ORPAH AND RUTH.

Naomi's Two Daughters-in-Law Contrasted.

Turning Back After Having Made a Good Start.

Dr. Talmage's Sunday Sermon to His Tabernacle Congregation.

BROOKLYN, June 22.—Dr. Talmage's text yesterday was Ruth i., 14: "And they lifted up their voices and wept, and Orpah kissed her mother-in-law, but Ruth clave unto her." Moab was a heathen land. Naomi is about to leave it and go into the land of Bethlehem. She has two daughters-in-law, Ruth and Orpah, who conclude to go with her. Naomi tells them they had better not leave their native land and undertake the hardship of the journey, but they will not be persuaded. They all three start out on their journey. After awhile, Naomi, although she highly prized the company of her two daughters-in-law, attempted again to persuade them to go back because of the hardship and self-denial through which they would be obliged to go. Ruth responds in the words from which I once discoursed to you: "Entreat me not to leave thee, nor to return from following after thee, for where thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people and thy God my God, where thou diest will I die and there will I be buried, the Lord do so to me and more also if aught but death part you and me." Not so with her sister Orpah. Her determination had already been shaken. The length and peril of the danger began to appal her, and she had worshiped the gods of Moab so long that it was hard to give them up. From that point Orpah turned back, and the parting being described in the words of my text: And they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her. Learn from this story of Orpah that some of those who do not leave the Moab of their iniquities are

PERSONS OF FINE SUSCEPTIBILITY.

It was compassion for Naomi in her widowhood and sorrow that led Orpah to start with her toward Bethlehem. It was not because of any lack of affection for her that she turned back. We know this from the grief exhibited at parting. I do not know but that she had as much warmth and ardor of nature as Ruth, but she lacked the courage and persistence of her sister. That there are many with as fine susceptibility as Orpah who will not take up their cross and follow Christ, is a truth which needs but little demonstration. Many of those who have become the followers of Jesus have but very little natural impressibility. Grace often takes hold of the hardest heart and the most unlovely character and transforms it. It is a hammer that breaks rocks. In this Christ often shows his power. It wants but little generalship to conquer a flat country, but might of artillery and heroism to take a fort manned and ready for raking cannonade. The great Captain of our salvation has forced his way into many an armed castle. I doubt not that Christ could have found many a fisherman naturally more noble hearted than Simon Peter, but there was no one by whose conversion he could more gloriously have manifested his grace. The conversion of a score of Johns would not have illustrated the power of the Holy Ghost as much as the conversion of one Peter. It would have been easier to drive twenty lambs like John into the fold than to tame one lion like Peter. God has often made some of his most efficient servants out of men naturally unimpressionable. As men take stiff and unwieldy timbers, and under huge-handed machinery bend them into the hulk of great ships, thus God has often shaped and bent into his service the most unwieldy natures, while those naturally impressionable are still in their unchanged state. The history of Orpha impresses upon me the truth that there are many who make a good starting, but after a while change their minds and

TURN BACK.

When these three mourners start from their home in Moab there is as much probability that Orpah will reach Bethlehem as that her sister Ruth and her mother-in-law Naomi will arrive there. But while these continue in the journey they commenced, Orpah after a while gets discouraged and turns back. This is the history of many a soul. Perhaps it was during a revival of religion they resolved upon a Christian life, and made preparations to leave Moab. Before that they were indifferent to the sanctuary; churches were necessary evils. The missionary almost always preached poor sermons, because they had not the heart to hear them. They thought the bread was not good because their appetite was poor. Religion did very well for invalids and the aged, but they had no desire for it. Suddenly a change came upon their soul. They found that something must be done. Every night there was a thorn in their pillow. There was gall in their wine. They found that their pleasures were only false lights of a swamp that rise out of decay and death. Losing their self-control they were startled by their own prayer. "God be merciful to me a sinner." They did not suspect it, but the Holy Ghost was in their soul. Without thinking what they were doing, they

BRUSHED THE DUST OFF THE FAMILY BIBLE.

The ground did not feel as firm under them nor did the air seem as bright. They tried to dam back the flood of their emotions, but the attempt failed, and they confessed their anguish of soul before they meant to. The secret was out! They wanted to know what they must do to saved. With Ruth and Naomi, weeping Orpah started for the land of Bethlehem. They longed for the Sabbath to come. Straight as an arrow to the mark the sermon struck them. They thought the minister must have heard of their case and was preaching right at them. They thought the sermon was very short, nor did they once coil themselves up in their pew with their eyes shut and head averted with an air of unmoved dignity. They began to pray with an earnestness that astonished themselves and astonished others. Shoving the plane or writing up accounts or walking the street when you might have thought their mind entirely upon the world, they were saying within themselves "Oh, that I were a Christian!" Orpah is fully started on the road to Bethlehem. Christian friends, observing the religious anxiety of the awakened soul, say, "He must certainly be a Christian. There is another soldier in Christ's ranks, another sick one has been cured of the leprosy." The observers turn their attention another way: they say, "Orpah is safe enough, she has gone to Bethlehem." Again: let our subject impress upon us the truth that those who have once felt it their duty to leave their natural state cannot give up their duty and go back to hardness of heart without

A STRUGGLE.

After Orpah had thoroughly made up her mind to go back to the place from which she started, she went through the sad scene of parting with Ruth and Naomi. My text says, "They lifted up their voices and wept." Ah, my hearers, it requires more decision and perseverance to stay away from the kingdom of God than to enter it. Although she did not know it, Orpah passed through a greater struggle in turning back into the land of Moab, than would have been necessary to take her clear through to Bethlehem. Suppose you that those persons who have remained in their evil ways have had no struggle? Why, they have been obliged

TO FIGHT EVERY INCH OF THEIR WAY.

The road to death is not such easy traveling as some ministers have been accustomed to describe it. From beginning to end it is fighting against the sharp sword of the spirit. It is climbing over the cross. It is wading through the deep blood of the Son of God. It is scaling mountains of privilege. It is wading through lakes of sorrow. It is breaking over communion tables and baptismal fonts and pulpits and Bibles. It is wedging one's self through between pious kindred who stand before and press us back and hold on to us by their prayers even after we have passed them in our headlong downward career. No man ought to think of undertaking to go back into Moab after having come within sight of Bethlehem unless he have a heart that cannot be made to quake, and a sure foot that will not slip among infinite perils, and an arm that can drive back the Son of God who stands in the center of the broad road spreading out His arms and shouting into the ear of the thoughtless pilgrim, "Stop! Stop!" We talk about taking up the cross and following Jesus, but that cross is not half so heavy as the burden which the sinner carries. It is a very solemn thing to be a Christian, but it is a more solemn thing

NOT TO BE A CHRISTIAN.

There are multitudes who, afraid of the self-denials of the Christian, rush into the harder self-denials of the unbeliever. No yoke but Christ's, however tight and galling! Orpah goes back to her idolatries, but she returns weeping, and all who follow her will find the same sorrows. Just in proportion as gospel advantages have been numerous will be the disturbance of the heart that will not come to Christ. Again: This subject teaches that a religious choice and the want of it frequently divides families. Ruth and Orpah and Naomi were tenderly attached. They were all widows, and their life had been consecrated by a baptism of tears. In the fire of trial their affections had been forged. Together they were so pleasantly united, you can hardly imagine them separated. Yet a fatal line is drawn dividing them from each other, perhaps forever. Naomi cannot live in a heathen country. She must go into Bethlehem that there among the pious she may worship the true God. Ruth makes a similar choice, but Orpah rebels. "And they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth clave unto her." The history of this family of Elimelech is the history of many families of this day. How often it is that in a circle of relatives, while they look alike, and walk alike, and talk alike, there is

A TREMENDOUS DIFFERENCE.

Outwardly united in the affectional relations of this life they are separated in the most important respects. Some now are the children of light, and others the children of darkness. These are alive in Christ, and those are dead in sin. Ruth in the land of Bethlehem, Orpah in Moab. Of the same family are David and Solomon, worshipers of the Most High God, and Adonijah and Absalom, who live and die the enemies of all righteousness. Belonging to the same family was the holy and devot Eli, and the reckless Phineas, and Hophni, Jonathan Edwards, the good, and Pierrepoint Edwards, the bad, belong to the same family. Aaron Burr, the dissolute, had a most excellent father. Dying, yet immortal hearer, by the solemnity of parental, and filial, and conjugal relation, by the sacredness of the family name, by the memory of departed kindred, I point out this parting of Ruth and Orpah. Again, this subject suggests to me two of the prominent reasons why people refuse the kingdom of Christ. There may have been many other reasons why Orpah left her sister and mother-in-law, and wentt back home, but there were

TWO REASONS

which I think were more prominent than the rest. She had been brought up in idolatries. She loved the heathen gods which her ancestors had worshiped; and, though these blocks of wood and stone could not hear, she thought they could hear; and, though they could not see, she thought they could see; and, though they could not feel, she thought they could feel. A new religion had been brought to her attention. She had married a godly man. She must often have heard her mother-in-law talk of the God of Israel. She was so much shaken in her original belief that she concluded to leave her idolatries, but, coming to the margin of the land of Bethlehem, her determination failed her, and speedily she returned to her gods. This is the very reason why multitudes of person never become Christians. They

CANNOT BEAR TO GIVE UP THEIR GODS.

There are many who have no unholy thirst for gold, yet who are devoting themselves to their worldly occupations with a ruinous intensity. Men of the stock exchange, men of the yard stick, men of the saw, men of the trowel, men of the day book, what will become of you, if unforgiven, in the great day when there are no houses to build, and no goods to sell, and no bargains to make? It is possible to devote oneself even to a lawful calling until it becomes sinful. There are those who, while their worldly occupation has no particular fascination over them, are entirely absorbed in the gains that come to that occupation. This is the worship of Mammon. The ring of dollars and cents is the only litany they even utter. Though in the last day the earth itself will not be worth a farthing, a heap of ashes scattered in the whirlwind, they are now giving their time and eternity for the acquisition of so much of it as you might at last hold in the hollow of one hand. The American Indian who gave enough land to make a state out of, for a string of beads, made a princely bargain compared with the speculation of that man who gains the whole world and

LOSES HIS OWN SOUL.

How much comfort do the men take who died unforgiven ten years ago, leaving large fortunes to their heirs? Do they ever come up to count the gold they hoarded or walk through the mansions they built? Though they could have bought an empire, they have not now as much money as you have this moment in your pocket. Solomon looked upon his palace and the grounds surrounding it, pools rimmed with gold and circling roads, along which at times rushed his 1,400 chariots, while under the outbranching sycamores and cedars walked the apes and peacocks, which by the navy of Hiram had been brought from Tarshish, and from the window curtains with embroidered gold and purple through which came out the thrill of harps and psalteries mingling with the song of the waters. When Solomon saw that all these luxuries of sight and sound had been purchased by his wealth, he broke forth in the exclamation, "Money answereth all things." But we cannot receive it as literal. It cannot still the voice of conscience. It cannot drown the sorrows of the soul. It cannot put a bribe in the hand of death. It cannot unlock the gate of heaven. But it was not only the gods of Moab that made Orpah leave her mother and sister-in-law. She doubtless had a dread of the hardship to which they would be exposed on the journey to Bethlehem, and Orpah was not alone in the fear. Doubtless some of you have been appalled and driven back by the

SELF-DENIALS OF THE CHRISTIAN LIFE.

The taunt of the world, the charge of hypocrisy which they would sometimes be obliged to confront, has kept many away from the land of Bethlehem. They spend their life in counting the cost, and because a Christian life demands so much courage and faith, they dare not begin to build. What has God ever done that his mercy should be doubted? Was there ever a sorrow of his frailest child that he did not pity? Was there ever a soul that he left unhelped in the darkness? Was there ever a martyr that he did not strengthen in the flames? Was there ever a dying man to whose relief he did not come at the cry of "Lord Jesus, receive my spirit?" Aye, my soul, what has God done that so basely thou has doubted him? Did he make the whole earth a desert? Are all the skies dark and storm-swept? Is life all sickness? Is the air all plague? Are there nothing but rods and scorpions and furnaces? God knew how many suspicions and unbelieds men would entertain in regard to him, and therefore, after making a multitude of plain and precious promises, he places his hand on his own heart and swears by his own existence: "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." Why, then, fight against God? This day the battle rages. Thou art armed with thy sins, thy ingratitude, thy neglects, and Christ is armed against thee, but his weapons are tears, are dying agonies, are calls to mercy, and the battle-cry which he this day sends over thy souls as he rushes toward thee is "save thee from going down to the pit, for I have found a ransom." I would not envy thy victory, O hearer, if thou dost conquer, for what will thou do with the weapons thou hast snatched from the armed redeemer, what with the tears, what with his dying agonies, what with his calls to mercy? Would God that Orpah would get tired of Moab! Would God that Orpah would go to Bethlehem.

Stopped the Clock.

The town clock stopped at 4:30 yesterday morning and Mr. Williams on going to ascertain the cause found that the hands had been securely tied down by strands of twine and grass. The mischief had been done by a pair of English sparrows, who had selected the angle formed by the hands as a suitable site for a nest. The movement of the hands interfered with their plans and the birds evidently put their wits to work to devise a remedy that would secure the stability of the nest. Their first scheme was to wind the shaft upon which the hands are pivoted, round and round with grass and cords. That failing they tied the hands to each other and to the frame work in such a manner that it took considerable time and a great deal of labor on Mr. Williams' part to remove the obstructions. The engineering skill displayed by the birds in accomplishing their object showed that they possessed reasoning powers of no mean order, besides an amount of industry and perseverance in gathering the necessary material within the few hours at their disposal that is almost incredible.—[Sarnia Observer.

Have You Been There?

Crowds of eager purchasers still continue to flock to Messrs. J. H. Chapman & Co.'s store, and avail themselves of the bargains offered by that enterprising firm. An excellent assortment of lace curtains has just been opened up which embraces all the new and popular designs, at prices sure to please, as they cannot be approached by any other house in the city. The company's linen department during the past week has enjoyed an unprecedented run, and as a fresh consignment of table linens and napkins has just arrived, this department is sure of a continued patronage. Special inducements are held out to purchasers desiring towels, dress goods, prints or sateens which can be surpassed by none. Lottery takes are not resorted to by the firm, and all goods can be relied upon as just what they are represented to be. Call and inspect the mammoth stock and be prepared to find prices quoted that will surprise and please you.

Florida cabbages, cucumbers and tomatoes. Havana pineapples. A. MOUNTJOY, City Hall.

NEW PUBLICATIONS.

Littell's Living Age. The numbers of The Living Age for the weeks ending June 14 and 21 contain "The Prussian Monarchy and the Revolution of 1848," by Sir Rowland Blennerhassett, Blackwood's Magazine; "The Colonel's Boy," Cornhill; "The Comte de Clermont," Nineteenth Century; "Out of the Deeps," Temple Bar; "A Quiet Corner of Normandy," Murray's Magazine; "A Girl's Religion," Longman's Magazine; "Maurice de Saxe," Temple Bar; "Mountain Sheep," Gentleman's Magazine; "The Cry of the Parents," Macmillan; "Insect Communists," National Review; "Rathillet," Blackwood; "Robert Browning," Quarterly; "Dr. John Covel's Diary," Gentleman's Magazine; "Poor Mrs. Carrington," Temple Bar; "Newfoundland and the French Fishery Question," National Review; "The Gold Fever in Madagascar," Standary; and poetry. For 52 numbers of 64 large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10 50 the publishers offer to seed anyone of the American monthlies or weeklies with the the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

PARTING WORDS.

Rev. J. G. Scott's Farewell to the Congregation of Queen's Avenue Church.

Rev. J. G. Scott, pastor of Queen's Avenue Methodist Church, preached his farewell sermons yesterday morning and evening. The church was filled on both occasions, and Mr. Scott took an affectionate farewell of his flock who have become strongly attached to him during his residence here. In the evening the reverend gentleman took as his text Mark, xiv., 4: "Why was this waste?" He said these words were uttered by Judas when Mary poured the ointment on Jesus' head, and demonstrated the fact that one could not tell what a man was thinking of by what he said. There had always been a conflict between man and God on one thing, and that was the value of man—that which God had done for man and that which was done for God through man. The world had always taken exception to it. God's estimate of man was shown by what God had done for him. The end of all existence was happiness, and there was no being more worthy of happiness than God himself. The work of every man indicated what kind of a worker he was. There was nothing to describe such a character as Judas, who sold his master for a few pieces of silver. The reverend gentleman took his lessons from the text and handled them in a masterly manner, showing that all God's works, however superficial and wasteful they might appear to man with his finite views, were wrought for the Almighty's divine end and man's eternal happiness. Speaking of his departure, Mr. Scott said:

"My work is now done. I have but to leave you now to the favor of God, and what I will do for you as your pastor will be at an end. I have not much to say—very little. I have preached Christ and not myself to-day. I would not spend the precious moments of this day that I have had with you in speaking of myself or in recounting things of the past. All I have to say now is, I thank you for the kindness you have shown me and mine, and the co-operation you have given me in the work dedicated to me. I wish it were better, and I leave you conscious of the imperfections that have associated themselves with my work, remembering that words at this hour are vain so far as the past is concerned. And now we will commend each other to God."

When the speaker concluded many of the congregation were in tears.

Only a Way They Have.

[Buffalo Express.]

The Dundas Standard asserts: "Go where you will and you will find old Dundas boys occupying high positions in different walks of life." And the Hamilton Spectator reports: "Hod-carriers and gallows-birds." The asperities of social life in Canada stick right out at times.

A glorious cooling draught for these hot days is "Montserrat" Lime-Fruit Juice, diluted and sweetened to the taste.

Men's working shoes $1. Calf and cord ovan proportionately low. R. KIRKPATRICK 192 Dundas street.

ERRORS OF YOUNG AND OLD

Organic Weakness, Failing Memory, Lack of Energy, Physical Decay, positively cured by

HAZELTON'S :-: VITALIZER

Also Nervous Debility, Dimness of Sight, Loss of Ambition, Unfitness to Marry, Stunted Development, Loss of Power, Pains in the Back, Night Emissions, Drain in Urine, Seminal Losses, Sleeplessness, Aversion to Society, Unfit for Study, Barrenness, Premature Old Age, Excessive Indulgence, etc., etc. Every bottle guaranteed. 20,000 sold yearly. Inclose stamp for treatise. Address—

J. E. HAZELTON, Druggist,

Sole Manufacturer and Proprietor,

308 Yonge Street, Toronto, Ont. zxt

HOFFMAN'S HARMLESS HEADACHE-POWDERS. cure ALL HEADACHE, and act as a BRACER in the morning, whether the head is affected by weak nerves or from the effects of liquor taken the night before. They are not a Cathartic.

LEADING HOTELS.

ROSSIN HOUSE

TORONTO.

Remodeled and refurnished. The most complete, luxurious and liberally managed hotel in Toronto. Immunity from noxious gases and malaria guaranteed by the most perfect system of ventilation traps and thorough plumbers known to sanitary science. zx ing

GRIGG HOUSE

LONDON.

THE UNDERSIGNED having assumed the proprietorship of the above first-class commercial hotel, trusts, by strict attention to the wants of the traveling public, to merit a continuance of the patronage so liberally bestowed upon his brother during the past eleven years. Everything of the best.

92tf THOS. K. GRIGG.

HOTEL METROPOLE

(LATE SHAKESPEARE HOTEL),

Corner of King and York Streets

TORONTO.

This centrally-situated hotel has been thoroughly refitted, and is now first-class in every particular. Rates $1 50 and $2, according to location. A call respectfully solicited.

zxt JOHN McGKORY, Proprietor.

$30,000 STOCK.

The Robert Wallace Fine Stock

—OF—

READY-MADE CLOTHING,

Tweeds and Gents' Furnishings

—AT—

ABOUT HALF PRICE.

IS SELLING FAST.

We Were Not Able to Serve all Yesterday. To-day I am Adding Extra Salesmen, in Order that all May Share in the Bargains.

ROBT. G. BALMER

53tf

NAVIGATION AND RAILWAYS.

OCEAN STEAMSHIP OFFICE.

YOUR CHOICE OF LINES

Cabin rates, Dominion and Allan Lines, from $40 and $45; State Line, $35. Intermediate and steerage lowest rates.

THOS. R. PARKER,

NO. 1 MASONIC TEMPLE.

N.B.—City Ticket Office Canadian Pacific Railway.

ANCHOR LINE

Atlantic Express ervice.

LIVERPOOL VIA QUEENSTOWN.

Steamship "CITY OF ROME" from New York SATURDAY, July 26, Aug. 23, Sept. 20, Oct. 18.

Saloon Passage, $60 to $100. Second-Class, $30 and $35.

GLASGOW SERVICE.

Steamers every Saturday from New York to GLASGOW AND LONDONDERRY

Cabin Passage to Glasgow or Londonderry, $50 and $60. Second-Class, $30. Steerage passage, either service, $20.

Saloon Excursion Tickets at Reduced Rates. Travelers' Circular Letters of Credit, and Drafts for any amount issued at lowest current rates. For Books of Tours, Tickets or further information apply to HENDERSON BROS., New York; A. G. SMYTH, insurance agent, 443 Richmond street; THOS. R. PARKER, ticket agent, No. 1 Masonic Temple, Richmond street, or EDWARD DE LA HOOKE, No. 3 Masonic Temple, Richmond street.

ALLAN LINE

Royal Mail Steamships.

Reduced Saloon Rates

SINGLE, $45; RETURN, $95.

	From Montreal.	From Quebec.
PARISIAN	June 25	June 26
CIRCASSIAN	July 9	July 10
SARDINIAN	July 16	July 17
POLYNESIAN	July 23	July 24
PARISIAN	July 30	July 31
CIRCASSIAN	Aug. 13	Aug. 14

First cabin, from $45 to $80, according to accommodation; return, $95 to $150; intermediate, $30; return $60.

Steerage, both outward and prepaid, at lowest rates.

For further information apply to E. DE LA HOOKE, No. 3 Masonic Temple; T. R. PARKER, No. 1 Masonic Temple; HENRY TAYLOR, 8 Masonic Temple, the only authorized agents for London.

BEAVER LINE,

The Favorite Canadian Line.

MONTREAL TO LIVERPOOL

SALOON RATES—Single, *$40, $50, $60; return, *$80, $90, $100.

*$40 rate, return $80, via Lake Nepigon only.

SAILINGS FROM MONTREAL.

LAKE HURON.....Tuesday, July 1
LAKE NEPIGON.....Tuesday, July 8
LAKE ONTARIO.....Tuesday, July 15
LAKE WINNIPEG.....Tuesday, July 22
LAKE SUPERIOR.....Tuesday, July 29

Beaver Line Office, 416 Richmond St., Next door to ADVERTISER Office.

F. S. CLARKE,

ONLY AUTHORIZED AGENT.

Hamilton & Toronto Steamers

Macassa and Modjeska

—TRIPS DAILY—

Leave Hamilton 7:45 a.m., 10:45 a.m., 2:15 and 5:15 p.m.

Leave Toronto 7:30 a.m., 11 a.m., 2 and 5:15 p.m.

The 2:15 p.m. boat from Hamilton connects with 11:20 a.m. train from London.

J. B. GRIFFITH, Manager, Hamilton.

49tf

Dominion Line

ROYAL MAIL STEAMSHIPS.

LIVERPOOL SERVICE

	From Montreal,	From Quebec.
VANCOUVER	Wed., July 2.	Thur., July 3

Rates of Passage—Cabin, $60 to $80; return, $110 to $150.

Great Reduction in Cabin Rates, Per Steamships Oregon, Sarnia, Toronto and Dominion.

Montreal to Liverpool, $40; return, $80.

SAILING DATES—FROM MONTREAL:

DOMINION.....Thursday, June 19
TORONTO.....Thursday, July 10
SARNIA.....Thursday, July 17
OREGON.....Thursday, July 24

Intermediate per Vancouver, Oregon and Sarnia, $30; return, $60.

Steerage per Vancouver, Oregon and Sarnia, $20; return, $40.

Bristol Service for Avonmouth Dock.

INDRANI from Montreal about Fri., July 4.

TEXAS from Montreal about Sat., July 5.

Cabin, $40; return, $80.

AGENTS—T. R. PARKER, No. 1 Masonic Temple, Richmond street, London; E. DE LA HOOKE, No. 3 Masonic Temple, London; D. TORRANCE & Co., general agents, Montreal.

CUNARD LINE

"LANE ROUTE"

From New York to Queenstown via Liverpool. Fast Express Mail Service.

GALLIA.....Wednesday, June 18, 6:30 a.m.
*ETRURIA.....Saturday, June 21, 8 a.m.
AURANIA.....Saturday, June 28, 1 p.m.
BOTHNIA.....Wednesday, July 2, 5 a.m.
*UMBRIA.....Saturday, July 5, 7:30 a.m.
SERVIA.....Saturday, July 12, 2 p.m.
GALLIA.....Wednesday, July 16, 5 a.m.
ETRURIA.....Saturday, July 19, 7 a.m.

*Will not carry steerage.

RATES OF PASSAGE—Cabin, $60 and upwards, according to accommodation. Intermediate passage, $35 and $40; return tickets on favorable terms. Steerage tickets to and from Liverpool and Queenstown, and all other parts of Europe, at lowest rates. Through bills of lading given for Belfast, Glasgow, Havre, Antwerp and other ports on the continent, and for Mediterranean ports.

VERNON H. BROWN & Co., agents, 4 Bowling Green, New York,

E. DE LA HOOKE,

No. 3 Masonic Temple, and

A. G. SMYTH,

443 Richmond St., sole agents for London.

WHITE STAR LINE

Royal and United States Mail Steamers for Queenstown and Liverpool.

TEUTONIC.....June 25
BRITANNIC.....July 2
MAJESTIC.....July 9
GERMANIC.....July 16
TEUTONIC.....July 23
BRITANNIC.....July 30

From White Star Dock, foot West Tenth St.

Saloon rates, $60 and upwards; on Teutonic and Majestic, $50 and upwards; second cabin rates, Majestic and Teutonic, $40 and $45; round trip, $75 and $85, according to location of berth. Excursion tickets on favorable terms. Steerage, $20. Company's Office, 41 Broadway, New York.

For further information apply to W. Y. BRUNTON & SON or EDWARD DE LA HOOKE, agents of the line for London, Ont.

THE PASSENGER STEAMER

PERSIA

WILL LEAVE

ST. CATHARINES FOR MONTREAL

And all intermediate points at 1 p.m. EVERY TUESDAY, passing through the Thousand Islands by daylight, and making connections at Montreal with all railways and steamers for the Lower St. Lawrence ports. Two full days in Montreal.

Fare for round trip, including meals and berths, $14; to Montreal, $7 50.

Passengers leaving London by 6:00 a.m. train arrive in time to connect with the steamers. JAMES NORRIS, St. Catharines; G. M. GUNN & SON, London Agents. zxv

BICYCLES

NEW & SECOND-HAND.

Also Invalid Chairs

Catalogues.

WM. PAYNE, LONDON SOUTH

CANADIAN PACIFIC RY.

Deloraine and Return, $28
Moosomin, - 28
Glenboro', - 28
Saltcoats, - 28
Moosejaw, 30
Calgary, 35

FARMERS' EXCURSIONS JUNE 17, 24, JULY 8, '90

SPECIAL COLONIST EXCURSIONS will leave all points in Ontario, Sharbot Lake, Kingston and West thereof, on

JUNE 17th
Return until July 27th, 1890

JUNE 24th
Return until August 4th, 1890

JULY 8th
Return until August 18th, 1890

For full particulars apply to nearest Station or Ticket Agent.

City Ticket Office, No. 1 Masonic Temple.

BLOOD TONIC.

The best in the world. Purifies the blood, increases its volume and richness, stimulates the liver and acts as a stimulating tonic to the digestive organs.

ONLY 50 CENTS.

MADE BY

J. F. BURKHOLDER

CHEMIST.

Water and milk analyzed. 46m xvz

John M. Moore, P.L.S.,

Architect and Civil Engineer,

ALBION BUILDING, - - LONDON, ONT

W. Chapman

BUTCHER,

Fresh and Salt Meats, Beef, Mutton, Fowls etc. Goods delivered to any part of the city.

269 DUNDAS STREET

GOVERNMENT

SCHOOL OF ART

Has reopened for the next term.

CLASSES MONDAY AND FRIDAY

FROM 7 TO 9 P.M.

Students wishing to join can now do so

Fees for 24 lessons, $2.

Subjects taught—Mechanical, Geometrical, Freehand and Model Drawing; Perspective Geometry, Ornamental and Industrial Designing, Modeling, Lettering.

EXTRA CLASSES—Oil, water color and china painting Mondays, Fridays and Saturdays, from 2:30 to 4:30.

Mechanics' Institute, Dundas Street

Send for circulars.

J. H. GRIFFITHS, Sec-Treas.

BEECHAM'S PILLS

ACT LIKE MAGIC

ON A WEAK STOMACH.

FOR SALE BY ALL DRUGGISTS.