SOUL'S VACATION.

A Sermon for Poor Sleepers by Rev. Dr. Talmage.

LP H DIVINE NARCOIC.

Words of Consolation to Those Who Are .- The Worries of Public Life Slavs

WASHINGTON, Jan. 7 .-- In this dis course Dr. Talmage treats of a style of disorder not much discoursed upon and unfolds what must be a consola-tion to many people; text, Psalms lxxvii, 4, "Thou holdest mine eyes

Sleep is the vacation of the soul. I is the mind-gone into the playground of dreams; it is the relaxation of marscles and the solace of the nerves it is the hush of activities; it is the soft curtaining of the eyes; it is a trance of eight bours; it is a calmin of the pulses; it is a breathing much slower, though far deeper; it is a temporary oblivion of all carking cares; it is the doctor recognized by all schools of medicine; it is a divine narcotic; it is a complete anaesthetic; it is an angel of the night; it is a great mercy of God for the human race. Lack of it puts patients on the rack of torture, or in the madhouse, or in the grave. Oh, blessed sleep! No wonder the Bible makes much of it. Through sleep so sound that a surgical incision of the side of Adam did not waken him came the best temporal blessing ever afforded to man wifely companionship. While in sleep on a pillow of rock Jacob saw a ladder set up, with angels coming down and climbing. So "he giveth his beloved soliloquized the psalmist. Solomon listens at the door of a tired workman and eulogizes his pillow by saying, "The sleep of a laboring man is sweet." Peter was calmly sleeping between the two constables the hight before his expected assassination. Christ was asleep in a boat on Galilee when tossel in the euroelydon. The annunciation was made to Joseph in sleep, and death is described as only a sleep and the resurrection as a glorious wakening out of sleep.

On the other hand, insomnia, sleeplessness, is an old disorder spoken of again and again in the Bible. Ahasuerus suffered from it, and we read, "In that night could not the king sleep." Joseph Hall said of that dren through the disorders that are ruler, "He that could command a hundred and seven and twenty provinces could not command sleep." Nebuchadnezzar had insomnia, and the record is, "His sleep brake from him." Solomon describes this trouble and ly ventilated courtrooms has stood for says, "Neither day nor night seeth he weeks battling for the rights of widows sleep with his eyes." Asaph was its victim, for he complains in my text that his eyes are wide open at midnight, some mysterious power keeping the upper and lower lids from joining. "Thou holdest mine eyes waking."

INSOMNIA,

which has troubled all nations and all ages, has its widest swing in our land, because of the push and speed of all styles of activities, as in no other has experienced panics, when the land. Where there is one man or woman with equipoise of nerves there are a dozen with 'overwrought and tangled ganglion. At some time in life almost every one has had a touch of it. It has been called "American itie." Last night there were, as the will be tonight, millions of people to whom the words of the text are appropriate utterance, "Thou holdest mine eyes waking." Wonderful is that law which Ralph

Waldo Emerson called the 'law of compensation," and it has been so arranged that, while the hardworking populations of the earth are denied many of the luxuries, they have at least one luxury, which many of the affluent of the earth are denied, and for which some of them would give millions of dollars in cash downnamely, capacity to sleep. The most of those who toil with hand and foot do not have to send out invitations to sleep. They require no bromide or valerian or sulphonal, or triavol to put them to nightly unconsciousness. In five minutes after their heads touch the pillows they are as far off from the wall they were building, or the ditch they were digging, or the wheels they were controlling, as heaven is from earth. About three o'clock in the morning, the body at lowest temperature and its furnaces nearly out, what a complete quietude for the enwire physical and mental structure! AN night long, for such, sleep is busy with its enchanted anointing of every corpuscle of the arteries and every molecule of the entire physical organism, and the morning finds the sub-jects of such sleep rebuilt, recon-structed and touched of God into a

new life. Of course there is an unrighteous sleep, as when Jonah, trying to escape from duty, slept in the sides of, the ship while the Mediterranean was in wrath because of that prophetic passenger; as when Columbus in his first voyage, exhausted from being up mang nights, gave the ship in charge of the steersman and the crew, who leaving the management of the vess to boys, went to sleep and allowed the ship to strike on the banks of St. Thomas; as when the sentinel goes to sleep at his post, endangering the whole army; as when the sluggard, who accomplishes nothing the day be fore he went to sleep and will accomplish nothing the day after he wakes fills up Solomon's picture of him as he yawns out, "a little sleep and a little slumber, and a little folding of the hands to sleep." But sleeep at the time and amid the right circumstances -can you imagine anything more blessed? If sleep, according to sacred and profane literature, is an emblem of death, the morning to all refreshed slumbers is a resurrection.

REMARK THE FIRST:

If you have escaped the insomnia spoken of in my text, thank God. Here and there one can command sleep, and it comes the minute he orders it, and departs at the minute he wishes it to go, as Napoleon when he wrote: "Different affairs are arranged in my

as in drawers. When I wish rupt one train of thought, I cle the drawer which contains that sub-lect, and open that which contains anins that subkept awake by an involuntary pre cupation of mind. When I wish se, I shut up all the drawers, and I am asleep. I have always slept when I wanted rest and almost at will." But I think in most cases we feel that sleep is not the result of a resolution, but a direct gift from God.
You cannot purchase it. A great
French financier cried out: "Alas! Why is there no sleep to be sold?"

Do not take this divine gift as a matter of course. Your seven or eight hours of heathful unconsciousness is a blessing worthy of continuous and emphatic reoperation. Praise the Lord for 365 resurrections in a year! Artificial slumber can be made up by the apoth-caries, but natural sleep is a balm, a panacea, a cathoricon that no one but God can mix.

REMARK THE SECOND: Consider among the worst crimes the obbery of ourselves or others of this mercy of stumber. Much ruinous doc trine has been inculcated on this sub trine ject. Thomas Moore gave poor advice when he said, "The best way to lengthen our days is to steal a fe ours from the night." We are told that, though they did their work at night, Coperaious lived to be 73 years of age and Jalileo 78 years and Herschel 84 years, Yes, but the reason was they were all star hunters, and the only time for hunting stars is a night. Probably they slept by The night was made for slumber. The worst lamp a student can have is "the midnight lamp." Lord Brougham never passed more than four hours of the night abed, and Justinian, after hour of sleep, would rise from his couch. But you are neither a Justinian nor a Lord Brougham. Let not the absurd apotheosis of early riling induce you to the abbreviation of sleep. Lack of sleep assassinates social life A reformation is needed, and if the customs of the world could be changed in this matter and the curtains social life could be rung down at a reasonable hour of the night 20 per cent would be added to the world's longevity. REMARK THE THIRD:

All those ought to be comforted who by overwork in right directions have come to insomnia. In all occupations and professions there are times when a special draft is made upon the nervous energy. There are thousands of men and women who cannot sleep because they were injured by overwork in some time of domestic or political, or religious exigency. Mothers who, after taking a whole family of chilsure to strike the nursery, have been left physical wrecks, and one entire night of slumber is to them a ranity if not an impossibility. The attorney at law who throug a long trial in poor and orphans, or for the life of a cite in whose innocence he is confident, though all the circumstances are unfavorable. In his room he tries the case all night long, and every night. when he would like to be slumbering. The physician, in time of epidemics worn out in saving the lives of whole families and failing in his attempts to sleep at night between the janglings of his door bell. The merchant who banks went down and Wall street became a pandemonium, and there was a possibility that the next day he would be penniless-that night with no more possibility of gaining sleep than if such a blessing had never touched our planet. Ministers of the gospel, in time of great revival, all their powers of endurance drawn upon day by day and week by week, and month by month-sermonic preparation, neighborhood visitation, heartbreaking obsequies, sympathetic help for the anxious, the despairing and the dying. It is wonderful that ministers of the gospel have any nerves left, and that the angel of sleep does not quit their

presence forever. But I hear and now pronounce highest consolation for all those who in any department have sacrificed their health to duty. Your sleeplessness is as much a wound as you can find on any battlefield and is an honorable wound., We all look with reverence and admiration upon one who has lost an eye or an arm in the service of his country, and we ought to look with admiration upon those who, through extreme fidelity to their life work,

have lost capacity for slumber. REMARK THE FOURTH:

Insomnia is no sign of divine Martin Luther had displeasure. distressing insomnia and wrote: When I wake up in the night the devil immediately comes and disputes with me and gives me strange thoughts, until at last I grow enraged beyond endurance and give him ill words." That consecrated champion of everything good, Dr. Stephen H. Tyng, sr., in his autobiography, says that the only encouragement he had to think he would sleep at night was the fact that he had not slept the night before. One of the greatest English clergymen had a gas jet on either side of his bed, so that he might read nights when he could not sleep. Horace Greeley told me he had not had a sound sleep in 15 years. Charles Dickens understood London by night better than any other writer, because not being able to sleep he spent that time in exploring the city.

Wakefulness may be an opportunity for prayer, opportunity for profitable reflection, opportunity for kindling bright expectations of the world, where there is no night and where slumber will have no uses. God thinks just as much of you when you get but three or four hours of sleep as when at night you get eight or nine hours. One of the greatest prayer meetings ever held was in a penitenti ary at twelve o'clock at night, where Paul and Silas could not sleep. The record says they prayed and sang praises to God. They had cured an idiotic girl of her trouble, and for that they were imprisoned. They were robbed of their liberty, but not of their psalmody. Have you ever thought that sleeplessness may be turned into

preparation for heaven? REMARK THE FIFTH: Let all insomnists know for their

a rapture, a communion with God, a

ore rapidly than others, as much in nce do not require as long a ect of health years ago I saw this fact stated by a celebrated medical scientist: Some people do everything quick, they eat quick, they walk quick, they think quick, and of course they sleep quick. An express train can go as far in 10 minutes as a way train in minutes. People of rapid tempera nents ought not to expect a whole night to do the work of recuper which slow temperaments require. In stead of making it a matter of irrita tion and alarm be a Christian philo sopher and set down this abbreviation of somnolence as a matter of tempera ment. An antelope ought not to com plain because it was not an ox nor an engle, because it can go faster than a barnyard fowl.

Remark the sixth: The aged insomnists should understand that if their eyes are held waking they do not require as much sleep as once they did. Solomon, who in knowledge was thousands of years ahead of his time in his drous description of old age reognizes this fact. He not only speaks of the difficulty of mastication on the part of the aged when he says, "The rinders cease because they are few, and of the octogenarian's caution in getting up a ladder or standing on a scaffolding, daying, "They shall be afraid of that which is high," and speaks of the whiteness of the hair by comparing it to a tree that has white blossoms, saying, "The almond tree shall florish," and speaks of the spinal cord, which is of the color of silver and which relaxes in old age, giving the tremor to the head, saying, The silver cord be lcosed." But, he says of the aged, "He shall rise up at the voice of the bird"-that is, about half past four in the summer time an appropriate hour for the bird to for he goes to his nest or bough at half past seven in the evening. But the human mechanism has been arranged that after it has been running a good while a change takes place, and instead of the almost perpetual sleep of the babe and the nine hours requisite in midlife, six hours will do for the aged, and "he shall rise up

at the voice of the bird." Remark the seventh. Insomnia probably a warning that you had better moderate your work. Most of those engaged in employments that pull on nerve and brain are tempted to omit necessary rest, and sleeplessness calls a halt. Even their pleasuring turns to work, as Sir Joshua Reynolds, the great painter, taking a walk with a friend, met a sunbrowned peasant boy and said, "I must go home and deeper the coloring of my infant "Hercules, The sunbrowned boy suggested an improvement in a great picture. By the time most people have reached midlife, if they have behaved well, more doors of opportunity open before them than they ought to enter. Power to decline, power to say "No," they should now cultivate. When a man is determined to be useful and satan cannot dissuade him from that course, the great decriver induces him to overwork

and in that way gets rid of his. REMARK THE EIGHTH: All the victims of insomnia ought to be consoled with the fact that they will have a good long sleep after a while. Sacred and profane literature again and again speak of that last sleep. God knew that the human race would be disposed to make a great ado about exit from this world, and so he inspires Job and David and Daniel and John and Paul to call that condition "sleep." When at Bethany the brother who was the support of his sisters after their father and mother were gone had himself expired, Christ cried out in regard to him, "He is not Cheering but sleepeth." thought to all poor sleepers, for that will be a pleasant sleep, induced by no narcotic, disturbed by no frightful dream, interrupted by no harsh sound. Better than any sleep you ever took. O child of God, will be the last sleep. Most people are tired. The nights do not repair the day. Scientists, by minute calculation, say that every night comes a little short of restoring the body to where it was the day before, and so every seventh day was put in for entire rest, to make up in reparation for what the nights could not do. But so restful will be the last sleep that you will rise from it without one sore nerve, without one tired limb-rested, forever rested, as only God can rest you. O ye tired folks all up and down the world, tired with work, or tired with persecutions, or tired with ailments, or tired with bereavements, or tired in the struggle against temptation, clap your hands with eternal glee in expectation of that sleep from which you will wake up so rested that you will never need another sleep or even another night There shall be no night there,"

cause there will be no need of its quieting influences. So, my hearer, my reader, "Good night!" May God give you such sleep to-night as is best for you, and if you wake soon may he fill your soul with reminiscences and expecta-tions that will be better than slumber. Good night! Having in prayer, kneel ing at the bedside, committed yourself and all yours to the keeping of the slumberless God, fear nothing. The pestilence that walketh in darkness will not cross your doorsill; and you need not be afraid of evil tidings. Good night! May you have no such experience as Job had when he said, Thou scarest me with dreams and terrifies me through visions." If you dream at all, may it be a vision of reunions and congrutulations, and, waking, may you find some of them true. Good night! And when you come to the best sleep, the blissful sleep, the last sleep, may you be able to turn end say to all the cares and fattigues and bereavements and pangs of a lifetime, "Good night!"

THE PRUDENT EDITOR

(Winnipeg Tribune.) The London Spectator assures its readers that death by bullet is no worse than by typhoid. What is the matter with neither?

The secret of advertising success is

Children Cry for CASTORIA.

SUNDAY SCHOOL

THE INTERNATIONAL LESSON.

LESSON III. Januar, 21. GOLDEN TEXT.

Prepare ye the way of the Lord.-THE SECTION includes the whole account of John's

PLACE IN THE LIFE OF CHRIST. The Preparation for His Public Ministry.—Six months before Jesus began to preach, and a year and three months

during His ministry. Events on the chart, No. 11.

ministry. See "Parallel Accounts."

HISTORICAL SETTING. Time.—John began to preach in the summer of A. D. 26; preached nearly two years. He was imprisoned March

Place.-John preached in the wild thinly inhabited region lying west of the Jordan and the Dead Sea as far north as Enon, and on both sides of the lower Jordan.

THE PREACHING OF JOHN THE BAPTIST .- Luke 3: 1-17. (May be Used as a Temperance

Lesson.) Read Malachi 3: 1-7; 4: 1-6.

Commit verses 3-6. 1. Now in the fifteenth year of the reign of Tiberus Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysamas

the tetrarch of Abilene, 2. Annas and Caiaphas being the high priests, the word of God come unto John the son of Zacharias in the wilderness,

3. And he came into all the country about Jordan preaching the baptism of repentance (a) for the remission of 4. As it is written in the book of

the words of (b) Esaias the prophet, saying, The voice of one crying in the wilderness, (c) Prepare ye the way of the Lord, make His paths straight. 5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6. And all flesh shall see the salvation of God. 7. Then (d) said he to the multitude

hat (e) came forth to be baptized of (f) O generation of vipers, who him, (g) hath warned you to flee from the vrath to come 8. Bring forth thereore fruits worthy

of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you. That God is able of these stones to raise up children unto Abraham. 9. And now also the axe is laid unto

the root of the tree: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the

10. And the (h) people asked him, saying, (i) What shall we do then? 11. He answereth and saith unto them, He that hath two coats, let him mpart to him that hath none; and he that hath (j) meat let him do likewise. 12. Then came also publicans to be baptized and said unto him, Master, what (k) shall we do?

13. And he said unto them, (1) Exact no more than that which is appointed vou. 14. And (m) the soldiers likewise demanded of him, saying, And what (n) shall we do? And he said unto them. Do violence to no man, neither (o) accuse any falsely; and be

content with your wages. 15. And as the people were in expectation, and all men (p) mused in their hearts of John, whether he were

the Christ, or not; 16. John answered, saying unto them all, I indeed baptize you with water; but (q) one mightier than I cometh, the latchet of whose shoes am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire:

17. Whose fan is in His hand, (r and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will (s) burn with fire unquenchable.

REVISION CHANGES.

(Such as affect the sense.) Ver. 3. (a) Unto. Ver. 4. (b) Isaiah. (c) Make ye ready. Ver. 7. (d) 11e said therefore.

Went out. (f) Ye offspring. (g) Omit hath. Ver. 10. (h) Multitudes. (i) Then what must we do? Ver. 11. (i) Food.

Ver. 12. (k) Must. Ver. 13. (1) Extort. Ver. 14. (m) And soldiers also asked.

(n) Must. (o) Exact anything wrongfully. Ver. 15. (p) Reasoned . . . concern-

ing . . . whether haply.

Ver. 16. (q) There cometh He that is mightier than I. Ver. 17. (r) Throughly to cleans His threshing floor. (s) Burn up.

LIGHT ON THE TEXT. 1. Fifteenth year-But only thir-

teenth as sole ruler. 3. For the remission of sins. "Assuring the penitent of forgiveness and of deliverance from the burden, penalty, and bondage of sin." 4. Prepare, eac.—See "Light on the

Crying-Proclaiming in a Subject.' loud voice. 6. All flesh-All persons. 7. O generation (offspring, brood) of vipers-Their actions sprang from the viper nature of sin in their hearts.

The viper is "the most venomous and dangerous of the many poisonous snakes of Syria. It darts upon its victim unawares. This treacherous habit of the viper and the deadly poison of its bite gave point to the comparison. 9. The axe is laid (is lying) unto (at) the root of the trees-All ready to cut them down when the time came. Yet there was a brief respite, with the possibility of such a change into fruit bearing that the axe need not be used. The Jewish church was this tree. The axe laid at its root was perhaps the force already in operation which

led to the destruction of the Jewish nation forty-four years later.

SUGGESTIVE QUESTIONS. (For written and oral answers.) ubject-Preparing the Way of the Lord.

i. The Hidden Years of John.— Where did John spend his youth? (Luke 1: 80.) Give a brief character sketch of John. (See Luke 1: 15, 80; Mark 6: 17, 18.) Who were John's ra-What did John gain by his onely life in preparation for his work? II. The Voice in the Wilderness (vs. 1-6).—Where did John preach?
Describe his manner of life. (Matt. 3:
4.) What is the reference in the description of preparing the way? If we would prepare the way of the Lord, what mountains have we to remove? What valleys to be filled up? What rough ways to smooth?

III. How John Prepared the Way for Christ (vs. 3, 7-14).—What was the substance of John's preaching? (v. 3.) How were they to prove their repentance? The meaning of the axe at the root of the tree? What did John call the Pharisees and Sadducees? v. 7; Matt. 3: 7.) What wrath was coming upon them? Matt. 23: 37-39; 24: 1, 2:) What king did John reprove? (Mark 6: 17, 18.) Some examples of the fruits required. (vs. 10.14.)

IV. John Points to the Messiah (vs. 15-17). Name three days in which John prepared the way for Jesus. ([1] John 1: 19-27; [2] John 1: 35, 36; [3] Luke 3: 15-18.) What is meant by the Luke 3: 15-18.) What is meant by the winnowing fan? What would Jesus do more than John could? Who are wheat? Who are chaff? Why is chaff destroyed? How was this fulfilled in the case of the Jews?

PRESENTATION AND ADDRESS.

James McDonald, a Retiring Police Officer, Remembered by His Brother Officers. Wednesday afternoon James McDon-

ald, for a long time connected with the St. John police force, was waited on by a committee of his brother officers a few hours before his departure for Providence, R. I., where he goes to secure a handsome legacy left him by relatives. The members of the committee on behalf of the men presented Mr. McDonald with a handsome Morris reclining chair, accompanied by the following address: To James McDonald:

It was with regret that we heard of you It was with regret that we heard of your intention to sever your connection with the force of which for over 25 years you have been a faithful and trusted member.

During your service there have been a great many changes and there are few on the force now who were connected with it when your term began. It must be very satisfactory to you as you retire to have the consciousness that during all those years and amid all the changes so much harmony has existed between you and your brother officers, and that in the discharge of duty you have won the confidence and hold the respect of the community. We cannot allow the occasion to pass without giving expression to your worth, and our esteem for low the occasion to pass without giving or pression to your worth, and our esteem for you as well as our regret at your departure, and ask you to accept this reclining chair as a slight token of the regard and favor in which you are held by us, with the wish that in it you may secure a rest to which after so long a term of service you are so fairly entitled.

SERGT. KILPATRICK SERGT. BAXTER. Committee.

St. John, Jan. 10, 1909. Mr. McDonald made an appropriate reply, thanking his brother officers for their kind gift.

THEIR COLD COMFORT.

(Montreal Gazette.)

Some liberals in Manitoba are figuring out that in the recent elections more men voted for Greenway than for Macdonald candidates. This sort of thing is one of the recognized comforts of a defeated party. Conserva tives have tried it at times, but it pever fattened them politically, and it will not increase the girth of the Greenwayites.

BIRTHS.

CARNEY—To the wife of John W. Carney of Perry's Point, Jan. 10th, twin sons. HARVEY.—(In Jan. 10th, 1900, at 27 Prince William street, the wife of H. A. Harvey of a daughter.

MARRIAGES

BLAKE-McCORMIC.—At Calais, Me., Dec. 13th, by Rev. S. A. Bender, Charles W. Blake of Calais to Effic Eva McCormic of EUTT-DONALD. At the residence of Edmund Dunphy, on Dec. 27th, by Rev. F. C. Hartley, W. C. Butt of Fredericton, to Gladys Donald of Blackville, Northumber-Milltown, N. B.

LARK-THOMPSON.—At the residence of Mr. and Mrs. William H. Smith, Milltown, N. B., Dec. 20th, by the Rev. T. D. Mc-Lain, J. Leonard Clark and Agnes Thomp-RAHAM-MATTHEWS .- At the residence the bride's father, Fredericton, N. B.
c. 28th, by Rev. J. T. Parsons, Edwir
Graham of Prince William, and Edns
Matthews of Fredericton.

KENNEDY-MURPHY.—At St. John, N. B., Jan. 10th, 1900, by the Rev. James Ross, Alfred Kennedy to Miss Mary Ellen Murphy, both of Petersville. MURRAY COLE—At the residence of John Murray, Cole's Island, Queens Co., N. B., by the Rev. David Campbell, on Dec. 27th, Miss Ira Cole to Jas. Allan Murray of Long Creek.

DEATHS.

BEYEA.—At Titusville, Jan. 6th, of paralysis, Susan, widow of the late James Beyea, aged 80 years. CRAIG.—At Chatham, N. B., Jan. 8th, War-ren W., infant son of Yary and Calvin Craig, aged 11 months. Craig, aged 11 months.

FITZPATRICK—In this city, on the 11th inst., after a lingering illness, Catherine, beloved wife of dichael Flezpatrick, aged 61 years, a native of Nobbar, County Meath, Ireland, 'eaving a husband, three teach five describers to mourn their sons and five daughters to mourn sad loss.

FOLEY—In the Parish of Simonds, on Jan.
11th, Mrs. Charlotte A. Foley, in the 75th
year of her age, leaving a daughter and
two sons to mourn the loss of a kind and
an affectionate mother. (Chicago and
Denyer. Col., papers please copy.) HOLSTEAD.—At Belleview, Florida, on Jan. 1st, of nervous dyspepsia, S. A. Holstead, aged forty-six. His remains were brought to Salisbury, N. B., for interment.

KELTIE.—In this city, early on Jan. 9th, Jessie, youngest daughter of the late W. H. Keltie. NIXON.—In this city, on Jan. 10th, 1900, Maggie May Nixon, daughter of the late George and Mary Nixon.

George and Mary Nixon.

ROBINSON—Suddenly, at his residence, Cambridge, Q. Co., N. B., on Jan. 7th, John Robinson, in the Sist year of his age, leaving a widow, four sons, four daughters and fifteen grandchildren to mourn their loss.

ROWAN.—Suddenly, on Jan. 10th, Archibald Rowan, in the 70th year of his age.

SHANKS.—At 23 Agricola street, Halifax. N. S., Dec. 8th, Wm. E. Shanks, late of Her Viajesty's Customs, aged 59, leaving an aged mother, wife and son.

SHIP NEWS

PORT OF ST. JOHN. Arrived.

Jan. 9.—Sch. W. H. Waters, 120, Belyea, from Portsmouth, A. W. Adams, bal.
Coastwise—Schs Aima, 69, Whelpley, from Alma; Ava M. 17, Johnson, from Grand Manan: Fin Black, 24, Ingersoll, from North Head. Head.

Jan. 10.—Sch Cora May, 124, Harrington, from Newark, N C Scott, coal.

Sch Harry, 422, Patterson, from St. Ancrews, J E Moore, bal.

Sch Wendall Burpee, 99, Merseburg, from Providence. N C Scott, bal.

Sch Emma D Endicott, 279, Shanks, from Rector, master bal.

Coastwise—Schs Jennie C, 16, Lee, from Beaver Harbor; R P S, 74, Cochran, from Bass River: str La Tour, 98, Smith, from Campobelle. Campobelle.

Jan 11—Str Prince Arthur, 700, Kinney, from Boston, A C Curris, mase and pass. Str Monterey, 3139, Parry, from Loverpool. via Halifax, Troop and Son, mails, etc.

Str State of Maine, 218, Colby, from Boston, C E Laechler, mase and pass.

Son Chesile, 330, Merriam, from New York, J M Driscoll, bal.

Coastwise—Sch Princess Louise, Watt, from North Head; barge No 1, McLeod, from Parrsboro.

Clearco. 9.-Sch Annie M Allen, Reid, from New York.
Sch Saint Maurice, Finley, for Washingon. Sch Walter Miller, Boston, for Bridge-Sch Walter Miller, Boston, for Bridgeport.

Cosstwise—Bqtn Culdoon, Richter, for
Weymouth; sch Alma, Whelpley, for Alma,
Jan. 10.—SS Lake Superior, Evans, for
Liverpool via Halitax.

Constwise—Schs Wanita, Apt, for Annapolits; Jennie C, Lee, for Beaver Harbor;
barge No. 5, Warnock, for Parraboro.

Jan 11—Sch Thistie, Campbell, for Stamford.

Sch Adelene, McLeanan, for City Island
for orders.

Sailed. Jan. 9.-Bark Chiarina, for Santa Cruz.

BRITISH PORTS.

Arrived. At Barbados (no date), bark Ontario, Lawrence, from Rio Janeiro (and sailed about Dec. 20 for Portland, Me).

At Table Bay, Dec 4, sch Bahama, Anderson, from Rio Janeiro,
At Falmouth, Jan 7, ship Savona, McDougall, from Cardiff for Cape Good Hope; bark Muskoka, Crowe, from Portland, O.

Sailed. From Cardiff, Jan 10, str Platea, Purdy, for River Plate.
From Manchester, Jan 7, strs Lucerne, Cross, for St Johns, Nfid; Strathavon, Taylor for Sydney CP. lor, for Sydney, CB. From Dublin, Jan 11, str Mantinea, Lock-bart, for St John via Mersey, for bunkers.

FOREIGN PORTS.

Arrived. At Buenos Ayres, Jan 8, bktn Eva Lynch, Hatfield, from Shulee. At Mobile, Dec. 7, sch G E Bently, Wood, from Cayman. At Santa Fe, Nov 27, back Calcium, Smith, from Rosacio.

At Rio Janeiro, Jan 6, ship Marabout,
Ross, from Pensacola. Ross, from Pensacola.
At Savona, Dec. 21, str Ursula Bright,
Rebinson, from Newport (chartered to load
at Pensacola for United Kingdom or Conti-

nent).

At Brunswick, Ga, Jan 8, bark Saranac,
Lowery, from Havana.

At Jersey City, Jan 10, sch Ruth Robinson, Theall, from Hillsboio.

At St Thomas, Jan 9, bark Abeona, Collins, from Rosario for Boston.

At New York, Jan 9, bark Alkaline,
Houghton, from Rosario. Cleared.

At Fernandina, Fla, Jan 6, sch Canaria, Brown, for San Fernando, Trinidad. At Pensacola, Jan 6, ship Ruby, Robbins, for London. At Pensacola, Jan 8, sch Sterra, Willey, for Hayana.

At Philadelphia, Jan 9, bark Cedar Croft,

Nobles, for Port Elizabeth.

At New York, Jan 9, bark Antigua, for

At New York, Jan 9, bark Dickson, and

Pernambuco schs Prudent, Dickson, and Ayr, for St John.

Sailed. From Rie Grands, Dec. 2, sch Sirocco, Beattie, for New York. From Hyannis, Jan 6, sch Roger Drury, From Havana, Jan 7, sch Arona, Dill, for From Dutch Island Harbor, Jan. 8, bark Ikaline, from Rosario for New York. From New York, Jan 8, sch Christie, for St John.

From Manila. Nov 30, ships Albania,
Frownell, for New York; Creedmore, Kennedy, for Royal Roads.

From Cebu, Nov 16, bark Avonia, Porter,
for Boston 18th, ship Celeste Burrill, Trefivey do. frey, do. From Rouen, Jan 5, bark Austria, Palmer,

from Mobile. MEMORANDA.

PHILADELPHIA, Jan. 7 .- Capt. Gibbons the tug North America, reports gas buoy Elbow of Cross Ledge is in middle of

SANDY HOOK, N. J., Jan. 7.—The lights SANDY HOOK, N. J., Jan. 7.—The lights in Gedney Channel are not burning tonight. According to latest advices the fire in the cargo of ship Walter H. Wilson, Captain Doty, from Fenarth for Pisagua, with which she put into Bahia on Nov. 15, is not yet extinguished. On Dec. 7 it was reported that the fire was mouldering in the lower hold, which was being flooded, and that the decks of the vessel were badly damaged.

St Thomas, Jan 9—British bark Abeona, for Boston, has put in here with rudden head sprung. head sprung.

In port at Rio Janeiro, Dec 10, ship Harvest Queen, Forsyth, for Gulf port; bark Athena, King, from Rosario; Birnam Wood, Morris, from Portland.

SPOKEN. Ship Queen Elizabeth, Fulton, from New York for Shanghal, Nov. 23, lat. 28 S, lou.

NOTICE TO MARINERS.

PORTLAND, Me., Jan. 6, 1900.—(Friar Reads, Eastport Harbor, Me.)—Friar Head buoy, white, 1st class can, marked F H, one of the boundary line buoys between Maine and New Branswick, has gone adrift. It will be replaced as soon as practicable.

(Little River, Cutter, Harbor, Me.)

Little River Ledge buoy, spar, red. No. 2,
has gone adrift.

It will be replaced as soon as practicable.

Nantucket Shoal Light Vessel.

Notice is hereby given that on Jan. 2
Light Vessel No. 66 broke adrift from her
station, about 14 miles SW. by W%W from
Asia Rip, Phelps Bank, Nantucket Shoals,
and put into New Bedford.

The vessel will be replaced on her station Portland, Jan 9, 1900. Kernebunkport, Maine.
Little Fishing Rocks buoy, spar, black,
No 3, which was reported adrift Jan 5, was
replaced Jan 8.

CARLETON CO. COUNCIL.

By a majority of three the Carleton County Council, on Wednesday, Jan. 10th, reconsidered its previous action in the matter of the Woodstock councillors, and allowed Messrs. Saunders, Bailey and Balmain to take their seats

at the board. A motion was passed rescinding the resolution to build a new jail in the town of Woodstock. A committee then conferred with Dr. J. B. Curtis, who started the injunction, and by mutual agreement and the payment to Dr. Curtis of \$250, the injunction was called off. P. McCann, contractor for the new jail, put in a bill for \$1,252, but compromised for \$795 cash and the

stock on hand. Scott Act Inspector Colpitts reported that during the year he had paid all costs, charges and expenses, had retained his salary, had paid to the secretary-treasurer \$400 over and above what he received from him, and had now in his hands \$83.59.

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