree is an evergreen. 'It grows slowly but steadily, uninfluenced by those alterations of the seasons which affect other trees." It does not rejoice overmuch in winter's copious rains, neither does it droop under the drought and burning sun of summer, nor can the importunate urgency of the winds sway it aside from perfect uprightness.

Someone has said there are four classes of Christians: 1st. The sleepy Christian, who wakes up to everythin when it is too late. 2d. The fall when it is too late. weather Christian, who serves the Lord when the sun shines, 3d. The grasshopper Christian, who takes a leap every revival. 4th. The palm tree Christian, whose path is as the shining light, which shineth more and more unto the perfect day. One of the great troubles in the Christian Church of to-day is that there are too many grasshopper Christians who are greatly warmed up in a revival meeting, but after the meeting is over become cold and indifferent. The palm tree Christian must set his face "like tree Christian must set his face a flint," for he professes to be following Christ and doing as Christ would do under every circumstance, and while it is true that everything changes, he must never change from highway" to the "broadway When he is plowing and the plow-point When the cow gives a pall of milk and When he is putting up stovepipes in are taking up the missionary collection, he is a Christian. In all places, at all times (without a single holiday, not even election day), under all circomstances, and at all costs, he is a

V. From antiquity the palm tree has It has been known to produce 600 pounds of dates in a year. "Its fruit is abundant, pleasant, medicinal and exhilarating;" "those who only know the date from the dried specimen shown beneath a label in shop windows, can hardly imagine how delicious they are when enten fresh.' Pliny says When they come from the trees they are so delicious that they are eaten most greedily." It is a staple article of commerce, and a Moslem tradition says: "They are the chief of all the fruits of the world."

If the life of the paim tree Christian testifies to the fact that he is saved and sanctified, and that there is nothing more transient about it, he will only have the fruits of the Spirit, out shall teach transgressors the ways the Lord, and sinners shall be con-erted. During the last few days I mys read so much about the palm dates, and it seems as though I cannot walt until I go to town and get some.

The pain tree Christian has a hunger for souls. Moses said: "If Thou wilt not forgive their sin, blot me, I pray Thee, out of Thy book." Paul said: "He could wish himself accursed from Christ for his brethren." John Knox said: "Oh God, give me Scotland, or I die." Is there any fruit so delicious to our souls as leading others to Christ? Ob, brother, sister, "Lift up "Lift up your eyes and look on the fields, for they are white already unto harvest!" Begin to-day and gather this fruit unto life eternal

The palm tree grows under heavy weight and pressure. Naturalists sny it grows when it is most pressed down. You cannot keep down, or make it grow crooked, even if

you lay heavy weights upon it. So it is with the palm tree Christian; the more you try to keep him flown, the more he grows. The Jews said, with regard to Christ: "Away with such a fellow from the earth, for it is not fit that He should live?" "Cru-city Him?" "Crucity Him!" "We will not have this man Christ Jesus to reign

They drove the nails into His hands,

The spear into His side. The crown of thorns into His brow. And they mocked Him till He died." They smote the Shepherd and the heep were scattered, so that from all appearances Christ and His religion ere things of the past; but were they? It was not fifty days until a band of men and women were in an upper room, praying for the coming of the Holy Ghost, and when He came 3000 were converted and added to the church by the power, and the Christians went everywhere preaching the Gospel. Then said the persocutors: "Stone Stephen!" "Tie Thomas to a a pillar!" "Crucify Peter!" "Throw John into a cauldron of boiling oil!" "Chop off Paul's head!" "Stop them!" "Stop them, or they will turn the world upside down!" They killed the apostles; but did they kill Christianity? Never! They might just as well try to stop the earth turning on its axis, as to prevent the coming of Christ's king-dom on earth. Christians have had their thumbs in the thumb-screws; their feet in the stocks; their lips cut off; their eyes bored out; they have been eaten by wild beasts; they have been burned at the stake; they were tortured in every conceivable manner. Women have had their children taken from them and themselves outraged. They were stoned, they were sawn asunder, were tempted, slain were with the sword; they wandered about in sheep and goat skins; being destitute, afflicted, formented, of whom the world was not worthy," and yet through the burning of Rome, and the Dark Ages, and the massacre of St. Bartholomew, through all the past centuries Christianity has been growing "like a cedar of Lebanon;" it is flour-ishing like the paim tree. This leads

to our next thought. VII. The pain tree is emblem of victory and rejoicing. The Jews embernacles, and on festive occasions. They carried them before princes and distinguished personages, waving them in token of joy and triumph. The Egyptians waved palm branches The honor of Osirus and bore them before conquerors in their triumphs. The reagiven by Plutarch why the symbol was adopted by the idolators is the nature of the wood, which so powerfully resists recumbent pressure; but enlightened nations bear palm branches after a victory, to acknowledge the author of their success and prosperity Said the presiding elder to the dis-

couraged minister, who had run away from his charge: "Have they ever spat upon you?" The minister said: they have not gone that far. they ever crown you with ?" And the minister began to Did thorns? weep. Then said the elder: "Who is going to reign at the end of this Oh. friends! Jesus Christ has won and is going to reign until all His enemies are put under His feet. How would one of the political parties feel toward its opponents, if that party knew that the victory was won already and that all the work from now until November would be spent simply in getting its majority? The palm tree Christian has victory over the world. the flesh, and the devil; yea, even death itself. Tertullian said: "We onquer when we fall." We read such statements as the following, in connection with the death of the martyrs: "He has received the palm of martyrdom." "He has been crowned with the palm of the martyrs." St. Agatha replied to the tyrant: "If you do not rend my body upon the rack, my soul "If you do not cannot enter the Paradise of God with the palm of martyrdom." There are s upon the tombs of Calus, Tiburius, Valerious, Mamimianus, Filumena and others. At Cawapore, in India, there is a well, enclosed by a wall of white marble about twenty feet high and fifty-seven paces in circumference, On the stone that covers the well is inscribed these words: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, cruelly massacred near this spot by the rebel Nana Sahib, and thrown the dying with the dead., into the well beneath, on the 15th day of July, 1857." In the centre of the enclosure is a sculptured angel of resur-rection with illumined face, and holding high two palm branches, meaning victory. To-day we remember Paul with admiration, but Nero with dis-gust. The future pages of history will condemn the Sultan of Turkey, uphold the Armenian Christians. which the blessed Christ has trod, shall yet become as the Garden of Eden. Jesus Christ is coming back

to the earth. Oh, blessed thought! VIII. The palm tree is a type of Heaven. The weary traveler in desert lands looks forward to the palm tree with great joy, for it promises him food and shelter overhead, and wells of water underneath. The first thing of interest in the promised land was the city of Palm Trees. It was employed in the real temple of Solomon, and in the visionary temple of Ezekiel. Both Simon and Judas Maccabes entered Jerusalem after their victories, ered all the walls of the Holy of Holies round about with palm trees to indicate its heavenly connection, and being

honored by the ministration of angels The Christian pilgrim looks forward with joy to the time when he shall "sit down with Abraham, Isaac and Jacob, in the Kingdom of God," to eat of the Tree of Life and drink of the Water of The Christian has a home in a city, where they need not the light of the sun, where the walls are jasper, and the streets gold, and each one of the twelve gates a pearl. A city. where there is no cemetery, for there is no sickness, pain, nor death. A city, where they need no policeman, for all is pence and perfect love. He shall have a new name, a white robe crown upon his brow, and better than e, he shall have a palm in his Oh, who would not be a Christian? Someone says, "Why?" Why? "The righteous shall flourish like the

Showing Our Trust. There is no better way to show our trust than to busy ourselves with the things He asks us to do .- Maltble D.

Lord Kelvin's Conception of an Atom. Lord Kelvin, in an article on "Atom with Enormous Energy for Radio-activity," published in the Philadelphia Magazine, puts forward a plan of an atom enpable of storing energy for radio-activity. The atom of ponderable matter is supposed to be intrinsically charged in concentric spherical shells each such layer being uniform in itself but the density and sign of the distribution varying from layer to layer. A urve, called the work curve, is then plotted, whose ordinates show the work required to bring an electrion from infinity to the point in question. In the curve drawn there are two minima, one just within the radius of the atom and a second at its centre. Between these two minima there is one maximum. The curve is, of course, symmetrical about the centre of the atom. If, therefore, an electrion be placed at or near the centre of the atom, I. e., between the two maxima of the work curve, it has stability, but only through a narrow range. If it is taken further sway from the centre than these maxima, the electric force of the atom upon it will shoot it out of the atom with prodigious velocity, which will be but slightly diminished by the attraction of the whole atom when it gets outside.

SCALE INSECTS. If you find scales on your fruit trees, send a twig with some of the insects on to the experiment station of your State and ask if they are the San Jose scale. Do not be too alarmed at the presence of scales on fruit trees, as we have several varieties that are very common which do but little if any injury. One who has carefully examined a San Jose scale is rarely mistaken in it af-

CHRISTIAN ENDEAVOR NOTES

JUNE TWENTY-FOURTH.

Topic-John Ellot, and Misisons Among the Indians, 2 Tim, 2: 1-13,

A missionary is not only a "man he is a man sending: makes other missionaries, who will take his place. No life without hardness is a mis-

slonary life; if it could be, there would be no need of missionary lives This one thing I do" may be called the missionary's motto; only, "one thing" includes all kinds of

hard work There is only one "pathway to a throne" that is permanent, and that is labor for the kingdom of God. Outline of Eliot's Life.

John Eliot, the Apostle to the In-dians, was born in England in 1604. study in Cambridge University, After he became assistant of the famous Rev. Thomas Hooker in his school, and was there converted.

He decided at once upon the ministry, and for freedom of conscience came to America, becoming pastor of church at Roxbury, near Boston He held this post for sixty years.

He grew interested in the Indians, and after long and patient study he mastered their very difficult language. He published a grammar of it, writing at the close "Prayers and pains, through faith, will do anything.

Eliot preached his first sermon to the Indians on October 28, 1646. resulted in the firm conversion of the noble chief, Waban.

So many Indians were soon converted that a Christian town was built, named Nonantum. Eliot introduced husbandry and the mechanic

Tall, of a powerful frame Eliot went far and wide preaching the gos-pel, fearlessly confronting hostile chiefs and infuriated Indian priests, reaching out to the borders of New Hampshire and Rhode Island.

His work was aided by Parliament and approved by Cromwell. A so-ciety for the Propagation of the Gospel in New England" was founded in England.

In 1663 Elict completed his great the translation of the entire Bible into the Indian language, which was followed by other books,-Baxter's "Practice of Piety," the Psalms in metre, and a primer of logic. Twelve towns of Christian Indians were established. In King Philip's war the work was greatly impeded, both whites and pagan Indians concelving a dislike of the Christian Indians, Eliot himself being reproached and contemned. But on the comng of peace the work was gradually

estored. Eliot died, May 20, 1690, at the age of eighty-six, toiling for the Indians to the end. His last words were, 'Welcome! Joy!"

EPWORTH LEAGUE LESSONS

SUNDAY, JUNE 24.

Surprised People,-Matt. 7, 22, 23.

In nearly all the Scripture which speaks of the conditions and experences of life beyond the grave there is reference to the surprise, and even amazement, which will fill men's minds when they discover just what the facts of the new life are. And this surprise will not come from the strangeness of the new experiences. It will grow out of the fact that, after all, eternal destinies have really been fixed by earthly deeds. The be-liefs and conduct of to-day, to which we pay so little heed, are full of meaning for the infinite to-morrow.

We do not live with this in mind The righteous, in the parable of the last judgment, were plainly astonishthat what seemed to them insignificant things, with nothing about them to show that they were to have eernal meaning, had won for them the blessing of the judge. And those on the left hand of the judgment throne were equally amazed. When did these things happen?" is the incredulous question of either class. They had no memory of these events, which the Judge declared had been so big with eternal meaning. The right-eous did not think their unselfish ministry was anything important; the unrighteous could not see that their self-centered lives on earth had made them blind to the presence of the

What does this mean? Are we all wrong in the method of our prepara-tion for the future? Is faith of no effect, and has our trust in the mercy and love of God been unavailing? Will judgment depend on deeds. than on the attitude of the soul to

God? Yes, and no. At the beginning of all real service to man there is faith Through all living there must be constant trust and constant dependence on God. But these are not substitutes for unselfishness, they are the means by which we reach If we do not attain the unselfish life, either our faith has been a mere form or we have not understood its

meaning. The sure way to provide for heaven is to live the heavenly life now. We shall still be surprised that such amazing gains come from such simple conduct, for we shall see in heaven's rewards more of the grace of God than of our own deservings

WOMAN GEM CARRIER.

Miss Grace M. Varcoe, who is now in New York, has crossed the Atlantic twenty-one times as the agent of an English diamond concern, and on each trip she has carried with her gems valued at from \$150,000 to \$300,000. Miss Varcoe is said to be an expert lapidarist. She has traveled in all the principal cities of this country, Canada and Europe as the representative of her firm. She speaks four languages and, incidentally, carries a revolver, which, should occasion require, could also "speak."

REAL FRENCH HATE BOUGHT. The beautiful and expensive models used in the Paris millinery shows are occasionally bought en masse by large dealers on this side and then American women have an opportunity to buy

real French hats at prices that are not prohibitive. There are those, of course, who would not wish to buy anything that had been used for a dis play, but many more are glad of just such a chance.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JUNE 24.

Review of the Second Quarter - Read Pealm zevil. - Golden Text: John vil., 46-Topic: Some Great Sayings of Josus and Their Lessons-Su Lesson I. Topic: Counsels in char-

acter building. Place: The "Horns of Hattin," near the centre of the west coast of the Sea of Galiles. This lesson is a part of Christ's Sermon on the Mount. Men are known by their fruits; good trees bring forth good fruit; correct teach bring forth good fruits. rupt trees bring forth corrupt fruit; o profession of godliness is not sufficient

II. Topic: The Lord's day. Place In and near Capernaum. While Jesus and His disciples were walking through a field of grain on the Sabbath day the disciples plucked the grain and ate it to satisfy their hunger; the Pharisees found fault: Jesus justified their course by referring to David's act in eating the shew-bread, and to the priests who were obliged to work on the Sabbath He healed a man with a withered hand; they would lift a sheep out of a pit on the Sabbath day, and a man is better than a sheep.

III. Topic: A great faith and a great lelper. Places: Capernaum: Nain. This miracle was performed soon after the Sermon on the Mount. A sick slave: the elders sent: the centurion's good deeds urged; Jesus went with them; friends are sent, and the centurion goes himself, to meet Jesus; he says I am not worthy, trouble not yourself, speak the word only; says this is great faith, not found in Israel; the cure wrought at once. Nain He met a funeral procession: a young man raised from the dead; fear fell on the people.

IV. Topic: Jesus the sinner's friend. Place: In some town of Gallles, per-haps in Capernaum. Simon, a Pharisee, invited Jesus to dine; a woman-a sinner, came in and washed, wiped. kissed and anointed His feet. Simon had failed to perform the common acts of hospitality, and Jesus now calls his attention to his coldness and lack of love; reproves him for being displeased with the woman; a parable; a

question; a woman forgiven.
V. Topic: How to hear the word. Place: Sear Capernaum, on the shore of the Sea of Galilee. Jesus left Peof the Sea of Galilee. Jesus left Pe-ter's house and the multitudes followed Him; spoke many things in parables this was Mis first one; four kinds of ground represent four classes of ple: many things caused unfruitful-We can by God's help, cause the soil of our hearts to be changed

VI. Topic: Problems of good and evil in the world. Place: Near Caper naum, on the shore of the Fea of Gall Jesus speaks another parable Good seed is sown, but an enemy sowed ares. Both must grow togeth-er until the harvest. Jesus explairs the parable in vs. 57-53. At the end of the world those who "do iniquity" be east into a furnace of fire, but the righteous will "shine forth as the sun in the kingdom of their Pather."

VII. Topic: Great facts respecting salvation. Place: On the eastern shore, of the Sea of Galliee. After Jesus had concluded "the parables by the sea." He crossed over the Sea of Galliee to the eastern shore. Here a fierce demo niac met Him. When he saw Jesus ho ran and worshiped Him; Jesus commanded the unclean spirit to cor of the man; the demons entered into a herd of swine; the swine perished in the sea; the people besought Jesus to depart out of their coasts.

VIII. Topic: Lessons from the death

of John the Baptist. Place: The for-tress Macherus. The death of John occurred about the time the twelve turned. Herod Antipas was ruler of Galilee and Perea. When he heard of the mighty works of Christ he said John is risen. John had rebuked sin in high places.

Topic: The great gospel feast. found. Five thousand are fed, hesides women and children; twelve baskets of fragments gathered. After performing this wonderful miracle th were about to make Jesus a king, but He would not permit it. That night He prayed nearly all night on the o'clock went to His disciples, walking

on the waves.

N. Topic: Bringing the unsayed to Christ. Place: On the borders of Phoenicia. Sermons on the bread of life and pollution, just delivered; the people plot against Him: Jesus and His disciples go to the borders of Phoenicia; a Gentile woman beseeches Him to east the devil out of her daughter; Jesus replies that it is not proper to give the children's bread to dogs; asks for the crumbs; severe tests do not discourage her; Jesus commends her faith; her request is granted and her daughter is healed.

XI. Topic: Confessing Christ, Place: Near Caesarea Philippi. Jesus asked His disciples who men said He was: some said John the Baptist, and others Elijah, Jeremiah or one of the prophets Who do you say I am? Peter says, the Christ. Jesus blessed Peter: man had not revealed it, but the Father had; Christals the foundation rock; gates of hades shall not prevail against His church; the keys of the kingdom of heaven given; Christ tells of His death; Peter rebukes Him; get thee behind Me, Satan; saving and losing the life; no profit to gain the whole world and

XII. Topic: Lessons of the transfiguration. Place: Mount Hermon. Peter, James and John go with Jesus into the mount to pray. As Jesus prays He is transfigured; Moses and Elijah appear; converse regarding His departure from the world; the disciples, fully awake, see Jesus and the two men in their glory; enter in a cloud; hear a voice; Jesus commended; slone with Jesse.

RETURN OF THE COURTESY. Children of the smart set-or, rather, in polite circles, since the terms, we

are told, are not necessarily synony-

mous-are using the courtesy instead of the handshake alone, as the proper method of greeting. Many of the exclusive dancing and private schools teach it, and, in fact, it is now become quite universal. It certainly is very pretty, and lends a bit of dignity to our rather too free and casy twentieth century manners that is good to sec. It is strongly rumored that this same courtesy will become the fashion for grown people. Not, perhaps, the deep exaggerated twist of the original, but just a modified form. The courtesy is a good exercise in development of grace, as it requires ease, precision, poise and flexibility to properly make it, and brings muscles of all parts of the body into play. A repetition of courtesies taken successively to music makes a pleasing drill, and is productive of excellent results for grace seekers.-Hartford Post.

WHERE TEXAS RANGERS GOT FAME FOR VALOR

HARDY FRONTIERSMEN SAVE THE LIVES OF A MEXICAN FRIEND AND HIS FAMILY. ...

Were Besieged by Apaches --- Incident of the Frontier When Warlike Tribes Burned, Pillaged and Slew.

known to be on both sides of the into the grove. river. It was customary for the rangers and the Mexican rurals to belp each other when near the border line.

The rangers were a stalwart, bronzed and hardy set of men, of intelligent face and quiet in conversation and manners. They were maintained by the State to suppress internal disorder and repel external invasion; they were selected from the better class of cititens who were endowed with civic virtues and governed by patriotic purposes. Long service had given them the mastery of every kind of warfare with the desperate, lawless and pitiless Indian. Their discipline was perfect. either in camp or field. They were equipped in picturesque garb and armed most effectively, as taught by experience.

Each man carried a huge bowie knife for close fighting, a carbine for range fighting, two six-shooters each and a saber for the charge, and they were more expert in the use of these weapons than any other body of men living. Great care was shown in the choice of their horses, for they were invaluable in service and in fact, made the rangers' work on the vast plains of Texas possible. Speed, endurance and courage, with intelligence, were the qualities of the steed, which under kind training, made the soldier and horse a modern Centaur and irresistible against the wild tribes of the West. Each man held twelve lives in his holsters, one in his carbine, and all who came within the deadly lunge of the knife or sweep of the saber perished.

So prepared and arrayed for stirring adventures and ruthless war, the ranger went forth as the knight errant of a boundless domain to protect and defend life, liberty and property dependent upon his chivalric mission, against legions of the cruelest foes that ever cursed any portion of the human race

SLAYING WOMEN AND CHILDREN Around the grove from the river to the staked plains on the north was a level prairie extending far and wide into Texas and Mexico, the abiding place of many primitive homes and more pretentious and wealthy ranches. A great horde of Apaches in their annual August foray were slaying, burning and driving away women, young

girls and boys, while infants and children too feeble for flight to the mountain villages of the invaders were at once slain without mercy. This hellish work was going on in old Mexico some miles west of the river. There was much less hard fighting and more Place: Near Berthsaidn. God can supply bread where it is least likely to be And thus the red flends reveied to surfeit in their saturnalia of crime, with none to oppose but the helpless victims. The rurales were in hiding or hunting for the rangers to help them.

At midnight, after the second day of encampment, a vaquero was brought in by a guard to Major Wlard, the officer in command. He told a most distressful tale of attack upon the ranch of Don Morales Eleardo, his master, a rich Mexican of aristocratic lineage, his family of wife, boy of twelve years and beautiful daughter, the Senorita Dolores. It was vigorously defended by the owners and sixty vaqueros against an overwhelming

N a grove near the Rio Grande | body of red devils, who had burns River, thirty-five years ago, was the corral and outbuildings, but the camped a body of fifty men in the stone ranch house and high, thick say loose uniform of the Texas rounding walls resisted. The vaquers Rangers, says a writer in the Chicago being away with a drove of horse Record-Herald. The grove was about had not hurried into the ranch and half a mile in diameter, and nearly kept beyond the reach of the redskin circular. The rangers sought rest after until the idea struck him to find the a fruitless search for bands of Apaches | rurales. In doing this he blundered

The romantic feature of this tale of war is involved in the fact that the Major and his brother officers had often visited the home of the don and enjoyed his hospitality. The Mexican dons are noted for their genial and generous freedom in social life to Americans of the higher grade,

The deadly peril aroused the officers and men to instant action. The trumpet call of boots and saddles brought promptly the squadron into form for advance. They knew not the number of their enemies nor cared for consequences; the only thought and ery of that superb band of heroic men was "To the rescue!" And they spel onward over the dry bed of the river across the prairie to the scene of conflict. The light of burning buildings indicated the locality through the dark. ness ten miles in the distance. In less than an hour the rangers were within hearing of yells, shouts and wild war cries, and, halting here, they formed for the attack, resting their horses for a spell after the swift ride.

The Apaches were all unconscious of danger and mad with the excitement of battle and its changing fortunes, for the gallant don and his men still beld the rugged walls of the ranch house, while the frenzied savages in hundreds raged around and assaulted with horse and foot time after time, but they were always baffled and driven back in impotent fury. Yet numbers must at last prevail, other things being equal. The don and his force were fighting with despair in their bearts, while laying a mine of powder to blow everything into the heavens as a final escape from capture, torture and a fate worse than death, when a trumpet blast sounded the charge of the Texas Rangers.

Every living thing along the border line far and near had heard those ringing and terrible notes of coming battie. It sounded like a voice from the skies to the despairing Mexicans and a warning of direful wrath from their angry gods to the panic-stricken Apaches. They knew the exterminating power of their awful foe by many a deadly trial. Confused, dazed and scattered in groups, they were struck as by a thunderbolt in that cyclonic charge that passed over and through them as the besom of destruction. leaving in its wake dead, dying and wounded in heaps and fragments here and there upon the field.

Forming anew like lightning, the rangers cut lines of carnage through their helpless foes again and again, until they were tired of the harvest for rested on their horses until the fugitive remnants escaped upon the plains and in the nearest mountain ranges. It was a fearful visitation upon the Apaches and long remembered in joy and peace by the Mexican people in those regions exposed to the murderous raids of the mountain tribes.

It was a heavenly redemption to Don Morales and his family, for it rescued them from the valley and shadow of death that followed in the footsteps of captivity by the vilest, cruelest and most barbarous race of Indians on the continent of North America.-J. Hildrup.

NEW YORK A CITY OF ISLANDS

me of Them Mere Dots, Others as Big as Separate Cities.

No large city of the world has so many islands within its municipal boundaries as New York, says the Sun, mere dots. Others are large enough 000 an acre, and, as land values go within New York, that figure is low.

Blackwell Island, which covers 124 at the rate of nearly \$97,000 an acre. Ward's Island is valued at \$9,000,000

Island at \$350,000. The most important of the islands included within the boundaries of the Greater New York is, of course, Manhattan Island, the value of which is practically incalculable. It is at least \$5,000,000,000; how much more is con-

jectural. The Borough of Brooklyn includes Coney Island. The whole of the Borough of Richmond is an island, an island valued by the city for tax purposes at about \$50,000,000. The area of Staten Island is 36,000 acres, which is almost three times the size of Manhattan.

A Country Editor's Outlook. William Allen White, the Kansas editor, in describing life in a small town in the Middle West, says: "When a man has published a paper in a country community.for many years he knows his town and its people, their strength and their weakness, their joys and their sorrows, their failings and their prosperity-or if he does not know these things he is on the road to failure, for this knowledge must be the spirit of his paper." The author has been editing and publishing a small daily newspaper in Emporia, Kan., since 1890 with considerable success, and it must be inferred that he knows the sort of people about whom he VAST SPREAD OF TELEPHONES

Increased in United States in Two Years Over 1,000,000.

Over a million more telephones were in use in the United States at the beginning of 1905 than two years before, according to a report just issued by the of that city. Some of these islands are | Census Office. In round numbers there were 2,315,000 in the country at the end to have almost the dimensions of cities. of 1902 and 3,400,000 at the beginning Governor's Island, with an area of of 1905. That this country is far seventy acres, is the property, of the ahead of Europe is told by figures Federal Government, and is assessed showing Europe's entire equipment at \$5,600,000 by the city, which is \$80.- January 1, 1905, to have been less than 1,500,000, less than half the number is

the United States. There were over 5,000,000,000 'phone acres, is valued at \$12,000,000, which is calls in 1902, of which nearly 121,000-000 were "long distance." Ohlo led lo the number of messages, although there and Randall's at \$5,000,000. North were more "long-distance" messages Brother Island is valued at \$220,000, over Pennsylvania telephones than is Riker's Island at \$537,000 and Hart's any other State. San Francisco, with a telephone for each nine persons, was

the best equipped city. The report speaks of the effect of the telephone in reducing or checking the amount of telegraph business. It says the rates of the two systems for medium distances do not differ greatly, and for very long distances they are overwhelmingly in favor of the telegraph, if the message be taken as a unit. But, if the number of words exchanged be taken into account, as well as the time required for getting into communication, the telegraph is at #

disadvantage._ A Thought For the Week.

Never ask a man what he knows, but what he can do. A fellow may know everything that's happened since the Lord started the ball to rolling, and not be able to do anything to help keep it from stopping. But when a man can do anything, he's bound to know some thing worth while. Books are all right, but dead men's brains are no good un less you mix a live one's with them. Old Gorgan Graham.

"Why didn't you retallate when that

fellow struck you?"
"I didn't know him, and it is our rule

not to pay any attention to anonymous contributions."—The Bohemian.