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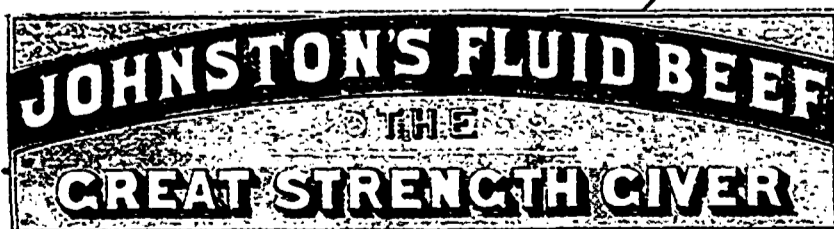
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THE MISSIONARY WORLD.

LETTER FROM INDORE.

The following letter from Rev. W. J. Fraser Campbell appears in the *Presbyterian Witness*: There is no lack of matter to write about, for I believe that almost any day's history would give something of interest to friends at home, so I propose just to tell about the little run, from which I am returning. The last Saturday in every month is a holiday. So taking the day train on Friday, and returning by the day train on Monday, I lose only the Entrance Class on Friday and the F. A. class on Monday. After my college classes were over on Friday, I took the train for Jaora, 94 miles. On the way I had the company of an old acquaintance, the native watch-maker in charge of the railway timepieces who rode with me about fourteen miles. He declares his belief that Christ is a true incarnation, but tries to avoid unpleasant practical conclusions by holding that the nine Hindoo incarnations were the same, and that Christ is simply the 10th foretold. He told me of his defence of Christ against an atheistic or agnostic officer of the railway—a Scotchman, I suppose, from his name. I had also an argument with a rich Jain banker of Rutlam. At the last station before Jaora, the assistant station master is a young Brahman, of whom I have had great hopes. He used to speak up for Christianity before his fellow-Brahmans and probably does so still and professes faith in Christ, but it is not yet a faith sufficiently operative. At Jaora the present station master is a native Christian, and my visit was for the purpose of having a service with him and his family, and any others who might come. At the station I had a talk with a lady, whose husband is in the service of the Nawab, but is now at home on a short run, leaving her and the little children here. Poor thing, she is naturally very lonely. The station master had not sent her notice, and she could not remain as her children were already fretting to get home. After a conversation with the station master and a short service, I returned by the night train to Rutlam, and as our place in the city is two miles from the station it was eleven o'clock when I reached there, well tired, but not tired enough to prevent my sleep being broken by the barking of dogs, and the row of two of the sacred bulls which are among the nuisances of native Hindoo cities, and the senseless bellow of a watchman shortly after I got to sleep, "Jagte raho," "Jagte-raho," "keep awake,"—the very thing I was so unwillingly compelled to do. On Saturday morning I conducted the dispensary service, and in the evening spoke at a *meela* (fair), spending the rest of the day between accounts, conversation with our few native Christian helpers, and at our site looking after hedges and the like. On Sabbath I conducted the morning and evening services, there being from eighty to 100 present at each. At the Sunday school time a Mahajan acquaintance was visiting me. In the interval I paid four visits:—One to a Rajpoot widow. Her son attends our boys' school, but lately she was frightened by being told that he would be made a Christian. The teacher who has been for years a professed believer, though not baptized, took the catechism, which is partly the means of the religious instruction, and read either the whole or part of it to her, with the result that, instead of withdrawing the boy from school, she declared herself much pleased, saying there was no evil in it, but much good, and finally arranged to receive a visit from me. In company with the teacher and one of our helpers, I sat on a mat on the verandah while she and one of her female friends sat inside the door, and an old Brahman and some other persons gathered with us on the verandah. She manifested much quickness in apprehending an argument, and seemed ready to approve of that which is right. After much conversation, and part of a *bhajan* (hymn), and a short prayer, we took our leave amid kindly expressions.

2. To a tailor and his household who seem to desire my visits. Besides himself, there were as usual his mother, another elderly woman who always seems to be there, but whose relationship I either never enquired or else forget, and a young woman whom I supposed to be his wife. Our conversation was mostly about proper prayer as contrasted with their telling of their beads and repetition of Ram, Ram, Ram, and about Christ as contrasted with Krishna.

3. To a young Mahajan who is one of the eleven chief men of the city, the Raja's adviser in some matters. He always seems very friendly and favourably disposed towards the truth. But "how hardly shall they that are rich!" etc. One of his younger brothers has married the daughter of a warm old friend who professed belief in the truth of Christianity, but died without openly embracing it in baptism.

4. To a Jan Sewak who declares his belief, and that his heart has been changed, but does not "forsake all" by being baptized. When the day was over I was almost too tired to sleep.

This morning at the railway station I paid a pastoral visit to the son of a native minister of the Free Church of Scotland mission who is employed as a telegraph signaller.

And so, with conversation and tract distribution on the way, ends my run to Rutlam.

HINDRANCES TO WORK IN MADAGASCAR.

Frequently the tidings which reach us from Madagascar give the bright side of the picture, but it must not be forgotten, writes the Rev. James Sibree, jr., that there is still in many places, away from the capital, difficulty, opposition, and even persecution in trying to carry on Christian work. Two recent instances of the kind may be here briefly described:—1. About a year or fourteen months ago a society of young preachers here in Antananarivo determined to send two of their number as native missionaries to distant and heathen parts of the country. One of these was sent to a village called Rangaranga, among the Betsimisaraka people, on the skirts of the great eastern belt of forest. Here the faithful and earnest work of the evangelist and his wife soon began to bear fruit. Within a few months many of the people learned to read, a large number of children were gathered together, the people—who seem to have been of a docile, childlike disposition—abandoned their heathen practices, gave up the drinking of *toaka* (the native spirits), and put themselves under the guidance of their friends and teachers. It seemed as if in a short time heathenism in that district would be overthrown, and a Christian congregation trained in the knowledge and service of God. But a few days before last Christmas time a message came to the evangelists from the governor of a Hova military post about three days' distance away, ordering him to bring the school children and most of the people up to the fort "to keep Christmas." This, however, the evangelist, knowing the temptations to which the people would be exposed, as well as the difficulty of at once getting together the necessary food for such an expedition, declined to do immediately, asking for a little time first. This, however, was peremptorily refused; soldiers were sent to apprehend the evangelist, he was treated with extreme harshness and kept in confinement, and eventually was obliged altogether to retire and his work was entirely broken up. And the man who acted so shamefully was only a few months before a fellow-preacher with the evangelist at one of the churches in the capital!

2. A few months ago one of the students at the London Missionary Society's College, an earnest and energetic young man, on completing his course of study was appointed as evangelist to an important central village about two days' journey west of the capital, in the Ambobeloma district. For a time all went well; but for some months past the evangelist has been constantly pressed by the chief man of the place to join him in taking money from the people to allow their children to be free from attending school. This, of course, he refused to do; and on his continued refusal to be a party to breaking the laws referring to school attendance, as well as to making money by taking bribes, the big man has at length made the place so uncomfortable that the evangelist has been hindered in every way in doing his work, and has at length been withdrawn by the superintending missionary. In ways such as these, the great enemy of souls, and of all good work, continually stirs up his agents to hinder the advance of Christ's Kingdom in Madagascar. But, thank God, progress is being made. Many faithful and earnest men are labouring all over the country to bring their fellow-men under the power of the Gospel; many are being turned from darkness to light, and from the power of Satan unto God; and the kingdom that cometh not with observation is being slowly but surely built up, and shall prevail over all the powers of evil.