

Selections.

"What is that to Thee?"

Do you ever think of the lesson That John in his Gospel taught, Where Jesus, in talking with Peter, So wisely, so kindly sought To lead that impulsive disciple A changeless love to keep, As He gently pressed him to service With "Feed My lambs; feed My sheep?"

Do you ever think how human, How much like myself and you, Was the speech of pure, frail Peter—"And what shall this man do?" How gently the Lord in His answer Made him his duty to see, With the kind reproof of the utterance, "If I will, . . . what's that to thee?"

Do you ever think of this lesson, And in gifts and deeds express All your means and strength will warrant, Nor ask, "Who does more, who less?" "Follow thou Me," is his teaching, And He Himself hath given That those now lost in darkness May dwell in light, in heaven. —Helping Hand

More Persecution in Turkey.

The brethren who know Sarkis Hagopian when he was in this country, and all who knew him, regarded him as a good young man, will be pained to learn from the following letter just received, that he has fallen a victim to religious persecution:—

Dear Bro. McGarvey: A. S. Hagopian is in prison now. He was coming to my city. He, on his way, visited two towns, Hajin, that I visited in last winter, and Zaitoon, and he baptized three persons. Some priest of Armenians went to government and slandered him as one that is against government, and they brought him to Marash prisoner. He is sick, not in bed. I gave a telegram to consul, Z. T. Sweeney, in Constantinople, and letter to brother Shishmanian, but I have not got an answer. We give him food, and wash his clothing. Yours in Christ, HOUANNES KARAGIOZIAN.

To be in a Turkish prison under charge of unfriendliness to the Government means any amount of privation and danger. Brother Hagopian is an American citizen, and is, therefore, under the protection of the American Government. No doubt, in the unfortunate absence of our consul general, his secretary who was left in charge of his office, will do what he can, but it is very difficult to reach effectively such a case in a remote part of the empire, and it is highly probable that one ground of the ill-will manifested toward brother Hagopian, is the very fact that, while in this country, he prepared for protection against Turkish misrule by obtaining American citizenship. It is not improbable that before any effective measures can be taken for his release, he will be banished for life to some distant part of the Turkish dominion. Under the circumstances, I think we have occasion for that manifestation of brotherly love emphasized by our Lord when he said, "I was sick and in prison, and ye came unto me." I propose, therefore, that a few dozens of his old friends and school fellows send me at once a dollar apiece to be forwarded for his relief, that we may thus indicate our sympathy for him, and at the same time relieve the very poor church in Marash, of this burden. Some money must be sent, and those who wish to have a part in this grace must act promptly.

In Turkey the Disciples have no legal existence as a religious body, and consequently they are liable at any time to fines, imprisonment and banishment at the hands of Government officers. These officers usually tolerate them through indifference, but when

formal charges are brought against them, some action must be taken, and the severity of the proceedings depends upon the influence of the persecutors and the degree of innate justice possessed by the judges. The Armenians, through whose accusations Bro. Hagopian was imprisoned, are themselves victims of extreme oppression at the hands of the Turks, and this makes it all the more despicable that they should turn against a fellow Armenian because he preaches among them a different form of the common faith. But this is nothing new under the sun. The student of Acts of Apostles will at once recognize in it but a repetition of the conduct of the ancient Jews in that very country, who, because Paul would teach them the way of the Lord more perfectly, rose up against him, and called upon the common enemy of themselves and the Christians, the heathen rulers of the provinces, to scourge, imprison and banish the faithful preacher. This correspondence between the old times and the new should not discourage us; it should only make us the more determined to push forward the triumphs of the same old gospel in the land, while we praise God that in His providence we have the privilege of fighting over again the battles of Paul and his companions. As we would have offered up prayers and sent forward contributions to Paul and his fellow laborers in the day of their trial, so let us do now for the much feeble brethren who are striving to re-establish the cause which he built up.—J. W. McGarvey, in Guide.

Great Things A Tourist May Use.

BY KNOXIAN.

Does it ever occur to those chronic grumblers who fret and whine and sometimes curse because a boat or train is a little late, or because the bed or board in a summer hotel does not exactly suit them,—does it ever occur to them that if left to their own resources not one in a thousand of them would ever ride in a car, or sail in a steamer, or put up in a hotel.

Of the thousands of tourists now enjoying themselves in all parts of Canada how many could get up a tour solely at their own expense?

How many own a railway? How many have a steamboat? How many could run a hotel?

How many are proprietors of a lake, or river or island? And yet for the small sum of two or three dollars a man may enjoy a ride on a railway worth millions, or on a steamer worth tens of thousands, and enjoy it just as much as if he owned the railway or steamer. Not only so; he may enjoy a sail on a lake or river as much as if he owned the lake or river, or a dip in the Atlantic as much as if he had a title deed to the whole ocean. Just set your brains and your gratitude to work and see how much a man may use in this country for a few dollars.

With fifty dollars in your pocket you set out from Toronto for the Lower St. Lawrence. The cab that takes you down to the wharf may be worth seven or eight hundred dollars, but you can use it for fifty cents, perhaps for twenty-five. The wharf over which you walk at the foot of Yonge street cost many thousands, but you use it for nothing. The steamer you take passage in is worth thirty or forty thousand dollars, but you can ride to Montreal in it for about ten dollars and get your bed and board thrown in. Ontario is a grand lake, but you sail over the blue waters for nothing so far as the water is concerned. The St. Lawrence is a magnificent river—nothing like it on this continent. You can enjoy the sail down just as much as if you owned the river yourself.

The rapids are run for nothing; the Thousand Islands seen for nothing. All the way down you pass by farms that cost millions of money and the muscles of a generation, but you can enjoy looking at them without paying a cent for the privilege. Nature leads you all the way to Montreal. Your entire outlay if you are a total abstainer is for the boat. At Montreal you may get in a steamer—a magnificent floating palace—and sail down to Quebec for a mere trifle. All you pay for the privilege would not oil the engine half way down. You can see Montreal and Quebec for nothing. Of course you must pay your hotel bill, but you would have to eat something and sleep on something no matter where you were. Looking at this trip alone just think of how much you can use for a few dollars and use it just as freely as if it were your own. In fact you are in a better position than the men who own the railway or steamer you use. They have to shoulder an immense amount of responsibility and often sustain serious losses, whilst you have no responsibility at all and cannot possibly lose much for you have not invested much in the concern.

Let us take a trip by another route and see how much can be used for a mere trifle. Leaving Toronto by the G.T.R. with twenty dollars in your pocket you can see the magnificent scenery of Muskoka and the North Shore. The train you go by is as good as any reasonable man would want to ride in. It may not be quite as splendid as the one Sir Joseph Hickson rides in, but you are not Sir Joseph Hickson. Sir Joseph has more money than twenty dollars. The Muskoka express or the C.P.R. steamboat express are magnificent trains, but you can use either of them for a trifling sum. Any train on either road is much better than the train you would have if you had to build a railway of your own. The little pasteboard ticket you buy for two or three dollars represents an expenditure of many millions. There are not six men in America who could afford to ride in a railway car if each individual man had to build and equip a railway like the Grand Trunk or C.P.R. Think of that you fellows who grumble if a train is a few minutes late.

Arriving at Gravenhurst, Midland, Collingwood, Owen Sound or any of our northern ports just see how much you can use for two or three dollars. At Gravenhurst you have your choice of four boats and can sail over the three lakes, Muskoka, Rosseau, and Lake Joseph for about three or four dollars. That is to say you can use property that cost many thousands and much labor and worry for the trifle mentioned. For a reasonable amount you can board at a hotel that cost thousands. The scenery costs nothing. Muskoka against the world for economy of its class.

Leaving Midland, Collingwood or Owen Sound for the North Shore you can use as much property for a small sum as you can in any now country in the world. We don't know just how many islands are on the North Shore. We have heard the number several times but would not care to repeat it lest some of the readers of this corner should think we have forgotten the story of Washington and his hatchet. Whatever the number may be you can sail around among them for three days at a very trifling expense.

Did space permit we might take tours in several other directions and see how much can be used at a very trifling outlay. And yet you hear people grumbling as if they owned much better lines of railway than the Grand Trunk or C.P.R. and better steamers than any on Canadian waters. For unreasonable, unpardonable,

criminal conduct in this regard commend us to the Church. A man goes into a church that cost twenty, thirty or forty thousand dollars, sits down on a cushioned seat, puts his No. fourteen on a carpeted floor, uses property worth many thousands, has the sermon, singing and prayers thrown in, and complains if you pass the collection plate to him for a cent. Quite often he never puts in a cent, and probably goes away finding fault with everything he saw and heard. There is far more religion in the world than most people have any idea of. Were it not so the men who build and sustain churches would never put up with the unreasonable insolence that meets them almost every Sabbath.—Canada Presbyterian.

To Make a Happy Home.

1. Learn to govern yourself, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkingness.
13. Learn to deny yourself, and to prefer others.
14. Beware of modders and tale-bearers.
15. Never charge a bad motive if a good one is conceivable.
16. Be gentle, but firm, with children.
17. Do not allow your children to go away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.

CATARRH,

CATARRHAL DEAFNESS—HAY FEVER A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N.B.—This treatment is not a snuff or an ointment, both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. H. Dixon & Son, 503 West King Street, Toronto, Canada.—Toronto Globe.

Sufferers from Catarrhal troubles should carefully read the above.

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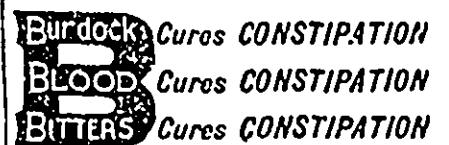
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