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A WORTHY MOVEMENT. The Y. M. C. A. in this town although in operation but a few weeks has shown that it has realized the problems with which it has to deal.

It is creditable that it can be said by the authorities in charge of the Y. M. C. A. that no boy has been turned away because he had not the money to pay the dues.

The boy would not take the same interest in the movement unless he paid some money into it. But it is not true as has been said that the Y. M. C. A. is a club for rich men's sons.

There is scarcely a better way of spending money for charitable purposes than to augment the small fund that has been started to enable the Y. M. C. A. to take care of all those who wish to avail themselves of the privileges.

WHAT OTHER PAPERS SAY OF WAYNE COUNTY. The Palladium carries in another column comments on the recent election in this county.

Another delusion of the editorial writers which has been fondly cherished is the surprise that the 'Staid old, conservative, Quaker community, etc., etc.' should have backed up the liquor interests.

Another misapprehension seems to have been that the business men of Richmond openly opposed the temperance movement. If they did so, it was not openly.

Still other papers see in it what they fancy is a protest against county local option legislation. On this question it might be hard to judge were it not for the fact that that question was before the people in the last campaign in November.

"Do you know," asked the doctor, "that there are about 10,000,000 microbes in you?" "No," said little Elsie, "them ain't microbes. I have to scratch that way because mamma made me put on woodens this morning."—Chicago Record-Herald.

only stay at home vote was that which had not made up its mind whether to vote yes or no. As a matter of fact this is the first real demonstration in the state of county local option. This election proved that though a community believed in the county local option law (witness the election in November) the same citizens availed themselves of the law to retain saloons—they made the choice. And for the most part they voted yes or no simply as they believed. It is hard to make others understand that this is a community which can grasp the difference between the local option law and prohibition. Wayne county was a demonstration that local option is not prohibition, as the brewers would have had us believe in the last campaign.

The sum and substance of it is that the up-and-down-state papers have not rightly judged the citizens of Wayne county. The people here realized when the election came off that there was only one question, "yes or no." They voted on that proposition.

RATLIFF'S VOTE NOT NECESSARY. It Will Not Decide Fate of Proctor-Tomlinson Compromise Liquor Bill.

HE WILL HAVE INFLUENCE. SHOULD HE VOTE FOR REPEAL OF COUNTY LOCAL OPTION LAW OTHER REPUBLICANS MAY FOLLOW THE EXAMPLE.

Palladium Bureau, Indianapolis, Feb. 8. Ratliff's vote will not decide the fate of the Proctor-Tomlinson measure in the house, but his stand is expected to influence a number of other republican representatives.

Ratliff changes his vote this session, and it becomes generally known beforehand that he intends to vote for the repeal of the county local option law. It is expected that other republicans who have been debating with themselves what to do, will follow suite.

Walk To Your Meals Like A man. Eat What You Will and Learn to Enjoy Food and to Digest It.

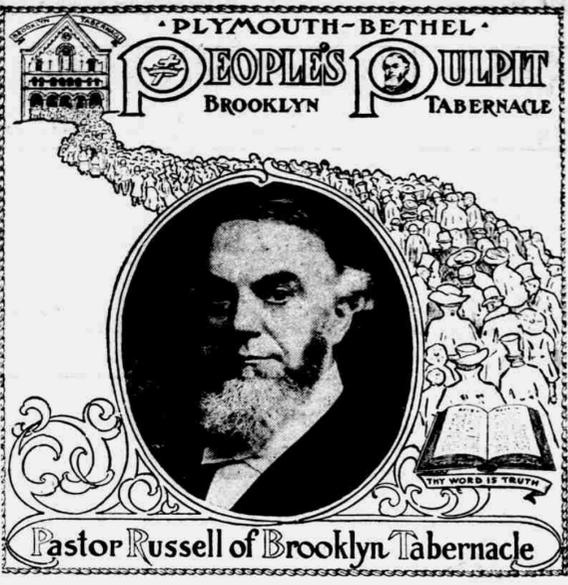
HERE'S THE SECRET, FREE. Make up your mind after reading this that you will get the next meal hold no terrors for you.

You can enjoy it. All that is needed is to give nature the juices she lacks, to give the stomach a chance to remove the terrible irritating acids, alkalies and gases which turn food and nourishment into gas and decomposition.

Is this common sense? Men spend years and even life experimenting on the human system, what it lacks in disease and what it needs in perfection. This knowledge is known to every physician or should be. Stuart's Dyspepsia Tablets are compressed natural vegetable and fruit essences which when mixed with the saliva of the mouth go into the stomach capable of digesting a full meal and they digest it to the uttermost shred.

MASONIC CALENDAR. Tuesday, Feb. 9—Richmond Lodge, No. 196, F. & A. M. Called meeting. Entered Apprentice Degree. Wednesday, Feb. 10—Webb Lodge, No. 24, F. & A. M. Called Meeting. Entered Apprentice Degree. Friday, Feb. 12—King Solomon's Chapter, No. 4, R. A. M. Stated Convention. Also work in Royal Arch degree. Refreshments.

"No," said little Elsie, "them ain't microbes. I have to scratch that way because mamma made me put on woodens this morning."—Chicago Record-Herald.



Pastor Russell of Brooklyn Tabernacle. The above is a very good portrait of Pastor Russell, who is perhaps the most widely known speaker on the American platform to-day, having spoken in nearly every large city as well as in many cities in Europe.

THE KING'S DAUGHTER—THE BRIDE—THE LAMB'S WIFE. GORGEOUS IN GOLD AND WHITE EMBROIDERY. "The King's Daughter is all glorious within. Her clothing is of wrought gold; she shall be brought out in the chariot of fine needlework."—Esa. 62: 10, 14.

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and his elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his soldiers, the Shepherd and his sheep, the Master and his servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the Church carries its own important lesson.

The preceding verses of the Psalm describe the grandeur of the heavenly Bridegroom—that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his Second Advent, when as the Mighty One, he will come forth in glory and majesty, conquering Satan, sin and death.

"THE QUEEN AND THE GOLD OF OPHIR." The picture is in the future. At the present time the Queen is not the glorious Queen, not the Bride, not in the glorious garments; she is merely the "espoused virgin," called to Bridehood. At present she is in her body of humiliation, or "vile body," according to the statement of our comfort. But she shall be "changed" in the First Resurrection, and thereafter be the "glorious body," the glorious Bride. (Phil. 3:21.) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingling who are not virgins at all.

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the holy Spirit, we ask ourselves, "Why are we unable to fit to wear in the presence of our Bridegroom and of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different for us, to show us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

"HE IS THY LORD." The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is Lord and worship thou him. Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his Bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious Bride. He will not condescend to demand and eternal torment, if we fail to rightly appreciate this situation, and while not repudiating his love and grace, give a portion of our love to our father, house and our own people, the world; but he will not choose us as members of his Bride class unless this condition of full

consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious blood from our fallen, sinful state, and then invited to share his glory in the Divine plan, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the High Calling set before us of Joint-Heirship with the King of kings and Lord of lords.

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heart and its endeavors, and grant that the new bodies shall possess to full perfection all those glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practised upon the imputed robe. Ah! now we see that our poor, bungling efforts are valuable in the Lord's sight, not because of what they really attain to, but because of the heart condition which they attest. With this encouraging thought, dear friends, let us continue weekly, daily, hourly, to work upon our robe painstakingly, to seek to cultivate those high ideals of truth and grace and love, which our hearts approve, and which we see perfectly exemplified in our heavenly Father and our heavenly Lord.

"HEARREN, O DAUGHTER, CONSIDER." In the present time many voices are calling the Lord's espoused ones, the virgin Church. The world says, "We admire you in many respects, but you are too prudish, too heavenly-minded, too earnest, too radical. They tend to make you 'Peculiar people.'" Come, mix with us. To tell the truth, your separateness of life mars our pleasure and makes us rather dissatisfied with our own standards. Come with us, and our pleasure, art, wealth, popularity, all lend their influence towards worldliness and the cultivation of earthly hopes and prospects. Our great Adversary, Satan, works upon us with subtlety, co-operating with the earthly influences, and asks us, "What do you espoused one listens she hears the voice of her Lord saying, 'Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him.' (1 John 2:15.) She hearkens again and hears him say, 'If the world hate you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' (John 15:18-19.) She hearkens further and hears one of the mouthpieces of the Lord saying, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is our reasonable service.'—Rom. 12:1.

"FORGET THY FATHER'S HOUSE." Among the espoused, the father's house that is to be forgotten is the world. It does not signify that the earthly relationship of the betrothed is especially vile or degenerate, but merely that the new duties and relationship towards the heavenly Bridegroom, the heavenly calling, the heavenly prospects, should lift our hearts, our affections, our activities, our interests, from all earthly things, however good. The Apostle expresses this same thought, saying, 'Set your affection on things that are above, not on things that are on the earth.' (Col. 3:2.) We are not to neglect, however, our duties and natural obligations to our earthly friends and relatives, but we are to have these in subservience to the higher interests—the spiritual. Christ, the Bridegroom, first, is the thought, and he represents to us also the Father and the Father's will.

"WORSHIP THOU HIM." The espoused Church, if faithful, will recognize both the one Head, the one Lord, the one Bridegroom. This does not mean that she may not recognize the Elders, Pastors, and Teachers, Apostles and Prophets, as the Apostle has pointed out to be the Divine arrangement for her assistance, but it does mean that neither men, nor Councils, nor Federations, old or new, may defer to creeds, ancient or modern, to councils, synods and conferences—may allow these to guide them and even to dictate to them their faith or course; but not so the Lord's betrothed one, if she would be faithful to her vow.

"TO MY LORD I WOULD BE TRUE." Throughout the past, history shows us that the nominal Church has been so reverential towards creeds and systems and human traditions as to quite forget our Lord's words, "One is your Master, even Christ, and all ye are brethren." (Matt. 23:8.) Forgetful of the Divine instruction the Nominal Church of all denominations has established theoretically a class distinction in the Church—clergy and laity. Such distinctions are not only unknown to the Scriptures, but opposed to their spirit and teachings. The real Church the truly consecrated believers, are all priests, as said St. Peter to the Church in general and not to a clergy, of whom he had no knowledge. "Ye are a royal priesthood, ye are the chosen generation, the peculiar people, the people of his who called you out of darkness into his marvelous light." Christ is the Chief Priest over these royal priests subordinate to him. He is their Head, Director, and Exemplar, as well as their Redeemer. The anointing which constituted him a priest is the holy Spirit, and the same anointing, the same holy Spirit, is upon those who are united to him, as the branches of the Vine. Those who are not thus anointed, not true priests, are not of the Church of Christ at all, but merely natural men, brought into nominal Church relationship through misunderstanding of the Divine Plan. The sooner this Plan is understood and the worship and reverence and honor taken from sectarian parties and creeds and given to the Lord, the better. The more directly he is recognized as the Head of every member, the more will each depend upon and draw near to him and have fellowship and blessing and be used and useful in his service.

W. F. FEEGER, EXPERT WATCH MAKER AND JEWELER. PHONE 2174. 1027 MAIN.

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"I am really supremely happy," she said. "Ever since my engagement to Charlie the whole world seems different. I do not seem to be in dull, prosaic England, but—"

"Lapland," suggested her little brother, who was doing his geography lesson.—Illustrated Bits.



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