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ighty acres of good land, in the smiles. Mich. 11-4 miles from not Decksville, on the F. and ores cleared, soil, clay loam, well watered, fair buildings, ash. For further particulars LEARN, Real Estate Broker, ock, Aylmer, Ont.

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ada will be made by cheek Toronto : or the Molsons thus making the Mutual ly a home company. W. J MCMURTRY, Manager for Ontaria

EXCHANGE — 100 acres of no, with first-class buildings if of lot 12, in the first con. ol orchard, convenient to station, &c., will sell right, or a larger farm, and pay r further particulars, apply est Estate Broker, Brown er, Ont.

res of good sandy nd, with m buildings, near g part of Lot 9. lide. For further lide. ARN, Real Estats Broker Aylmer Ont

XCHANGE—100 acres, being of lot 26, con. 3, Township of lot 26, con. 3, Township to loared and free fresh consury farm buildings is less than 100 trees; 29 miles be lot, 83,600, small payment asy terms of payment. For apply to Q. LEARM, Beat to Bloom Bloom Aylunds.

ECHANGE—44 acres of mo ijoining the village of Outto Reriok, 50 acres cleared and some small out-build-th shop, where a profitable . The whole business he Good reasons for selling ARN, Beal Estate Brokes Avimer. Out. sterey brick store, in the Block, rented at present or the amount that are person. Apply to C. te Broker, Brown Econo.

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NDENTS or S

is Assoc'n, New York

MAKING A LIVE CHURCH

The Rev. Dr. Talmage Makes a Few Sensible Suggestions.

ought to be understood that prayers cannot paint a church, and prayers cannot pay a winter's coal bill, and prayers cannot pay a winter's coal bill, and prayers cannot pay a winter's coal bill, and prayers cannot meet the insurance, and that while prayers can do a thousand things, there are a thousand things that prayers carnot do. Prayer for any particular church will never reach heaven-high unless it goes down pocket-deep. If we pray for the advancement, our prayer is only mockery. Let the church of God then meet its obligations on the outside, and let the members of the congregation meet the obligations insid's, and the church will be financially prosperous.

Let me say also that there must be punctuality in the attendance in the house of the Lord. If the service begins at half-past ten in the morning, the regular congregation of a live church will not come at a quarter to elsyen. If the service is to begin at half-past seven in the evening, the regular congregation of a live church will not come at a quarter to eight. In some churches I have noticed the people are always tardy. There are some pcople who are always late. They were born too late, and the probability is that they will die too late.

THE RUSTLING OF SILK

A despatch from Washington says:

-Rev. Dr. Talmage preached from the following text:—'Unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead and is alive. I know thy works and tribulation, and poverty, but thou art rich'—Rev. ii. 8, 9.

Smyrna was a great city of the ancients, bounded on three sides by mountains. It was the central one of the cultured; but alas! for the great multitude of the clidren of the abandoned and the lost. Oh, if we could have all these suffering little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little feet on the broad road to death, which through Christian charity ought to be pressing the narrow path of life; if we could hear their voices in blasphemy, which ought to be singing the regions of the children of the abandoned and the lost. Oh, if we could have all these suffering little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little feet on the broad road to death, which through Christian charity ought to be singing the property of the abandoned and the lost. Oh, if we could have all these suffering little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and darkness! If we could see those little ones gathered together, what a scene of hunger and wretchedness and rags and sin and trouble and

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Only a Small Space Allowed the

A despatch from Washington says; fined, and the cultured, but alast for the cultured in the great untittude of the children of the abandoned and the lost. On the lost, the abandoned and the lost. On the abandoned and the lost. On the lost, the lost of the abandoned and the lost. On the lost, the lost of the abandoned and the lost. On the lost, the lost of the abandoned and the lost. On the lost, the lost of the abandoned and the lost. On the lost, the lost of the abandoned and the lost. On the lost, the lost of the lost. On the lost, the lost of the lost. On the lost of the lost The directors of the Pan-American Exhibition could only give a small

CANADA ATPAN-AMERICAN

THE ROYAL CANADIAN SOCIETY'S EXHIBITION.

Only a Small Space Allowed the logical cares was under cultivation with cares. The control was 28,537,242 acres, of which nearly 20 million acres was under cultivation with cares. The control was 28,537,242 acres, of which nearly 20 million acres was under cultivation with cares. acres was under cultivation with grain. Large additions have been made to the land in cultivation since that time. With the increase in the area under crop is associated a more intelligent system of farming than formerly; greater efforts ace made to maintain the fertility of the land; more care is taken in the secondary. made to maintain the fertility of the land; more care is taken in the selection of seed; also in choosing those varieties for sowing which experience has shown to be most productive. Formerly Canada was a large exporter of coarse grains; now much the larger part of these crops are fed to animals on the farm. More than nine-tenths of the entire crop of coarse grains grown in this

THEIR QUEER PROPERTIES

PECULIARITIES THAT HEDGE ABOUT THREE, SEVEN AND NINE.

In History and in Allegory - Some Are Connected With the Numerals Nine and Three,

Nobody has ever satisfactorily accounted for the popular partiality for odd numbers. "This is the tthird time exclaims Falstaff, on the occasion of a crisis in his relations, with one of the merry wives of Windsor. "I hope good luck lies in odd numbers; they say there is a divinity in odd numbers either in nativity, chance or death." And it is scarcely necessary to say that the belief is much older than Sir John Palstaff. Three, seven and nine appear to have been favorite numbers all the world over. The ancients had three fates, three furies and three graces. Neptune's trident had three prongs; Jupiter's thunderhad three prongs; Jupiter's thunderbolt three forks, and Cerberus three
heads. We have three estates of the
realm; a man who accepts a bill has
three days' grace and three persons
congregated together may make a
riot. Shakespeare was well aware
that he must have neither more nor
less than three witches in "Macbeth"
and that the brindle cat must mew,
thrice and our popular folklore insists upon three merry men, three
blind mice and three wise men of Gotham. Three meals a day is the usual scale of feeding.

THE MYSTIC SEVEN.

THE MYSTIC SEVEN.

Of a more mystical character than three is the figure seven, or, at any rate, it has a larger number of religious applications. Noah had seven days' warning of the coming of the flood, and when it came he took fowls by sevens and clean beasts by sevens into the ark; the ark touched on Mount Ararat in the seventh month and after seven days a dove was sent out, followed seven days afterward by another. In Pharach's dreams there were seven fat and seven lean kine, which Joseph interpreted to mean seven years of plenty and seven years of famine. At the destruction of Jericho seven priests bore seven trumpets, seven days, and on the seventh day they walked round the city 7 times, after which the wall fell. In the apocalypse almost everything is seven, except the number of beasts. There are seven churches, seven golden candlesticks, seven lamps before seven spirits, the books with seven seals, the lamb with seven horns and seven eyes, seven angels with seven seals, seven kings, seven thunders. THE MYSTIC SEVEN.

New Wife—Tomorrow is your birthday, darling, and I am going to stop at the jeweller's and buy you a present. Her Hubby—Get something cheap, pet; I haven't paid him for my last birthday present yet.

THE SUNDAY SCHOOL.

LESSON XIII, SECOND QUARTER, IN-TERNATIONAL SERIES, JUNE 30.

Text of the Lesson, Comprehensive Quarterly Review-Golden Text, I Cor. vi, 14-Commentary Prepared by the Rev. D. M. Stearns.

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LESSON I.—The resurrection of Jesus (Luko xxiv, 1-12). Golden Text, I Cor. xv, 20, "Now is Christ risen from the dead." The only way of peace and joy and victory is faith in God, believing just what He says and that He means what He says. If the women had believed His words, they would not have brought spices to anoint a dead body on the third day, but would have looked for a risen Christ. If the apostles had believed His words, the report brought to them of His resurrection would not have seemed an idle tale.

LESSON II.—Jesus appears to Mary, "John xx, 11-18). Golden Text, Rev. i, 18, "Behold, I am alive for evermore." Unbelief brings sorrow and tears and blindness and keeps us from recognizing the presence of the Lord and makes us think that it is another when it is Himself. Yet He loves His poor, unbelieving ones and takes them to His heart and says as He points them to heaven, "My Father and your Father, my God and your God."

LESSON III.—The walk to Emmaus (Luke xiv, 13-35). Golden Text, Luke LESSON I .- The resurrection of Jesus

your God."

LESSON III.—The walk to Emmaus (Luke xxiv, 13-35). Golden Text, Luke xxiv, 32, "Did not our heart burn within us while He talked with us by the way?"! Here are still other sorrowful and blinded ones because they were slow to believe all that was written, but Jesus felts sorry for them, and out of the Scriptures told them of Himself and revealed Himself to them in the breaking of bread, and they also became filled with comfort and a desire to tell others as He talked with them.

and a desire to tell others as He talked with them.

LESSON IV.—Jesus appears to the apostles (John xx, 19-29). Golden Text, John xx, 29, "Blessed are they that have not seen and yet have believed." Saved ones gathered in uabelief concerning Hig resurrection, but loved by Him and pitied, and He suddenly appears in their midst, with the words, "Peace be unto you." A week later Thomas, still unbelieving, is present also, and when he sees he, too, believes, and the words of the golden text are addressed to him and through him to all doubting, unbelieving ones. Faith honors God, but unbelief greatly grieves Him.