which he may use, and that is the lightning of an horest eye. Anybody that understands the temptations of our great cities knows the use of one sermon like this, in which I try to enforce the theoretic that

And, first, I charge you, avoid the skeptic-that is, the young man who puts his thumb in his vest and swag-gers about, scoffing at your old-fash-ioned religion, then taking out the Bible and turning over to some mysterious passage and saying: "Explain my friend, explain that. I used to think just as you do. My father and mother used to think just as you do. But you can't scare me about the future. I used to believe in those things but I've got over it." Yes, he has got over it, and you will get over it if you stay in his companionship much long-For a while he may not bring one argument against our holy Christianity. He will by scoffs and jeers and caricatures destroy your faith in that religion which was the comfort of your faith on the ball which was the comfort of your father in his declining years and the pillow on which your old mother lay

That brilliant young skeptic will will flash no splendor into the death. His hair will lie uned on the pillow. Death will come and this skeptic wil. say to him: cannot die. I cannot die." Death You must die. You have but seconds more to live. Your soul— it to me right away. Your soul!" that cold air into my face. You crowd me too hard. It is getting dark in the room. Here—take my rings and take all the pictures in the room, but let me off." "No," says Death. "Your soul! Your soul!" Then the dying skeptile begins to say "Oh Ced!" Death. to say, "Oh, God!" Death declared there was no God." says. "You declared there was no God." Then the dying skeptic says, "Pray for me," and Death says: "It is too late to pray; you have only three seconds more to live, and will count them off —one, two, three. Gone." Where? Where? Carry him out and lay him down beside his old father and mother, who died under the delusions of the Christian religion singing the songs of victory.

victory.

Again, avoid the idlers—that is, those people who gather around the store or the shop or the factory and try to seduce you away from your regular calling and in your business hours try to seduce you away. There is nothing that would please them so well as to have you give up your employment and consort with them.

have you give up your employment and consort with them.

These idlers you will find standing around the engine houses or standing at noondey or about noon on the steps of some hotel or fashionable restaurant, giving the idea they have dined there. They have not dined there. They have not dined there. They never dined there. Before you invite a young man into your association ask him plainly: "What do you do for a

Washington reports any a: In this silecourse Dr. Tahmage appared to the course of Tahmage appared to now help a counting the size of the course of the cou and sparkles and foams, but it says:
"I go to baptize the moss; I go to slake the thirst of the bird; I turn the wheel of the mill: in my crystal cradle I rock muckshaw and water lily; I play, but I work."

These mere pleasurists will come around you while you are engaged. In your work, and they will try to take you away. They have lost their places. Why no: you lose your place? Then you will be one of them. Oh, my friends, before you go with these pleasure seekers, these men whose entire life is fun and amusement and recreation, remember while after a recreation, remember while after a man has lived a life of integrity and Christian consecration, kind to the man has lived a life of integrity and Christian consecration, kind to the poor and elevating to the world's condition, when he comes to die, he has a glorious reminiscence viging on his death pillow, the mere pleasurist has nothing by way of review but a torn playbili, a ticket for the race, an empty tankaæd or the cast out rinds of a carousal. And as in delirium of his awful death he clutches the goblet and presses it to his lips, the dregs falling on his tongue will begin to uncoil and hiss with the adders of an eternal poison.

and presses it to his lips, the dregs falling on his tongue will begin to uncoil and hiss with the adders of an eternal poison.

Again, beware of Sabbath breakers. Tell me how a young man spends his Sabbath, and I will tell you what are his prospects for the eternal world. God has thrust into our busy life a sacred day when we are to look after our souls. Is it exorbitant after giving six days to the feeding and the clothing of these perishable bedies that God should demand one day for the feeding and the clothing of the immortal soul? Our bodies are seven day clocks. and they need to be wound up, and if they are not wound up they run down into the grave. No man can continuously break the Sabbath and keep his physical as well as mental health. Ask those aged men and they will tell you they never knew men who continuously broke the Sabbath who did not fa!! either in mind, body or moral principle.

Oh, my friends, keep the Lord's day. You may think k old fogy advice, but I give it to you now: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work." A man said that he would prove that all this was a fallacy, and so he said: "I shall raise a Sunday crop. And he plowed the field on the Sabbath, and then he put in the seed on the Sabbath and then he put in the seed on the Sabbath and then he stood out defiant to his Christian neighbors and said, "There, that is my Sunday crop, and it is all garnered." After awhile a storm came up and a great darkness, and the lightnings of heaven struck the barn, and away went his Sunday crop.

Again, I charge you, beware of association with the dissipated. Go with them and you will in time adopt their habits. Who is that man fallen against the curbutone, covered with bruises and beastliness? He was as bright faced a lad as ever looked up from your nursery. His mother rocked him, prayed for him, fondled him, would not let the night air touch his cheek and held him up and looked down into his loving eyes and wondered for what high position he was being fitted. He entered life with bright hopes. The world beck-oned him, friends cheered him, but the archers shot at him; vile men set traps for him, bad habits hooked fast to him with their iron grapples; his feet slipped on the way, and there he lies, who would think that that uncombed hair was once toyed with by a father's fingers? Who would think that those bloated cheeks were ever kissed by a mother's lips? Would you guess that that thick tongue once made a household glad with its innocent prattle? Utter no harsh words in his ear. Help him up. Put the hat over that once manly brow. Brush the dust from that coat that once covered a generous heart. Show him the way to the home that once rejoleed at the sound of his footstep, and with gentle words tell his children to stand back as you help him through the hall.

Oh. If I had some art by which I could break the charm of the tempter's bowl and with mailed hand lift out the long serpent of eternal despair and shake out its coils and cast it down and crush it to death!

Shake off the Sabbath breaker. Oh, turn your back upon these men. Shake off the seeptic. Shake off the idler. Shake off the pleasurist. You may do this work of ejection in politeness, but you may do it firmly. You are not under and circumstances to lose all the remembrance of the fact that you are a gentleman. A young man said to a Christian Quaker, "Old chap, how did you get your money?"

"Well," said the Quaker, "I got it by dealing in an article in which thou mayest deal if thou wilt—civility."

Be courteous, be polite, but be firm. Say "No

SOUTH AMERICAN GIANTS.

The Aborigines of fierra del Fuego Hardy Race.

Dr. Frederick A. Cook, of the Belan Antarctic expedition, writes in the March Century of "The Giant Indians of Tierra del Fuego," his text being illustrated with picture; drawn from photographs by himself.

The Fuegians have been reported, from time to time, since the country was first sighted and named by Mageilan in 1520, but to-day they still remain almost unknown. In connection with the voyage of the Belgica we had unusual opportunities for studying their wild life, and their weather beaten land. They are not, as is generally supposed, one homogeneous erally supposed, one homogeneous tribe, but three distinct races, with different languages, different appearances, different habits and homes. The Onas have thus far evaded all efforts at civilization, have refused

efforts at civilization, have refused mesionaries, and have, to the present time, with good reason, mistrusted white men. They have, in consequence, remained absolutely unknown. . . . The Onas, as a tribe, have never been united in a common interest, nor have they ever been led by any one great chief. They have always been divided into small clans under a leader with limited powers, and these chiefs have waged constant warfare among

have waged constant warfare among themselves. To the present they have had their worst enemies among their own people, but now that sheep farmers and gold diggers want their country, they are uniting to fight their common enemy.

Physically the Onas are giants.

They are not, however, seven or eight feet in height, as the early explorers reported their neighbors and nearest relatives, the Patagonians, to be. Their average height is close to six feet, a few attain six feet and six inches, and a few are under six feet. The women are not so tail, but they The women are not so tall, but they The women are not so tall, but they are more corpulent. There is perhaps no race in the world with a more perfect physical development than the Ona men. This unique development is partly due to the topography of their country and to the distribution of game, which makes long marches constantly necessary. The Ona men are certainly the greatest cross-country

game, which makes long marches constantly necessary. The Ona men are certainly the greatest cross-country runners on the American continent.

The mental equipment of the Ona is by no means equal to his splendid physical development. He understands very well the few arts of the chase which he finds necessary to maintain a food-supply. His game in the past has been easily gotten; his needs have been few, which fact accounts for the lack of inventive skill portrayed in the instruments of the counts for the lack of inventive skill portrayed in the instruments of the chase. The home life, the house, the clothing—everything portrays this lack of progressive skill. Instead of the children being well dressed and well cared for, as is the rule among well cared for, as is the rule among savage races, they are mostly naked, poorly fed, badly trained, and altogether neglected, not because of a lack of paternal love, but because of the mental lethargy of the people. It is the same as to shelter and garments. They have abundant material to make good tents and warm, storm-proof houses: but they sim. terial to make good tents and warm, storm-proof houses; but they sim-ply bunch up a few branches, and throw to the windward a few skins and then shiver, complaining of their miserable existence.

Two more bodies have been recovered from the New York tenement fire, and six are still missing. London afternoon papers com

London afternoon papers commen in most sympathetic terms on the death of Prof. E. J. Phelps, of Yale.

Mrs. Booth-Tucker, of the Salvation Army, who was to deliver lecture in Racine, Wis., last night was prostrated on her arrival ar unable to fulfil her engagement.

A deputation of Chinese residents Victoria. Australia representing A Ceputation of Uninese residents Victoria, Australia, representing classes, handed to the Lieutenn Governor a large donation for patriotic fund.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XII MARCH 25, 1900. Review.—Luke 2: 7-11; Mark 1: 29-34.

Supt.—What is the Golden Text? School.—The Son of Man came not to be ministered unto, but to minister. Mark x. 45.

What is the Central Truth? God sent His only begotten son into the world, that we might live through Him. I. John iv. 9.

What is the topic? Jesus and His mightly works.

When was the Time? I e ende::5th. B. C. 5, to May, A. D. 28.

Who were the Persons? Caesar Augustus, Cyrenius, Joseph, Mary, Jesus, The Shepherds, Angels, Tiberius, Pilate, Herod, Philip the Tetrarch, Lysanias, Annas, Caiaphas, John, Zacharias, Annael, Nicodemus, Woman of Samaria, Matthew.

Summary.—Lesson I. The Birth of Jesus. At Bethlehem Micah v. 2. God so ordered events that through natural causes Joseph and Mary were led, at just the right time, from Nazareth, to Bethlehem. The angel of the Lord appeared to the shepherds.

II. Jesus twelve years old; at the feast of the Passover. When they start on the return trip the child is left behind; found in the temple with the doctors of the law, asking and answering questions; all were astonished; his parents gently reprove him; He tells them He must be about "His Father's husiness;" returns with them to Nazareth.

III. The preaching of John the Baptist. "Thaching Caesar Roman curper thest." Review.—Luke 2: 7-11; Mark 1: 29-34.

to Naziretin.

III. The preaching of John the Baptist. Therius Caesar Roman emperor; Pilate governor of Judea; Herod tetrach of Gaillee; Annas and Caisphas high priests. John preached in the wilderness; baptized in Jordan; preached repentance; insisted that they bring forth fruits unto repent-ance; different classes came to him; a thorough reformation required of all; pointed to the Messiah.

all; pointed to the Messiah.

IV. Jesus Goes from Nazareth, in Galliee, to the Jordan, to be baptized of John. John shrinks from such a step; Jesus urges it; is baptized; the heavens are opened; the Spirit descends like a cove upon Him; voice from Heaven; led into the wilderness; fasts forty days and nights; afterwards hungers; tempted, 1. Command stones be made bread. 2. Cast Thyself down. 3. Worship me.

V. John the Baptist was near the

V. John the Baptist was near the close of his life, work He was anxious that his disciples should accept the leadership of Jesus, Pointed Andrew and John to Jesus; they follow Him; Jesus turned and asked them what they sought; invites them with Him; they abide with Him that day; bring their brethers, Simagn and James, to Jesus; Jesus goes into Galliee; finds Philip and Nathaniel.

VI. Nicodemus, a rich ruler of the Jews, and member of the Sanhedrin, came to Jesus by night; introduced the subject of miracles; Jesus said, 'Ye must be born again'; Nicodemus failed to understand; illustration of the wind. Jesus points Nicodemus to the Son of man; illustration of the serpent in the wilderness; God's great V. John the Baptist was near the

serpent in the wilderness; God's great love for man; he that believeth shall have life.

have life.

VII. Jesus goes through Samaria; stops at Jacob's well; meets the woman; asks a drink; she expresses surprise; Jesus speaks of the gift of woman, ass a drink; sne expresses surprise; Jesus speaks of the gift of God—living water, and tells her that those who drink shall never thirst; sne desires it; Jesus asks her to call her husband; she says she has none; has had five; casts Jesus a prophet; asks about place of worship; true worship must be in spirit and in truth. VIII. Jesus is at Nazareth; in the synagogue; on the Sabbath day. Reads from Isa. Ixl. 1, 2; applies the Scripture to himself; he can save the poor, the broken-hearted, the captives, the blind, the bruised; the question regarding his lowly birth; he cannot heal there because not ascepted; justifies his course by reference to Elijah and Elisha; they think he puts them lower than the heathen; try to kill him; he escapes.

IX. Jesus in Capernaum; in the synagogue; on the Sabbath day. Teaches the people; they are astonished at his doctrine; an unclean

ished at his doctrine; an unclean spirit cries out; Jesus casts him out; fame spread abroad; at Peter's house; mother-in-law healed; when the sun went down the diseased and those possessed with 'devils were brought to him, and he healed them all and cast out the devils. He "suffered not the devils to speak." Jesus is not dependent upon the testimony of devils to carry on His work or to prove his divinity. There is no conprove his divinity. There is no con-cord between Christ and Belial. II.

Cor. vi. 14-16.

X. Jesus in Capernaum at Peter's house. Great crowd at the door: a puralytic brought and carried to the roof; the roof torn up; the bed let down; Jesus saw their faith; Thy sins be forgiven thee; the scribes reason; he speaketh blasphemies; Jesus answers them, which is easier to say, Arise, or thy sins be forgiven? the cure; the people amazed. They glorified God, saying, "We never saw it on this fashion." They saw that none but God could perform such a wonderful cure and they were filled with reverence and fear. The divinity of our Lord is here fully established.

XI. Jesus teaching at the seaside: Cor. vi. 14-16. X. Jesus in

XI. Jesus teaching at the seaside: XI. Jesus teaching at the senside: see: Levi at the receipt of custom; follow Me; a feast at Levi's house; sat with publicans and sinners; the scribes and Pharisees question the propriety of this; the sick need a physician. Why do not Thy disciples fast? this a marriage feast and it is not an occasion for fasting; two figures—old garments, old bottles. By these figures Jesus shows that the Jewish system of religion was old and effete, ready to vanish away (Heb. vill. 13), and that He. proposed to replace it with something entirely new.

PRACTICAL SURVEY.

Les on I. The great events in the

Les on I. The great events in the world's history have frequently passed comparatively unnoticed. Christ was a child of promise. "His absolute and perfect divinity is as clearly and fully described and provide as History. asserted and proved as His humanity. He is Christ, Jehovah. "His visit to the earth forms the most signal event in its annals." The time of His birth or commemorated by the Christian era.

It Him heaven and earth gether.

II. The youth of Jesus is most interesting periods of is here we can observe and character while He is in the tion state through which beings must pass. That can only be reached by law that applies equally as divine, and His human intelligence. Christ was capable of the control of the capable of the control of the capable of the ca

III. The forerunner of Christ was a bold defiant, radical preacher, yet tender and meek, as well. To the Pharisees he appeared severe and spoke with authority, but in the presence of the "greater than he" he was humble and reserved. The nation was corrupt. Both the civil and religious authorities were mercenary and grossly immoral. With His own hand He will take the fan and purge His floor, destroying the chaff, but gathering the wheat into His garner.

Alls own hand He will take the fan and purge His floor, destroying the chaff, but gathering the wheat into His garmer.

IV. Although John's baptism was unto repentance, yet Christ is baptized, 1. As an endorsement to His forerunner. 2. To show outwardly that He was separated from the corrupt practices that John was denouncing. The Holy Spirit came upon Him like a dove, and the Father spoke, endorsing Him in the highest words of praise.

V. "The greatness of John the Baptist and the majesty of Christ appear in John's pointing his disciples to Christ, and Christ's attaching them to Himself. In these disciples of John the spiritual perfection of the work of the Baptist followed Christ followed Him upon is seen. These first disciples who John's repeated testimony.

VI. Regeneration. "This is one of the richest and most important sections of the whole Bible. The central idea of the lesson is the new birth, which implies the depravity of man and his unfitness for heaven. The great doctrine of regeneration stands in its proper place at the very beginning of Christ's ministry. His first miracle was a miracle of transformation; His first public act im Jerusalem an act of reformation; His first discourse a discourse on regeneration. VII. "In this lesson our Saviour, sitting on Jacob's well, in weariness of body, yet with every fresh sympathy for man, discourses on the water of eternal life with an ignorant, degraded, semi-heathen woman, a sort of Samaritan Magdalene, and teaches her the applicance with the second of the water of eternal life with an ignorant, degraded, semi-heathen woman, a sort of Samaritan Magdalene, and

pathy for man, discourses on the water of eternal life with an ignorant, degraded, semi-heathen woman, a sort of Samaritan Magdalene, and teaches her the subsime truths of the true worship of God, which broke down the partition wall between the Jews and Gentiles.

VIIL Jesus goes to His own home and opens the storchouse of heaven in their very midst. He reveals Hymself to them as the one regarding whom Isaiah wrote—the one who was able to heal, deliver, and set at liberty. The divine anointing was opon Him and His words were gracious words. They questioned, reasoned, and rejected. The good they might have had they ruthlessly cast from them. IX. From Nazareth to Capernaum; the scene is changed; instead of rejecting Him they receive Him, and a whole city full is blessed. The truth the taught in the synagories averaged. vhole city full is blessed. The truth

the scene is changed; instead of rejecting Him they receive Him, and a whole city full is blessed. The truth He taught in the synagogue aroused an "unclean devil," who cried out, desiring to be let alone. Jesus rebuked him, commanded him to "be muzzled," and to come out of the man. The devil, in one last effort to destroy his victim, threw the man upon the floor and convulsed him, but the power of Christ conquered, and the man was set free, without bodily harm.

X. Again he is in Capernaum. The crowds around Him. Peter's house, and the court around the door, are packed with people. The audience contains prominent persons—Pharisees and doctors of the law, from "every town of Gal'iee, and Judea, and Jerusalem," While He is preaching a man with the palsy is carried by four men to the roof, the roof is torn up, and the man is let down before Jesus. The man is roubled because of sin, and in the presence of the holy Jesus he so loathes his sins that he longs to be set free. Jesus sees this, and at once pronounces them forgiven. The scribes reason in their hearts that this man blasphemes, for it is the prerogative of God only to forgive sins. Jesus reveals their thoughts and immediately heals the man, thus proving that He is God, and therefore has power and authority to forgive sins.

IX. Jesus calls His disciples from among the common people. He pays no attention to caste or social distinctions, but wherever He finds an honest, humble heart He is ever ready to say, Follow me. He is preaching by the seaside, near Capernaum. Matthew is sitting at His place of business, near by, and in His heart is longing to join Himself to the one which he already helieves to be the

by the seaside, near Capernaum. Matthew is sitting at His place of business, mear by, and in His heart is longing to join Himself to the one whom he already believes to be the Messiah; but He is a despised publican, and has been socially ostracized, therefore he cannot expect to be noticed. Imagine his surprise when Jesus stops and says, "Follow me." He hesitates not a moment. Soon after this he made a great feast and invited Jesus and His disoples, together with many publicans and sinners, and many of these people became followers of Jesus. The scribes and Pharises criticize Him, but He plainly tells them that He cannot hold to their old views, but expects to act entirely separate from them.

Pointed Paragraphs.

Pointed Paragraphs Extremes frequently beget limita-

Hope is believing that the unex-pected will happen.

Many an unfair woman has a light complexion.

light complexion.
Diplomacy is merely the art of concealing our dislikes.
Don't believe all the evil things you hear about yourself.
Some men give up solid comfort in exchange for liquid comfort.
Knowledge is power, but sometimes a man has power and doesn't know it.
A woman invariably puts her best foot backward when she gets off a car.

Unless you make up your mind

Unless you make up your mind to do a thing the chances are you will never do it.

A man knows lots of other men who dislike him, but what he doesn't know is why.
Unless a man has an exceptionally

Unless a man has an exceptionally good memory he will never become a successful liar.

If you tell a secret to a married woman, it is equivalent to telling it to her husband.

When one girl admits another is pretty she always spoils it by saying she lacks intellect.

The acme of perfection would soon be reached if people would only follow the advice they give to others. It occasionally happens that when

low the advice they give to others. It occasionally happens that when a man loses his fortune in the same way he got it he wants to send the other fellow to fail—Chicago News. Mr. Joseph Powell Willis, Financial retary to the British War Office, be thought the army lands could be devoted to paying for whis-"drown toe shamrock."

A SONG FOR MARCH. It is the roaring month of March, The wild northeaster bends

larch;
The gray rain beating on the wold Has closed the crocus cups of gold. Adown the dale, adown the dale, The thrush pipes sadly to the gale; His song is sad, and I would hear The anthem of the coming year. But there will be an April day—
The thrush will pipe another lay,
And we will find on greener hills
White violets and daffodis.
—Eric Parker, in March St. Nicholas.

Babbling from eternal snow.
To the mighty river flow;
In the sunlight's hazy beams,
Twinkling on your silver strea
In a melody of dreams.

Sliding in the golden night Down the foothills of delight. Where the purple shadows lie. Melting onward till they die— In an emerald dewy sky.

O! the foothills of delight, Seen through misty vapors whi Beckoning us with golden wand Gilded by the south wind's hand, Straight into the foothil land. —J. A. Sinclair, Beamsvil white;

Our Brave Soldier Boys. Our noble soldiers who have gone To fight for empire and for quees And brave the horrors of the war Or die on rocky veldt or green.

They bravely march with steady step
To drive the foe from off the field;
They will not falter or complain,
And to the foe they will not yield.

Although the bullets thickly fly, And noble comrades round them fall They quickly rally to the charge, Responsive to the bugle call.

O'er arid sands, with burning sun. Or crossing rivers broad and deep. Or marching o'er hill and vale, Or climbing up the kopjes steep;

And then to face a stubborn foe, Unseen betimes to mortal eyes, Requires courage such as will Enable them to do and die,

Tis ever onward, forward march: They face the foe with steady fire.
They cheer each other to the fray
That victory they may acquire.

—J. P.

You Must Hustle. If you want to make your mark, When the skies are looking dark, Hustle!

Hustle!

Don't you go a'gettin' skeery,
Givin' up an' feelin' weary;
When things are a-lookin' drea
Hustle! When you lose the job you've got, Hustle! Keep right on a lively trot-

Work your joints and forward go Laggards never stand a sl If you want to win the prize,

Don't begin to criticize—
Hustle:
Lots o' fellers in the race
Wattin' to step in your place.
If you want to set the pace, Hustle!

If you want to be a man, If you'd he right in the van. Hustle! want to be the chap, ost in the daily scrap, be snoozin' in a nap— Don't be snoozin' Hustle!

If you want to make a name, Strive to have a righteous aim. Hastle! Keep a steady upper lip, Don't you never make a Set your teeth an' hold your grip-Hustle!

Only word I want to say is, Only word I want the Hustle!
Keep a tendin' right to biz—thustle!
If you have the sand to stay, You will reach the top some of You can win in just one way, Hustle!

The Boyless Town. cross old woman of long ago Declared that she hated noise; The town would be so pleasant, you

know,
If there only were no boys."
She scolded and fretted about it till Her eyes grew heavy as lead, And then, of a sudden, the town grew For all the boys had fled.

And all through the long and dusty street There wasn't a boy in view; The baseball lot, where they used to

Was a sight to make one blue; The grass was growing on every base, And the paths that the runners

made,
For there wasn't a soul in all the place
Who knew how the game was played. The dogs were sleeping the livelong Why should they bark or leap?

There wasn't a whistle or call to play, And so they 'could only sleep.
The pony neighed from his lonely stall, And longed for saddle and rein; And even the birds on the garden wall Chirped only a dull refrain.

There was little, I ween, of frolic and noise,
There was less of cheer and mirth;
The sad old town, since it lacked its

boys,
Was the drearlest place on earth.
The poor old woman began to weep;
Then woke with a sudden scream;
Dear me!" she cried, "I have been asleep; And, oh! what a horrid dream!"

Albert Stratton. Windsor, com-

Albert Stratton. Windsor, committed suicide last evening at his boarding house by cutting his throat. Remi Vigneux and Alex. La Francoise had procured a warrant to search the house for some carpenters' tools, which it was surmised Stratton had stolen.

Klondike arrivals report rich discoveries on the Jack Wade Creek, Klondike.

Klondike.

There is certainly something of exquisite kindness and thoughful benevolence in that rarest of gifts—fine breeding,—Bulwer.