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down and five dollars
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buys a full paid non-assessable \$300 share in the

Obispo Rubber Plantation Co.

(9,000 acres at Tuxtepec, Oaxaca, Mexico.)

a company that, on a guaranty of 4 per cent. per annum, has paid its stockholders 17 per cent. in the last two years; and as they participate in all earnings and dividends, stockholders will eventually receive almost double their original investments annually.

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will mean eventually an income of approximately \$2,500. Write today for full particulars for yourself and your friends.

An inquiry for information on this enterprise carries with it no obligation to purchase.

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JOHN A. BARNES
Treasurer,
Mitchell,
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Send full information, prospectus, pamphlets and book of photographs, showing progress already made on the Obispo Plantation to

Signature _____
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KRISHNA PAL.

It had been seventeen years since the heart of Dr. Thomas was set on the conversion of India, and seven years since Carey and he had begun work in Hindoostan. At different times they had hoped the day was at hand when they should be permitted to rejoice over the coming of one into the fold and to the open acknowledgement of Christ. In November, 1799, Fakcer, who lived at the station where Thomas labored, came to the church at Serampore and confessed Christ, and was received for baptism. The rejoicing was great, but they were doomed to great disappointment. Before being baptized, he desired to take leave of his friends and went to visit them, but was never heard of again. This cast gloom over all. The Lord, however, had not forsaken them. On the very day when Fakcer was received, a child came in haste asking for a doctor; a man had fallen and hurt his arm. This man was Krishna Pal, a carpenter, since known as the first Hindoo convert.

Krishna was of a religious turn and had been for sixteen years a teacher in one of the numerous Hindoo sects. He had previously heard the gospel. Thomas took the opportunity to speak to him of Christ. Forgetting his pain, he exclaimed, "I am a great sinner! A great sinner am I! Save me, Salih, save me!" He was pointed to Christ, as the Saviour, and a tract left with him. He continued to visit the mission house; and one day in answer to a question by Thomas, he said: "I understand that the Lord Jesus Christ gave his life up for the salvation of sinners, and I believe it and so does my friend Gokool." At the invitation of the missionaries they took lunch with them and openly broke caste. Soon after, Krishna, his wife, his sister and his friend Gokool, and Felix Carey were received by the church. But such a commotion arose as caused all the Hindoos except Krishna to halt for the time. The last Sunday of that year, a day ever notable, Felix Carey and Krishna Pal were baptized; the east and the west joined in confessing the world's Saviour. A breach was made in the walls of Hindoostan. That same day they sat at the Lord's table, and caste received another blow. — The Standard.

WHICH WAY ARE YOU LOOKING?

It was just after sunset and I was enjoying a short wheel ride before supper. The sun had sunk behind the mesa, whose outline drew its dark rugged silhouette boldly against the red sky beyond. Presently I came to the railroad crossing, and there I dismounted to stand and watch the western glory. The rails stretched their paralleled course east and west, and as I looked toward the east to see if any train were approaching, I saw the track soon disappear into the gloom of the approaching night. But turning again to the west I saw the rails become two paths of shining light, penetrating and for the moment making me forget the gathering dusk. And as I stood there in the sweet silence of the closing day, I thought of One who is the light of the world. How many, said I, find their path dark, and leading only into deeper gloom, because they are traveling away from the light? And how many, thank God! forget the surrounding dusk, and tread a path that is clear and joyful, because they are walking toward the Light! — S. S. Times.

WESLEY'S HUMOR.

Bradburn, as intimately as most, knew Wesley in his beautiful old age. His testimony may stand for many more words: "He had an almost inexhaustible fund of stories and anecdotes, adapted to all kinds of people, and to every occurrence in life. These he related with a propriety peculiar to himself. Few men had a greater share of vivacity when in company with those he loved, especially on his journeyings." This is good humor, rather than humor, perhaps; but Bradburn goes on, "If the weather, or the roads happen to be disagreeable; or if any little accident befall any of his fellow-travelers, without their being hurt, with what inimitable turns of wit would he strive to keep up their spirits, feeling himself happy in endeavoring to please; so that it was almost impossible to be dull or dissatisfied in his company; with more to the same purpose. One of the classical stories of Methodism illustrates Bradburn's words: "All that time, . . . near three weeks, . . . Mr. Wesley and I lay on the floor. . . . One morning, about three o'clock, Mr. Wesley turned over, and, finding me awake, clapped me on the side, saying: 'Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but one side!' — H. J. Foster.