The Inevitable Results of Waongdoing are Forcibly Described in the Following Sermon by Rev. Frank De Witt Talmage.

CHICAGO, June 15.—The inevitable results of wrongdoing are foreibly described in the following sermon by Rev. Frank De Witt Talmage from the text Galatians vi., 8, "He that soweth to his fiesh shall of the fiesh reap cor-

Some familiar texts are like powerful tonics. They have a snap and strength which we do not always and in the water of life when it is held in strange and peculiarly labeled bottles. They are like the lullables with which They are like the inliables with which we were sung to sleep in childhood. They have been repeated over and over again by the lips of our departed loved ones, so that each word is made sacred by holy associations. Every time we speak them it seems as though these into the vestibule of the church in which the service was held when we gave our hearts to God. Or these texts are associated with the sermons of some famous minister, which we have either read of heard.

But though many great preachers have spoken from this text and though

many holy associations gather around its words yet I would fain speak upon am passionately fond of the country. Therefore any text which has in it the figure of the sower and the reaper, any simile which is scented with the smell of the new mown hay or of the clover tops, and figure which echoes the song of the wood robin or the call of the nightingale, any text which is glinted with the golden colors of the wheat fields or reddened with the hecwheat fields or reddened with the hec-tic flush of the autumn leaf, has for me an intense and suggestive fascina-tion. My heart never beats more ex-ultantly than when it is keeping time to the music of the mowing machine or to the swish of the swinging scythe.

nd reason why I speak from oday is because the springthis text today is because the spring-time of the year, when the American sower went forth to sow, is only a few weeks past. The plows only a shortime ago had the rust of many month rubbed off their sharp noses. The har-row's teeth are yet white from ohew-ing and breaking the sods. And the sower, with his bag of seed hanging upon one arm and his handful of see swinging at the end of the other arn only a short time ago, with measured tread, went across the fields, scatter-ing the sens to the right and to the left. May God help us to teach the lessons of a sinner's retribution in the language of the spring plowing.

### THE SEEDS AND THE HARVEST

The seeds of the flesh by the inexo able law of the fields can only produc the harvests of the fiesh. This state nt is an axiom, a self-evident fac So self-evident is the law that th seeds which are planted only product harvests after their kind that a Unite States argicultural department has been established, the chief purpose of which is to introduce into the different localities the right kind of seeds ent localities the right kind of seeds for the best development of the differ-end kinds of crops. The official head of this department is a member of the president's cabinet. Every year at public expense thousands of seed try. Each congressman has an allot-ment for gratuitous distribution among

As there is a spiritual law in the na tural world so there is a natural law in the spiritual world. And the sower to the flesh has no more right to expect to gather a crop of barley from wheat seeds or a crop of oats wheat seeds or a crop of oats from corn seeds or a crop of potatoes from musk-melon seeds. Any sinner who is trying to argue himself into a different spiritual belief is not only modding God, but making bimself ridiculous. Elon Poster tells us that one day a

sinful Roman master told his Chr tian slave to go into a certain field a tian slave to go into a centain field and sow a crop of barley. When the time of harvest came, the master returned to that field and found there a harvest of oats ready to be gathered. In indignation he called his slave and asked: "Did I npt command you to sow here a field of barley? Why, then have ye sown cate?" The Christian slave answered, "Master, I sowed oat seed in the hope that they would grow up into harley." His master gruffly said: "What coolishness is this? Has ever any one heard that cat seeds will produce a harvest of barley?" "Ah master," replied the Christian slave

"you yourself are constantly sowing in the world the seed of evil, and yet you expect to reap in the resurrection day the fruits of virtue. Therefore I thought also that I might get barley by sowing oats." And the sinful master was abashed and could not answer

## "A FEW WILD OATS."

Go where you will you will find that the sower to the fish always reaps a harvest of corruption. Sit with the judge upon the bench, and he will tell you that the young man standing before him for sentence did not think that the seed of sin which he planted in secret would ever take root and begin to sprout. He did not think that his sewing a few "wild oats" would goor cause his own dewnfall. Yet God ever cause his own downfall. Yet God was watching him sow those seeds. His employers were watching him. Almost every large business house in the great cities has spices detailed to follow the tracks of its employes. So when the money disappeared from the safe the detective haturally hunted up the young man who spent his Sundays at the races, the one whose compandons were not what they ought to have been. They naturally came to that young man and put the hands of the law upon his shoulder, saying. "Come, young man the convict's cell awaits you. Come!"

eds hope to be declared guilth Charles Stewart Parnell had to rec

The physician in the sick noom will teach you that the sower of the flesh always reaps the conruption of the flesh. Upon the bed of suffering lies an invalid. He may pray, he may groan, he may promise to do right in the future, but the physician says: "No, my friend od intentions do not eradicate the physical wrongs of the past. You must heap the seeds of gluttony, the seeds which once sparkled in the wine cup. the seeds of late hours, the seeds of the defiance of moral laws. Dying man, you must reap the harvest of your sins of the flesh which you have

we and he will teach you the same lesson.

He will tell you that though a man
may repent of his sins he must up to the grave's edge suffer from his past misdeeds. God may forgive the sinner and all the results of the past evil may cease when the sinner robes himself in the white garments of the redeer but all through the remainder of the sinner's earthly career he must suffer for the evil which he has done. The minister will tell you that one of the saddest sights of Christian work is to see an old man who has been converted at the eleventh hour hobbling along upon his cane through the harvests of where. He stumbles through the har wests which have come from the seeds of his own planting.

#### LAWS OF THE FIELDS.

The seeds of the flesh by the inexor ble laws of the fields are expected to produce more of a harvest than the original seeds which have been sown. It would be folly for the farmer to sow 600 kernels of corn if he could only receive in return half a dozen ears of corn; to plant twenty or thirty peas if he could gather in return but a few pods, or to labor at all if for every planted seed there would come up only ne kernel in return. But when the farmer has a small bag of wheat seeds he says to himself: "Now if I properly ow and harrow the ground and plant lose seeds right I will be able to gather a whole field of golden grain. One of my seeds will be able to re-produce itself many, many times." in Franklin once said that the ductive power, the prolificness of vegetable life, is simply inconceivable and without limit. We all remember Daniel De Foe's story of the ship-wrecked sailor. He found half a dozen small wheat seeds, from those few seeds he was able to develop all the wheat he wanted, both for himself and

flesh grow. One evil seed will become the parent of many evil seeds, the grand parent of a host of evil seeds and evil harvests. A sower unto the flesh always reap more corruption than he expected to gather.

New York city about a century ago.

Just before his execution he testified that the first time he murdered a man his horror and remorse was so great that he could not sleep for weeks. But after this monster had continued to wet his dips with human blood he declared that he could drive his sword into the heart of a woman or a child with no more compunction than he would bury his teeth in a piece of bread. He would sleep as peacefully after murdering a a ship's evew as when a babe he closed his eyes in his mother's arms. The first lie is the difficult lie to tell, not the tenth, not the twentieth, not the fifti-eth. It is the first glass of whiskey which is the hardest to drink, not the one which the drunkard takes just be-fore he enters the reptile inhabited dungeous of delirum tremons. It is the first seed of sin which is hard to sow, not the fiftleth nor the one hun-dredth. And each one of the tares sown is able to reproduce itself in evil habits a millionfold. A sower always expects to reap more than he plants. And if the evil results of tare planting are so awful in reference to our

own tives how much more awful must be the results when we plant those tares in the lives of others. A woman who had talked unjustly against heighbors once went to a priest for confession. After she had told the priest the evil she had done her neighbors. bors she asked him what she would do to undo the wrong. The priest gave, her a handful of nettle seeds and bade her go and scatter those nettle seeds over a field and then come back to him. After the woman had done as she was told she came back to the "Now," said the priest, "go and gather those nettle seeds up again."
"Oh," said the woman, "I cannot."
"Neither," answered the priest, "can
you ever undo the wrongs which you

have done against your neighbors."

Awful must be the remorse when a Awful must be the remorse when a converted man realizes that by his single ful sowing he has developed a harvest of corruption in the hearts of his neighbors. If he has planted there the evil seeds, some of them will come up. The natural and spiritual laws are the

HARVEST SOONER OR LATER.

been. They naturally came to that young man and put the hands of the law upon his shoulder, saying: "Come, young man the convict's cell awaits you. Come!"

Young man the convict's cell awaits you. Come!"

Charles Stewart Paraell was one of the keenest, shrewdest, most farseeing parliamentarians Ireland ever produced. For years, alone, and single-shanded, he fought the British parliament. But Charles Stewart Paraell, ment. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, was can have hay during the winter ment. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Paraell, he fought the British parliament. But Charles Stewart Parnell, he fought the British parliament. But Charles Stewart Parnell, he fought the British parliament. But Charles Stewart Parnell, he fought the British parliament. But Charles Stewart Parnell, he fought the barley the feath of the wind of the fiesh instanter. A long time may into do? I fully realize my exil past to do? I fully realize my exil past to do? I fully realize my exil past into do? I fully realize my exil past to The seeds of the flesh do not neces

ted with green.

But there is a fall planting as well as a spring planting. Just before the mer birds migrate to the south in order to escape the blizzards and the nowling of the winter storms the farm-ser goes forth and scatters his wheat ey were as dead as the king's jester, are roused by the blast of the sprin surrection. And a wonderful fact out nature's laws is that the deeper the snows, the longer the winter and the longer those wheat seeds lie dor-mant the stronger and more virile is he grain when it begins to grow.

east may seem to take a very long time in developing. We may think be-cause we have sinned and never yet. een punished and have kept on sin-ing five hundred, a thousand, ten-lousand times that we never will be shed, that we never shall have to gather our harvests of corruption. But we will. As the Lord God Omnipotent. liveth we will! Christ in the parable vants let the tares continue to grow by the side of the wheat, but when them. Sinner, do not deceive yourself. God is not mocked. Do not think be use the day of retribution has bee stponed that the seeds of the flesh are dead when they are merely dor-mant. As the long delayed wheat harvest is the strongest harvest, so the longer the punishment of the sins of the flesh is postponed the greater and the more awful will be the harvests of

the flesh which we have sown in the

# A MOTHER'S REAPING.

est of the flesh which she had planted a fifth of a century before. It was in our old Brooklyn home. The doorbell rang. I went to the door and ushered into the parlor a lady dressed in deep mourning. Her face revealed the marks of intense suffering. When my father came down in answer to my summons, the lady began to plead with him to intercede with the governor for the life of her boy. He was a young man under sentence of death. He was to be and was electrocuted within six weeks. "Dr. Talmage," she said, "I want you to plead with the governor because my boy's life is all the result of my past sins. When he was a little child, he was very sick. The doctors gave him up and said he had to die. Then I knelt by my son's bed and defied God. I said: 'O, God. I You can destroy his soul, you can destroy mine, but I will not and slight not give him up. Then, strange to say, Dr. Talmage, the boy had a sudden change toward physical recovery, In spite of all the doctors said, he got his negro servant.

It would be a happy solution to the sinner if when he sowed one evil seed he should get back one evil result. But life was changed toward God, and life was changed toward God, and now I must reap the results of my past sins in my boy's execution. Oh, sir, will you not plead with the governor mother's sins?" That woman reaped the harvest of her corruption 22 years after the seed of sin was sown. So when we sow to the flesh sooner or a robe as white as the driven snow. The later we shall all reap our earthly and eternal harvest of agony.

The seeds of the flesh always pro-

> be employed in the reaping. One man can plant in a day what it will take a of his sowing. So every farmer has to look ahead to prepare for the har-vest time. And if he is the owner of a large farm he rides around the country engaging extra laborers for the reaping. When the wheat is ripe it must be cut and carried into the barns right away, else the grain will fall off and the farmer will have no results from his planting but straw, which he uses for stall bedding. Six seven, eight months of the year you may find unemployed men in the country. But during harvest time every healthy man can find work and big wages, if he is only willing to work and knows how to wield a scythe or now to tie up the sheaves of grains Who are the reapers engaged before-hand to help the sower to the flesh gather in his greatest harvest, which is to be garnered at the brink of the open grave? They are the demoniac reapers. They are Satan and all his evil

spirits. They are the demons that live in the impenetrable darkness of a lower world. They are the demons who will gather only the most corrupt of

shall of the spirit reap life everlasting."
The first half is the red light of warning flashed far out over the troubled see of sin. The second half is a beases of sin. The second half is a bea-con inviting you up the Narrows to the

was made out of wood and not from ron. You must let the beam of the cross plew up youd sinful heat. Then, having prepared the ground for the spiritual seed planting, you must go to work for God with ten times, one hundred dred times—aye, with a thousand times—the zeal you have ever felt as a disciple of sin. You must enlist yourself, body, mind and soul, for the gospel planting. As I said before, you cannot change the past. The past is dead. But, oh, by the power of the Holy Spirit you can spiritualize the future You can make your last earthly days here ause they have been lived for God and o help your sinful fellow man. "Who-soever will, let him come and take of

not, I dare not come to Christ now. I have had too black a past. I have sown too many evil seeds to the flesh I feel a great deal like that young college boy who was dying from an accident in Edinburgh. When the chaplain knelt by his bedside and said, 'My lad, will you repent of your sins and look to Christ?' he answered: 'No, sir. I have served the devil all my life, and served him well, and now at this last ask Christ to take my broken down body and my wreck of a life. No, sir, I would not be so mean."

SOW TO THE SPIRIT NOW.

your sinful past, is that right? Is that what Christ would have you do? If you had a wayward boy, and he had run away from home and trampled upon your bleeding heart for many years, would you want him to stay away and die hardened against you and ful and wayward? No! If you knew where he was dying today, you would go, if necessary, without even a change of garments. You would walk up and down the train while it was in motion, because your anxiety would not let you sit still, and you would rush into the hospital and rush to the ward and throw yourself by his bed just to give him a kiss of love and pardon. So Jesus today begs you to live for him and come to him. My brother, will you let the coarse he the plays to chapte your the cross be the plow to change your heart? Will you take the good seed in your hand and go forth to sow to the Spirit, so that you may reap life ever

dying bed, he had a strange vision. An angel seemed to lead him up and up angel seemed to lead him up an until the dying man stood upon the until the dying man stood upon the heights of a great mountain. Then the angel asked him. "Dying man, dost thou see anything?" And as John Todd shaded his eyes to look he saw away off in the distance a flend incaraway off in the distance a fiend incarnate. The face of that fiend had upon it the look of unutterable we. The features were so hideous and the sufferings of this lost spirit were so great that John Todd hid his face in his hands, crying: "Enough, enough! I cannot look any longer." They the ngel turned and said: "That lost spirit, O dying man, would have been your own had not your soul been cleansed by the blood of the Lamb." Then the ingel of the Lord said, "Look, O dying eyes were as loving as the purest love could express. The lips were moving in joyful praise. The hands were claspduce such great harvests that many ed about the figure of a cross. The pairs of hands instead of one pair must again spake the angel of the Lord again spake the angel of the Lord "Dying man, that is to be your redeemcan plant in a day what it will take a score of men the same time to reap. The sower would be helpless if he himself had to gather in all the results. He said he knew not whether he had seen a vision or had been talking face

to face with Christ. So, like John Todd's vision, this sermon, teaches two lessons: The one points down the road over which are dragged the tares that are to be burned in the everlasting fires. The other points down the road over which the sheaves of wheat are triumphantly carried into the gospel granaries. May the prayers of our loved ones and the sac-rifice of Christ plead prevailingly with us not to sow corruption, but life ever-lasting. Yet all human beings are free agents to do as they will. They can accept or reject Christ. They can gather ofther harvest. "For whats soweth, that shall he also reap."

# SHIP NEWS.

PORT OF ST. JOHN.

ers. They are Satan and all bis evil spirits. They are the demons that live in the impenetrable darkness of a lower world. They are the demons who will gather only the most corrupt of harvests. It is said that the week before Mazarin, the sinful French cardinal, died, he hobbied through his art galleries crying and moaning: "Must I leave you, oh, my beautiful pictures? Must I give you up?" And the day before he died he had himself roused and painted, and his servants passed before him and bowed and kissed his hand and mockingly told him how well he looked. And when the French statesman died he was bolstered up in bed, playing a game of cards! But when the Satanic reapers came, to gather that man's harvest of corruption they did not take along Mazarin's pictures or his cardinal's hat, which he had disgraced. They took only away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came, to gather that man's harvest of corruption away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that man's harvest of corrupters away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that man's harvest of corrupters away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that man's harvest of corrupters away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that man's harvest of corrupters away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that man's harvest of corrupters away his depraved heart. Manzarin sowed to the fiesh. The Satanic reapers came to gather that many harvest of corruption.

THE WAY OF ESCAPE.

"Well," says some discouraged soul, convicted of his next sins. "what am I Beston. A Chabing and O. Arrived.

But, my sinful friend, even with all

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Banta, 446, Paterson, from Jamaica, J Parrsboro; Beulah, 80, Black, from Quaco; Lone Star, 29, Richardson, from North Head; str Beaver, 42, Stevens, from Hillsboro, and cleared; Trilby, 31, McDormand, from West-port; Temple Bar, 44, Gesner, from Bridge-town and cleared; Helen Mand, 26, McDor-mand, from fishing; Susie Prescott, 93, Day, from Quaco; Gipsy, 32, Ogilvie, from Parrs-boro.

June 17.—Ship Haroid, Hansen, for Lon-donderry, J M Driscoti. Sch Lyra, Evans, for Previdence, A Cushdonderry, J M Driscoll.

Sch Lyrs, Evans, for Pravidence, A Cushing and Co.

Sch Romeo, Williams, for Providence, A Cushing and Co.

Coastwise—Schs Maggie Alice, McKiel, for Frederictor, James Barber, Ells, for Point Wolfe: Maudie, 25, Beardsley, for Port Lorne; Ripple, Mitchell, for Hampton, N S. Ethel, Trahan, for Belleveau Cove: Bess, Bezanson, for Port Greville; Abana, Stevens, for Quaco.

June 18.—Str St Croix, Pike, for Boston via Mnine ports, W G Lee.

Str Eretria, Mulcahey, for Cape Town.

June 19.—Str Monkrch, Williams, for Southampton, Troop and Son.

Coastwise—Schs Mattiand, Hatfield, for Port Greville; Arminta, Guptill, for Grand Harbor; Rex, Sweet, for Quaco; str Centreville, Graham, for Sandy Cove; schs Myra H, Gale, for Fredericton; Hunter, Kelson, for Advocate Harbor; Eyelyn, Fardie, for Lepreaux; Ida M, Watt, for River Hebert; Susie Pearl, Walsh, for Quaco; I H Goudey, Coméau, for Meteghan.

Scalled.

June 17.—Str Aurora, Ingersoll, for Cam-

June 17 Str Autors, pobello, master.

Str Hastry, Carr, for Penarth Roads, f.o., J. H. Scammell and Co.

Str Powhatan, Hainden, for Mersey feo, J. H. Scammell and Co.

Str Eretria, Mulcahey, for Cape Town via Louisburg, Wm Thomson and Co.

DOMESTIC PORTS. Arrived.

HALIFAX, NS, June 16—Ard, str Propartia, from St Pierre, Miq: sch Edwarde, from St Croix, DWI (before reported as sch Ecquador).

Sid, strs Dahome, for Bermuda, Windward Islands and Demerars: Rosalind, Farrell, for New York; Siberian, Outram, for Glasgow via St Johns, NF.

At Campbellton, June 16, str Ramleth, Dusting, from Barrow.

HALIFAX, June 17.—Sid, str Carlisle City, Paterson, for St. John, N B.

At Hillsbord, June 16, sch. Island City, Day, from Boston, and cleared for Newark:
HALIFAX, June 18.—Ard, strs Corean, from Glasgow and Liverpool via St. Johns, NF: Halitax, from Boston, and sailed for Hawkesbury and Charlottetown, P E 1.

Cleared, bark Aquila, for Swanses, Wales. Sailed, str Olivette, Allen, for Boston, At Chatham, June 18, str Pine Branch, Kennossen, from Shields.

At Baie Verte, June 18, bark Alma, Jensen, from Valencia.

At Hillsbord, June 18, sch Ethel B, Harrington, from Lubec.

At Quaco, June 18, sch Ethel B, Harrington, from Lubec.

At Quaco, June 19, schs Beulah, Black; A Anthony, Pritchard, and Ernest Fisher, Gough, from St John; N B.

At Montreal, June 16, bark Golden Rod, McBride, for Bay des Chaleur; 13th, seh Laura, Innes, for Chatham, N B.

At Quaco, June 19, schs Beulah, Black; A Anthony, Pritchard, and Ernest Fisher, Gough, for St John.

At Newcastle, June 18, sch Falco, for Dublin.

At Newcastle, June 18, sch Falco, for Dublin.

At Bathurst, June 18, sch Falco, for Dublin.

At Bathurst, June 18, sch Falco, for Dublin.

BRITISH PORTS. Arrived.

uver, from Boston via Portland for Liverpool.
Sid. strs Commonwealth, for Liverpool;
Liverpool, June 15—Ard, str Ameland,
from Chatham, NB, for Sharpness,
Liverpool, June 16—Ard, bark Areols,
from Chatham, NB, for Manchester,
BRISTOL, June 16—Ard in the roads, bark
Globus, from Halifax for Sharpness,
SINGAPORE, June 15—Sid. str Tanagra,
for Delaware Breakwater.
At Liverpool, June 17, str Vancouver, from
Porlland; 16th, str Parisian, from Montreal,
KINSALE, June 17.— Passed, str Trebes,
from St John, NB, for Mersey,
Liverpool, June 16.—Sid, str Philadelbils for Bestion. ne and Co, bet.

Démain, 91, Wilson, from Boston, J.

Alary Co, stove linings.

King, from Boston.

At Cape Town, June 18, str Albuera, Grady, from St John, ordered to East London.

At Liverpool, June 18, str Trebia, McDougall, from St John.

At Bristol (in the roads), June 16, bark Globus, Weland, from Halifax, N S, for Sharmes PRESTON, June 17-Sld, bark Winona, for

From Bermuda, June 14, str Ocamo, for St John.
From Bristol, June 16, str Dorotea, for West Bay.
From Bermuda, June 6, str Oruro, Seeley, for West Indies.
From Penarth, June 17, str Russ, Rasmussen, for Pugwash, N S.
From Barbados, June 16, str Ueher, Cann, for New York.
From Port Elizabeth Way 16, book York.

> FOREIGN PORTS. Arrived.

VINEYARD HAVEN, Mass, June 16—Sch Lygonia, Capt Tibbetts, from New York for Bath, which arrived today, was run into on the morning of the 15th off Point Judith by, an unknown steamer. She had several planks on the post side broken. FIUME, June 14—Sid, str Hortensius, for St John.

VINEYARD HAVEN, Mass, June 16—Ard, schs Roger Drury, from Raritan River for Portland, Sebago, from Richmond, Va, for St John.

Returned, schs W H Waters and Lena Maud, from New Bedford for St John; Lygonia, from New York for Bath.

Sid, a sch G M Porter, from Providence for Calais. Calais.
At New York, June 14, sch Ina, Hanselpacker, from St John.
At Pensacola, June 14, sch Georgiana,
Scott, from Cayman Brae.
At New York, June 15, str Green Jacket,
Palmer, from Alexandria.

At Pensacola, June 14, sch Georgiana, Scott, from Cayman Brae.

At New York, June 15, str Green Jacket, Palmer, from Alexandria.

MADBIRA, June 5.—Ard, sch Rhoda, from Liverpool, N S.

CITY ISLAND, N Y, June 11.— Bound south, schs Blia Clifton, from Machias via Providence; Phoenix, from Windsor, N S, for Newburg.

Bound east, tug Gypsum King, from New York for Hantsport, N S, towing sch Gypsum Emperor and barges J B King and Co. Nos. 20 for Windsor, N S, and 17 for Boston. NEW YORK, June 17.—Ard, schs Florence, R Hewson, from Black River.

Cleared, schs Delta, for Cheveric, N S; Rewa, for St John, N B.

Salled, ship E B Sutton, for Manila; schs D J Sawyer, for Hillsboro, N B.

PHILADELPHIA, June 17.—Cld, bark Vincenzo Sarnelli, for Bridgewater, N S; sch Silver Spray, for Saco.

NEW LONDON, Conn., June 17.—Sid, sch Leonard B, from New York for River Hebert, N S.

BOSTON, June 11.—Ard, strs Caledonian, from Loudon; Cumberland, from St John, N B; Prince Arthur, from Yarmouth, N S; Mora, from Louisburg, C B.

Sailed, strs Halifax, for Halifax: Prince George, for Yarmouth, N S; barkin Reform, for Rosario; sche Southern Cross, for Windsor; H R Emmerson, for Hopewell Cape, N B; Lizzie Dyas, for Yarmouth, NS; V T H, for Thorne's Cove, NS; Maple Hill, for Advocate, NS; Howard, for St Pierre, Miq.; Pansy, for St John; Domain, for do; Flash, for de, Progress, for Damain, for do; Flash, for de, Progress, for Parrsboro, NS; Genesta., for Digby, NS; J Kennedy, for Calais; C W Dexter, for do.

VINEYARD HAVEN, Mass., June 17.—Ard and sailed, sch Maggie Muller, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from New York for St John; H A Holder, from Ne

To cure Headache in ten minutes use BROW HEAD, June 16-Passed, str Van- KUMFORT Headache Powders.

THE Kough Ex

in Picture Splendor All Ot

MONTRE London corr Laurier Hotel Cecil. throughout pale, but he himself befo ing quiet Laurier is a frid had a of conversa corresponde mier expre on his retur this era of behaved sple It was faul soldiers' cor verses of w discuss the any way, the trast in his don of New other premi The milita announced t

Palace on S welcome to a miserable made an ex did the Ind the palace a provide for that the mi tattoe. The ed about by now all that Africa. It is sion he quot protests which to wake up Canadian premiers are extortionate ing as high riage to tal Abbey on Th

TOKONT Telegram's says: The Queens is one of the visitors to th andra palace contingent H naught perso ances and s band. Prom ers and direct are among t and the bugl methods. tattoo at the tors, which able and sw

grounds. Members o police at the andra Palace English saddl their own cheered lustil completely no amp and an adian bunga LONDON, Dilke. merial federa

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