## COMMON SENSE.

Religious Matters.

More Practical Wisdom Is Desirable in Doing Good.

Absurdities of Church Architecture and Management -- World's Great Need.

Dr. Tailmage in this discourse advocates more practical wisdom in efforts at doing good and assails some of the absurdities in church architecture and management. The text is Luke xvi., 8, "The children of this world are in their generation wiser than the children of light."

That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldkings are skilful in the management of temporalities. I see all around me people who are alert, earnest, concentrated and skilful in monetary matters, who in the affairs of the soul are laggards, imane, inert. The great want of the world is more common sense in matters of religion.
If one-half of the skill and forcefulness employed in financial affairs was employed in disseminating the truths of Christ and trying to make the world better, within ten years the last Jug-gernaut would fall, the last throne of oppression upset, the last intquity tumble, and the anthem that was chanted over Berhlehem on Christmes from all nations and kindred and peo ple, "Glory to God in the highest, and on earth peace, good will to men.

Some years ago, on a train going toward the southwest, as the porter of the sleeping car was making up the benths at the evening tide, I saw a man kneel down to pray. Worldly people looked on as much to say, "Wh does this mean?" I suppose the most of the people in the car thought that the man was elither insane or that, he was a fanatic, but he disturbed no one when he knett, and he disturbed no one then he arose. In after conversation with him I found out that be was a member of the church in a morthern city, that he was a scafaring man, and that he was on his way to New Orleans to take command of a vessel. I shought then, as I think now, that ten such men—men with such courage for God as that man had—ten such men would bring the visite city to Christ; 1,000 such men would bring this whole land to God; 10,000 such men in a short time would bring the whote earth into the kingdom of Jesus. That he was successful in worldly affairs I found out. That he was skillful in spiritual affairs you are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common sense in matters of the world, this would be a very different kind of earth in which

COMMON SENSE LACKING IN CHURCH MATTERS CHURCH MATTRIES.

In the first place, my friends, we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together, and they resolve upon putting up a bank, the bank is especially adapted to banking purposes; if a manufacturing company puts up a building, it is to be adapted to manufacturing purposes. But adaptiveness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventiliation, more comfort. Vast sums of tion, more comfort. Vast sums of tructures, and men sit down in them and you ask a men sit down in them and you ask a men how he likes the church. He says, "I like it very well, but I can't hear." As though a shawl factory was good for amything but making shawls! The voice of the preacher dashes against the pillars. Men sit down under the shadows of the Cothic arches and shiver and feel they must be getting religion or some-thing else, they feel so uncomfortable. Ch, my friends we want more com-mon sense in the rearing of churches.

There is no excuse for tack of light when the heavens are full of it, no excuse for lack of fresh air when the world swims in it. It ought to be an expression not only of our spinitual happiness, but of our physical com-fort when we say: "How amiable are thy tabernacies, O Lord God of Hosts! A day in thy courts is better than a

Algain I remark we want more common sense in the obtaining of religious hope. All men understand that in or-der to succeed in worldly directions they must concern the They think on that one object, on that one subject, until their mind takes fire with the velocity of their own thoughts.

All their acumen, all their common sense, they put in finet one direction, and they succeed. But how seldom is it true in the matter of seeking after God. While no man expects to ac-God. While no man expects to ac-complish anything for this world without concentration and enthusiusm, how many there are expecting of God without the use of any such

WISDOM IN SOUL SAVING. A miller in California many years ago pickel up a sparkle of gold from the bed of a stream which turned his mill. He held that sparkle of gold unitil lit bewitched mations. Tens of thousands of people left their homes. They took their blankets and their pickaxes and their pistols and went to the wilds of Calufornia. Otties

carbuncle, and jasper, and sardonyx, and chrysophrasus, and all the preci-ous stones out of which the walls of Talmage Wants More of It in our four, has brought up treasures worth more than all the stars that worth more than all the stars that keep vigil over our stek and dying world is it a bogus company that is formed? Is it undeveloped territory? Oh, no; the story is true. There are hundreds and thousands of people who would be willing to rise and testfy that they have discovered that gold withstanding all this, what is the circumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door, asking how they might get those treasures. Instead of that many of us put our hands behind our backs and walk up and down in front of the mine of eternal riches and say, "Well, if I am to be saved, I will be saved, and if I am to be lost I will be lost, and there is nothing to do

about it." Why, my brother, do you not do that way in business matters? Why do you not tomorrow go to your store and sit down and fold your arms and say: "If these goods are to be sold they will be sold, and if they are not to be sold they will not be sold. There is nothing for me to do about it." you dispatch your agents, you print show windows, you push your goods, you use the instrumentality. Oh, that men were as wise in the matter of the soul as they are wise in the matter of

GOD'S SOVEREIGNTY This doctrine of God's sovereignity, now it is misquoted and spoken of as though it were an iron chain which bound us hand and foot for time and for eternity, when, so far from that, in every fibre of your body, in every faculty of your mind, in every passion of your soul, you are a free man-a free man- and it will no more tomorrow be a matter of choice whether you shall go to business through Pennsylvania avenue or some other treet, it will be no more a matter of choice with you tomorrow whether you shall go to Pennsylvania or New York or stay at home, than it is this hour a matter of free choice whether you will accept Christ or reject Him. In all the army of banners there is not one conscript. Men are not to be iragooned into heaven. Among all the tens of thousands of the Lord's soldiery there is not one man but will tell you, "I chose Christ; I wanted Him; I desired to be in His service; I am not a conscript-I am a volum eer." Oh, that men had the same ligion that they have in the matters of the world—the same concentration the same push, the same enthusiasm! In the one case a secular enthusias in the other, a concentrated entihusi-

Again, I remark we want more common sense in the building up and enlarging of our Christian character. There are men who have for forty and they have not run a quarter of a mile. No man would be willing to If you invest a dollar, you expect that dollar to come home bringing another dollar back. What would you think of a man who should invest \$10,000 to a monetary institution, then go off for five years, make no inquiry in regard five years, make no inquiry in regard to the investment, then come back, step up to the pashier of the institution and say, "Have you kept that \$10,000 dollars safely that I lodged with you?" but asking no questions about interest or about dividend? Why, you say, "That is not common sense." Neither is it, but that is the way we are in matters of the soul. We make act in matters of the soul. We make a far important invenstment than \$10,000. We invest our soul. Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect the not ask about them. We do not want ournulation we were as wise in the matters of the soul as we are in the matters of the world!

ETERNITY IN THE BIBLE How little common sense in the reading of the scriptures! We get amy other book and we open it, and we say: "Now what does this book mean to teach me? It is a book of astronomy. It will teach me astronomy. But the Bible will teach me just one thing. Get the world converted, and get us all to heaven. That is what it proposes to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as pugillists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible, and we do not like that, and we do guide you on the way home." And suppose that traveller should say: "I don't like that lantern. I don't like the handle of it. There are ten or fifteen things about it I don't like. If you can't give me a better lantern than that I won't have any?"

Now, God says this Bible is to be a lamp to our feet, and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We stop, and say we do not like this about it, and we do not like that, and we do not like the other thing. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home? sprang up suridently on the Pacific coast. Maximants put side their efegant apparel and out on the miner's garb. All he land was full of the talk about gold. Gold in the exest gold in the exest gold in the streets—gold, gold. Word comes to us that the mountain of God's love is full of gold; that men have been digging there and bave brought up gold, and amethyst, and Then, we do not read the Bible as we

rayer! We say, "O Lord, give me and "O Lord, give me that," and "O Lord, give me something else, and we do not expect to get it, or, gettling it, we do not know we have it. We have no anxiety about it. We do not watch and wait for the coming. As a merchant, you telegraph or you write to some other city for a bill of goods. You say, "Send me by such express or by such a steamer or such a rail train." The day depot or to the wharf. The goods do not come. You immediately telegraph: "What is the matter with those goods? We haven't received Send them right away. We want them now or we don't want them at all." And you keep writing and you keep telegraphing and you keep sending your wagon to the depot or to the express office or to the wharf until you get the goods. In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know ther they come or not. We have any special anxiety as to whether ey come or not. We may get them and may not get them. Instead of 7 o'clock in the morning saying, "Have I got that blessing?" At 12 o'clock monday, asking, "Have I got that ssing?" At 7 o'clook in the evensaying, "Have I received that sing?" and not getting it, pleading, pleading—begging, begging—ask-ing, asking until you get it. Now, my bretheren, is not that common sense? If we ask a thing from God, who has sworn by His eternal throne that He will do that which we ask is it not common sense that we should watch and wait until we get it?

But I remark again, we want more common sense in doing good. Oh, how many people there are who want to good and they are failures! Why is it? They do not exercise the same tact, the same ingentity, the same strategem, the same common sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are men who have an arrogant way with them, although they may not feel arrogant in their soul. Or they may have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why, I have to look clear down before I can see you, you are so far beneath me." That manner always disgusts, always drives men away from the kingdom of Jesus Christ instead of bringing them

IMITATE JESUS CHRIST.

When I was a lad I was one day in a village store, and there was large group of young men there full of rollicking and fun, and a Christian man came in, a good Christian man, and without any introduction of the subject and while they were in great hilarity, said to one of them, "George, what is the first step of wisdom?" George looked up and said. "Every man to mind his own business." Well, it was a very rough answer, but It as provoked. Religion had been hurled in there as though it were ombshell. We must be natural in the presentation of religion to the world. Do you suppose that Mary in

we are sure Christ will pardon us is the present. Now, what is the common sense thing for us to do in view of these three facts? You will all agree with me—to quit sin, take Christ, and take Him now. Suppose some business man in whose

must read for my immortal life; my eternity is involved in this book."

GLFTS FROM HEAVEN.

How little we use common sense in prayer! We say. "O Lord, give me day there is less prospect, and less and less. I will attend to it tomorrow." Now, let us bring our common sense in this matter of religion. Here are the hopes of the gospel. We may get them now. Tomorrow we may get them, and we may not. Next day we may and we may not, the pros-pect less and less, and less and less, the only sure time now-now. I would not talk to you in this way if I did ves. You send your wagon to the all the people. I would not go into a hospital and tear off the bandages from the wounds if I had no baim to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority for saying he may be saved.

A DIVINE RAPHAEL

Suppose in Venice there is a Raphael, a faded ploture, great in its time, bearing some marks of its greatness. History describes that picture. It is nearly faded away. You say, "Oh, what a pity that so wonderful a picture by Raphael should be nearly deflaced!" After awhile a man comes up, very unskillful in art, and he proposes to retouch it. You say, "Stand off! I would rather have it just as it is. You will only make it worse." After awhite there comes an artist who is the equal of Raphael. He says, "I will retouch that picture and bring out all its original power." You have full confidence in his ability. He touches it here and there. Feature after feature comes forth, and when he is done with the ploture it is complete in all its original power.

Now, God impresses His image on our race, but that image has been defaced for hundreds and thousands of years, getting fainter and fainter. Here comes up a divine Raphael. I shall call Him a divine Raphael He says, "I can restore that picture." He has all power in heaven and on earth. He is the equal of the one who made the picture, the equal of the one who drew the image of God in our soul. He touches this sin, and it is gone; that transgression, and it is gone, and all the defacement disappears, and where sin abounded, grace doth much more abound." Will you have the defacement or will you have the restoration? I am well persuaded that if I could by a touch of heavenly patthos in two minutes put before you what has been done to save your soul, there would be an emotional tide overwhelming.

"Mamma." said a little child to her mother, when she was being put to bed at night; "mamma, what makes your hand so scarred and twisted and unlike other people's hands?" said the mother, "my child, when you were younger than you are now, years ago, one night after I had put you to bed I heard a cry, a shriek up stairs. came up and found the bed was on fire, and you were on fire, and I took hold of you and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a From Israela, Jan 14, stmr Alpha, Hall, hand. But I got that, my child, in trying to save you."

O man, O woman, I wish today I

could show you the burned hand of Christ-burned in plucking you out of

while tending to the ultimate prosperity of the colony."

J.ONDON, Wednesday—Mr. Chamberlein's West Indian scheme, outlined last evening at Liverpool, meets with scant approval. The Times says:

"We are not greatly enamored of the system of doles to which by some fatality the present government has resorted with unusual frequency. Perhaps for this urgent case it was the most expedient device, but if ought to be very clearly recognized as purely a temporary measure, and as in no way absolving the government from dealing with the matter on a sound, permanent froiling."

The Standard warns plr. Chamberlein that his proposal "savors of protection," and that he must be prepared to deal with criticism.

that he must be prepared to deal with criticism.

The Daily News also promises Mr. Chamberlain that the opposition "will deal with his plan on its merits when it appears," and asks whether he has forgotten the vehement language in which he condemned the late government for voting a small grant to Newfoundland.

The Daily Mail confesses to a feeling of "intense disappointment."

It is said that whales can remain under the surface of the ocean for an hour and a half.

SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Jan. 18.—Str St Croix, Allan, from Boston, E Laechler, ndse and pass. Coastwise—Schs Melinds, 88, Reynolds, rom Parrsboro; barge No. 3, 431, McNamara, from Parrsboro; barge No. 3, 431, McNamera, from Parrsboro.

Jan. 19.—Str Lake Ontario, 2741, Campbell, from Liverpool via Halifax, Troop and Son, mose and passengers.

Ship Vanloo, 1497, Baker, from Penarth via Bermuda, Wm Thomson and Co, bal.

Sch Etta A Stinson (Am, Hogan, from Portsmouth, J B Moore, bal.

Sch Stephen Bennett (Am, 199, Glass, from Portsmouth, R C Elkin, bal.

Coastwise—Schs Satellite, 26, Hicks, from Westport; Rita and Rhoda, 8, Ingalis, from North Head; Aurelia, 21, Scovil, from Grand Manan; Alph B Parker, 39, Outhluse, from Yarmouth.

Jan 20.—Sch Annie A Booth, 182, Wessen, 182, Wessen, 182, Wessen, 182, Wessen, 182, Wessen, 183, 184, 182, Wessen, 184, 184, 20.—Sch Annie A Booth, 182, Wessen, 184, 20.—Sch Annie A Booth, 184, 2 20—Sch Annie A Booth, 192, Wasson, Portsmouth, J H Scammell & Co. Frank W, 99, Cole, from Salem, F Sch Frank W, 99, Cole, from Salem, F Tufts, bal.

Sch Bertha Maud, 82, Wilcox, from Bos-ton, R W Williams, flour, etc..

Sch Hattle Muriel, 84, Wasson, from Salem, J W Keast, bal.

Coastwise—Schs Valkyrie, 9, Bancroft, from North Head; Emma T Storey, 40, Fos-ter, from Grand Manan; Thelma, 48, Milner, from Annapolis.

Cleared.

Jan. 18.—Str Lake Winnipeg, Jones, for Liverpool via Halifax.

Jan. 19.—Str Taymouth Castle, Forbes, for West Indies via Halifax.

Coastwise—Schs Seattle, Hicks, for Westport: Willie D, Oglivie, for Parreboro; Hattle McKay, Durant, for do.

Jan 20—Str St Croix, Allen, from Boston.

Sch Viola, Finley, from Grenada.

Sch Ira D Sturgis, Kerrigan, from New York. Coastwise Sche Yarmouth Packet, Shew, from Parmouth; Emma T Storey, Foster, from North Head; Rita and Rhoda, Ingails, from do.

CANADIAN PORTS.

Arrived. At Parrsboro, Jan 19, schs No 2, Salter from Yarmouth; No 4, Salter, from St John Trader, Merriam, from do; Susan and Annie from do; T W McKay, Bullerwell, from do. At Parrsboro, Jan 19, schs Trader, Merriam, for St John; No 2, Salter, for do.

Sailed. HALIFAX, Jan 20—Sld, stre Lake Winnipeg, Jones, from St John for Liverpool; Halifax City, Newton, for St John.

BRITISH PORTS

Arrived. SCATTERY ROADS, Jen. 17-Ard, bark Spenezeer, from St John, N B, for Limerick.
At London, Jan 19, str Cheronea, Marsters, from St John.
LIMERICK, Jan. 19.—Ard, bark Ebenezeer, from St. John, N.B.
MELBOURNE, Jan. 14.—Ard, ship Elfi, from St John.
At Glasgow, Jan 20, as Sardinian, from New York via Liverpool.
At Southampton, Jan 20, as New York, from New York (passed Hurst Castle at 3.40 p.m.). At Newcastle, NSW, Jan 19, ship J V Troop, Beveridge, from Port Elizabeth. At Liverpool, Jan 20, ss Teutonic, from New York New York.
At Barbados, Jan 13, bark Douglas,
Crosby, from Mauritius.
LONDON, Jan 20—Ard, str Cherones, from

From Barry, Jan 17, ship Charles S Whitnew, Atkins, for Cape Town; barks Corona, Brown, for do; Dunvegan, Bell, for do.
From Penarth, Jan 17, ship Forest King, Le Bianc, for Rio Janeire.
LIVERPOOL, Jan. 19.—Sailed, str Barcelons, for St Johns, NF, and Halifax (not previously totic north. LIVERPOOL, Jan 19-Sid, str Siberian,

FOREIGN PORTS.

VINEYARD HAVEN, Mass., Jan. 19.— Sailed, seh Mary F Corcon, from St John Sailed, sch Mary F Corcon, from St John for New York.

From Banjoswangle, Nov 21, ship Walter H Wilson, Duffy, for New York.

From New York, Jan 18, bark Luarca, Starreit, for Pernambuco (and anchored in Hart Island Roads); schs Gypsum Emperor, Montroe, for Demerara (and anchored in Hart Island Roads); Gypsum Princess, Merriam, for St Pierre and Fort de France (and anchored in Hart Island Roads).

From Buenos Ayres, Dec 8, barks Albertina, Dill, for New York; The Frederick, Simpson, for Colastine; 23rd, bark Thos Faulkner, for Sapelo.

MEMORANDA

Passed out at Delaware Breakwater, Jan. bark Alkaline, from Philadelphia for St. Lucia.

Passed down at Reedy Island, Jan 16, brig
Chio, for Roserio.

In port at Turk's Island, about Dec. 31,
sci. Leccnia, Card, for New York, to sail Jan. 1.

LIZARD, Jan. 18.—Passed, str Cheronea, from St John, N B, for London.

CITY ISLAND, N. Y., Jan. 18.—Bound south: Schs Rebecca W Huddell, from St John, N B; Walter M Young, from Lubec, Me: Pefetta, from St John, N B, In port at Las Palmas, Dec 28, sch San Antonio, Bonet, from St John, N B, repg.

Passed Deleware Breakwater, Jan 17, brig Ohio, from Philadelphia for Vera Cruz.

ISLE OF WIGHT, Jan. 19.—Passed, str Baltimore, from Boston for London.

DELAWARE BREAKWATER, Jan. 19—Passed up, str Assyrian, from Glasgow and Passed Lundy Island, Jan 18, ship Theodore H Rand, Morris, from Cape Town for larry.

Passed Flushing, Jan 15, ship Andelana, Gillies, from Antwerp for New York.

Passed Beachy Head, Jan 17, stmr Anacea, Robinson, from Savannah for Bremen.

In port at Buenos Ayres, Dec 12, bark John Gill, McKenzle, for Rosario and New York or Bester.

York or Boston. CITY ISLAND, Jan 20—Bound south, sch Roger Drury, for Hillsboro, NB. NOTICE TO MARINERS. PORTLAND, Jan. 17.—To Carvers Harbor from southward—Notice is hereby given that Colts Ledge buoy, spar, No. 2, has gone adrift. It will be repleced as soon as practicable.

REPORTS

MALAGA, Jan. 19.—The British bark Bar-badian, Capt. Palmer, which arrived here Jan. 2 from St. John N. B., encountered such a beisterous passage that her cargo is damaged by the sea water.

NOTICE TO SUBSCRIBERS

Births, Marriages and Deaths occur-ing in the families of subscribers will be published FREE in THE SUN. In all cases, however, the name of the sender must accompany the notice.

BIRTHS.

RURKE,—At No. 237 Brussels street, on Wodnesday afternoon, January, 19th, 1898, to the wife of Dennis Burke, of a daughter. CAMPBELL—At Titusville, on Saturday, Jan. 15th, to the wife of Robert Campbell a daughter.
MURDOCK—At Amheret, N. S., Jan 18th, to
the wife of W. B. Murdock, a daughter.

MARRIAGES.

CARR-ROLSFON.—At the Baptist parsonage, Fairville, by Rev. Gec. White, on Jan. 19th; Charles J. Carr of St. Martins to Miss Nellie Rolston, daughter of the late James Relston of this city.
ROGBIRS BREEN—At the residence of the bride's parents, Moss Glen, Kings Co., on Jan. 19th, by Rev. Mr. Payson, Jamie V., daughter of Cunningham Breen, to Charles E. Rogers of Elmsdale, Kings Co.

DEATHS.

BARNUS,—At the Navrows Queens Co., on Wednesday, Jan. 4th, 1888. Otty Willmer Barnes, nged & years and 7 months, young-est ron of Fred and Maggie Barnes.

—(Boston papers please copy.

GIAY—At Moss Glen, on Jan. 19th, after a lingering illness, Amanda M., beloved wife of George S. Gray, leaving a husband and one daughter to mourn their sad loss.

FEARS OF A FLOOD.

The Ohio is Rising Rapidly, Having Gone Up Three Feet Wednesday Night.

The Government Proposes a Graft to Add the Sugar Insulative.

\*\*Joseph Chamberlain Discusses the Situation.\*\*

\*\*Joseph Chamberlain Dis LOUISVILLE, Ky., Jan. 20. Fears are entertained here of a flood. The Ohio is rising steadily. During last night the rise was three feet, but the rain has ceased, and the rise this norning was not so great. At noon the reading at the locks was 23 feet 2 inches; in the canal 48 feet 7 inches. Reports indicate that much damage was done throughout the state last night by the heavy rain and wind storm. Thomas Gross, a drummer, storm. Thomas Gross, a drummer, was drowned while crossing a swollen stream near West Baden, Ind. A son of a farmer named Drury and a negro farm hand, while crossing a Cumberland river ford in Jackson county. Tenn, were also drowned. In Falmouth, Ky., a Methodist church was unroofed, and barns and farm houses in Carrard, Grayson, Henderson, Union and Hickman counities were damaged. The Cumberland, Licking, Big Sandy and Green and all their tributaries are booming, and many of them are out of their banks. At Leavenworth, Ind., the tow boat Job Williams, with a tow of sixty coal boats, were sunk in the storm there last night. Four-teen of the coal boats were sunk and two of the steamers crew were drown-ed. At Ridgeway, Ills., a very disas-trous wind and rain storm visited that portion last night, unroofing houses and drowning stock. The backwaters of the Ohio and Wabash rivers are

ALBERT CIRCUIT COURT.

HOPEWELL CAPE, Jan. 18 .- The January

NEW YORK, Jan. 18.—Cld, sch John M Plummer, for Grand Manam.

At New York, Jan 17, barks Nellie Troop, Trites, for Shangha! Luarca, Starratt, for Pernambuco; sch Gypsum Princess, for St. Plerre and Port de France.

At New York, Jan 17, sch Gypsum Emiror, for Georgebyn.

Salled.

From Montyvideo, Dec 11 (not previously), barks Uranima, Rabadah, for Barbados; 14th, Stranger, Leibka, for New York.

From Christiansted St Crotky, Jan 12, sch Chesile, Hatfield, for Jacksonville.

VINEYARD HAVEN, Mass., Jan. 18.—Sld, schs Walter Mills, Narvard H Havey, Wirning Lawry, Romeo, Eric, Hazelwood, and Cleyole.

Salled, schs Bonnie Doon, for St John, NB; Madagascar, for Calais; Annie F Kimball, for Red Beach.

SALEM, Mcss., Jan. 18.—Salled, schs Seth V Sunth, for Calais; Annie F Kimball, for Red Beach.

SALEM, Mcss., Jan. 18.—Salled, schs Seth V Sunth, for Calais; Shnie F Kimball, for Red Beach.

SALEM, Mcss., Jan. 18.—Salled, schs Seth V Sunth, for Calais; Bwaterman, for do: Clarence, for St. John.

HYANNIS, Jan. 18.—Salled, sch Abbie and Eva Hooper, for Portland.

From Antwerp, Jan 15, bark Alexander Black, Punn, for Portland, Ore.

From Teneriffe, Dec 21, bark Brazilian, Telletsen, for Bridgewater.

From New York, Jan 17, brigt J C Hamilen, it, fer Rio Janeiro.

NEW YORK, Jan 18.—Salled, strs Paris, for Southampton; Britannie, for Liverpool.

VOL.

IF YOU A

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Recruiting for

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facturers of shir ing and Patterso that the duty manufacturing that the duty article be inc It is now sta tion laid before ing session, but voted for that mentary est OTTAWA, J

M. P., was her the ministers an effect at the cor ment to their He expects a five says if the gove duce a bill to In the civil se The trade