SERMON

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In This Discourse Dr. Talmage Advises Us to do Our Best in the Spheres Where We are Placed and Not Want to Serve God in Resounding Position.

WASHINGTON, Feb. 16.-In this dis-course Dr. Talmage advises us to do our best in the spheres where we are rlaced and not wait to serve God in resounding position; text, 1 Corinthians resounding position; text, 1 Corinthians resound a position; text, 1 Corinthians resource and you, as he lead Matthew sitting t, 31, "Whether, therefore; ye eat or hrink or whatsoever ye do, do all to that is not good in one place is not the glory of God." worth anything in another place. The

When the apostle in this text sets forth the idea that so common an ac-tion as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for special performance of Christian duty portance. and for regaling of the religious appe-tite, but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot e so much a Christian on Sunday that hands him the poor box in the church he can afford to be a worldling all the rest of the week. If a steamer were to put out for Southampton and go one day in that direc-tion and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there. And, though week he is going toward the world and toward the flesh and toward the devil how long will it take him to reach the peaceful harbor of heaven? You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occas ions are no apology for lack of right eanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mount tains and along dangerous declivities, its eye on the everytasting hills crown-ed with the castles of the blessed. I Rock of Ages Cleft for Me, and then Rock of Ages Cleft for Me, and then gh heat and cold. up steep mounpropose to plead for an everyday re-

In the first place we want to bring the religion of Christ into our conversation. When a dam breaks and two next Sunday." or three villagers are overwhelmed or an earthquake in South America swallows a whole city, then people begin to talk about the uncertainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things and have no grace of God at all in your heart. We ought every day to be glad about it, anything beautiful about it, anything important about it, we ought noticed that men just in proportion as their Christian experience is shallow talk about funerals and graveyards The tomhstones and deathbeds. real genuine Christian men talk chiefly about this life and the great eternity beyond and not so much about the inficant pass between these two residences. And yet how few circles there are where the religion of Jesus Christ welcome. Go into a circle even of Christian people, where they are full Christ or heaven and everything is im- do not want to do it in these spheres bee can suck honey even out of a netmediately sllenced. As on a summer about which we are talking and it tle, and if you have the grace of God day when the forests are full of life, atter, chirrup and carol-a mighty chorus of bird harmony, every tree branch an orchestra-if a hawk appear in the sky, every voice stops and the forests are still. Just so I have seen a lively religious circle silenced on the appearance of anything like religious conversation. No one had anything to say save perhaps some old patriarch in the corner of the room, who really thinks something ought to be said un-der the circumstances; so he puts one foot over the other and heaves a long sigh and says, "Oh; yes; that's so,

of God did you ever apply? "Oh,"

wages in his man who has only a day's pocket as certainly needs the guidance of religion as he who ratties the keys of a bank and could abscond with a hundred thousand dollars.

PUTTING IT INTO PRACTICE.

There are those prominent in the churches who seem to be on public occasions very devout, who do not put the principles of Christ's religion into practice. They cannot get out of town during the week. He stays in town over Sunday, goes into some church to get Christian consolation, when what is his amazement to find that the very man who is the one who relieved him of his money! But never mind; the deacon has his black coat on now. He looks a man may seem to be voyaging heav-a man may seem to be voyaging heav-enward during the holy Sabbath day if during the following six days of the stand there in bands and surplice and ones. A swarm of locusts will kill a gown and preach-preach like an angel-and we will stand out here and three or four cattle. You say: attend to business. Don't mix things. I lost my child, since I lost my prop-Don't get business and religion in the erty, I have been a different man." same bucket. You attend to your mat-ters, and we will attend to ours." They tecture of little annoyances that are do not know that God sees every cheat hewing, digging, cutting, shaping, they have practiced in the last six splitting and interjoining your mora years; that he can look through the qualities. iron wall of their fireproof safe; that ship. One lucifer match may he has counted every dishonest dollar send destruction through a block they have in their pocket, and that a of storehouses. Catherine de Medici day of judgment will come. These in- got her death from smelling a poisonconsistent Christian men will sit on ous rose. Columbus, by stopping and the Sabhath night in the house of God asking for a piece of bread and a drink when the benediction is pronounced shut the pew door and say as they go out: "Goodby, religion. I'll be back

I think that the church of God and the Sabbath are only an armory where we are to gct weapons. When war comes, if a man wants to fight for his country he does not go to Troy or Springfield to do battling, but he goes there for swords and muskets. I look forever. Do not let any annoyance or upon the church of Christ and the perplexity come across your soul with-Sabbath day as only the place and time where and when we are to get out its making you better. armed for Christian conflict, but the ntinually discussing. I have battlefield is on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. St. Martin's and Lenox and Old Hundredth do not amount to anything unless they sing all the week. A sermon is useless unless we can take it with us behind the plow and the coun-ter. The Sabbath day is worthless if

it lasts only twenty-four hours. THE WORK NEAREST AT HAND. your soul. This might not amount to

RELIGION OF EVERYDAY LIFE. ue, this rollde through artand vein, this dr heart on our march to immortality? We take all these things as a matter For severe losses, for bereavement, for trouble that shocks like an earth-

scribe religious consolation; but iness men, for the small annoyances I last week how much of the grace

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you say, "these trials are too small for such application." My brother, they are shaping your character, they are souring your temper, they are wearing out your patience and they are making you less and less a man. I go into a sculptor's studio and see him haping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle strokeclick, click, click! I say, "Why don't you strike harder?" "Oh," he replies,

Again, we need to bring the rel

uake and that blasts like a storm,

f Christ into our co

that would shatter the statue. I can't do it that way. I must do it this way." So he works on, and after awhile the features come out, and everybody that enters the studio is charmed and fascinated. Well God has your soul under process of develop-ment, and it is the little annoyances and vexations of life that are chiseling out your immortal nature. It is click, click, click! I wonder why some great providence does not come and with one stroke prepare you for ven. Ah no, God says that is not the way. And so he keeps on by strokes way. And so he hear little sorrows, of little annoyances, little sorrows, little vexations until at last you be a glad spectacle for angels and for men. You know that a large fortune may be spent in small change, and a vast amount of moral character may go away in small depletions. It is the least troubles of life that are having grain field sooner than the invasion of But you do not recognize the archi-Rats may sink a of water at a Franciscan convent. was led to the discovery of the new world. And there is an intimate connection between trifles and immensities, between nothings and everything Now, be careful to let none of those annoyances go through your soul unar raigned. Compel them to administe to your spiritual wealth. The scratch of a sixpenny nail sometimes produces lockjaw, and the clip of a most infin itesimal 'annoyance may damage you

REVENUE OF STRENGTH.

Our national government did not think it belittling to put a tax on pins. and a tax on buckles and a tax on shoes. The individual taxes do inot amount to much, but in the aggregate to millions and millions of dollars. And I would have you, O Christian man put a high tariff on every annoyance and vexation that comes through much in single cases, but in the ag-There are many Christians who say: gregate it would be a great revenue of

GOD'S COMMON BLESSINGS.

But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, ev ery green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would swoop, and every house would become a palace of skulls. Streams would first swim with vermin and then dry up, and thirst and hunger and anguish and despair would lift their scepters Oh, compare such a life as that with the life you live with your families Is it not time that, with every word of our lips and with every action of our life we began to acknowledge these everyday mercies? "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Do I address a man or a woman who has not rendered to God one single offering of thanks?

I was preaching one Thanksgiving day and announced my text-"Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever," I do not know whether there was any blessmg on the sermon or not, but the text nt straight to a young man's heart. He said to himself as I read the text: "'Oh give thanks unto the Lord, for he is good.'-Why, I have never renhim any thanks! Oh, what an ingrate I have been!" Can it be my brother, that you have been fed by the good hand of God all these days, that you have never offered your heart to God? Oh let a sense of the divine goodness shown you in everyday blessings melt your heart, and if you have never uttered one earnest note of thanksgiving, let this be the day which shall hear your song! What I say to one I say unto all. Take this practical religion I have recommended into your everyday life. Make every day a Sabbath and every mean a sacrament and every room you enter a holy of holies. We all have work to do; us be willing to do it. We all have sorrows to hear; let us cheerfully bear them. We all have battles to fight: let us courageously fight them. If you want to die right, you must live right. Negligence and indolence will win the hiss of everlasting scorn, while faithfulness will gather its garlands and wave its scepter and sit upon its throne long after this earth has put on ashes and eternal ages have begun their march. You go home today and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. Every one in his own place. So our every step in life shall be a triumphant march, and the humblest footstool on which we are called to sit will be a conqueror's throne.



Sailed. From New Haven, Feb 17, sch Roger Dru-ry, for Bridgeport. From Havana, Feb 10, sch Evolution, Bou-drot, for Wilmington. From Santos, Feb 14, bark Cuba, Earle, for Barbados.

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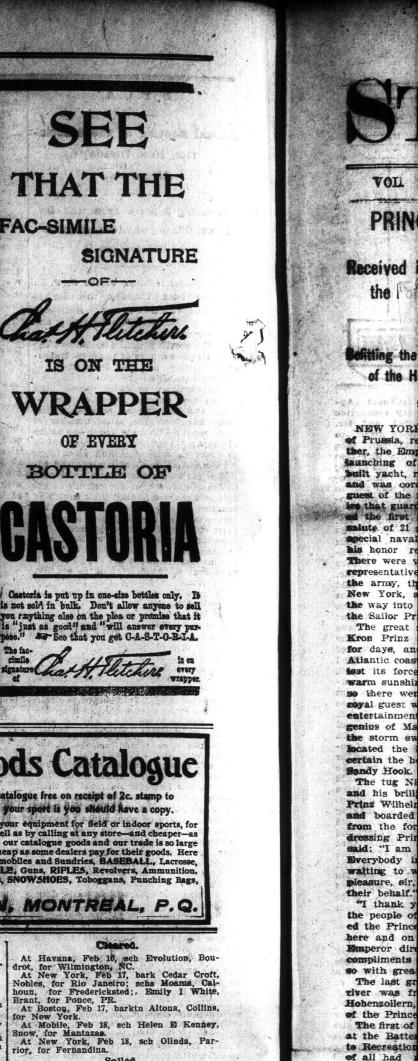
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### IT MAKES THE HEART GLAD.

My friends, the religion of Jesus "Christ is something to talk about with a glad heart. It is brighter than the waters; it is more cheerful than the sunshine. Do not go around groaning about your religion when you ought to be singing it or talking it in cheerful tones of voice. How often it is that we find men whose lives are utterly inconresistent who attempt to talk religion and always make a failure of it. My we must live religion or we friends. cannot talk it. If a man is cranky and cross and uncongenial and hard in his dealings and then begins to talk about when their armed enemies and their Christ and heaven, everybody is respelled by it. Yet I have heard such quires more grace now to bring men en say in whining tones, "We are mis-able sinners." "The Lord bless erable sinners." you." "The Lord have, mercy on you," felt the religion of Christ in our hearts, the fire. If you are not faithful in an when two Christian people talk God you cannot stand the bite of a midge, gives special attention and writes down what they say; Malachi iii., 16, "Then basilisk? They that feared the Lord spake often Do you think that any work God bride, but perhaps 1 wronged the and heard it, and a book of remem- small a scale for you to do. brance was written."

Again, I remark, we must bring the religion of Christ into our employments. fable which I have now nearly forgot-"Oh," you say, "that is yery well if a ten, but it ran something like this. He man handle large sums of meney or if the have an extensive traffic, but in the back to this world to find a body and find a body and the sphere is too small for the action of such grand, heavenly principles." and took the body of a king and "Who told you so? Do you not know that God watches the faded teaf on the ss that creeps up the side of the the rock makes as much impression upon God's mind as the waving tops of Ore-gon pine and Lebanon cedar, and the alder, crackling under the cow's hoof, sounds as loud in God's ear as the snap

seems so insipid and monotonous. If we had some great occasion, if we had out of that which would otherwise irlived in the time of Luther, if we had ritate and annoy. The only way to get been Paul's travelling companion, if we prepared for the great troubles of tife could serve God on a great scale, we would do it, but we can't in this every- I have to tell you, O Christian men, if day life." I admit that a great deal you cannot apply the principles of of the romance and knight errantry Christ's religion on a small scale you of life have disappeared before the ad- will never be able to apply them on a vance of this practical age. The ancient temples of Rouen have been changed into storehouses and smithies. The what will you do when the greater residences of poets and princes have been turned into brokers' shops. The disasters of life come down with thunclassic mansion of Ashland has been dering artillery, rolling over your soul? cut up into walking sticks. The groves where the poets and the gods dwelt Christ into our commonest blessings. When the autumn comes and the harhave been carted out for firewood, The muses that we used to read about have disappeared before the immigrant's ax proclamations, we assemble in churches and the trapper's gun, and the man and we are very thankful. But every who is waiting for a life bewitched with wonders will never find it. There is, however, a field of endurance, and great achievement, but it is in everyday life. There are Alps to scale, there are fires to brave, but they are all arounds us now. This is the hardest kind of martyrdom to bear.

hobbling on his crutch or with his It took grace to lead Latimer and empty coat sleeve pinned up before we Ridley through the fire triumphantly learn to think what a grand thing God did for up when he gave us healthy friends were looking on, but it reuse of our limbs. We are so stupid that nothing but the misfortunes of through persecution when nobody is others can rouse us up to our blesslooking on. I could show you in this ings. As the ox grazes in the pasture city a woman who has had rheumatup to the eye in clover, yet never their conversation interlarded with isn for twenty years who has endured thinking who makes the clover, and such expressions, which mean nothing more suffering and exhausted more as the bird picks up the worm from the furrow, not knowing that it is God form of hypocrisy. If we have really martyrs pass triumphantly through malcule in the sod to the scraph on let us talk it, and talk it with an illum- insignificant position in life you would the throne, so we go on eating, drinkinated countenance, remembering that not be faithful in a grand mission. If ing and enjoying, but never thanking, or seldom thanking, or, if thanking at all, with only half a heart. how could you endure the breath of a

one to another, and the Lord hearkened gives you to do in the world is on too brute. I do not know but that among the other instincts, it may have an in-The stinct by which it recognizes the di-vine hand that feeds it. I do not know whole universe is not ashamed to take care of one little flower. Plato had a but that God is, through it, holding communication with what we call "irrational creation." The cow that stands under the willow by the waterfind a sphere of work. One spirit came course chewing its cud looks very and took the body of a king and did thankful, and who can tell how much and a bird means by its song? The aroma took the body of a poet and did his of the flowers smells like incense, and brook's surface as certainly as he work; after awhile Ulysses came, and the mist arising from the river looks the said: "Why, all the fine bodies are like the smoke of a morning sacrifice. the mist arising from the river looks taken, and all the grand work is taken. Oh, that we were all responsive! "Yet There is nothing left for me." And who thanks God for the water that some one replied, "Ah, the best one has gushes up in the well, and that foams been left for you." Ulysses said, "What's that?" And the reply was, in the cascade, and that laughs over the rocks, and that patters in the "The body of a common man, doing a showers, and that claps its hands in sounds as loud in God's ear as the snap of a world's configuration. When you have anything to do in life, however humble it may seem to be, God is al-ways there to help you to do it. If your work is that of a fisherman, then God will help you, as he helped Simon when de dragged Genesaret. If your this chime of harmony struck into the

There is searcely a limit to the suffering which women endure when their nervou systems become run flown and give way be in your heart you can get sweetness neath the burdens which they are forced to bear There are ills neculiar to women which in nine cases out of ten are the re sult of a low-state of vitality and a deple is to conquer these small troubles. And tion of nerve force. Dr. Chase's Nerve Food cures women of their ills, irregularities and weaknesses by thoroughly restoring th vigor of the nerves.

Extreme Case

Every woman will read with interest the large scale. If you cannot contend following letter from a lady who has been successfully against these small sorcured of a serious illness by Dr. Chase's rows that come down single handed, Verve Food. She says the testimonials sh eads are not half strong enough.

Mrs. Benjamin Hatfield, Hilyard street, St. John, N. B., writes: "For three years I was a sufferer from extreme nervousness and female weakness and found it necessary to undergo a very painful operation. I was pale and weak, and had no appetite and would sometimes faint two or three times a day. For seven weeks I was under the doctor's care, but he seemed unable to help me. Despairing of recovery, I took the ad-vice of a friend who told me that Dr. Chase's Nerve Food would build me up and make me strong and well again. After four months' use of this preparation I found myself greatly improved, but continued the treatment for one year, using in all sixteen boxes. I have been blessed with a young daughter now, and believe that I am as strong and well as ever in my life. As a re-suit I cannot say too much in favor of Dr. Chase's Nerve Food. It has performed a complete and thorough cure in my case, and I am healthier and fleshier than I have been for years. The testimonials I see are not half strong enough. I tell my friends and neighbors about it, and many of them join me in pronouncing Dr. Chase's Nerve Food the most effective restorative obtain-able. Desiring that other sufferers may benefit by my happy experience with Dr. Chase's Nerve Food I is an up-to-date, scientific preparation of extraordinary merit. It has proven itself the most effective nerve restorative of the age. It is certain to bene-fit everyone who uses it, because it forms new nerve force. It is especially effucations in the cure of greade ills and weaknesses so cents a bass, 6 boxes for \$2.50. At all dealers, or Bahmanson, Bates & Co., Toronto. Mrs. Benjamin Hatfield, Hilyard street, St. ohn, N. B., writes: "For three years I was a sufferer from extreme nervousness and Again, we must bring the religion of vests are in and the governors make At Boothbay, Me, Feb 15, sch Thistle, fröm St John. At Salem, Mass, Feb 16, sch Abbie Keast, Erb, from Providence for St John. At Bermuda, Feb 12, str Oruro, Seeley, from Halifax for West Indies and Demerara (and salled 14th for St Lucia.) At Algoa Bay, Jan 8, str Baroda, Davies, from St John via Cape Town. At, Saväha-la-Mar, Jan 16, sch J H Wylde, Dunnby, from Bridgewater, NS. day ought to be a thanksgiving day. We do not recognize the common mercies of life. We have to see a blind man led by his dog before we begin to bethink ourselves of what a grand thing it is to have undimmed eyesight. GLASGOW, Feb 18-Ard, str Pomeranian, from Portland. DUBLIN, Feb 18-Ard, str Pomeranian, from St Johf, NB, via Belfast. BIRKENHEAD, Feb 17-Ard, str Dalton-hall, from Liverpoöf for Halifax. At Hong Kong, Feb 29, str Empfess of Japan, from VaneSuver. At Auckland, NŽ, previous to Feb 18, bark Trinidad, Card, from New York. At Barbados, Feb 1, bark Antigua, Jack-son, from Port Elizabeth (and sailed 5th for Trinidad; schs Francis Willard, Strum, from St Johns, NF (and sailed 6th for St Mati-ins); V T H. Delap, from Bear River; 2nd, brig Alice, Innes, from Accra, WCA; sch Rachel H. Boyd, Delap, from Port Medway; 6th, sch Foster Rice, Dionne, from Anna-polis, N S. Sailed. We have to see some wounded man

From lacoma, Feb 15, ship Howard D From Black River, Ja, Jan 16, bark Nica-nor, Hanmett, for New York. From Algoa Bay, Feb 3, str Miguel de Larringa, Thomson, from St John for Table-

MOBILE, Als., Feb. 20.—The wind storm which visited Mobile last night at one time reached the velocity of 45 miles on hour, blowing down trees and fences and prostrat-ing telegraph wires. A number of boats broke from their moorings and were swept out into the fiver, but were only slightly damaged.

Arrived. At New York, Feb 16, sch Sarah Potter, Hathield, from Portland. At Bahia, Feb 15, bark Gelden Rod, Mo-Bride, from New York. At New York, Feb 17, schs Carrie Belle, Gayton, from St John; Domezelle, Benja-min, from Parrsboro. At Boston, Feb 17, sch Sallie E Ludlam, "On, from South Amboy. Rel. 'oothbay, Me, Feb 17, schs Lizzie M At 'oothbay, Me, Feb 17, schs Lizzie M At 'oothbay, Me, Feb 17, schs Lizzie M At 'oothbay, Me, Feb 10, sch Grets, Morrison, At Havass, From Kingsport. Feb 10, sch Grets, Morrison, At Havass, From Kingsport. Feb 18-Ard, sch Jas A PORTLAND, Me 'each for Boston; broke Stetson; frem Red Stetson; frem Red Stetson; frem Red Stetson; frem Hed Stetson; frem He The members of the party who made the memorable mid-winter excursion up fiver in 1892, piled, to the number of 37 into J. B. Hamm's big sleigh Victoria last evening and drove to the Clairmont hotel, where a bountiful dinner was served, followed by a merry evening of speeches and music.

Wood's Phosphodine. The Great Buglish Bernady: Sold and recommended by an druggists in Ganada. Only reli-able medicine discovered able medicine discovered. Siz packages gudranteed to cure all ual Weakness, all effects of abuse intal Worry, Excessive use of Tomor age \$1, six, \$5. O phlets free to a

Wood s Phosphodine is seld'in'St. John m All 11

Dello. Sch Edward W Perry, Smith, for City Island f o. Sch Tay, Cochran, for Boston. Coastwise-Barge No 1, Wadman, for Parrsboro; tug Flushing, Farris, for do. Feb 19-Str Florence, Williams, for Lon-don via Halifey.

on via Halifax. Coastwise—Sch Bessie A,

DOMESTIC PORTS.

Arrived.

BRITISH PORTS.

Dunphy, from Bridgewater, NS. GLASGOW, Feb 18—Ard, str Pomeranian

Sailed.

From Tacoma, Feb 15, ship Howard I

FOREIGN PORTS.

Arrived.

Bay.

Acrived.

MEMORANDA.

Passed out at Delaware Breakwater, 16, str. Mayerick, from Philadelphia Halifax. Conlon, for Parrsboro. Feb 20-Str St Croix, Pike, for Boston. Str Fitzclarence, Renton, for Cape Town. Coastwise-Sch Abana, Golding, for Quace

Hallfax. In poit at Singapore, Jan 11, ship Gloos-cap, Spicer, for Boston and New York. In port at Buenos Ayres, Jan 14, bark Ab-eona, Mattson, for New York with hides-to load at Rosario or Buenos Ayres. Returned to St Johns, Nfid, Feb 8, sch Griqualand, for Bahia. In port at Bahia, Dec 25, bark Sayre, Mat-heson, from and for New York (arrived 16th.)

heson, 16th.)

HALIFAX, NS, Feb 18-Ard, str Contre Amiral Caubet (French cable), from sea. Sid, strs Ionian, for Liverpool; Guildhall, for Bermuda and West Indies; Glencoe, for St Johns, NF; Siberian, for Philadelphia; Pro Patria, for St Pierre, Miq. 16th.) In port at Bermuda, Feb 15, barks Emily A Davis, stripping; Virginia, Lowery, from New York for Las Palmas, leaking, discharg-

SPOKEN.

Ship Andreta, Ritchie, from Rio Janeiro for New York, Feb 15, 10 miles east of Five Fathom Bank Lightship. Ship Blythswood, Dixon, from Vancouver for Liverpool, 57 days out, Dec 16, no lat, etc. At Boothbay, Me, Feb 15, sch Thistle, from

#### NOTICE TO MARINERS.

NOTICE TO MARINERS. PORTLAND, Feb 15-Frenchman's Bay, Me: Nodice is hereby given that Half-tide ledge buoy, spar. black, No 7, reported adrift Feb 6, was replaced Feb 12. Marraguagus Bay to Millbridge, Me: No-tice is also given that Jerry Ledge bell buoy, black, marked J L, reported adrift Feb 5, Was replaced Feb 12. PORTLAND, Me, Feb 18-Through Cross Island Natrows to Machias Bay: Notice is hereby, given that Seal Cove Ledge buoy, spar, black, No 1, reported adrift February 7, was found to be in position Feb 15. PORTLAND, Me, Feb 17-The Lighthouse Board gives notice that Half Tide black painted Spar buoy, No 7, which was reported 6th adrift, from Freichmen's Bay, was re-placed 12th; slice bell buoy marking Jerry's Lodge, in Natragwagns Bay, entrance to Millbridge, Me, which had been reported missing. Seal Cove Ledge hung, black painted spar,

Seal Cove Ledge buey, black painted spar, and numbered 1, which was reported adrift 7th from Cross Island Narrows, near Ma-chias, was found in position 15th.



# SMALLPOX AT PORTLAND.

## Schools Closed and All Gatherings of Public Character Ferbidden.

PORTLAND, Me., Feb. 20.-Roy Skillings, aged 23, of Scarboro, has smallpox, and the young man's family of five has been quarantined. He spent the night at the Salvation Army barracks in this city two weeks ago. He has mingled freely with the people of the town, and Friday night attended a Valentine party. The town is greatly alarmed, schools have been closed and all gatherings of a public character have been forbidden.

SANTOS, Fei 14-Sid, bark Cub. sor, NS), for Barbardos. BOSTON, Feb 18-Ard, strs C. Ouis-King, from Antwerg: Mystle, from - com Burg: Regulus, from do: sch Kicka, 1 St John. Sid, strs Catalone, for Louisburg: Boston, for Yarmouth. At Pascaguula, Feb 18, sch D P Melan-ion, Leblanc, from Havana. At Bridgeport, Ct, Feb 18, sch Roger Drury, Dizon, from St John. LONDON, Feb. 21.—Wiring from St. Pet-ersburg, the correspondent of the Daily Mail says the selsmic disturbances at Shamaka have recommenced and that a fresh volcano be can vigorously to erupt last Wednesday. The correspondent adds that the number of killed in Shamaka district is now estimated killed in Shamaka district is now estimated at 5,000.