HEAVEN WELCOMES

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Dr. Talmage Tells What May be Expected in the Next World.

WASHINGTON, Jan. 13.-In a very novel way Dr. Talmage in this discourse describes what may be expected in the next world by those who here bend all their energies in the right direction; text, II Peter i, 11, "For so an entrance shall be ministered unto

you abundantly. Different styles of welcome at the gate of heaven are here suggested. We all hope to enter that supernal capital through the grace that is ready to save even the chief of sinne But not now. No man healthy of body and mind wants to go now. The man who hurls himself out of this life is either an agnostic or is demented or where he lands. This is the best world we ever got into, and we want to stay here as long as God will let us stay. But when the last page of the volume of our earthly life is ended we want enrollment in heavenly citizenship. We want to get it easily We do not want to be challenged at the gate and asked to show our passports. We do not want the gatekeeper in doubt as to whether we ought to go in at all. We do not want to keep in the portico of the temple until consultation is made as to where we came from and who we are and whether it is safe to admit us, lest we de a discord in the eternal harmonies or lower the spirit of heavenly worship. When the Apostle Peter in the text addresses the people, "For so an entrance shall be administered unto you abundantly," he implies that some will find admission into heaven easy rapturous and acclamatory, while others will have to squeeze through the gate of heaven, if they get in at all. Thy will arrive anxious and excited and apprehensive and wondering whether it will be "Come!" or "Go!" The Bible speaks of such per sons as "scarcely saved," and in another place as "saved as by fire," and in another place as escaped "by the skin of the teeth."

Carrying out the suggestion of my text, I propose to show you what classes of Christians will get into heaven with a hard push and those who will bound in amid salutations infinite. In the first class I put that man who gets into the kingdom of God at the close of a life all given to worldliness and sin. Years ago he made the resolution that he would serve himself and serve the world until the body, mind and soul were exhausted and then, just before going out of this life, would seek God and prepare to enter heaven. He carries out his resolution. He genuinely repents the last day or the last hour or the last minute of his life. He takes the last seat in the last car of the last train bound heavenward. His released and immortal spirit ascends. Not one wing bears down toward him at his arrival. None there obligated to him for kindness done or alms distributed, or spiritual help administered. He will find some place to stay, but I do not envy that man his heaven. He got in, but it was not an abundant entrance

THE MERCY OF CHRIST.

Sometimes in our pulpits we give wrong turn to the story of the dying thief, to whom Christ said, "This day shalt thou be with me in paradise We ought to admit the mercy of Christ that pardoned him in the last hour, but do not let us admire the dying thief. When he was arrested, I think his pockets were full of stolen coin, and the coat he had on his back was not his own. He stole right in until he was arrested for his crimes. He repented, and through great mercy arose to paradise, but he was no example to follow. What a gigantic meanness to devote the wondrous equipment of brain and nerve and muscle and bone with which we are en dowed, these miracles of sight and hearing and speech, to purposes unworthy or profane, and then, through sty repentance at the last, enter heaven! Cheating God all one's lifetime and then taking advantage of a bankrupt law and made free of all liabilities. I should think that some men would be ashamed to enter heaven or would prefer some medium place are not so effulgent and the trees bear not more than six instead of twelve manner of fruits and the social life is not so exalted.

Again, the bigot will not have what my text calls an abundant entrance. He has his bedwarfed opinion as to what all must believe and do in order to gain selectial residence. He has his creed in one pocket and his catechism in another pocket, and it may be a good creed and a good catechism, but he uses them as charp swords against those who will not accept his theories. You must be baptized in his way or come to him through apostolic succession or be foreordained of eternity, or you are in an awful way. He shrivels up and shrivels up and becomes more epidemic until the time of his departure is at hand. He has enough of the salt of grace to save him, but his entrance into heaven will be mething worth watching. What do they want with him in heaven, where they have all gone into eternal catholicity, one grand commingling of Methodists and Baptists and Episcopalians and Lutherans and Congrega gationalists and Presbyterians and a score of other denominations just as good as any I have mentioned? They all join in the hallelujah chorus, accompanied by harpers on their harps and trumpeters on their trumpets, "Worthy is the Lamb that was slain to receive blessing and riches and hon-

or and glory and power!" The bigot ascends with just enough grace to save him. As he comes up to the shining gate he sees standing inside of it some whom he used to meet every Sunday morning on the street going to some other church of some other denomination, and he cries out: "Are you there? I never expected to see you in such a glorious place. You were all wrong in your religious theories on earth and in your form of

church government. How did you get in?" "Saved by grace," is the heavenly reply. "Saved by grace!" The bigot is embarrassed and feels for his creed and his catechism, and, lo, they were left on the banks of the river Jordan as he passed through, and he cries out: "I think I will have to enter on the same terms. Saved by grace! Saved by grace!"

NECESSITY OF DENOMINATIONS Denominations of Christians on earth were necessary in order to better work and to suit preferences—as an army must be divided into regiments, yet one army; as a neighborhood must be divided into families, though one neighborhood. But there is no need for

such divisions in heaven, and therefore all belong to one denomination of sainthood. Christ said in one of his sermons that there would be laughter in heaven. "Blessed are ye that weep now, for ye shall laugh." And what would cause more merriment among the glorified than a rehearsal of the earthly differences between Christians differences once seeming of such vast amid the heavenly worshippers? What will be the bigot's amazement when he sees seated side by side on the banks of the river of life Calvin and Arminius, Archbishop Crammer and some dissenting preacher of the gospel who never graduated, one who on earth was a robed and surpliced ecclesiastic, and a backwoods minister, who in a log cabin meeting house preached in a linen duster? Among the great surprises of heaven for the bigot will be the celestial friendliness of those who on earth opposed each other in wrathiest polemics. He will get through the gate, for he has a spark of divine grace in his heart, but there will not be as andh of room to spare on either side of him. It will not take long for heaven to educate him into glorious big heart

Again, the penurious Christian will not have an abundant entrance. Perhaps he was not converted until al his habits of tight fistedness were fixed beyond recovery. The people who are generous were taught to be generous in childhood. You can tell from the way that boy divides the apple what his characteristics for generosity 08 lkeu equ lor eq line seemreem lo years, if he lives so long. If he eat it all himself while others look wistfully on he will be a Shylock; if he give half of it to some one who has no apple, he will be an ordinarily gen erous man; if he give three-fourths of it to another, he will be a Baron Hirsch or a George Peabody.

CHRISTIAN BENEVOLENCE.

For 30 years this man has been practicing an economy which prided itself on never passing a pin without picking it up, and if he responded at all in church would put on the collection plate so insignificant a coin that he held his hand over it so that no one could discover the smallness of the denomination. Somewhere in the fifties or sixties of his life, during a revival of religion, he became a Christian. He is very much changed in most respects, but his all absorbing acquisitiveness still influence him. To extract from him a gift for an orphanage or a church or a poor woman who has just been burned out is an achievement. You and I know very good men, their Christian character beyond dispute, and yet they are pronounced by all as penurious, and they know it themselves and pray against it. We all have our bad hab its, and yet expect to get to heaven, and this skinflint has his mighty temptation. The passion of avarice well illustrated its strength when in one of the houses of exhumed Pompeli was found the skeleton of a man who was trying to escape with 60 coins and

a silver saucepa For those valuables he dared the ashes and scoria of Vesuvius overwhelmed him, and many a good man has been held mightily by avarice. But the day is coming for that penurious Christian's departure from the world. He has an awful struggle in giving up his government securities The attorney who drew his last will and testament saw how hard it was for him to leave his farm or his storehouse investments, especially thos that in the markets are called gilt edged. Those that yield only 3 per cent he easily resigns to the care of his executors, but those that yield only 3 per cent. he easily can give them up while the market is still rising?

Bolstered up in bed, knowing he has got to sign it, he reads the document over and over again, and then, with a manner that seems to say, "Well, if I must, I must," he signs his name to that surrender of his last farthing of earthly possessions. He enters heaven, but he has not an abundant entrance. The fortune that won for him in this world much attention makes no impression in that country, where the gold is so common that they make streets out of it, and precious stones are so usual that they build them in to walls, jasper at the bottom, amethyst at the top, emerald and rubles between. He will get in, for he ha enough grace to save him, but his place in heaven will not be so high up or so brilliant as that of the woman whose generosity and self sacrifice have been celebrated for thousands of years-the widow of the two mites No room for his severe economics up there, where everything is so lavish and so radiant and so imperial and so infinite that the humblest man is a king and the poorest woman queen, and the stars of heaven which bespangle our midnights are only the dewdrops on the lawn of our Father's I am glad that the old man got in, but I wish that when his eart was converted his pocketboo had been converted, so that a thousand souls who might have preceded him into heaven through his Christian charities might have kept special holiday on the occasion of his arrival.

REWARD OF SELF-SACRIFICE. But that brings me to the other

thought of my text, that there are those who will, when they leave this sionary spirit I heard the gospel call life, bound into heaven and salutations in Bombay!" "Why, that is the "For so an entrance shall be administered unto you abundantly." Such exultant admisison will await of America and caused me to exchange those who enter heaven after on earth living a life for others and without reference to conspicuity. On the banks of the Ohio or the Tuscaloosa or the Androscoggin is a large family, all of whom have been carefully and religiously reared. In the earlier stages of that family there were many privations. The mother of the household never had any amusements. Perhaps once in a year a poor theatrical play was enacted in the neighboring schoolhouse or a squawking concert in the town hall, and that was all the diversion afforded for the winter season. I asked the manager of an insane asylum in Kentucky, "From what class of persons do you get most of your patients?" and he said. "From farmers' wives." I asked the same question of the manager of an insane asylum in Pennsylvania and the same question of the manager of an insune asylum in Massachusetts and got the same reply. "We have on our rolls for treatment more farmers' wives than persons coming from any other class."

That answer will be a surprise to some; it was no surprise to me. The simple reason is, farmers' wives as a eneral thing have no diversion. It is breakfast, dinner and supper, sewing, scouring, scrubbing, knitting, mending, year in and year out. That mother is the milliner, the mantua maker, tne nurse, the doctor, the accountant of the whole family. She plans the wardrobe of spring, of summer, of autumn, of winter, cutting, fitting, completing garments, out of which the children soon grow and must have something else. The newspaper does not come, or, if coming, there is no time to read it. No selection of good books. The neighbors calling in are full of the same grinding routine. No wonder so many of them go into dementia! Oh, the country is beautiful to look at and a recuperative place in which to spend summer, and if you have the means to bring yourself amusements or go where they are, or you can surround yourself by inspiring so- reward! On all the banks of the riv cial life, it is a good place to stay all the year round. But, alas for the thousands of good and noble women who are dying by inches in its solltudes!

GLADLY WELCOMED IN HEAVEN. Now, the mother of whom I speak as iving on the banks of that great river in Ohio or Alabama or Maine has gone through all the drudgery mentioned, and her children have turned out well, good and useful men and women, ornaments of society, pillars in the house of God, and that whole family, after the years have passed by and their work is done, will meet in the heavenly country. From such a family some will certainly have preceded here, and the time of her expected arrival will be announced to all the members of that family already glorified and to the old earthly neighbors who put down their toils a little sooner than she did, and she will have the warmest kind of home coming, and she will go through the gate as easily as ever she lifted the latch of her front door coming from the old country meeting house where she used to worship. Go in, mother! Heaven has been waiting for you a good many years. Got rid of all your aches and pains and weariness, have you? Go anywhere in heaven, not only win glorious admission, but and they will be glad to see you. On you will make all your life in heaven the highest throne von will find one who said, "Behold thy mother." Sit anywhere you please. You will be at home anywhere. Take your pick out of that sheaf of scepters. What! The wrinkles have all gone out of your face, and the once rheumatic step has become like that of the bounding roe. Just as I expected, you aged, glorified soul, you had an abundant enfrance. There is another kind of spirit who will have radiant admission to the upper dominion. There is a fact which ought to have most emphatic pronouncement. All over the world to-

day there are men and women of con-secrated wealth. They are multiplying by the day and hour-people who themselves the Lord's stewards. and from their opulence they are making a distribution which pleases the heavens. The checkbook in the office drawer of that man has on its stubs a story of beneficence clear up into the sublime. In all the round of the world's suffering and ignorance and woe you cannot mention one worthy object to which that prosperous and good man has not made contribution. He is not irritated, as many are, by solicitations for alms. In some poor woman in thin shawl, holding in her arms a child with rheum in its eves. this good man sees the Christ said, "Inasmuch as ye have done it unto one of the least of these, ye have

done it unto me." CONSECRATED AFFLUENCE. Well, this man of consecrated affluence is about to go out of this world. He feels in his brain and nerve the strain of the early struggles by which he won his fortune, and at 60 or 70 years collapses under the exhaustions of the twenties and thirties of his lifetime. When the morning papers announce that he is gone, there is excitement not only on the avenues where the mansions stand, but all through the hospitals and asylums and the homes of those who will henceforth have no helper. But the excitement of sadness on earth is very tame affair compared with the excitement of gladness in heaven. The guardian angel of that good man's life swept by his dying pillow the night before, and on swift wing upward announced that in a few hours he would arrive, and there is a mighty stir in "He comes!" cries scraph to heaven. seraph. The King's heralds are at the gate to say, "Come ye blessed," and souls who were saved through the churches that good man supported and hundreds who went up after being by him helped in their earthly strugwill come down off their thrones and out of their palaces and through the streets to hail him into the land which they reached some time before

through his Christian philanthrophy

Why, that is the man who, when

was a-hungered, gave me bread!"

'Why, that is the man," says another,

who encouraged me when I was in

the hard struggle of business life!'

"who paid my rent when I had no-thing with which to pay!" "Why,

'Why, that is the man," says another,

that is the man through whose misman," says another, "who helped send the gospel of Christ to the aborigines the war whoop of the savage for the song of Christian deliverance!" "Stand back," commands the gatekeeper of heaven, "all ye throngs redeemed through this man's instrumentalities! Make way for him to the feet of the King, where he will cast his crown, and then make way for him to the throne, where he shall reign forever and ever!" Now, that is what I call an abundant entrance. You see, it is not necessary to be a failure on earth in order to be a success in heaven.

But I promise that all those who have lived for others and been truly Christian, whether on a large scale or a small scale, will have illustrious introduction into the impearled gateway. Here and there in some large family you see an attractive daughter who declines marriage that she may take care of father and mother in old days. This is not an abstraction. I have known such. You have probably known such. There are in this world womanly souls as big as that. They cheerfully endure the whimsicalities and querulousness which sometimes characterize aged, and watch nights when pneumonia is threatened, and are eyes to the blind, and sit in close rooms lest the septuagenarian be chilled, and count out the right number of drops at the right time. mother of a little child has her hands full, but the daughter who stays home to take care of an aged father or mother has her hands just as full.

DEMAND OF FILIAL DEVOTION.

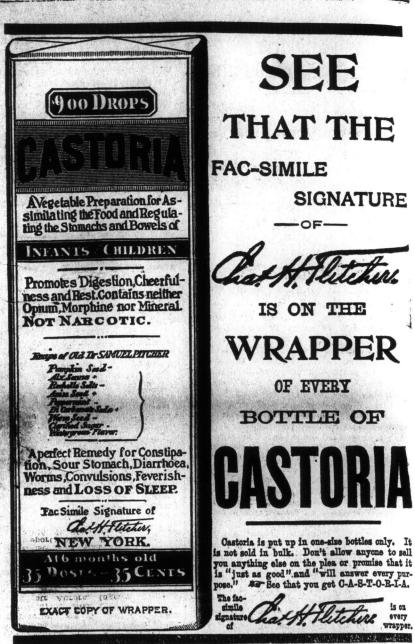
After years of filial devotion on the part of this self-sacrificing daughter the old folks go home. daughter is free from martial alliance, but the damask rose in her cheek is faded, and the crow's feet have left their mark on the forehead, and the gracefulness is gone out of the figure, and the world calls her by a mean and ungallant name. But, my Lord and my God, surely thou wilt make it up for that girl in heavenly er of life there is no castle of emerald and carbuncle richer than that which awaits her. Its windows look right out upon the King's park, and the white horses of the chariot are being harnessed to meet her at the gate, and if there are no others to meet her, father and mother will be there to thank her for all she did for them when their strength failed and the grasshopper became a burden, and hey will say: "My daughter, kind you were to us even until the last! How good it is to be together in heaven! There is the King's charof come for you. Mount and ride to your everlasting home!" Now that is what I call an abundant entrance.

Know right well that in whatever station of life you will move and whether your intellectual faculty be brilliant or dull and your worldly resources opulent or poor, you may have at the gate of heaven jubilant and triumphant reception. All soldiers cannot be Hannibals and Harlboroughs admirals cannot be Duponts and Farraguts, all authors cannot be Bacons and Southeys, neither can al Christians be Pauls and Richard Cecils. Do your best right where you are, asking God's help, and you will higher life. It is good thing to have a healthy ambition in this world, and why not ar ambition not to stand among the comparative failures of heaven "saved as by fire," but to be classified among those who did something worthy of immortals? The Bible distinctly tells that there will be grades in heaven "As one star differeth from another star in glory." Will you be among the lower grades when you may be among the higher? Of course, cherubic and seraphic orders are fixed. and you cannot enter them, but in what low or high order of the state hood you may live and reign forever you are now deciding by your present half heartedness or enthusiastic ardor. Be the means of salvation of one man or one woman, and you still all the heights celestial, for there is joy in heaven among the angels of God over one sinner that repenteth.

THE STRANGER IN HEAVEN.

But imagine one of these "scarcely saved" Christians entering the shin ing realm! He passes in a stranger. Saint says to saint, "Who comes Saint says to saint, there?" He moves up and down the streets and meets on one whom he helped to get there. He goes into the great temple and finds among throngs of the white robed not one soul which he helped to join the doxologies. He goes into the "house of many mansions," and finds not one spirit whom he helped to start for that high residence. I am glad that he got in, but I am amazed that in the 30 or 40 or 50 years of his life he did nothing for God and the betterment of the world which woke heavenly echoes. Oh, child of God, if you had never thought of it before, present the startling fact that you are deciding not only the style of your heavenly reception, but the grade of your association and enjoyment of the world without end. Are you satisfied with yourself that you can afford to throw away raptures and ignore heavenly possibilities and elect vourself to lower status and classify yourself amid the less efficient when

you may mount a higher heaven? While I thus discourse I am aware that some have not taken the first step toward heaven, and they feel like Jacob Strawn, who took some ministers of the gospel on the top of his house to show his farms reaching in every direction as far as eye could see. He was asked how many acres he owned and he replied 40,000. "How much is it worth per acre?" was asked, and he replied, "Fifty dollars at least." "Then," said the minister, "you are worth \$2,000,000." "Yes," said Strawn, "and I made it all myself." Then the minister said: "You have shown me these vast earthly possessions, and now will you look up yonder. (pointing to the heavens)-how much do you own up there?" Strawn answered with tears in his eyes, "Oh, I am afraid I am poor up there.' Alas, how many there are who have acquired all earthly prosperities and advantages, but have



treasures in heaven! They are poor

up there. But I am today chiefly addressing those who are started for heaven and would have them know that while we are apt to speak of Lanphier, the founder of Fulton street prayer meeting, as having an abundant entrance; and Alfred Cookham, the flaming evangelist, as having an abundant entrance; and Thomas Welch and Fletcher, the glorious preachers of the gospel, as having an abundant entrance; and John Rogers and Latimer and Ridgby ascending like Elijah, in a chariot of fire, as having an abundant entrance, you also, if love and serve the Lord and fulfill your mission, whether it be applauded or unknown, will have, when your work on earth is ended and you are called to come up higher, an easy, a blissful, an enrapturing, an abundant

SHIP NEWS

PORT OF ST. JOHN.

Arrived. Jan 15-Str Truna, 990, Matthewson, from Greenock, J H Scammell and Co, bal.
Str Lake Superior, Evans, from Liverpool
via Halifax, Troop and Son, general cargo.
Sch F and E Givon, 98, Melvin, from Boston, F Tufts and Co, scrap iron.
Coastwise—Sch Druid, 96, Gillespie, from
Crow Harbor—in distress; str Aurora, 187,
Ingersoll, from Campobello.
Jan 16—Str Peter Jebsen, 2224, Bentzon,
from Philadelphia, Wm Thomson and Co,

Str St Croix, 1064, Pike, from Boston, mdse and pass. and Dass.

Sch S A Fownes, 123, Ward. from New York, A W Adsms, lumber.

Sch Garfield White, 99, Seely, from New York, J E Moore, coal.

Coastwise—Schs Wanita, 42, Apt, from Annapolis; Clarissa, 55, Sullivan, from Meteghan; Rex. 57, Sweet, from Quaco; Nina Blanche, 30, Morrell, from Freeport. Cleared.

15-Str Ella, Lund, for Louisburg, Teelin Head, Orr, for Belfast.
Avis, Atkinson, for Salem f o.
Roger Drury, Dixon, for City Island

6 O. Sch Fraulein, Spragge, for New York. Coastwise—Schs Alph B Parker, Outhouse, for Tiverton; str Centreville, Graham, for Weymouth; str Ella, Christiansen, for Louisburg; str Aurora, Ingersoll, for Campotalla. Jan 16 Sch Hunter, 197, Kilson, for New York.
Sch Domain, 91, Wilson, for Plymouth.
Sch Thistle, 123, Steeves, for New York.
Coastwise—Schs Nina Blanche, 30, Morrell,
for Freeport; Mand, 33, Smith, for Quaco;
E Mayfield, 74, Merriam, for St Stephen.

> DOMESTIC PORTS. Arrived.

HALIFAX, Jan 13—Ard, strs Lake Su-perior, from Liverpool, and sailed for St John; Tunisian, from Liverpool, and sailed for Portland, Me; Beta, from Jamaica, Turks Island and Bermuda.

HALIFAX, Jan 13—Ard, strs Halifax, from Boston; Dominion from Portland, and salled for Liverpool; Silvia, hence 12th for New York, put back with machinery disabled.

HALIFAX, Jan 12—Ard, strs Dahome, from Liverpool via St Johns, NF.

HALIFAX, Jan 14—Ard, strs Dahome, from St John; Oruro, from do.

Sailed. From Halifax, 12th inst, str Silvia for New York; Manchester City, for St John. From Halifax, 15th inst str Dahome, for London.
From Halifax, 14th inst str Silvia for New York, having repaired; sch Falmouth, for Porto Rico. From Halifax, 15th inst, str Dahome, for

> BRITISH PORTS Arrived.

At Bermuda, Jan 3, str Erna, Brahn, from Halifax, NS, for West Indies.
HAVANA, Jan 2—Ard, sch Blomidon, Porter, from Kingsport.
DUBLIN, Jan 12—Ard, str Malin Head, from St John.

PORT SPAIN, Jan 14-Ard, sch Fred H Gibson, Publicover, from Apalachicola.
BARBADOS, Jan 14—Ard, sch Gladstone,
from Bear River, NS, for St Kitts.
MELBOURNE, Jan 12—Ard, bark Inver-MELBOURNE, Jan 12—Ard, bark Inveriyon, for St John.

GLASGOW, Jan 13—Ard, str Laurentian
(not Lancastrian), from New York.

At Turks Island, Dec 27, brig Gabrielle
Johnson, from Barbados (to sail Jan 4 for
Boston); 31st, schs Alma Nelson, McDonald,
from San Juan, PR (and sailed Jan 2 for
Halifax); Jan 1, Monitor, Eisenhauer, from
Barbados (to sail Jan 4 for Boston); 3rd,
brig May, Loye, from San Juan, PR (to sail
4th for Lunenburg, NS).

AUSTRALIAN PORT, Jan 15—Ard previously, bark Sigurd, from Campbellton,
NB.

YOKOHAMA, Jan 15-Str Empress of India couver.

ST JOHNS, NF, Jan 15—Ard, str Ontarian, from Glasgow and Liverpool for Halifax and Philadelphia.

LIVERPOOL, Jan 12—Sld, str Grecian, or Halifax via St Johns, N F. GLASGOW, Jan 12—Sld, str Concordia, for St John.

BELFAST, Jan 15—Sld, str Glen Head, for St John, NB.

> FOREIGN PORTS Arrived.

At Portland, Jan 14, schs Emma McAdam, from Calais for New York; Helen G King, from do for do; S W Sawyer, from do for CARRABELLE, Jan 10—Ard, bark Glenatton, Mundy, from Macelo.
FERNANDINA, Fla., Jan 10—Ard, sch H
B Homan, McNeal, from Havana.
HYANNIS, Mass, Jan 13—Ard, sch Josie,
from Weehawken for St. John.
SALEM, Mass, Jan 13—Ard, sch Greta,
from Halifax for New York.
PHILADELPHIA, Jan 12—Ard, strs Carthalon from Glasgow and Liverpool via St
Johns, NF, and Halifax; Viscania, from Lon-Johns, NF, and Halifax; Viscania, from London via Halifax.
VINEYARD HAVEN, Mass, Jan 13—Ard, schs Francis Schubert, from Hoboken for Rockland; Abbie Ingalis, and Wm Marshall, from Hoboken for St John; Bric, Alma, and Annie A Booth, from Port Johnson for do; Elwood Burton, from Port Reading for do; D J Melanson, from do for Yarmouth, NS.
BOSTON, Jan 13—Ard, strs Boston and Prince Arthur, for Yarmouth, NS; St Croix, for St John; Britannio, from Louisburg, CB; Daisy, from Bay of Islands, NF.
ROCKLAND, Me, Jan 13—Ard, strs Buenos Ayrean, from Glasgow; Turret Belle, from Sydney; schs Frank and Ira, from St John; E Waterman, from Calais for Boston.
NEWPORT NEWS, Va., Jan 14—Ard, str St. George, from Halifax and Baltimore.
BOSTON, Jan 14—Sid, str St Croix, for Portland, Eastport and St John; sch Josephine, for Bear River, NS.
BOOTHBAY, Me, Jan 14—Ard, schs Stella Maud, from New York; W H Waters, from do.

NEW YORK, Jan 10—Cld, schs Joseph Hay, for Yarmouth; Alma, for St John. PORTLAND, Jan 14—Cld, sch Stella Maud, for St John.

From Callao, Jan 8, ship Senator, Harrison, for Royal Roads.
From New York, Jan 13, brig Curacoa, for Curacoa; sch E Merriam, for St John.
PHILADELPHIA, Jan 12—Sld, str Peter Jepsen, for St John.
ROCKLAND, Me, Jan 13—Sld, sch John Francis, for Annapolis.
BOOTHBAY, Me, Jan 13—Sld, schs L A Plummer, from Perth Amboy; A P Emerson, from New York; Silver Wave, from St John. BOSTON, Jan 12-Sld, str Halifax, for Halifax.

LIVERPOOL, Jan. 13.—Sld, str Assyrian, for Portland, Me.

LONDON, Jan. 13.—Sld, str Evangeline, for Halifax, N. S., and St. John.

From Boston, 13th inst, strs Norge for Louisburg, CB; schs Thetis, from St Pierre, Miq; Albert Pharo, from Calais, Me, for Atlantic City.

From Rockland, Me, 13th inst, strs Turret. Cheef for Louisburg, CB. From Rockland, Me, 13th inst, strs Turret Chief, for Louisburg, CB. From Havana, Jan 7, sch Etta A Stimpson, Hogan, for Fernandina. From Jacksonville, Jan 14, sch Sierra, Roberts, for St Thomas. From New York, Jan 14, schs Rosa Mueller, for St John; Carrie Belle, for Beverley.

MEMORANDA. VINEYARD HAVEN, Mass., Jan 15—Psd schs Henry F Little, from Bath for St John; John Francis, bound west; Stephen Bennett, from St John for New York (latter was towed from Boston to this port by the A W Chesterton).

GREAT SLAUGHTER SALE! A New Stock of Hardware at Prices Below Cost.

Having purchased the stock of Hardware of G. H. Burnett & Co., Ltd., at 45 Germain Street, it will be sold out at prices regardless of The stock is a new one and comprises Silverware, Cutlery, Skates, Sleds, Waggons, Snow Shovels, etc., etc., and a full line of household Hardware. Carpenters' Tools of the very best grade. Fancy goods, etc. The whole stock must be cleared out by December 31.

A. M. ROWAN, - 331 Main St.

VOL. 24.

WRECKED TW Mrs. Carrie Nation

W. C. T. L

Did Two Thousand : Damage in

WICHITA, Kas., J

Nation came back to V recent incarceration quarantine, and the net of work by her thi wrecked saloons. Mrs. by Mrs. Julia Evans. Mrs. Lydia Muntz, all U. organization. With hatchets concea they entered the sale Douglas avenue, and plete piece of glasswa chine in the place. machine in the place.

Slass windows and do
Next they ran into
and had broken every
the room when he app
placed it at Mrs. Na
that he would blow he
not desist. She yielde
panions ran to the C
she made her first at
There three policemen she made her first at
There three policemen
at Detective Sutton
shoved her aside. A
in the face, and in the
face, and in the
face and in the
folice then ove
and her friends, and
2,000 people, to the
Chief of Police Cud
soners after they reac
made him a promise
saloons before noon saloons before noon
Mrs. Evans' hand w
glass, and her husba
it up. After leaving the

tion began a street keerowd around the buexpected to begin sal noon tomorrow, who noon tomorrow, whe chief of police expire the crowd, she said:
"Men of Wichita, t God, and I am des saloon in your city."
The women procur through the streets a to Thee and other h front of the saloons held prayer meetings. front of the saloons held prayer meetings, the three women is \$1,500 and \$2,000.

David Nation, the l was in this city, bu wrecking of the salo the city jail when hi It is estimated that women, have yiewe clock.

Mrs. Nation cause might. She was at tact of buying a ticke when the sheriff pull "You are my prison tion turned and gay slap across the face

"You are my prison tion turned and gav slap across the face by taking hold of them viciously. A rescue, and with the they succeeded in cs eab, which was drive ital! There she insisted There she insisted private room for wo put her in a cell, w and sing hymns.

Late tonight Mrs. were arrested at the the county jall. Mr found. It is stated sanity will be lodge steady of the county will be lodge steady or the

Colonels Appointe Last to Reti OTTAWA, Jan

course of Morris

authorized for corps during the annual drill. Fif tube ammunition drawn for this 1 tion in the usua ing officers will duct of these pr ranges for which is graduated, for derly manner. munition is for men only, and non-commission have completed District officer port upon corps ities for comply A recent militi private soldier South Africa s having qualified lieutenant in the

years. Non-commissio

which he served

sequent to the 1

tire when they

Driving Pincers.

Rasps.