

A SCHOLARLY SUNDAY SERMON BY DR. N. M'GEE WATERS.

Subject: Joy in Work.

Brooklyn, N. Y.—In his series of sermons on "The Choice of a Profession," the Rev. Dr. N. McGee Waters, pastor of the Tompkins Avenue Congregational Church, Sunday preached on "How a Young Man May Find Joy in His Work." He said in the course of his sermon:

The story of labor is a checked one. It is only in our highest civilization that work is coming to its own. In his savage state man is the lazy animal. Indeed, it is not natural for any animal to work, says as it is driven to it by the whiff of necessity. This is the view of work we find embodied in the old Genesis story, where labor is set down as a punishment for Adam's sin, where he is told, as he is driven from the Garden, "Thou shalt eat thy bread by the sweat of thy brow." This is not only a very unflattering part of the Bible; but this sentiment certifies that it is a very old part.

How labor was despised received its most signal illustration from the life of Christ. You remember how over the multitudes who heard Him, He cast a spell. All the people said that no man spoke as He spoke. The loftiest spirits pressed about Him and asked Him if He were the Messiah. Yet they scarcely could believe for joy. And what was the basis of their doubt? Their skepticism was all in that question of His, "Is not this the carpenter's son?" How could a workman be the real Saviour? They marvelled at His wisdom. They confessed that He spoke with authority. They followed Him as sheep follow a shepherd. But He was a carpenter, and so the high and mighty set Him down for a fraud. It was because their eyes were blinded that they misconstrued the dignity of toil for a disgrace.

In some parts of the world that is still true. But increasingly the world is coming to honor the toiler, whether he works in a profession or a trade, and is correspondingly coming to despise the idler, whether he be rich or poor. How much the United States has done with its democracy to bring this about, and with its great men, almost all of them coming from the cabin and the plow, we may never know. Certain it is that New England was the first country since the land of the ancient Jews in which it was counted respectable to earn one's living.

Little do we think, or have taken time to find out, how much our work contributes to our happiness.

Work is a great character builder. I suppose most of us work in order to eat. I suppose if we were generally asked, we would say that the first requirement we made of our labor was that it should clothe us, and feed us, and house us. That is the first requirement and the lowest. The second and greatest requirement a man makes of his work, whether he knows it or not, is that it shall make a man of him. Your work must bring you bread, but no less it must bring you culture. Somehow or other we are always pitting the boy who is born poor, or the young man who fails at college. It is a hardship and sometimes a pity. There is one man, however, more unfortunate than that young man, and that is the young fellow who is born in a silken seat and goes through college in an automobile. There is nothing wrong about a silken seat, but it is a pity, except its trail. But you cannot raise an eagle in elderdown, and it requires far more of a man to amount to anything in college who goes through it in an automobile instead of walking. We are so made that we must have struggle. The reason why rich men's sons rarely amount to anything, is because they never develop their muscles. There is no teacher like work. It must bring him bread, but no less it must bring him culture. "The Man With the Hoe"—he needs not so much pity. Moses was a herdsman; David was a shepherd; Jesus was a carpenter; Benjamin Franklin knew no college—he was a printer's devil; Robert Burns knew no leisure—he was a plowman; Abraham Lincoln wore no soft raiment; but these are our stars of the first magnitude. Even colleges can give culture only through work, and there are some things colleges cannot teach. Literature and history and the liberal arts are at last the ornaments of life; even reading and writing and the rule of three are all named the "conveniences of life."

But these are fundamentals—industry, thrift, courage, honesty, truth, faith, hope, love. These are the threads which woven together, make the eternal life of man. If you have forgotten these, "though you have gained the whole world, you have lost your own soul," and these may be had for the receiving in every work and calling open to men. When you stand before a task, look for a teacher. If it offer thee not wisdom, despise its wage. If thy calling yield thee not culture for mind and heart, it is but a coffin for thy better nature. Demand of your life work that it shall make a man out of you.

Work is a great influence giver. And here we come upon another blunder. It is not the kind of work you do that gives you influence so much. That is what the world thinks. It is the way you do it. Quality counts for more than kind. It is true, of course, that there are some vocations that in themselves demand the worker. All labor that makes merchandise out of men's

There is a little town out in Minnesota called Rochester. A few years ago when I was there it only had a few hundred people in it. It was a nice little, commonplace, prairie town. It is not the capital of the State; it is not the seat of the university; the penitentiary is not even there; nor have they a church with relics working miracles. It is not the home of a United States Senator, nor any politician. And yet it is the Mecca of a pilgrim host. From every State in the Union, from across the sea, from every capital and country of civilization men are journeying to Rochester, Minnesota.

And those who are going are the scholars, the authorities, the masters in surgery. What takes them there? Simply this: An old doctor by the name of Mayo has been practicing in that little town for a generation. His two sons, now in early maturity, practise with their father. The fact is that they have been doing such marvelous things with the knife, and such fine work as surgeons, that the great masters from Paris, Berlin and Vienna, as well as this country, are singing their praise, and go out to that little town to sit at the feet of these men, and pay homage to the superiority of their work.

It is always so. If you are remembered at all it is by the things you have done well—whether you have raised a field of corn, sowed a patch on an old garment, made a button, or written a poem. Work is the great happiness bringer. You all know what a game of nine pins is. You set up so many pins, and you roll two balls, and you make a "strike" or a "spare," or else you don't. The game is to knock over as many pins as possible. Men become very skillful in it and gain a great deal of pleasure by doing it. That is the philosophy of all play. It is the erection of artificial difficulties or barriers and learning to overcome them with ease and skill. That makes the exhilaration of tennis, and baseball, and bowling and golf.

I am told, and I do not know anything about it myself, that therein lies the mania for making money. That is a great game. Now, in reality, work is just exactly the same thing. The difficulties to be overcome are not artificial, to be sure, but very real. But they are there, and work is the game of bridging them over with skill and ease and joy.

In its final analysis, for a healthy man there is no game in the world so exciting and so exhilarating as his work. I suppose you long-suffering folk who sit in the pews and are more or less at times tempted to somnolence, have never realized that there was anything exciting about the preaching business. And yet I want to say to you that I know of no keener joy than when well and ready I take a theme and look it through and analyze it, and illustrate it, and mark out the points to be made in its illumination, and then sit down to write a sermon. Your fingers will not fly fast enough. If it turns out well there is a great exhilaration and state of happiness and joy. Making a sermon is a great game.

Now the reason that there is so much happiness in work is because of this fact. All true work is a man expressing himself. We have generally thought that work is drudgery. We want to think about work as expressing a man's message. Stephenson's engine is Stephenson's thought dressed up in steel; Tennyson's poem is Tennyson's thought set down in letters; Watts' "Hymn" is Watts' heart hunger put on canvas; St. Paul's is Sir Christopher Wren's praise to God put into stone. Why, then, shall not the house builder make his house declare his thoughts? Why shall not the blacksmith make his hammer and anvil express his hope? Why shall not the farmer publish his secret? Almost any man can learn the technical part of any work from carpentry to poetry—but no man hath mastered a trade till it becomes a language through which he can express himself to all men. O, the drudgery of life lies in the fact that we bend above our work like dumb driven cattle with never a secret of our heart told in our work. And this shall be the joy of our life, that we make our vocation proclaim to all the world the truth that God hath put into our hearts!

The Narrow Way.
Matt. 7:13, 14.

Narrowness is Christ's idea of the way of life, a straitened way, the way of truth. For a moment pause and ask: Could it be otherwise? It is 11 o'clock, the orthodox regulator at the watchmaker's points with exactness to that hour. "Very narrow," exclaim all the cheap timepieces of the neighborhood, and they persistently point to all hours from 9.30 to midday, but their boasted liberality is only inexactness, which is another word for untruth.

So orthodoxy in the harbor channel marks with exactness each rock of sunken hull, and puts its danger signals out. A liberal pilot might be careless of these signals, but the passenger would prefer that the pilot should be overcautious rather than too liberal.—H. E. Partridge, Pomona, Tenn.

A Prayer.

Grant, we beseech Thee, O Lord, the Giver and Guide of all reason; that we may always be mindful of the nature, of the dignity, and of the privileges Thou hast honored us with. Grant us Thy favorable assistance in the forming and directing our judgment, and enlighten us with Thy truth, that we may discern those things which are really good, and, having discovered them, may love and cleave steadfastly to the same. And finally, we pray Thee, O Lord, to open the eyes of our hearts, that we may have a per-

sonal knowledge both of Thyself and of Thy will for each of us.

INTERNATIONAL LESSON COMMENTS FOR MARCH 1.

Subject: Jesus Feeds the Five Thousand, John 6:1-14 — Golden Text, Isaiah 40:11 — Commit Verses 11, 12—Commentary.

TIME. — 28 A. D. PLACE. — Northeast shore of Gallilee.

EXPOSITION. — 1. The Hungry Multitude and the Dismayed Apostles, 1-9. Jesus had made a journey to an unfrequented spot to be alone with His disciples for much needed rest and counsel. But He did not get the rest. He lived continually in a crowd (Matt. 4:24, 25; 8:1; 12:15; 13:2; 14:14; 15:39, 31). There is nothing more wearisome than a crowd, unless the heart is very full of love. But when we grow so tired of the crowd, let us remember how the Master's life was spent. It was the incessant "coming and going" of the crowd that had driven Jesus to seek this seclusion (Mark 6:31). But He did not thus escape them. They followed Him. And how did He feel? He welcomed them" (Lu. 9:11, R. V.) Oh, wonderful love! His own need sinks out of sight as He beholds theirs. The desire and need of rest is forgotten and the whole day spent in teaching and healing (Lu. 9:11, 12). Jesus was interested in and sympathetic about the multitude. They were never to Him "the common herd" or "the rabble." They were "sheep not having a shepherd" and He made Himself shepherd unto them. That throng drawing near the mountain was largely composed of the poor, but the souls of the poor were as precious to Him as the souls of the rich (Matt. 11:5). If He were really the acknowledged head of the church to-day, the church would not seek the boulevards where the few rich live to the neglect of the alleys where the many poor swarm. It was several hours (as we learn by a comparison of the accounts) before this crowd would need feeding, but Jesus considers their coming need at once, and sets His disciples to considering it. He takes it for granted that they are to eat with Him. So He puts to Philip the question, "Whence are we to buy bread that these may eat?" Philip might well have done that, for he had seen the water become wine in another hour of emergency, and he had seen other manifestations of the fullness of divine power that there was in Jesus. But alas! Philip was like us, slow of spiritual perception and slow of faith, and as Moses was utterly at loss to know how God could provide flesh for 600,000 footmen in the wilderness, so Philip is at loss to see how Jesus can provide bread for 5000 (cf. Nu. 11:21-23; Ps. 78:19). How often we are agghast at the great work before us, or rather before Christ, and the small visible resources at hand. Philip's answer is most amusing. He figures out just how much it will cost to buy enough so that "every one may take a little."

Alas! Jesus does provide "a little" for those who sit at His table. Philip, though, is quite a typical church treasurer. He believed in "carrying on the Lord's work on strictly business principles." Andrew, for a moment, ventured a suggestion that there was a little boy present with five loaves and two little fish, but he was at once frightened at the apparent absurdity of his suggestion and blurted out, "but what are they among so many?" But they proved to be quite sufficient among so many, for the Lord Himself took these insignificant things into His own hands and multiplied them. We often are tempted to say of our insignificant gifts and possessions, "but what are these?" "Quite sufficient," Jesus replies, "if you will only put them into My hand." The lad who had come along with his five little cheap barley crackers and two little salt fish played a great part in that day's working. Jesus took him into partnership with Himself, and Jesus and he fed the multitude. A small boy with very meagre means is of vast account if he puts what he has in Jesus' hand, even though the Andrews think he don't amount to much. Jesus left His question to work all day in the minds of Andrew and Philip. "He Himself knew what He would do." He always does. As evening fell the disciples had not yet settled the bread problem and came to Jesus and said Him that He had better send the people away, for they certainly could not entertain them. They gave it up, then Jesus came to the rescue (Matt. 14:15; Lu. 9:12; Mark 6:35).

II. The Ever-Sufficient and All-Sufficient Lord Jesus, 10-14. Jesus' answer must have startled Philip and Andrew. "Make the people sit down." However, they stood this test better this time than the former; for they did as they were bidden. It was well they did, for Jesus "distributed to them that were set down." We must obey if we would be fed and we must find rest at Jesus' feet if we would receive bread from His hand. Philip had tried to figure out how each might take a little, but Jesus distributed to them "as much as they would." What we get from Jesus is "filed" in this case and so always at Jesus' table (Ps. 23:1; Phil. 4:19). Jesus would not have His bountiful giving teach us wastefulness, "the broken pieces" must be gathered up. The disciples got a basketful apiece to take away and so were well repaid for sharing with the crowd (Prov. 11:24, 25; Lu. 6:38). The wondering crowd seeing the sign said, "This is of a truth the prophet." Of a truth He is, nothing could be plainer than that. The man who has creative power is surely the Son of God.

In old settled regions the dog has more friends than the sheep, and it is useless to look for new legislation that will give the sheep full possession and outlaw the dog, laments the American Cultivator. But the success of the sheep colonizing plan in Massachusetts looks as if the dog will find a way to make his home with the sheep. Sheep are the new life to the hill country of the eastern States, and the encouragement.

Will Gladly Answer the Questions of Any Inquirer.

It is a generous offer that Police Judge J. H. Willis, of Cloverport, Ky., makes to sufferers from backache, kidney and bladder ills. Judge Willis knows the value of Doan's Kidney Pills and will answer the questions of any sufferer who writes to him. The Judge says: "I take pleasure in recommending Doan's Kidney Pills to persons suffering from kidney disorders, backache, etc. It is the best remedy I have ever known and I will gladly answer any questions about it."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.



More Important.
To know just how to sing a thing Desirable, but then It's well to know how not to sing And also where and when.

Deafness Cannot Be Cured
by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. Cheney & Co., Toledo, O. Sold by Druggists, 75c.

Women don't vote because rude man has not yet told them in what they really believe to be all seriousness that they just shan't—so there.

Piles Cured in 6 to 14 Days.
Pazo Ointment is guaranteed to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days or money refunded. 50c.

No man can be a judge in his own cause.
Mrs. Winslow's Soothing Syrup for Children teething, softens the gums, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

He who seeks equity must do equity.
So. S-'08.

Een Napoli.
Here een Noo Yorke, where am I Seence I am landa las' July, All gray, a' ogly ees da sky, An' cold as eet can be. But steell so long I maka mon,' So long ees worka to be done, I can forgot how shines da sun Een Napoli.

Ginger Growing in Texas.
Lock Don, the official Chinese interpreter of the United States government here, may have the distinction of introducing into Texas a new plant which may open up a very profitable crop to the people of Southwest Texas. About a year ago, while in San Francisco, Lock Don secured some Jamaica ginger plants and brought them to San Antonio and planted them in his yard. The plants grew and flourished, and examination by experts in plant knowledge brings out the fact that this section is admirably adapted for raising the plant.

Coffee Drinking
A Doctor Says It Weakens the Heart.

"In my opinion," says a well-known German physician, "no one can truthfully say that coffee agrees with him, as it has long since been proven that caffeine, contained in coffee, is an injurious, poisonous substance which weakens and degenerates the heart muscles."

"For this reason the regular use of coffee, soon or late, causes a condition of undernourishment, which leads to various kinds of organic disease."

"Convinced of this fact, I have often sought for some healthful beverage to use instead of coffee. At last I found the thing desired in Postum. Having had occasion to forbid people using coffee, whose hearts were affected, I have recommended Postum as a beverage, since it is free from all injurious or exciting substances. I know this from results in my own family, and among patients."

"Hundreds of persons who now use Postum in place of coffee are greatly benefited thereby." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

BABY CRIED AND SCRATCHED

All the Time—Was Covered with Torturing Eczema—Doctor Said Sores Would Last for Years—Perfect Cure by Cuticura.

"My baby niece was suffering from that terrible torture, eczema. It was all over her body, but the worst was on her face and hands. She cried and scratched all the time and could not sleep night or day from the scratching. I had her under the doctor's care for a year and a half and she seemed to do her no good. I took her to the best doctor in the city and he said that she would have the sores until she was six years old. But if I had depended on the doctor my baby would have lost her mind and died from the want of aid. But I used Cuticura Soap and Cuticura Ointment and she was cured in three months. Alice L. Dowel, 4769 Easton Ave., St. Louis, Mo., May 2 and 20, 1907."

Usage is the best interpreter of facts.

PITS, ST. VITUS' DANCE, Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. \$2 trial bottle and treatise free. Dr. H. R. Kline, Ltd., 531 Arch St., Phila., Pa.

Why not the Natural Laxative, Garfield Tea? It's Pure, Mild and Potent. Made of Herbs. Write for samples. Garfield Tea Co., Brooklyn, N. Y.

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Taylor's Cherokee Remedy of Sweet Gum and Mullen is Nature's great remedy—cures Coughs, Colds, Croup and Consumption, and all throat and lung troubles. At Druggists, 25c., 50c. and \$1.00 per bottle.

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If You Suffer From Asthma or Bronchitis get immediate relief by using Brown's Bronchial Troches. Contain no harmful drugs.

At present I live in hope, but the issue is in the hand of the gods.—Pinder.

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Onions, Onions, Onions.
600 bu. of Salzer's Red Globe Onion per acre at 80c a bu. brings \$480.00. That pays.

\$850.00 from 3 acres Salzer's Morning Star Cucumber is well worth taking along. 600 bu. Salzer's 12 Pinner Earliest and Best Pea sold in the green state at \$1.50 a bu. makes \$900.00 per acre. Such yields Salzer's pedigree vegetables stand for.

and this notice the John A. Salzer Seed Co., La Crosse, Wis., in order to gain 200,000 new customers during 1908, will mail you free their great plant and seed catalog together with:

- 1 pkg. "Quick Quick" Carrot..... \$.10
- 1 pkg. Earliest Ripe Cabbage..... .10
- 1 pkg. Earliest Emerald Cucumber..... .15
- 1 pkg. La Crosse Market Lettuce..... .15
- 1 pkg. Early Dinner Onion..... .10
- 1 pkg. Strawberry Muscatelon..... .15
- 1 pkg. Kernel Day Radish..... .15
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Total..... \$1.00
-Above is sufficient seed to grow 25 bu. of most vegetables and thousands of brilliant flowers and all mailed to you.

POSTPAID FOR 12c.
or if you send 15c. we will add a package of Premier Earliest Cauliflower. John A. Salzer Seed Co., La Crosse, Wis., A. C. L.

He who derives the advantage should sustain the burden.

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appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing. Accordingly, it is not claimed that Syrup of Figs and Elixir of Senna is the only remedy of known value, but one of many reasons why it is the best of personal and family laxatives is the fact that it cleanses, sweetens and relieves the internal organs on which it acts without any debilitating after effects and without having to increase the quantity from time to time.

It acts pleasantly and naturally and truly as a laxative, and its component parts are known to and approved by physicians, as it is free from all objectionable substances. To get its beneficial effects always purchase the genuine—manufactured by the California Fig Syrup Co., only, and for sale by all leading druggists.

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For the next few weeks we will fill all orders for Cabbage and Beet Plants at the following prices: 1000 to 4000, \$1.25 per M; 5000 to 9000 \$1.00 per M; 10,000 at 90c per M; special prices on larger lots, cash with order or C. O. D. if preferred. We guarantee satisfaction and safe delivery of plants. We have all the leading varieties: the Early Jersey Wakefield, the most popular early variety; the Charleston Wakefield a few days later but very desirable for garden planting. In the later varieties we have the Succession and the Late Flat Dutch, both producing large flat heads. Plants now ready for shipment; our personal attention given to all orders.

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USED THE WORLD OVER TO CURE A COLD IN ONE DAY.

Always remember the full name. Look for this signature on every box. 25c. *E. W. Groves*

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It is a very effective law that doesn't work at all.



This woman says Lydia E. Pinkham's Vegetable Compound saved her life. Read her letter.

Mrs. T. C. Willadsen, of Manning, Iowa, writes to Mrs. Pinkham:

"I can truly say that Lydia E. Pinkham's Vegetable Compound saved my life, and I cannot express my gratitude to you in words. For years I suffered with the worst forms of female complaints, continually doctoring and spending lots of money for medicine without help. I wrote you for advice, followed it as directed, and took Lydia E. Pinkham's Vegetable Compound and it has restored me to perfect health. Had it not been for you I should have been in my grave to-day. I wish every suffering woman would try it."

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For thirty years Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, has been the standard remedy for female ills, and has positively cured thousands of women who have been troubled with displacements, inflammation, ulceration, fibroid tumors, irregularities, periodic pains, backache, that bearing-down feeling, flatulency, indigestion, dizziness, or nervous prostration.

Why don't you try it?
Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health. Address, Lynn, Mass.

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It removes the cause, soothes the nerves and relieves the aches and pains. Cures all headaches and Neuralgia also. No bad effects. 10c, 25c and 50c bottles. (Liquid.)

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1,000 to 5,000 at \$1.50 per 1,000
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I guarantee delivery in good condition. N. B. I make a specialty of a crate of cabbage plants containing 100 each of the four varieties, delivered at any Southern Express Office for \$1.00.

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If afflicted with weak eyes, use

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