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With parties forming such syndicate, this Company will contract to send out one of their per for each 500 shares of stock purchased fom it at par, and maintain such ! party there for one year from the date of arrrival at the gold fields, supplying him with food, tools, and all things requisite to enable him to prospect for gold, and with help to develop and work all good claims located by him—the claims to be ocated is the name of the syndicate and the Alaska-Klondyke Gold Mining Co., and to be owned jointly and equally, share and share

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Eight Gold Placer Claims aggregating 160 Acres in Extent, located on Forty Mile Creek under United States mining laws. Development has proved the pay streak to be five feet thick and has yielded placer dirt that pans from \$10 to \$15 to the pan. Five Gold Placer Claims, aggregating 100 Acres in extent, on Porcupine fiver, that pans from 25 cents to \$10 to a pan. Ten Gold Placer Claims, aggregating 280 acres on the Tanna River, panning from \$10 to \$30 a

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iether lote, but we up a new particular for prospective values. I continuous and statement above are of sity based upon information obtained our Superintendent, and are believed and

scepted by the company.

This company having acquired extensive toldings of rich placer and gold quarts proparties, espable of earning large dividends on its stock, offers to investors advantages that insure large and profitable returns.

Mr. George W. Morgan, our Superintendent, has been on the Yukon for the past year working in the interest of this company. Therefore, we are not asking any one to centribute to a project unplanned, but to one theroughly manued. This company, with its able aids, extensive knowledge, and great resources, is cerain to become one of the richest companies operating in Alaska.

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THE PEOPLE'S PULPIT HIS



Christianity that meets the require ments of the age He takes his text from Esther Iv, 14. "Whe know-

oth whether thou art come to the kingdom for such a time as this?"

Esther the beautiful was the wife of Ahasuerus the abominable. The time had come for her to present a petition to her infamous husband in behalf of the Jewish nation, to which she had once belonged. She was afraid to undertake the work lest she should lose her own life, but her cousin, Mordecal, who had brought her up, encouraged her with the suggestion that probably she had been raised up of God for that peculiar mission. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther had her God appointed work. You and I have ours. It is my business to tell you what style of men and women you ought to be in order that you meet the demand of the age in which God has cast your lot. So this discourse will not deal with the technicalities, but only with the practica-\$10.00 each, fully paid and non-as- bilities. When two armies have rushed into battle, the officers of either army do not want a philosophical discussion about the chemical properties of human blood or the nature of gunpowder. They want some one to man the batteries and take out the guns. And gate of the sepulcher of our spiritual now, when all the forces of light and darkness of heaven and hell have plunged into the fight, it is no time to give ourselves to the definitions and ness seem to be in full blast-when formulas and technicalities and conventionalities of religion. What we want is practical earnest concentrated. enthusiastic and triumphant help.

> In the first place, in order to meet the special demand of this age, you need to be an unmistakable, aggressive Christian. Of half and half Christians we do not want any more. The church of Jesus Christ will be better without ready are kindled in the cheeks of them. They are the chief obstacle to the church's advancement. I am speaking of another kind of Christian. All the appliances for your becoming an earnest Christian are at your hand, and there is a straight path for you into the broad daylight of God's forgiveness. You may this moment be the bondmen of the world, and the next moment you may be the princes of the Lord God Almighty. You remember what excitement there was in this country, years ago, when the Prince of groans of the lost world the organ Wales came here-how the people rushed out by hundreds of thousands to see him. Why Because they expected that some day he would sit upon the throne of England. But what was all hand avoid reckless iconoclasm and on that henor compared with the honor to which God calls you—to be sons and daughters of the Lord God Almightyyea, to be queens and kings unto God.

But you need to be aggressive Christians, and not like those persons who dence, and so they vacillate and swing burn Sodom or shake down Jericho? arrayed like one of these." Solomon their lives in Christian graces and wondering why they are unhappy. New plans-secuthey do not make progress. How much robustness of health would a man have cisatlantic, transatlantic—long enough if he hid himself in a dark closet? A to make a line reaching from the Gergreat deal of the plety of to-day is too man universities to Great Salt Lake exclusive. It hides itself. It needs city. Ah, my brother, do not take hold more fresh air, more outdoor exercise. of a thing merely because it is new! There are many Christians who are Try it by the realities of the judgment giving their entire life to self examina- day. But, on the other hand, do not tion. They are feeling their pulses to adhere to anything, merely because it see what is the condition of their spir- is old. itual health. How long would a man have robust physical health if he kept all the day feeling his pulse instead of time been scoffed at. There was a time going out into active, earnest everyday when men derided even Bible societies. work?

I was once amid the wonderful, bewitching cactus growths of North Car- sionary society ever organized in this olina. I never was more bewildered country there went laughter and ridiwith the beauty of flowers, and yet cule all around the Christian church. when I would take up one of these cac- They said the undertaking was prepostuses and pull the leaves apart the terous. And so also the work of Jesus beauty was all gone. You could hardly tell that it had ever been a flower. And "Who ever heard of such theories of there are a great many Christian people in this day just pulling apart their ticed such a style of preaching as Je-Christian experiences to see what there sus has?" Ezekiel had talked of mysis in them, and there is nothing left in terious wings and wheels. Here came

This style of self-examination is a ret, and he drew his illustrations from damage instead of an advantage to the lakes, from the sand, from the their Christian character. I remember mountain, from the lilles, from the when I was a boy I used to have a cornstalks. How the Pharisees scoffsmall piece in the garden that I called ed! How Herod derided! And this Jemy own, and I planted corn there, and sus they plucked by the beard, and every few days I would pull it up to they spat in his face, and they called see how fast it was growing. Now, him "this fellow." All the great enterthere are a great many Christian peo- prises in and out of the church have at ple in this day whose self examination merely amounts to the pulling up of that which they only yesterday or the day before planted. Oh, my friends, if you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though storms may ure, or with anything like good, hearty, come upon it, and though the hot sun of trial may try to consume it, it will any form of religious discussion which thrive until it becomes a great tree, in goes down walking among everyday which the fowls of heaven may have their babitation. I have no patience with these flowerpot Christians. They keep themselves under shelter, and all their Christian experience in a small, exclusive circle, when they ought to so that the whole atmosphere could be aromatic with their Christian usefulness. What we want in the church of God is more strength of piety. The instead of the church converting the century plant is wonderfully suggestive world, the world is converting the and wonderfully beautiful, but I never church. Here is a great fortress. How

A recent statistician says that hurs to life now has an average of only 30 years. From these 32 years you make subtract all the time you take for and the taking of food and recreation. that will leave you about 16 year From these 16 you must subtract a the time that you are necessari. engaged in the earning of a liveti hood. That will leave you about eight years. From these eight you must take all the days and weeks and months-all the length of time that is passed in sickness-leaving you about one year in which to work for God. O my soul, wake up! How darest thou sleep in harvest time and with so few hours in mechanics' shop. I may stand in my which to reap. So that I state if as a place and, through cowardice or exclusive service of God will be less with sleeve rolled up and brow bethan one year.

open, and the gospel is preached; all that we might all feel that the Lord Alfore men, and if they want to be saved ordination! I tell you, every one, go let them come and be saved—I have forth and preach this gospel. You discharged all my responsibility." Ah, have as much right to preach as I have is that my Master's spirit? Is there or any man living. not an old book somewhere that commands us to go out into the highways and the hedges and compel the people came to him. He became an earnest to come in? What would become of you and me if Christ had not come at him and said: "You are a hypocrite. down off the hills of heaven, and if he had not come through the door of Still he kept his faith in Christ, and the Bethlehem caravansary, and if he after awhile, finding that they could had not with the crushed hand of the crucifixion knocked at the iron hypocrite, they said to him, "Oh, you death, crying, "Lazarus, come forth?" Oh, my Christian friend, this is no time for inertia when all the forces of darksteam printing presses are publishing infidel tracts, when express trains are carrying messengers of sin, when fast clippers are laden with opium and strong drink, when the night air of our cities is polluted with the laughter that breaks up from the 10,000 saloons of dissipation and abandonment when the fires of the second death alsome who, only a little while ago, were incorrupt! Oh, never since the curse fell upon the earth has there been a time when it was such an unwise, such a cruel, such an awful thing for the church to sleep! The great audiences are not gathered in Christian churches. The great audiences are gathered in temples of sin-tears of unutterable woe their baptism, the blood of crushed hearts the awful wine of their sacrament, blasphemies their litany, and the dirge of their worship.

Again, if you want to be qualified to meet the duties which this age demands of you, you must on the one the other hand not stick too much to things because they are old. The air is full of new plans, new projects, new theories of government, new theologies, They shall reign with him forever and and I am amazed to see how so many Christians want only novelty in order to recommend a thing to their confihugging their to and fro, and they are useless and

> There is not a single enterprise of the church or the world but has some and when a few young men met in Massachusetts and organized the first mis-Christ was assailed. People cried out: ethics and government! Who ever noa man from Capernaum and Gennesatimes been scoffed at, and there have been a great multitude who have thought that the charlot of God's truth would fall to pieces if it once got out of the old rut. And so there are those who have no patience with anything like improvement in church architectearnest church singing, and they deride men rather than that which makes an excursion on rhetorical stilts. Oh, that the church of God would wake up to an

adaptability of work! "But," say the people, "the world is going to be converted; you must be patient; the kingdoms of this world are to become the kingdoms of Christ." Never, unless the church of Jesus Christ puts on more speed and energy. look he is without thinking of its parsimony. It lets whole generations go
by helers it puts forth one blossom
to I have really more admiration when
I have really more and said
and in the large is a great fortress. How
here is a great fortress and here
here is a g

thron that starvation and exhaus tion. But, my friends, the fortresses of ain are never to be taken in that way. If they are taken for God, it will be by storm; you will have to bring up the great slege guns of the gospel to the very wall and wheel the flying artillery into line, and when the armed infantry of heaven shall confront the battlements you will have to give the quick command, "Forward! Charge!"

Ah, my friends, there is work for you to do and for me to do in order to this grand accomplishment. I have a pulpit. I preach in it. Your pulpit is the bank. Your pulpit is the store. Your pulpit is the editorial chair. Your pulpit is the anvil. Your pulpit is the house scaffolding. Your pulpit is the simple fact that all the time that the through self seeking, may keep back vast majority of you will have for the the word I ought to utter, while you, sweated with toil, may utter the words "But," says some man," I liberally that will jar the foundations of heaven support the gospel, and the church is with the shout of great victory. Oh, the spiritual advantages are spread be- mighty is putting upon us the hands of

> Hedley Vicars was a wicked man in the English army. The grace of God and eminent Christian. They scoffed You are as bad as ever you were." not turn him aside by calling him a are nothing but a Methodist!" This did not disturb him. He went on performing his Christian duty until he had formed all his troops into a Bible class, and the whole encampment was shaken with the presence of God. So Havelock went into the heathen temple in ndia while the English army was there and put a candle into the hand of each of the heathen gods that stood around the heathen temple, and by the light of these candles held up by the idols General Havelock preached righteousness, temperance and judgment to come. And who will say on earth or in heaven that Havelock had not the right to preach? In the minister's house where I prepared for college there worked a man by the name of Peter Croy. He could neither read nor write. but he was a man of God. Often theoogians would stop in the house-grave theologians-and at family prayer Peter Croy would be called upon to lead, and all those wise men sat around, wonder struck at his religious efficienry. When he prayed, he reached up and seemed to take hold of the very throne of the Almighty, and he talked

with God until the very heavens were powed down into the sitting room. I remark again, that in order to be qualified to meet your duty in this particular age you want unbounded faith in the triumph of the truth and the the Christian church ever get discouron our side? How long did it take God mission. How long will it take God, when he once arises in his strength, to overthrow all the forces of iniquity? Be- chap. 10.) tween this time and that there may be when ominiscence has lost its eyesight and omnipotence falls back impotent and Jehovah is driven from his throne. then the church of Jesus Christ can afford to be despondent, but never until

Despots may plan and armies may march and the congresses of the nations may seem to think they are adjusting all the affairs of the world, but the mighty men of the earth are only the dust of the chariot wheels of God's providence. And I think before the sun of the next century shall set the last tyranny will fall, and with a splendor of demonstration that shall be the astonishment of the universe God will set forth the brightness and pomp and glory and perpetuity of his eternal government. Out of the starry flags and the emblazoned insignia of this world God will make a path for his own triumph and returning from universal conquest he will sit down, the grandest, the strongest, highest throne

of earth his footstool. I prepare this sermon because I want the living God, march on, march on, march on! His spirit will bless you. on! The despotisms will fail and paet and the great walls of superstition sary wants are supplied. will come down in thunder and wreck at the long, loud blast of the gospel trumpet: March on, march on! The besiegement will soon foundains of heaven will bathe off the sweet and the heat and the dust of the confilet. March be, march on! For you the itime for work will soon be passed, and had the outsiehings of The faults we rall at the confilet we r passed, and their the outlishings of the jummant, throne and the trumpet-ing of resurrection angels find the up-heaving of Proprie of graves and the becames and the greaning of the saved and the test we shall be rewarded for our faithfulders of published for our stupidity. Heaving be the Lord God of larged from evaluating to everlasting and let the whole earth to filled with

THE BUNDAY SCHOOL

International Lesson for February 6,

[Arranged from Peloubet's Notes.] COLDEN TEXT.-He careth for you. THE SECTION includes the lesson, 6:36 M, and applications and illustrations from

chapter 7.

TIME.—Midsummer, A. D. M.

PLACE.—On a mountain west of the sea.

LESSON NOTES

L Whom Shall We Serve?-V. 24. 'No man can serve two masters:" Who are distinct and opposite in character and demands, who belong to different kingdoms, each with its own separate interest. The Greek word for "the other," in this verse, means not merely another person, but one of different quality. "Ye cannot serve God and mammon:" Mammon is a Syriac word meaning riches or wealth. It is the commonest form in which Satan appears and in which men serve him. Il. Our Heaventy Father's Care of 1

Those Who Serve Him .- Vs. 25-34. 25. "Therefore I say unto you," in order that you may choose the service of God. without fear; for anxiety about worldly things is one chief reason why men serve mammon. "Take no thought:" This translation has troubled many a tender conscience. Take thought, in this passage, was a truthful rendering cures even after all else fails. when the A. V. was made, since thought was then used as equivalent to anxiety or solicitude. "For your life, what ye A Real Blood Remedy. shall eat," to support life. Make not Take a blood remedy for a blood disease; your physical and temporal wants the special and great object of thought and care. "Your body:" Shelter and clothing, together with food, constitute a large part of the natural, physical wants of man. Most of the business of the world centers in these things.

"Is not the life more than meat," which sustains the life? The argument is twofold. (1) Since God has given life, will He not see that means of sustaining life are given with it? For the one gift is vain without the other. (2) We should give our chief attention to the life, the true life, and the lesser things will come in due measure.

26. "Behold the fowls of the air:" Birds were exceedingly abundant in Galilee, and doubtless, Jesus at this very time could point to the birds within sight of His hearers. "For they sow not, neither do they reap:" Notice, it is not said to us: "Sow not, reap not, gather not into barns." The birds are not our example to follow in their habits, for God hath made us to differ from them; the doing all these things s part of our "how much better are ye. Yet your:" Note the your, not their, the Father whose children you are. Your Heavenly Father feedeth them:" Not in idleness, not by putting food in their mouths while they sit still in the trees and sing and wait; but by providing the food which they can obtain, and providing them with the means of seeing and obtaining food.

28. "Consider the tilles . they grow:" Many were doubtless on every hand within sight of his hearers. "They toil not, neither do they spin:" overthrow of wickedness. How dare They do not work in man's way for their gorgeous array. They simply live in uged? Have we not the Lord Almighty the way God intended, and fulfill their

to slay the hosts of Sennacherib or 29. "Solomon in all his glory was not ented to the Jewish mind the ideal of regal magnificence (see 1 Kings,

30. "If God so clothe the grass of the long seasons of darkness, and the field:" All the herbage. "To-morrow hariot wheels of God's gospel may is cast into the oven:" Owing to a seem to drag heavily, but here is the scarcity of fuel, this dried vegetation is promise and yonder is the throne, and still often used to heat ovens for baking bread. "Shall he not much more clothe you:" His children, who are trying to serve Him. "O ye of little faith:" In comparison with the faith you ought to have, contrasted with the worthiness of God to be trusted, His loving kindness that delights to minister to the wants of His children.

III. The Conclusion of the Whole Matter .- Vs. 31-34. 31. "Therefore take no thought:" Be not anxious.

32. "For:" Giving the first of two rensons. "After all these things do the Gantiles seek:" That is what you would expect of those who know nothing of our Heavenly Father. Worldliness and distrust are heathenish. "For:" Giving the second reason. "Your heavenly Father knoweth that ye have need of all these things:" He does not forbid your wants, but supplies them.

33. "But seek ye first:" Both in fime and importance. Make it your chief end and alm in all you do. 'The kingdom of God:" God's reign (1) in our own hearts, so that we long to do His will as it is done in Heaven, and (2) that His kingdom may prevail over the to encourage all Christian workers in whole earth. Lest there should be any every possible department. Hosts of misunderstanding, he adds, "and His righteousness:" God's righteousness; a life and character like God's, which His shield will defend you. His sword He approves and desires for all His will strike for you. March on, march creatures. "And all these things:" food, clething, and all that is necessary ganism will burn its idols and Moham- to our welfare. "Shall be added unto medanism will give up its false proph- you:" God will see that these neces-

34. "Take therefore no thought for the morrow:" Be not troubled, distracted, anxious, about the future. "For the morrow shall take thought be ended. 'Only a few more steps for . . . itself:" Not take care of on the long way; only a few more itself, but bring its own cares and sturdy blows; only a few more bat- anxieties. "Sufficient unto the day is tleeries; then God will put the laurels the evil thereof:" For each day God has upon your, arow, and from the living appointed just enough of trials and bur-

> Spear Points. It is only the cross we carry that The faults we rail at in others are

sually the ones we possess ourselves. The mind, like the lens, may be concave and scatter brain power or convex and concentrate it.

The man who denounces the existing order of things should speedily suggest ome means of improvement.

St. John saw in Heaven "s

sultitude which no man could have ar," of what on earth are called "hote." 1 Ears _____ - 1 - 1

Eczema

Mr. R. D. Jenkins, of Lithonia, Ga. says that his daughter, Ida, inherited severe case of Eczema, which the usual mercury and potash remedies failed to relieve. Year by year she was treated with various medicines, external appli-cations and internal remedies, without result. Her sufferings were intense, and her condition grew steadily worse. All the so-called blood remedies did not



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