

NOTHING IN RELIGION?

What the Christian Belief Has Done For Humanity.

(Editorial according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Two, by William B. E. of Toronto, as the Department of Agriculture, and the Department of the Interior.)

A despatch from Washington says:—In the following discourse prepared by Rev. Dr. Talmage before his illness, the folly and danger of postponing the acceptance of the gospel invitation are exposed on the text, Luke xiv, 28. "And they all with one consent began to make excuse." "And they all with one consent began to make excuse."

After the invitations to a levee are sent out the regrets come in. One man apologizes for non-attendance on one ground, another on another ground. The most of the regrets are founded on excuses. So in any text a great banquet was spread, the invitations were circulated, and now the regrets come in. The one gives an agricultural reason, the other a stock dealer's reason, the other a domestic reason. All poor reasons. The fact was, they did not want to go. "And they all with one consent began to make excuse."

So now God spreads a great banquet. It is the gospel feast, and the table reaches across the hemispheres, and the invitations go out, and multitudes come, and sit down, and drink out of the chalice of God's love, while other multitudes decline coming, the one giving this apology, and the other giving that apology, "and they all with one consent began to make excuse."

I propose, so far as God may help me, to examine the apologies which men make for not entering the Christian life.

APOLOGY THE FIRST.

I am not sure there is anything valuable in the Christian religion. It is pleaded that there are so many impositions in this day; so many things that seem to be real are them. A gilded outside may have a hollow inside. There is so much machinery in physics, in ethics, in politics, that men come to the habit of incredulity, and after while they allow that incredulity to collide with our holy religion. But, my friends, I think religion has made a pretty good record in the world. How many wounds it has saved! How many pillars of fire it has lifted in the midnight wilderness! How many sinners struck deserts it hath turned into the gardens of the Lord! How it hath stilled the chafed sea! What rays of light it hath sent streaming through the rift of the storm-cloud! What pools of cool water it hath gathered for thirsty Israel and Ishmael! What manna whiter than coriander seed it hath dropped all around the camp of hardly-bested pilgrims! What promises it hath sent out like holy watchers to keep the lamps burning around deathbeds, through the darkness that they into the sepulcher! What flashes of resurrection morn!

And yet the world is full of skeptics. And let us not think there is no class of people for whom I have warmer sympathy than for skeptics. We do not know how to treat them. We deride them, we caricature them. We, instead of taking them by the soft hand of Christian love, clutch them with the iron fingers of ecclesiasticism. Oh, if you knew how those men had fallen away from Christianity and become skeptics you would not be so rough on them! Some were brought up in homes where religion was overdone. The most wretched wreck in the world was Sunday. Religion was driven into them with a triphammer. They had a surfeit of prayer meetings. They were stuffed and choked with catechisms. They were told by their parents that they were the worst children that ever lived yet more likely to ride down hill better than to read.

"PIGMY PROGRESS."

They never heard their parents talk of religion but with the corners of the mouth drawn down and the eyes rolled up. Others were in the skepticism through malcontent. The part of some who professed religion. There is a man who says, "My partner in business was conspicuous in prayer meeting, and he was officious in all religious circles, but he cheated me out of \$3,000, and I don't want any of that religion." There are others who get into skepticism by a natural persistence in asking questions, why or how? How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a complete sovereign and yet make a free agent? They cannot understand it. Neither can I. They cannot understand why a holy God lets sin come into the world. Neither can I. They say, "Here is a great mystery. Here is a disciple of fashion, frivolous and godless all his days; she lives on to be an octogenarian. Here is a Christian mother, training her children for God and heaven, self-sacrificing, Christlike, indispensable seemingly to that household; she gets a cancer and dies." The skeptic says, "I can't explain that." Neither can I.

I can see how men reason themselves into skepticism. With burning feet I have trodden that blistering way. I know what it is to have a hundred nights poured into one hour. There are men in the arid desert of doubt who would give their thousands of dollars if they could get back to the old religion of their fathers. Such men are not to be caricatured, but helped, and not through their heads but through their hearts. When they say they do come into the kingdom of God, they will be worth far more to the cause of Christ than those who never examined the evidences of Christianity. If, therefore, I address men and women who have drifted away into skepticism, I throw out no scoff; I rather implore you by the memory of those good old times, when you knelt at your mo-

ther's knee and said your evening prayer and those other days of sickness when she watched all night and gave you the medicines at just the right time and turned the pillow when it was hot and with hand long ago turned to dust soothed your pains and with that voice you will never hear again unless you join her in the better country told you never mind, you would be told by and by, and by that dying couch where she talked so slowly, catching her breath between the words—by all those memories I ask you to come and take the same religion. It was good enough for her; it is good enough for you. Aye, I make a better plea: By the wounds and the death throes of the Son of God, who approaches you in infinite love with torn brow and lacerated hands and whipped back, crying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Other persons apologize for not entering the Christian life because of the inconsistencies of those who profess religion. There are thousands of poor farmers. They do not know the nature of soils or the proper rotation of crops. Their corn is shorter in the stalk and smaller in the ear. They have ten less bushels to the acre than their neighbors. But who declines being a farmer because there are so many poor farmers? There are thousands of incompetent merchants. They buy at the wrong time. They get cheated in the sale of their goods. Every bale of goods is to them a bale of disaster. They fail after while and go out of business. But who declines being a merchant because there are so many incompetent merchants? There are thousands of poor lawyers. They cannot draw a declaration that will stand the test. They cannot recover just damages. They cannot help a defendant escape from the injustice of his persecutors. They are the worst impediments against any case in which they are retained. But who declines to be a lawyer because there are so many incompetent lawyers? Yet there are tens of thousands of people who decline being religious because there are so many

UNWORTHY CHRISTIANS.

Now, I say, it is illogical. Poor lawyers are nothing against jurisprudence; poor physicians are nothing against medicine; poor farmers are nothing against agriculture and men of contemptible professions of religion are nothing against our glorious Christianity.

Sickness will come and we will be pushed out toward the Red Sea which divides this world from the next, and not the inconsistency of Christians but the root of faith will wave back the waters as a command-wheel his host. The judgment will come, with its thunder shod solemnities. Oh, then we will not stop and say, "There was a mean Christian; there was an impure Christian." In that day as now, "If thou be wise, thou shalt be wise for thyself, but if thou scornest, thou alone shall bear it." Why, my brother, the inconsistency of Christians, so far from being an argument to keep you away from God, ought to be an argument to drive you to him. The best place for a skillful doctor is in a neighborhood where there are all poor doctors, the best place for an enterprising merchant to open his store is in a place where the bargain makers do not understand their business, and the best place for you who want to become the illustrious and complete Christian, the best place for you is to come right down among us who are so incompetent, and so inconsistent sometimes. Show us how. Give us an example.

Other persons apologize for not becoming Christians because they lack time, as though religion muddled the brain of the accountant or tripped the tongue of the orator or weakened the arm of the mechanic or scattered the briefs of the lawyer or interrupted the sales of the merchant. They bolt their doors against it and fight it back with trove and with yardsticks, and cry, "Away with your religion from our store, our office, our factory!" They do not understand that religion in this work-day world will help you to do anything you ought to do.

IT CAN LAY A KEEL:

It can sail a ship; it can buy a cargo; it can work a pulley; it can pave a street; it can fit a wristband; it can write a constitution; it can marshal a host. It is as appropriate to the astronomer as his telescope, to the chemist as his laboratory, to the mason as his plumb line, to the carpenter as his plane, to the child as his marbles, to grandfather as his

Other persons apologize for not entering the Christian life because it is time enough yet. That is very like those persons who send regrets and say, "I will come in perhaps at 11 or 12 o'clock; I will not be there at the opening of the banquet, but I

will be there at the close." Not yet! Not yet! Now, I do not give you a doubtful view of this life. There is nothing in my nature, nothing in the grace of God, that tends towards a doubtful view of human life.

But, while we as Christian men are bound to take a cheerful view of life, we must also confess that life is a great uncertainty and that man who says "I can't become a Christian because there is time enough yet" is running a risk infinite.

Be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair that while our pulses are in full play of health we serve ourselves and serve the world and then make God at last the present of a coffin. It does not seem right that we run our ship from coast to coast carrying cargoes for ourselves and then, when the ship is crushed on the rocks, give to God the shattered timbers. It is a great thing for a man on his dying bed to repent—better that than never at all; but how much better, how much more generous, would have been if he had repented.

FIFTY YEARS BEFORE!

My friends, you will never get over these procrastinations.

Here is a delusion. People think, "I can go on in sin and worldliness, and after while I will repent and then it will be as though I had come at the very start." What a mistake! No one ever gets fully over procrastination. If you give your soul to God some other time than this, you will enter heaven with only half the capacity for enjoyment and knowledge that you might have had. There will be heights of bliss which you might have attained that then you will never reach. Thrones of glory on which you might have been seated, but which you will never climb. We will never get over procrastination, neither in time nor eternity.

We have started on a march from which there is no retreat. The shadows of eternity gather on our pathway. So short is time, so insignificant is earth, compared with the vast eternity! This moment voices roll down the sky and all the worlds of light are ready to rejoice at your disenthralment. Rush not into the presence of the King ragged with sin when you may have this robe of righteousness. Dash not your foot to pieces against the throne of a crucified Christ. Throw not your crown of life off the battlements. All the scries of glory are at this hour ready with volumes of living light to record the news of your soul emancipated.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, MAY 4.

Text of the Lesson, Acts xi, 19-30 Golden Text, Acts xi, 21.

19. Preaching the word to none but unto the Jews only.

Thus did those who were scattered abroad upon the persecution that arose about Stephen, and in chapter viii, 1, we are told that all were scattered abroad except the apostles. The twelve, changed before Samaritans nor to the gentiles, but rather to the lost sheep of the house of Israel, and on one occasion our Lord said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. x, 6; xv, 24). All this was, however, changed before His ascension, and the command was plainly given to go unto all the world and to every creature.

20, 21. The hand of the Lord was with them, and a great number believed and turned unto the Lord.

Thus in these verses the called out ones were being gathered into Him to whom all must come, the Jews or Greeks, for there is salvation in no other (iv, 12). The Jews ask for a sign, and the Greeks seek after wisdom, but to those who accept the power of God and the wisdom of God (I Cor. i, 22-24). The good things of the kingdom and of the gospel of the grace of God when faithfully proclaimed will always be owned of God to gather out His elect.

22, 23. Who, when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would cleave unto the Lord.

This is written of Barnabas, whom the church at Jerusalem sent to Antioch when they heard the tidings of the Grecians turning to the Lord. They could not but have a better man than this one, who had already proved himself a true son of consolation (iv, 35; ix, 26, 27). He gladly recognized the grace of God wherever he saw it, whether in a persecutor or in the Grecians, and he encouraged these saved people to cleave to the Lord alone and not to any of their teachers.

24. For he was a good man and full of the Holy Ghost and of faith, and much people was added unto his Lord.

Our Lord Jesus said, "There is none good but one that is God" (Mark x, 18), therefore Barnabas was in God, and God was in him through Jesus Christ. His goodness was the righteousness of God in Christ. Many are thus righteous who are not filled with the Spirit, but Barnabas was Spirit-filled (Eph. v, 18), as every believer should be. Unless people are added to the Lord, it matters little to what so called church or company of Christians they are added, for there is no salvation in anything short of being a part of Christ himself.

25, 26. These two reported Barnabas to Tarsus for he sought Saul, who was called by the name of Paul.

He found him and brought him to Antioch, and for a whole year they abode there and taught much people. After Barnabas had persuaded the apostles that Saul was really a disciple, he preached so boldly at Jerusalem that the name of the Lord Jesus that the Grecians went about to slay him. Then the brethren sent him to Caesarea and to Tarsus (ix, 26-31), and there he had evidently

continued until now, and we can have no doubt but that he proved a faithful witness in his own city and to his own people. It is refreshing to see Barnabas and Saul together again and to find them teaching the people at Antioch for a whole year. Very much is often accomplished in a week or even a few days of Bible study, but how great things must have been accomplished in that year of teaching by these two Spirit-filled men at Antioch! The church to-day sorely needs simple Bible teaching, that the people may learn to eat the word of God.

27, 28. And in these days came prophets abiding in Jerusalem unto Antioch. Their message was not a cheerful one, for tidings of a coming famine are anything but cheerful, yet it is well to be forewarned. If you have learned some helpful lessons from the ancient stories connected with Abram, Isaac, Joseph, Elimelech and the others, you will not lack for profitable meditation upon these verses. It is blessed to so trust in the Lord and have our hope in Him that we shall be as trees planted by the waters, spreading out our roots along the river, with leaves always green, not seeing when heat cometh and not careful in the year of drought nor ceasing from yielding fruit (Jer. xvii, 7, 8).

29, 30. Then the disciples, every man according to his ability, determined to leave relief unto the brethren which dwelt in Judaea; which they did and sent it to the elders by the hands of Barnabas and Saul.

Paul afterwards taught thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. ix, 11). See also his plain and helpful teaching on the privilege of giving us II Cor. viii and ix, concerning a willing mind, and a cheerful giver because of the grace of God to us in Christ and His making all things new unto us. Doubtless some teaching on the same lines had been given during this year at Antioch, and now the fruit is manifest. On this occasion they give for the body, but in chapter xiii we shall see them giving missionaries to go forth with the living bread for the soul. Many who would like to give when there is a real need and their hearts are touched and willing are often troubled because they have not the money to give. They will find comfort in II Cor. viii, 12, with I Pet. iv, 11.

SOME CHILDREN'S INCOMES.

Two Thousand Dollars a Night at the Age of Four.

The concert stage has proved a gold mine to several musical prodigies, among the latest of whom is Pepito Rodriguez, the marvellous boy pianist. Five years ago he first saw the light at Ferrol, in Spain, and at the age of three he could play any air from memory which he had once heard. He has received very little regular musical education, yet last season he was being paid at the rate of from \$500 to \$1,000 a night for his recitals in Paris, and has contracted to give a series of fifty performances in the United States at \$750 apiece, so that it may be safely alleged that by the time he is old enough to go to school he will have made a fortune that would turn many a wealthy city merchant green with envy.

At the age of ten Joseph Hofmann was earning \$15,000 a year. He studied under Rubinstein and toured through Europe, giving concerts in all the principal cities; but, sighing for a larger income, he crossed the "ocean" and gave fifty-two recitals, which brought him a profit of \$60,000, and quite lately he retired to finish his education. Another marvellous youth, Otto Hegner, made a fortune of \$150,000 ere he was out of his teens and then retired, but weary of doing nothing he began to teach music at enormous fees, which aggregated a respectable total of \$50,000 a year.

The most successful child artist was undoubtedly the late W. H. Betty, nicknamed the Child Roscius. He went on the stage at the tender age of eight, and at eleven was starring at Covent Garden Theatre and throughout Britain. So great was his popularity that for more than a year he made \$300 a night, and at sixteen he retired with a sum of \$200,000 to be educated. Five years later he reappeared, but his popularity had waned, so he wisely vanished into private life again and lived on his early-acquired fortune.

Italy is justly proud of her boy sculptor, Victor Righetti, who was making the enormous sum of \$20,000 per annum when only ten years old. Long before he could walk Righetti was modelling figures that sold for \$250 each, and although not yet out of his teens he is making a larger income than any other child sculptor, while some of his most recent work has been mentioned in the same breath with that of Michael Angelo.

An American marvel is Will Gwin, the boy surgeon. Before he could walk he was present at all the operations his father—himself a clever "doctor"—performed, and not long ago he gained his diploma at the New Orleans University. The ex-amers stating that he was the cleverest osteologist they had ever met. Though only six years of age he is consulted by patients whose age is ten times his own, and his income runs well into four figures.

A DIMINUTIVE SOLDIER.

The dwarfs as well as the giants are caught in the net of compulsory military service, and the last conscription in France has brought out a recruit of very diminutive size. His name is Francois Finas; he comes from Montmelian; his height is 3ft. 3in.; he weighs only 45t. 3lb.; he cannot carry a flag or keep step with his comrades, but trots after them as they march through the town. It remains to be seen whether the medical officers will reject this warrior as unfit.

TABLE OF RISKS B. C.

Insurance Systems Practiced in the Early Ages.

Accident insurance companies base their awards on systems of statistics that are supposed to be the outcome of growth of highly modern research. All companies of any importance support a highly paid staff of experts, whose sole duty is to figure out what a man's left leg, or three fingers on a child's hand may be worth in figures which are necessary to these computations to an ordinary mind would be as staggering as the higher calculus to a boy in common fractions. The expert can figure the precise difference in the risks of a railroad man and those of a lady teaching school. His tables take account of habit, temperament, diet, climate, occupation and various other conditioning circumstances.

All this is supposed to be the outcome of scientific investigation reaching back only some fifty years, but though the method may be new, the idea of paying for injuries according to a carefully adjusted scale is old, and was practiced in England and Germany long before Caesar conquered Gaul.

When those early globe trotters, the Phoenicians, returned from venturing into the unknown west coast of Europe and told strange stories of a strange people who were giants in size and had light hair, these same blonde giants practiced elaborate schemes of justice that were based on tables of risks. They did not rate the price of a man as high as he may rate himself in a modern insurance company; he was worth in Saxon computations about 100 shillings; if he lost an arm or a leg, he could make the offender pay him something like 50 shillings, while a severe wound might bring him 36 shillings. To-day an arm or a leg is worth usually about \$1,500, and a wound varies in proportion to its severity and to the closeness of your friendship with the attending physician.

Ears in those days were looked upon in the light of superfluous ornaments, and the loss of one brought 12 pence in compensation, while, strange to say, you could indulge your wrath by biting off an enemy's thumb, if he would permit, at not greater expense. A finger was marked down at 2 pence lower.

The insurance expert is the life of the company, and his figures and theories are part of the boast of civilization, but the idea of these piecemeal estimates originated with those inventors of beer and mysticism, the Teutons.



MISSIE'S SEIRT WAIST.

Waists with deep tucks at the shoulders, are in the height of style for young girls, as they are for their elders. Plique, duck, chambray, muslin and Oxford make the favorite washable fabrics; but, taffeta, peau de sole and such simple wools albatross and veiling are all in use for the cold weather waists. The admirable model shown is of white mercerized duck with handsome pearl buttons, used for the closing, and is unlined, but the fitted foundation is advisable for all silks and woollen materials.

To cut this waist for a miss of 14 years of age, 3 3/8 yards of material 21 inches wide, 2 5/8 yards 27 inches wide, 2 yards 32 inches wide, or 1 1/2 yards 44 inches wide will be required.

SINGING BREAKS GLASS.

Russia boasts of the world's greatest choir. It is in the Cathedral of Alexander Nevski, in St. Petersburg, and is attached to a convent erected in honor of the patron saint of Russia. Its members, of which there are about thirty, are all monks, and are chosen from the best voices in all the Russian monasteries. When a fine singer appears among the novitiates he is sent to the monastery of Alexander Nevski, where he is trained as carefully as an opera singer, and remains there doing nothing except assisting at the music at mass in the morning and vespers in the afternoon, until he becomes aged, when he retires on a pension. Some of the voices are of marvellous strength and sweetness, and it is said that some members of the choir can shatter a thin glass into fragments by singing into it, so powerful are the vibrations of their tones. The monks are all vegetarians; they never eat meat. The rules of the Roman Church forbid them to shave and their hair is worn like a woman's. Unlike ordinary monks they are fastidious about their appearance, and put up their hair and whiskers in papers every night, so that they are waxy and curly.

THE DOZEN RICHEST MEN.

There is just a round dozen of men in the United Kingdom who pay tax on incomes exceeding £50,000, eleven in Great Britain and one in Ireland. The eleven Englishmen are assessed on more than £1,400,000, so most of them must pay income tax on much more than £70,000. Their gross income, equally divided between them, would give them each a nice little sum of £127,000 a year, with more than £600 over to make a private secretary uncommonly happy.

MARINE AND FISHERIES

THE LATEST REPORT OF THE DEPARTMENT.

Number of Wrecks and Lives Lost—126 Persons Met Death—Sable Island.

The report of the marine section of the Department of Marine and Fisheries, recently issued gives some interesting details concerning the branches of public work under the supervision of the department.

The amount expended on the various branches of the public service in the control of this department during the last fiscal year was \$1,036,260.96.

The total number of persons in the service of the marine branch, including the crews of marine and fishery steamers, is 1,941.

Canada's registered mercantile steamships have increased during the past year by forty-five.

The gross tonnage represented by the 1,360 steamships inspected by Canadian inspectors aggregates 252,307 tons, as against 226,170 tons for the previous year.

The total number of casualties to British and Canadian sea-going vessels reported to the Department of Marine as having occurred in Canadian waters, and to Canadian vessels in water other than those of Canada, during the twelve months ended June 30, 1901, was 136. This represented a tonnage of 47,181 tons register, valued at \$285,782. Thirty-two of these casualties occurred on inland waters, and about two-thirds of these were destroyed by fire, demonstrating that, on inland waters at least, fire is by far more destructive to shipping than shoal and gale combined.

LIVES LOST.

One hundred and twenty-six lives were lost in these disasters. Thirty of these unfortunate found their graves in fresh water. Of the remainder the stormy, rock-bound sea coast of Canada claimed the majority as a sacrifice.

As compared with the previous years, the registered tonnage destroyed was considerably more in the year ending 1900, but the loss of life occasioned by the disasters of 1900 was much less than in 1901.

The lighthouses and other aids to safe navigation throughout the Dominion were administered by this department last year at a cost of \$578,812.72.

Seven hundred and eight lighthouse keepers are employed at salaries aggregating \$213,396.67 in keeping the lamps trimmed and burning in 703 lighthouses throughout the Dominion.

The salaries of these Government servants range all the way from thirty to one thousand dollars a year. More than one hundred thousand gallons of oil were consumed during the year, the cost of which was \$19,339.50.

In addition to the lighthouses, there are several lightships maintained in the Gulf and River St. Lawrence, at contract prices running up into the thousands.

The extended coast line of Canada and the numerous great lakes and other navigable waters, require a large number of buoys, which are maintained at an average cost of \$55,000 per annum. The work of repairing and replacing these buoys is let out by contract.

SABLE ISLAND PLANTATION.

The report contains some interesting information relating to that little but highly important little speck on the ocean, Sable Island, situated one hundred miles or more from the Nova Scotia coast line. It is a matter of common knowledge that the extent of Sable Island is rapidly becoming less year by year, from the combined attacks of wind and waves. It is anticipated that the ultimate fate of the island will be entire submergence. This would create an invisible shoal which would be much more dangerous to navigation than the existing island, with the long sandbars at either end of it. The Marine Department has for many years been considering practicable methods for delaying or preventing the ultimate destruction of the island. In view of the immense coast line to be protected, a system of breakwater groynes was reported on as impracticable. While visiting the island in 1899, Lieut.-Col. Gourdeau, Deputy Minister of Marine, observed that the island was treeless although the abundant growth of sea grass proved that the soil was not utterly unproductive. Adopting a French scheme, fifty thousand young trees and shrubs were planted on the island. At the end of a year the report says that the trees and shrubs were, generally speaking, doing very well. About ninety-five per cent. of the transplanted young forest trees were in the pink of condition. Evidence of the effectiveness of the trees in arresting the disorganization of the island was apparent at the last inspection.

A NATURAL MAGNET.

A scientific professor was once lecturing in a provincial town on natural philosophy, and in the course of his experiments he introduced a most powerful magnet, with which he attracted a block of iron from a distance of two feet. "Can any of you conceive a greater attractive power?" demanded the lecturer, with an air of triumph.

"I can," answered a voice from the audience.

"Yes, indeed,"

The lecturer, somewhat puzzled, challenged the man who had spoken to name the article.

Then up rose an old countryman. Said he: "I will give you facts, Professor, and you can judge for yourself. When I was a young man there was a little piece of natural magnet done up in a neat cotton dress as was called Betsy Maria. She could draw me fourteen miles on Sunday, over ploughed land; no matter what the wind or weather, there wasn't a resisting her. That magnet of yours is pretty good, but it won't draw so far as Betsy Maria."

If You Could Look
Into the future and see the condition to which your cough, if neglected, will bring you, you would seek relief at once—and that naturally won't be through

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Guaranteed to cure Consumption, Croup, Whooping Cough, Asthma, and all Lung Troubles. Cures Cough and Cold in a day. 25 cents. Write to S. C. WELLS & Co., Toronto, Can., for free trial bottle.

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