THE FALLING OF TEARS.

Showers of Trouble Somewhere All the Time.

A despatch from Washington says:—Rev. Dr. Talmage preached from the following text, "God shall wipe away all tears from their eyes."—Rev. vii. 17.

What is the use of tears? Why not substitute laughter? Why not make this a world where all the people are well, and eternal strangers to pains and aches? What is the use of an Eastern storm when we might have a perpetual nor'wester? When a family is put together why not have them all stay, or if they be transplanted to make other homes, then have them all live, the family record telling a story of marriages and births, but of no deaths? Why not have the harvests chase each other without fatiguing toil, and all our homes afflicted? Why the hard pillow, the hard crust, the hard struggle? It is easy enough to explain a smile or a success, or a congratulation; but come, now, and bring all your dictionaries, and all your philosophies, and all your religions, and help me this morning to explain a tear. A chemist will tell you that it is salt and lime, and other component parts; but he misses the chief ingredients—the acid of a soured life, the viperan sting of a bitter memory, the fragments of a broken heart. I will tell you what a tear is. It is agony in solution.

Hear me then, this morning, while I discourse to you of the ministry of tears, and of the ending of that ministry, when God shall wipe them all away.

First, it is the ministry of tears to keep this world from being too attractive. Something must be done to make us willing to quit this existence. If it were not for trouble this world would be a good enough heaven for me. You and I would be willing to take a lease of this life for a hundred million years if there were no trouble. The earth cushioned and upholstered and pillared and chandeliered with such an expanse, no story of other worlds could enchant us. We would say: "Let well enough alone. If you want to die and have your body disintegrated in the dust, and your soul go out on a celestial adventure, then you can go; but this world is good enough for me." No man wants to go out of this world, or out of any house until he has a better house. To cure this inordinate wish to stay here, God must somehow create a disgust for our surroundings. How shall he do it? He cannot afford to deface his horizon, or to tear off a fiery panel from the sunset, or to subtract an anther from the water-lily, or to banish the pungent aroma from the mignonette, or to drag the robes of the morning in the mire. How then are we to be made willing to leave? Here is where the trouble comes in. After a man has had a good deal of trouble he says: "Well, I am ready to go. If there is a house somewhere whose roof doesn't leak, I would like to live there. If there is an atmosphere somewhere that doesn't distress the lungs, I would like to breathe it. If there is a society somewhere where there is no tittle-tattle, I would like to live there. If there is a home circle somewhere where I can find friends, I would like to go there." He used to read the first part of the Bible chiefly; now he reads the last part of the Bible chiefly. Why has he changed Genesis for Revelation? Ah! he used to be anxious chiefly to know how this world was made, and all about its geological construction. Now he is chiefly anxious to know how the next world was made and how it looks, and who lives there, and how they dress. He reads Revelation ten times now where he reads Genesis once. The old story, "In the beginning God created the heavens and the earth," does not thrill him half so much as the other story, "I saw a new heaven and a new earth."

The old man's hand trembles as he turns over this apocalyptic leaf, and he has to take out his handkerchief to wipe his spectacles. It was not until Job had been worn out with bereavements and carbuncles and a pest of a wife, that he wanted to see God. It was not until the prodigal got tired of living among the hogs that he wanted to go to his father's house. It is the ministry of trouble to make this world worth less and heaven worth more.

Again: It is the ministry of trouble to make us feel our complete dependence upon God. King Alphonso said that if he had been present at the creation, he could have made a better world than this. What a pity he was not present! Ido not know what God will do when some men die. Men think they can do anything, until God shows them that they can do nothing at all. We lay out our great plans and we like to execute them. It looks big. God comes and takes us down. As Prometheus was assaulted by his enemy, when the lance struck him it opened a great swelling that had threatened his death, and he got well. So it is the arrow of trouble that lets out our great swellings of pride. We never feel our dependnce upon God until we get trouble. Can you not tell when you hear a man pray whether he has ever had any trouble? I can. The cadence, the phraseology indicate it. Why do women pray better than men? Because they have had more trouble. Before a man has had any trouble his prayers are poetic, and he begins away up among the sun, moon and stars, and gives the Lord a great deal of astronomical information, that must be highly gratifying. He then comes down gradually over beautiful table-lands of "forever and ever amen." But after a man has had trouble, prayer is with him a taking hold of the arm of God and crying out for help. It is trouble, my friends, that makes us feel our dependence upon God. We do not know our weakness or God's strength until the last plant breaks. It is contemptible in us, when there is nothing else to take hold of, that we catch hold of God only. Why, you do not know who the Lord is. He is not an autocrat, seated far up in a palace, from which he emerges once a year, preceded by heralds crying swords to clear the way. No; but a father, willing, at our call, to stand by us in every crisis and predicament of life. When you get in financial perplexity, you call on the broker, you call on your creditors, you call on your lawyer, for legal counsel, you call upon everybody, and when you cannot get any help, then you go to God. You say: "Oh! Lord, I come to thee. Help me now out of my perplexity," and the Lord comes; though it is the eleventh hour. He says: "Why did you not send for me before? As one whom his mother comforteth so will I comfort you." It is to throw us back upon an all-comforting God that we have this ministry of tears.

Again: It is the ministry of tears to capacitate us for the office of sympathy. The priests, under the old dispensation, were set apart by having water sprinkled on their hands, feet and heads; and by the sprinkling of tears people are now set apart to the office of sympathy. When we are in prosperity, we like to have a great many young people around us, and we laugh when they laugh, and we romp when they romp, and we sing when they sing; but when we have trouble we like plenty of old folks around. Why? They know how to talk. Of it takes those people who have had trouble to comfort others in trouble. Where did Paul get the ink with which to write his comforting epistle? Where did David get the ink to write his comfronting psalms? Where did John get the ink to write his consolations? They got it out of their own tears. When a man has gone through the curriculum, and has taken a course of dungeons and imprisonments and shipwrecks, he is qualified for the work of sympathy. God make me the son of consolation to the people. I would rather be the means of soothing one perturbed spirit to-day, than to play a tune that would set all the sons of mirth reeling in the dance. I am an herb doctor. I put in the caldron, the root out of dry ground without form or comeliness. Then I put in the Rose of Sharon and the Lily of the valley. Then I put into the caldron some of the leaves from the tree of life, and the branch that was thrown into the wilderness Marah. Then I pour in the tears of Bethany and Golgotha. Then I stir them up. Then I kindle under the caldron a fire made out of the wood of the cross, and one drop of that potion will cure the worst sickness that ever afflicted a human soul. Mary and Martha shall receive their Lazarus from the tomb. The Damsel shall rise. And on the darkness shall break the morning, and God shall wipe all tears from their eyes. You know on a well spread table, the food becomes more delicate to the last. I have fed you this morning with the bread of consolation. Let the table be cleared and let us set on the choices of heaven. "O!" says some critic in the audience, "the Bible contradicts itself. It intimates again and again that there are to be no tears in heaven, and if there be no tears in heaven, how is it possible that God will wipe any away?" I answer, have you never seen a child crying one moment and laughing the next, and while she was laughing you saw the tears still on her face? And perhaps you stopped her in the very midst of her resumed glee and wiped off those delayed tears. So, I think after the heavenly raptures have come upon us, there may be the mark of some earthly grief, and while those tears are glittering in the light of the jasper sea, God will wipe them away. How well he can do that! Jesus had enough trial to make him sympathetic with all trial. The shortest verse in the Bible tells the story: "Jesus wept." The scar on the back of either hand, and the scar on the arch of either foot, the row of scars along the line of the hair will keep all heaven thinking. I do not know but some day Christ may throw off his robe and lay it over the side of the throne, and point to the lacerations on his shoulders, showing where the ploughers ploughed upon his back and made long their furrows. O that great weeper is just the one to silence all earthly trouble and wipe out all stains of earthly grief. Gentle! Why, his step is softer than the step of the dew. It will not be a tyrant bidding an incarcerated wretch hush up his howling. It will be a Father who will take you on his left arm, his face gleaming into your face, while with the soft tips of the fingers of the right hand, he shall wipe away all tears from your eyes.

Have you any appreciation this morning of the good, and glorious times your friends are having in heaven? How different it is when they get news there of a Christian's death from what is here. It is the difference between embarkation and coming into port. Every thing depends upon which side of the river you stand when you hear of a Christian's death. If you stand on this side of the river you mourn that they go. If you stand on the other side of the river you rejoice that they come. Of the difference between a funeral on earth and a jubilee in heaven—between requiem here and triumphal march there—parting here and reunion there. Together! Have you thought of it. They are together. Not one of your departed friends in but together in different rooms of the same house—the house of many mansions. Together! I never appreciated that thought so much as when we laid away in her last slumber my sister Sarah. Standing there in the village cemetery I looked around and said—there is father, there is mother, there is grandfather, there is grandmother, here are whole circles of kindred, and I thought to myself, "together in the grave—together in glory." I am so impressed with the thought that I do not think it is fanaticism when some one is going from this world to the next if you make them the bearer of dispatches to your friends who are gone, saying "give my love to my parents—give my love to my children—give my love to my old comrades who are in glory, and tell them I am trying to fight the good fight of faith and I will join them after awhile." I believe the message will be delivered, and I believe it will increase the gladness of those who are before the throne.

My friends take this good cheer home with you. Those tears of bereavement that course your cheek, and of persecution and of trial, are not always to be there. The motherly hand of God will wipe them all away. What is the use, on the way to such a consummation—what is the use of fretting about anything? O! what an exhilaration it ought to be in Christian work.

See you the pinnacles against the sky? It is the city of our God; and we are approaching it. O! let us be busy in the few days that shall remain for us. The Saxons and the Britons went out to battle. The Saxons were all around. The Britons had no weapons at all, and yet history tells us the Britons got the victory. Why? They went into battle shouting three times "hallelujah!" and at the third shout of "hallelujah" their enemies fled panic struck, and so the Britons got the victory. And my friends, if we could only appreciate the glories that are to come, we should be so filled with enthusiasm that no power on earth or hell could stand before us, and at our first shout the opposing forces would begin to tremble, and at our second shout, they would begin to fall back, and at our third shout they would be routed forever. There is no power on earth or in hell that could stand before three such volleys of hallelujah.

I put this balsam on the recent wounds in my congregation. Death has swung a sharp keen, sword through this church since I have been gone. I was not here to comfort you then. Rejoice at the thought of what your departed friends have got rid of, and that you have a prospect of so soon making your own escape. Bear cheerfully the ministry of tears, and exult at the thought that soon it is to be ended.

ALL HE WANTED.

Superintendent of a German penitentiary to convict: Your term of imprisonment expires to-day.

Convict: I am glad to hear it.

I hope that from now on you will lead an honest, upright life.

You may be sure I will.

Are you sure that you will not return to your evil ways?

Never again will I be up to anything crooked.

You can go now.

The released convict hesitates.

Superintendent; Why don't you go? What are you waiting for?

Ain't you going to give me back my dark lantern, and my jemmy, and the rest of my professional implements?

THAT SETTLED IT.

The man who did odd jobs in a certain country school gave up his place the other day. When asked what was his reason, he said: I'm honest, and I won't stand being suspected. If I find a pencil or handkerchief about the school when I'm sweeping, I give it up. Every now and again, however, the teacher, or someone who is too cowardly to face me, will put a slur upon me. Why, a little while ago I saw wrote on the board, Find the least common multiple. Well, I looked from cellar to garret for that multiple, and I wouldn't know the thing if I met it. Last night, in big writing on the blackboard, it said, Find the greatest common divisor. Well, I says both of them things are lost now, and, I'll be accused of stealing 'em. So I'm off.

LOVE PATS.

Mrs. Grogan—They says she bates her husband terribly!

Mrs. Hogan—They exaggerate, Mrs. Grogan! He's always able to be at his work a day or two afterward.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, MAY 26.

"The Holy Spirit." Acts 2. 1-11. Golden Text, John 16. 13.

PRACTICAL NOTES.

Verse 1. When the day of Pentecost was fully come. Better, "When the day of Pentecost was being fulfilled." "Pentecost" is Greek for "fiftieth," and refers to the fiftieth day, counting from the "morrow after the passover Sabbath," during which day Jesus lay in the grave; so that the disciples had had forty days of association with their Master and ten days of waiting for the outpouring of the Holy Ghost. The feast of Pentecost is called in the Old Testament the "feast of weeks" and the "feast of harvest." Unlike the two other great Hebrew festivals, "passover" and "tabernacles," it lasted but a day; like them, it was the occasion of the influx into Jerusalem of an "innumerable multitude" of worshipers, as Josephus says, from all parts of the world. Pentecost was a sort of national Thanksgiving Day. It was now the month of May. They were all with one accord in one place. Doubtless, besides the twelve apostles and the one hundred and twenty disciples who met in the upper room after the ascension, there were present many followers of Jesus from remote places who had been called to Jerusalem by the feast. Where the "place" was we do not know, but that it was in the temple is an idle conjecture. "With one accord" is omitted from the Revised Version. The general traditions of Christendom agree with the calculations of those scholars who place the day of Pentecost on a Sunday.

2. Suddenly there came a sound. This is often read carelessly, as if Luke had said, "Suddenly there came a rushing mighty wind," but he does not. It was a marvelous announcement of the coming of the Spirit of God, and is beyond all natural explanation. The wind is a symbol of God's Spirit, and in many languages "spirit" and "wind" are interchangeable terms. Prayer brings speedy and abundant answer. From heaven. The sound came downward. It filled all the house where they were sitting. Not only the room where they were, but the whole house, and apparently the neighborhood around. See verse 6.

3. There appeared. "After the audible sign immediately comes the visible sign."—Meyer. Cleven tongues like as of fire. Not of fire, but resembling it. "Cloven" may mean "disparted" or "forklike," but more probably it means that the flamelike appearances distributed themselves among the worshipers. It sat upon each of them. The appearance of the flame rested upon each one. The sound was a symbol of the power of the Spirit. The flaming tongues typified the evangelical zeal which was now to be kindled in the disciples' hearts, a zeal to preach the Gospel to every creature.

4. All. Women as well as men; "laymen" as well as apostles. Filled with the Holy Ghost. "Filled means filled, so that everything else was excluded; their whole nature was controlled. Began to speak. Under the divine presence. With other tongues. Other languages. As the Spirit gave them utterance." On this occasion their utterances were not at all under their own control, but under the control of the Holy Spirit."—Gloag.

5. Dwelling at Jerusalem. However distant a Jew might find it convenient to live, he always desired to die in the holy city, and the number of foreign-born Jews resident in the city was great. Devout men. Devoted men; men who with earnest souls kept the whole Mosaic law. Out of every nation under heaven. Jews, all of them, by birth or proselyting. At this time the Hebrew race was spread everywhere, and there were far more Hebrews born and bred in foreign countries than natives of Palestine.

6. When this was noised abroad. Rather, "When this sound took place." The sound which filled the whole house was echoed along the narrow streets in all directions, and as an earthquake brings everybody promptly to the streets, so did this strange sound. The multitude came together, and were confounded. Men and women pouring forth into the streets met each other, all asking questions, and none able to answer. Every man heard them speak in his own language. Here was the greatest marvel of all. When they came to the place from which the sound emanated they witnessed the miracle of tongues.

7, 8. They were all amazed and marveled. They were astonished, and began at once to ask questions. Are not all these which speak Galileans? As we saw in our last lesson, Galileans were distinguished by a dialect of their own; but this probably would not be observed when they spoke in other tongues. There may have been known peculiarity of dress; but there is still another plausible conjecture—the upper room in which they met may well have been recognized as one of the Galilean synagogues. Our own tongue, wherein we were born. Not the Hebrew, but either the various Gentile tongues with which from babyhood most of these foreign-born Jews had been most familiar, or else the half-foreign dialects of their homes.

8-11. Here comes a list of the various nations to which, in one sense, these foreign Jews belonged. The first three names, Parthians, Medes, and Elamites, represent portions of the Persian empire. Mesopotamia is the district between the Euphrates and the Tigris. Here Nebuchadnezzar's captives were taken. Cappadocia was a province under Roman rule. Pontus lay along the shore of the Black Sea. By Asia is to be understood not Asia Minor nor the continent of Asia, but a small province. Phrygia and Pamphylia were both in Asia Minor. Egypt swarmed with Jews. Cyrene was a large city in Libya, a North African country west of Egypt. Cretes. The inhabitants of the island of Crete, where the Jews were very numerous. Arabians, among whom, as their country bordered on Judea, there must have been numerous Jews. Each of these lands doubtless had its own dialect, though in most Greek was spoken, and, says Gloag, "it is especially of dialects that Luke speaks." We do hear them speak in our tongues the wonderful works of God. However varied the vehicle, the message was one—the glad news of the Gospel.

IN CAMP AND HARBOUR.

NAVAL AND MILITARY NEWS OF THE BRITISH EMPIRE.

Condensed Paragraphs of Interest to Both Military and Civilian—How Tommy Atkins Fares in Different Countries.

The War Office has intimated that direct appointments to commissions in the regular army of members of volunteer corps and others have ceased to be made.

The Lords of the Admiralty have awarded to Capt. H. J. May the Good Service pension of £150 a year vacant by the promotion to Rear-Admiral of Capt. P. H. M. Davies.

Captain John Barlow, of Bury, who on so many previous occasions has generously endowed the Bisley prize list, will again give a prize of £250 for the encouragement of young shots.

Lady Sladen, who has been very anxious about her son, Lieutenant. Sladen, 4th Beds, who was reported missing two months ago, has received the good news that he is alive and released by the Boers at Wolmaranstad.

Mr. E. A. de Ridder, Devonport Dockyard, has been confirmed in the appointment as naval store officer. The appointment carries with it a salary of £550, rising by £20 a year to £750, and official residence in the dockyard.

It has been decided that the pensioned carpenters in the Steam Reserve at Portsmouth are to be placed on the same footing in respect to pay as those employed in the Fleet Reserve. By this an increase of 1s. per day will accrue.

One British regiment has been in mourning for more than a century. This is the old 47th the Loyal North Lancashire Regiment. The officers wear black blended with the gold braid in memory of General Wolfe, who was killed at Quebec.

By a royal warrant dated March 1 the pay of the Commander-in-Chief is raised from £4,500 to £5,000 per annum, while from December 1 of last year a Field Marshal on vacating the Commander-in-Chiefship is to receive half-pay at the rate of £2,000 a year.

The firm of Carl Zeiss, of Jena, has shipped a large number of field glasses for the army in India and in South Africa. Further shipments are on the way. The field glasses are of exactly the same type as those supplied by the same firm to the German army last year.

Lord Frederick Blackwood's wound is said to be even more serious than it was at first supposed. He was wounded in an engagement in Cape Colony about six weeks ago. He had left the shelter of a rock to attend to one of his wounded men, who had been hit a few yards off, and in returning he was struck a little above the waist by a bullet, which passed through his body between the spine and the other vital organs, but, unfortunately, perforated the base of the lung.

General Ian Hamilton, who was recently reported to have in a speech recommended that our Boer prisoners should be set to work on the Canadian Pacific Railway, writes that the remarks made by him at the Authors' Club were never intended to travel beyond its walls, and that they have been unintentionally misrepresented. What he did say was, that if our Boer prisoners had been sent to Canada and encamped along the Pacific Railway, most of them would have been only too glad to accept parole and employ themselves at suitable wages on the adjacent farms.

The following are the names of the old warships sold out of the British navy last year, with the amounts received for each; Acorn, sloop, £4,500; Alecto, gunboat, £1,000; Azov, brig, £225; Cerynfort, corvette, £7,445; Conquest, corvette, £8,315; Centurion, corvette, £8,035; Clarence, line-of-battleship, £5,000; Grampian, screw battleship, £2,950; Minx, gunboat, £725; Moorhen, gunboat, £1,051; Prince Albert, turret ship, £7,025; Royalist, brig, £155 Shannon, armoured cruiser, £10,105; Torpedo boat No. 9, Britannia, £51; Torpedo boat No. 5, Christiana, £30.

SOME POPULAR BELIEFS.

WHY CROSSED KNIVES ARE SAID TO BE UNLUCKY.

What Spilling the Salt Meant—The Ill-Luck of Breaking a Looking Glass—The Superstition of No. 13.

Why is it bad luck to cross the knives at table? Well, the original knife used at the table was nothing less than the dagger which all men wore in their belts, ready either for carving the mutton, or for cutting throats.

Every sailor wears the knife to this day which serves him constantly both at work and at meal-times, and the belt-knife of the British mariner is a thing very justly dreaded in foreign seaports. In days when private quarrels

WERE ALWAYS FOUGHT

out with dagger or sword—and that is not so very long ago—the very beginning of a dispute, made the womenfolk nervous for their husbands, brothers or sons concerned in the argument.

The crossing of blades was the sure sign of a fight and it's no wonder the women found crossed knives suggesting misfortune. But there is no reason why crossed knives on the family dinner-table should suggest the idea of duelling nowadays. They have ceased to mean bad luck.

Spilling the salt meant once the worst of bad luck. Salt was, until quite lately very expensive, a dear necessity, as it is to-day among the natives of India. So important was it that the finding of salt-springs in Cheshire, England, first brought merchants from Europe into savage Britain, opened up the earliest English trade, and led to the civilization of the island. The very phrase "worth his salt," means "worth his wages," and "true to their salt," is a catchword to express the loyalty of soldiers to their Service. The word salary means salt-money. Because it was so important, old English usage placed the salt-box in the middle of the table, that all hands might be within reach. The family and the guests sat "above the salt," the servants "below the salt," and so the difference of rank was created between

"GENTLE" AND "SIMPLE."

In the regalia at the Tower of London the salt-box is one of the most gorgeous ornaments, built like a castle of silver, heavily gilded. Such being the importance of the salt-box, the upsetting of it was something more than an accident. It was an event. But suppose that the guest of the house, or the ambassador from foreign parts, upset the salt, it was taken as a sign that he betrayed the "bread-and-salt" of hospitality, turned against the hand that fed him, and was only in the house as a spy to betray its master.

The spilling of salt was taken as a providential warning of coming attack, of danger drawing near the house. That is why it became a sign of bad luck.

Now, as to the ill-luck of breaking a looking-glass. Before there was such a thing as looking-glass there were plenty of poor old women left friendless, and long past doing any work to win their bread.

They knew the world, they knew the herbs in the field, and garden which were useful in case of sickness, and they did no harm by

SELLING GOOD ADVICE,

or a little medicine, so they managed to keep body and soul together. They were called "wise women." They were supposed to possess powers. It was whispered that they had sold themselves to the Evil One.

Many a poor old woman, pretending to be "wise," for the sake of attracting customers, was haled up before the magistrates, charged with witchcraft, and burned to death as a punishment. Suppose one wanted to get rid of any enemy, the usual thing was to consult the local witch, and she would provide a little image of clay, or a rag doll, supposed to represent the person who was hated. Stick pins into the doll, and the enemy would suffer the pains of "pins and needles;" hang the doll in your chimney, and the enemy would "burn for ever;" break or destroy the doll, and the enemy would be overtaken with sudden and awful death.

The charges of the witch were really very moderate, considering, and it was good to know that you could kill your enemy by merely destroying his image. Even his image in a looking glass was quite sufficient, if you promptly broke the glass. That is why it became unlucky to break any looking-glass which had the honour of reflecting your face. It is certainly a fact that.

A LOOKING-GLASS FELL,

and broke in the State apartments at Windsor just before the late Queen died.

The witches used to sell "charms," which were supposed to ward off all sorts of danger, and that is the origin of the charms worn on watch chains. Most famous of all talisman was the horseshoe, as hung over doorways, worn as a breast-pin in miniature. Originally the sign was a crescent moon; but any crescent was good, and horseshoes were easily had, and served just as well. Two thousand years ago the Greeks and Romans wore the charm as the symbol of the goddess Diana, the charm which saved one from the evil eye. That is the origin—protection from the power of the evil eye; and if anybody looks crosseyed at you, squints at you, or makes you nervous by staring, you can only save yourself from being blighted with evil by presenting the points of a crescent in self-defence. A horseshoe does; but if that is too cumbersome, point the first and and little fingers, tucking in the second and third fingers, which makes a very passable crescent figure, besides being cheap. The Italians, a most economical people, defend themselves thus, when they meet an Englishman, a snap-shot camera, or anything doubtful.

The superstition about sitting down thirteen at table has arisen from the memory of the Last Supper. There is the beginning of the idea that the number thirteen is unlucky in all sorts of ways. On the Continent you may

SEARCH ALL THE HOTELS

without ever finding a bedroom numbered thirteen. The unlucky bedroom is numbered as a rule, "12 bis," or "12a," which is supposed to make it perfectly safe to sleep in. At English hotels one can generally get room thirteen when the rest of the house is crowded. Before the "Drummond Castle" sailed on her last voyage, a passenger turned up late, and found that there was only one vacant berth in the cabin—number thirteen. He chanced it, and, so far from meeting with bad luck when the ship foundered off Ushant, he was the only passenger saved.

The idea that forty days of bad weather follows rain on St. Swithin's Day come from a fine old Saxon legend. St. Swithin was Lord Chancellor in the reign of King Ethelbert, and when he died in the year 862, he left directions that his body should be buried in Winchester Cathedral, but in some spot where the rain might fall on his grave.

Afterwards the monks, thinking that it was beneath the saint's dignity and theirs that he should be exposed to the weather like a common man, attempted to dig him up for removal to the shelter of the church. The attempt was a total failure being prevented by a deluge of rain day after day for six weeks. According to tradition, they afterwards succeeded in moving the saint, despite all protests from the weather, and for a thousand years a tomb was pointed out in the cathedral as that of St. Swithin. At last, in 1797, the matter was put to the test, it being a known fact that St. Swithin's head was buried in Canterbury Cathedral. The sculptured stone was raised, and underneath it was found a skeleton of some other personage, with skull complete. So it seems that the old saint triumphed over the monks, and still lies out under the rain, which keeps him no kindly in memory.

A CORNER IN CARDS.

France Makes a Profit Out of Their Manufacture.

Of all the ways of protecting an industry, that adopted by the Government of France, for making a profit out of the manufacture of cards must certainly take rank as being among the strangest.

In the first place, there is no half-heartedness about dealing with foreign competition, for the importation of cards is simply prohibited; while the manufacture is so hedged in by severe laws that it is in comparatively few hands.

One of these hands, at least, is Governmental, for the paper on which the suits are printed is manufactured by the Government, which insures its exclusive use by prohibiting the card makers from employing any other.

Furthermore, the Government does not allow anyone to make the court cards, or the ace of clubs, the plates for those belonging to the State, which merely sells the slips of printed paper to the makers, who have only to colour them and print the common cards on the special paper which they have to buy from the properly constituted authorities.

These French cards are smaller than our own, but they are scarcely so expensive, for an excellent pack can be bought for twenty-five cents, and there is scarcely any demand for cards which are dearer than forty cents a pack.

Vessels of 4,000 tons can ascend the St. Lawrence to Montreal, a distance of 1,000 miles from the sea. Only one other river in the world, the Amazon, is navigable to such a distance for craft as large.

KAWARTHA LAKES.

One of the finest of the many excellent summer outings open to the tourist on a holiday is a trip through the Kawartha Lakes. Lindsay, Coboconk, or Lakefield, are the best points to start in from, and the scenery is well worth the time, to say nothing of the fresh air the traveller can imbibe. The steamers which are running in the route, are all fast, safe craft and are well appointed. The Kawartha Lakes are the summer pleasure grounds of the continent.

UNPARALLELED GENEROSITY.

Town Councillor—Have you heard, Mr. Skinflint, that our generous townsman, Mr. Muller, is defraying the cost of a new promenade all round the town? We think a wealthy man like yourself might also do something for us.

Skinflint—Well, what do you say to my giving you a park of oak trees?

Town Councillor—Oh, you noble-hearted philanthropist. Why, do you really mean to——

Skinflint—Yes, yes; I'll make the town a present of an oak forest. You have only to find the land, and I will supply you with as many acorns as you may want for seed.

Finland turns the tables on England in lunacy statistics. Out of a million Finns, 1,700 only are fit subjects for the lunatic asylum. No part of England drops below 2,500. London heads the list with 3,610 mad people in each of her 5 millions. Harder-headed Scotland has 2,530 a million.

Stratford, 4th Aug., 1893.

Messrs. C. C. RICHARDS & Co.

Gentlemen,—My neighbor's boy, 4 years old, fell into a tub of boiling water and got scalded fearfully. A few days later his legs swelled to three times their natural size and broke out in running sores. His parents could get nothing to help him till I recommended MINARD'S LINIMENT, which, after using two bottles, completely cured him, and I know of several cases around here almost as remarkable, cured by the same Liniment and I can truly say I never handled a medicine which has had as good a sale or given such universal satisfaction.

M. HIBERT,
General Merchant.

In Holland's swampy provinces 9 per cent. of recruits to the Army are rejected as being under height. The proportion in other provinces is only 5.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c

The land-tax in Egypt amounts to 5 million sterling a year, being £200,000 more than the estimated land-tax for all China.

FOR OVER FIFTY YEARS

MRS WINSLOW'S SOOTHING SYRUP has been used by mothers for children teething. It soothes the child, softens the gums, allays pain, cures wind colic; the best remedy for diarrhœa. 25c a bottle. Sold by all druggists throughout the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup."

In the year 1891 there were but 51 hospitals in the United Kingdom. This number has grown to 498 in the present year.

Minard's Liniment Cures Colds, etc.

222 out of a million Englishmen attain to a fortune of £200,000, and no fewer than 1,000 to the comfortable sum of £25,000.

MONTREAL HOTEL DIRECTORY.

AVENUE HOUSE—North College Avenue. Rates $1.50 per day.

The value of houses in Scotland has increased from 99 millions in 1851 to nearly 240 millions at present—a record for the United Kingdom.

Minard's Liniment Cures Distemper.

LARGEST KITCHEN IN THE WORLD

This is in the great Parisian store, the Bon Marche, which has 4,000 employes. The smallest kettle contains 100 quarts and the largest 500. Each of fifty roasting-pans is big enough for 300 cutlets. Every dish for baking potatoes holds 235 lb. When omelets are on the bill of fare 7,800 eggs are used at once. For cooking sixty cooks and 100 assistants are always at the ranges.

Italy and Spain have fewer houses in proportion to their population than any other countries in the world; the Argentine Republic and Uruguay have most.

Minard's Liniment Cures Diphtheria.

In the past 40 years Great Britain has produced 40 million tons of steel, or about one-third of the world's total product.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

F. J. CHENEY & CO., TOLEDO

Sold by druggists, 75c.

Hall's Family Pills are the best.

He—I point out your faults because I love you. She—Nonsense! If you really loved me you would think my faults were excellences.

Minard's Liniment Cures Garget in Cows.

Don't you see that sign. No fishing on these grounds? I'm not fishin' on the grounds; I'm fishin' in the water.

W. P. C. 1077

CALVERT'S CARBOLIC OINTMENT.

For all skin ailments.

J. C. Calvert & Co., Manchester, England

FRENCH CLEANING.

For made up Goods, Suits in Cloth, Velvets, Silk or Furs and all valuable house Hangings, nothing to equal it if done by the

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Sozodont

A Perfect Liquid Dentifrice for the Teeth and Breath

25c

Sozodont Tooth Powder

Both forms of Sozodont at the Stores or by Mail; price, 25c. each; Large Sizes, together, 75c

HALL & RUCKEL, Montreal.

A MINISTER OF RICHMOND HILL.

Rev. F. Elliott Frankly and Strongly Endorses Dodd's Kidney Pills.

The Great Kidney Remedy Inspires Gratitude Wherever it Goes—No Medicine so Highly Endorsed—What a Minister of the Gospel Has to say about Dodd's Kidney Pills.

Richmond, Hill, May 29.—Special.—A sensation was caused in this township when it was reported that the Rev. F. Elliott had published a strong letter in the papers, endorsing a patent medicine. This happened some little time ago, but the matter has not been forgotten. The medicine in question was the famous Dodd's Kidney Pills and the Rev. Mr. Elliott is still in the receipt of frequent enquiries about his experience with them.

To a recent questioner who asked him about Dodd's Kidney Pills Mr. Elliott was quite outspoken.

"I believe Dodd's Kidney Pills to be an excellent remedy," said he. "I see no reason whatever why I should not recommend them; they have helped me and I believe they will help others. If they were not a strictly honest, meritorious, reliable cure for everything they are claimed to be, nothing would be more objectionable or further from my thoughts than for me to endorse them to anyone, much less lend my name to a printed statement. But as the facts stand I hold by my former courage and shall always be happy to recommend Dodd's Kidney Pills by any means in my power."

The letter referred to in which Mr. Elliott endorses Dodd's Kidney Pills, was published in this paper some time ago. It reads as follows:

"I feel it my duty to inform you of the great benefit I have derived from using Dodd's Kidney Pills. Last spring in particular when suffering from Lame Back, pain and weakness was so great I could hardly turn or get out of bed. Knowing it all came from disordered Kidneys, I began to use Dodd's Kidney Pills and my pain and lameness soon disappeared. I consider Dodd's Kidney Pills a good reliable medicine for the diseases for which they are recommended.

"When I hear people complain of Lame Back or Rheumatism, I always say, "Why don't you take Dodd's Kidney Pills! I wish to add that this testimonial is entirely unsolicited and only 'good will to men' would induce me to allow my name to be published in this connection.—Rev. F. Elliott."

CEYLON AND INDIA TEA,

GREEN OR BLACK.

A GREAT NAME

has been made for machine-rolled Ceylon and India Tea. The **purity, cleanliness** and **economy** of this tea are responsible for its popularity. Ever decreasing consumption shows that it is only a matter of time when JAPAN teas will be a thing of the past.

"SALADA" Ceylon Teas are sold in sealed lead packets only, never in bulk. Black, Mixed or Japan. Ceylon Green. Sample on application. Address "SALADA," Toronto.

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CEYLON TEA

is made for all classes. It is the best product of Ceylon gardens and Canadian skill.

Lead Packages 25, 30, 40, 50 and 60 Cents

PAINTS FOR ALL

There is just one kind of paint all should have; that is the best paint. Poor paint never pays. Don't use cheap paint if you want your work to last—if you want your house to look well. Buy only a good old standard brand.

RAMSAY'S PAINTS

are the recognized standard brands in Canada, and have been for sixty years. Don't take some other just because a dealer wants to sell you. Send to us and ask for

BOOKLET "K" FREE.

It will tell you all about paint and show you how some beautiful homes are painted with Ramsay's Paint.

A. RAMSAY & SON,

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MONTREAL.

Est'd 1842.

If You Want best results HELP all your BUTTER, EGGS, POULTRY, APPLES, other FRUITS and PRODUCE, to the Dawson Commission Co. Limited, Market and Colborne St., Toronto.

Thanks, dear Mr. Grundy for your advice about 1 lb of Monsoon Ceylon Tea. I have tried it & must say it is most delicious. My husband now says that breakfast is something to look forward to.