Rev. Dr. Talmage's Sermon on the Lost Weapons.

WASHINGTON, Feb. 4.-In his dis- undeveloped energy in this city to course Dr. Talmage shows how the of its weapons and how they are to be recaptured and put into effective operation, text, I. Samuel xiii., 19-21: "Now there is no smith found throughout all the land of Israel, for the Philistines said: Lest the Hebrews make them swords or spears. But all the Isreelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattock, and for the coulters, and for the forks, and for the axes, and to

sharpen the goads."

What a galling subjugation for the Israelites! The Philistines had carried off all the blacksmiths and torn down all the blacksmiths' shops and abolished the blacksmiths' trade in the land of Israel. The Philistines would not even allow these parties to work their valuable mines of brees and iron, nor might they make any swords or spears. There were only two swords left in all the land. Yea, these Philistines went on until they had taken all the grindstenes from the land of Israel, so that if an Isaelitish farmer wanted to sharpen his plow or his axe he had to go over to the garrison of the Phillistines to get it done. There was only one sharpening instrument left in the land, and that was a file, the farmers and mechanics having no thing to what up the coulter, and the goad, and the pickaxe, save a simple file. Industry was hindered and work practically disgraced. The great idea of these Philistines was to keep the Israelites disarmed. They might get iron out of the hills to make swords of, but they would not have any blacksmiths to weld this iron. If they got the iron welded they would have no grindstones on which to bring the instruments of agriculture or the military weapons up to an edge.

Oh, you poor, weaponless Israelites, reduced to a file, how I pity you! But these Philistines were not forever to keep their heels on the neck of God's children. Jonathan, on his hands and knees, climbs up a great rock, beyond which were the Philistines, and his armor bearer, on his hands and knees, climbs up the same rock, and thes two men, with their swords, hew to pieces the Philistines, the Lord throwing a great terror upon them. So it was then, so it is now. Two men of God on their knees mightier than a Philistine host on their feet!

I learn, first, from this subject, that it is dangerous for the church of God to allow its weapons to stay in the hands of its enemics. These Israelites MIGHT AGAIN AND AGAIN

have obtained a supply of swords and weapons, as, for instance. when they took the spoils of the Ammonites, but these Israelites seemed content to have no swords, no spears, no blacksmiths, no grindstones, no active iron mines, until it was too late for them to make any resistance. I see the farmers tugging along with their pickaxes and Plow, and I say, "Where are you going with those things?" They say, "Oh, we are going over to the garrison of the Philistines to get these things sharpened." I say, "You foolish men, why don't you sharpen them at home?" "Oh," they say, "the blacksmiths" shops are all torn down, and we have nothing left us but a file."

So it is in the church of Jesus Christ today. We are all willing to give up our weapons to the enemy. The world beasts that it has gobbled up the schools and the colleges and the arts and the sciences and the literature and the printing press. Infidelity is making a mighty attempt to get all our weapons in its hand, and then to keep them. You knew it is making this boast all the time, and after awhile when the great battle between sin and righteousness has opened, if we do not look out we will be as badly off as these Israelites, without any sharpen. ing instruments. I call upon the superintendents of literary institutions to see to it that the men who go into classrcoms to stand beside the Leyden fars and the electric batteries and the microscopes and telescopes be children of God, not Philistines.

The Tyndallean thinkers of our times are trying to get all the intellectual weapons in their own grasp. We want scientific Christians to capture the science, and scholastic Christians to capture the scholarship, and philosophic Christians to capture the philesophy, and lecturing Christians to take back the lecturing platform. We want to send out egainst Schenkel and Stranes and Renan a Theodore Christ lieb of Bonn, and against the infidel scientists of the day a God worship ping Stillman and Hitchcock and Agas.

Let men of God go out and take possession of the platform. Let any printing presses that have been captured by the enemy be receptured for God, and the reporters, and the typesetters, and the editors, and the publishers swear allegiance to the Lord Gor of truth. Ah, my friend, that day must come, and if the great body of Christian men have not the faith or the courage or the consecration to do it, then some Jonathan on his busy hands and on his praying knees climb up on the rocks of Hindrance, and in the name of the Lord Glod of Israel slash to pieces these literary Philistines! these men will not be converted to God, then they must be overthrown.

Again, learn from this subject what a large amount of the church's resources is actually hidden and buried and undeveloped. The Bible intimates that that was a very rich land, this land of Israel. It says, "The stones are iron, and out of the hills thou shalt dig brass," and yet hundreds and thousands of dollars' worth of this metal was kept under the hills. Well, this is the difficulty with the church of God at this day. Its talent is not developed. If one-half of its energy could be brought out it might take the public iniquities of the day by the thoroat and make them bite the dust. If human eloquence were consecrated to the Lord Jesus Christ it would in a few years persuade this whole earth to

.......... bring all the United States to Christ enough of undeveloped Christian energy in the United States eo bring the whole world to Christ.

BUT IT IS BURIED under strata of indifference and im der whole mountains of sloth, Now, is it not time for the mining to begin. and the pickaxes to plunge, and for this buried metal to be brought out and put into the furnaces and be turned into howitzers and carbines for the

Lord's host? The vast majority of Christians in this day are useless. The most of the Lord's battalion belong to the reserve corps. The most of the crew are asleep in the hammocks. The most of the metal is under the hills. Oh, is it not time for the church of God to rouse up and understand that we want all the energies, all the talent and all the wealth enlisted for Christ's sake? I like the nickname that the English sol-diers gave to Blucher, the commander. They called him "Old Forwards." We have had enough retreats in the church of Christ; let us have a glericus advance. And I say to you as the general said when his troops were affrighted-rising up in his stirrups, his hair flying in the wind, he lifted up his voice until 20,660 troops heard him crying out, "Forward, the whole line!" We want all the laymen enlisted. Ministers are numerically too small. They do the best they can. They are the most overworked class on earth. Many of them die of dyspepsia because they cannot get the right kind of food to eat, or, getting the right kind, are so worried that they take it down in chunks. They die from early and late exposure.

If a novelist or a historian publishes a book a year, he is considered industrious, but every faithful pastor must riginate enough thought for three or four volumes a year. Ministers receive enough calls in a year from men who have maps and medicines and lightning rods and pictures to sell to exhaust their vitality. They are bored with agents of all sorts. They are set in drafts at funerals and poisoned by the unventilated rocms of invalids and waited upon by committees who want addresses made until life becomes a burden to bear. It is not hard study that makes ministers look pale. It is the infinity of interruptions and botherations to which they are subjected. Numerically too small. It is no more the work of the pulpit to convert and save the world than it is the work of the pew. If men go to ruin there will be as much blood on your skints as

Let us quit this grant farce of trying to save the world by a few clergy-men, and let all hands lay hold of the work. Give us, in all our churches, two or three aroused and qualified men and women to help. In most churches today five or ten men are compelled to do all the work. A vast majority of churches are at their wits' end how to carry on a prayer meeting if the minister is not there, when there ought to be enough pent up energy and religious force to make a meeting go on with such power that the minister would never be missed. The church stands working the pumps of a few ministerial cisterns until the buckets are dry and choked, while there are thousands of fountains from which might be dipped up the waters of eternal life.

on mine.

# AGAIN, I LEARN

from this subject that we sometime do well to take advantage of the world's grindstones. These Israelites were reduced to a file, and so they went over to the garrison of the Philistines to get their axes and their goads and their plows sharpened. The Bible distinctly states it—the text which I read at the beginning of the service—that they had no other instrument now with which to do this work, and the Israelites did right when they went over to the Philistines to use their grindstones. My friends, is it not right for us to employ the world's grindstones? If there be art, if there be logic, if there be business faculty on the other side, let us go over and employ it for Christ's sake. The fact is we fight with too dull implements. We hack and we mau! when we ought to make a clean stroke. Let us go over among sharp business men and among sharp literary men and find out what their tact is and then transfer it to the cause of Christ. If they have science and art, it will do

us good to rub against it. In other words, let us employ the world's grindstones. We will listen to their music, and we will watch their acumen, and we will use their grind stones and will borrow their philosophical apparatus to make our philo sophical experiments, and we will bor row their printing presses to publish our Bibles, and we will borrow their ships to transport our missionaries. That was what made Paul such a master in his day. He not only got all the learning he could get of Dr. Gamaliel, but afterwards, standing on Mars hill and in crowded thoroughfare, quoted their poetry and grasper their logic and wielded their eloquence and employed their mythology unti Dionysius the Areopagite, learned in the schools of Athens and Heliopolis went down under his tremendous pow

That was what gave Thomas Chalquered the world's astronomy and compelled it to ring out the wisdom and greatness of the Lord, until, for the second time, the morning stars sang together and all the sons of God houted for joy. That was what gave to Jonathan Edwards his influence i his day. He conquered the world's metaphysics and forced it into the services of God, until not only the old meeting house at Northampton, Mass. but all Christendom, felt thrilled by

his Christian power. Again, my subject teaches us or what small allowance Philistine in iquity puts a man. Yes, these Philistines shut up the mines, and ther they took the spears and the swords; then they took the blacksmiths, then surrender to God. There is enough they took the grindstones, and they

oh, "the way of the transgressor is

hard!" His cup is bitter. His night is dark. His pangs are deep. His end is terrific. Philistine iniquity says to I will give you all you want-music for the dance, swift steeds for the race, imperial couch to slumber on, and you shall be refreshed with the rarest fruits, in baskets of golden filigree. He lies. The music turns, out to be a groan. The fruits burst the rind with rank poison. The filigree is made up of twisted reptiles. The couch is a grave. Small allowance of rest, small allowance of peace, small allow-ance of comfort. Cold, hard, roughnothing but a file. So it was with Voltaire, the most applauded man of his

Seized with hemorrhage of the lungs in Paris, where he had gone to be crowned as the idol of all France, he sends a messenger to a priest, that he may be reconciled to the church before he dies. A great terror falls upon him. Philistine iniquity

HAD PROMISED HIM all the world's garlands, but in the last hour of his life, when he needed a solacing, sent tearing across his con-science and his nerves a file, a file. So it was with Lord Byron, his uncleanness in England only surpassed by his uncleanness in Venice, then going on to end his brilliant misery in Missilonghi, fretting at his nurse Fletcher, fetting at himself, fretting at the world, fretting at God, and he who gave the world "Childe Harold," and "Sardanapalus," and "The Prisoner of Chillon," and "The Siege of Corinth." reduced to nothing but a file. Oh, sin has a great facility for making promises, but It has just as great facility for breaking them!

I learn from this subject what a sad thing at is when the church of God loses its metal! These Philistines saw that if they could only get all the metallic weapons out of the hands of the Israelites, all would be well, and therefore they took the swords and the spears. They did not want them to have a single metallic weapon. When the metal of the Israelites was gone, their strength was gone. This is the trouble with the church of God today. It is surrendering its courage. It has not enough metal. How seldom it is that you see a man taking his posttion in new or in pulpit or in religious society and holding that position against all oppression, and all trial, and all persecution, and all criticism. The church of God today wants more backbone, more defiance, more consecrated bravery, more metal. How often you see a man start out in some good enterprise, and at the first blast of opposition he has collapsed, and all

his courage gone, forgetting the fact that if a man be right all the opposition of the earth pounding away at him cannot do him any permanent damage. It is only when a man is wrong that he can be damaged. Why, God is going to vindicate his truth, and he in every effort you make for Christ's sake and the salvation of men.

Go forth in the service of Christ and do your whole duty. You have one sphere. "The Lord of Hosts is with us, and the God of Jacob is our refuge. Selah." . We want more of the determination of Jonathan. I do not suppose he was a very wonderful man, but he got on his knees and clambered up the rock, and with the help of his armor bearer he hewed down the Philistines, and a man of very ordinary intellectual attainments on his knees can storm anything for God and for the truth. We want something of the determination of the general who went into the war, and as he entered his first battle his knees knocked together, his physical courage not quite up to his moral courage, and he looked down at his knees and said: "Ah, if you knew where I am going to take you you would shake worse than that!"

There is only one question for you to ask and for me to ask, What does God want' me to do ?Where is the field? Where is the work? Where is the anvil? Where is the prayer meeting? Where is the pulpit? And finding out what God wants us to do, go ahead and do it, all the energies of our body, mind and soul enlisted in the undertaking.

Church of God, lift up your head at the coming victory! The Philistines will go down, and the Israelites will go up. We are on the winning side. I think just now the king's horses are being hooked up to the chariot, and when he does ride down the sky there will be such a hosanna among his friends and such a wailing among his enemies as will make the earth tremble and the heavens sing. I see now the plumes of the Lord's cavalrymen tossing in the air. The archangel before the throne has already burnished his trumpet, and then he will put its golden lips to his own, and he will blow the long, loud blast that will make all the nations free. Clar your hands, all ye people! Hark! hear the falling thrones and the dashing down of demolished iniquities "Halleluiah, the Lord Go5d omnipot ent reigneth! Haffeluiah, the king doms of this world are become the kingdoms of our Lord Jesus Christ!"

# MAUGERVILLE.

A Man of Many Accidents-Social at Burton.

MAUGERVILLE, Sunbury Co., Feb .-Charles Brown met with another accident of Tuesday night by falling through a trap-door into the cellar. He was picked up unconscious. A bad shaking up and a sprained tarsus is the result. Dr. Atherton attended him. The Misses Stella and Dora Atkinson of St. Mary's Ferry are staying with Miss Gertrude Haines, who is

caring for Mr. Brown. Deacon G. C. Miles's condition is somewhat improved, and hope is entertained of his recovery. John Cox is convalescent from his attack of la

The W. A. A. of Burton held a social at the spacious residence of Mr. and Mrs. A. S. Clowes on Thursday night. There was a large attendance and increased receipts.

H. B. Hetherington will deliver a lecture in the Temperance hall here on Friday evening, the 16th, in aid of the building fund of the new Baptis church.

Advertise in the Semi-Weekly Sun.

# SUNDAY SCHOOL. THE INTERNATIONAL LESSON.

LESSON VII.—February 18, GOLDEN TEXT. God is a Spirit: and they that wor ship him must worship him in spirit and in truth.—John 4: 24.

THE SECTION includes chapter 4: 1-43. Chart num

PLACE IN THE LIFE OF CHRIST. The close of his first year—the year of beginnings. Close of the Judean

ministry. HISTORICAL SETTING. Time.-December, A. D. 27. About eight months after the last lesson. Place.-Samaria, at Jacob's well,

Rulers.-Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, tetrarch of Gali-

near Sychar, at the foot of Mt. Ger-

JESUS AT JACOB'S WELL .- John 4: 5-26. Read John 3: 22-4: 45.

Commit verses 11-14. 5. (a) Then cometh he to a city of Samaria, (b) which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6. (c) Now Jacob's (d) well was there. Jesus, therefore, being wearied

with his journey, sat (e) thus (f) on the well: and it was about the sixth hour. 7. There cometh a woman of Samaria to draw water: Jesus saith unto

her. Give me to drink.

8. (For his disciples were gone away into the city to buy (g) meat.) 9. Then (h) saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a (i) woman of Samaria? (j) for the Jews have no dealings with the

Samaritans. (j) 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldest have asked of him, and he would have given thee living water. 11. The woman saith unto him, Sir,

thou hast nothing to draw with and the well is deep: from whence then hast thou that living water? 12. Art thou greater than our father

Jacob, which gave us this well, and drang thereof himself, and his (k) children, and his cattle? 13. Jesus answered and said unto her, (1) Whosoever drinketh of this

water shall thirst again: 14. But whosoever drinketh of the vater that I shall give him shall never thirst: but the water that I shall give him shall (m) be in him a well of water springing up (n) into everlasting

15. The woman saith unto him, Sir. give me this water, that I thirst not, neither come (o) hither to draw. 16. Jesus saith unto her. Go, call thy husband, and come hither. 17. The woman answered and (p)

said, I have no husband. Jesus (q) såid unto her, Thou (q) hast well said, I have no husband: 18. For thou hast had five husbands; and he whom thou now hast is not thy husband: (r) in that saidst thou truly. 19. The woman saith unto him, Sir,

perceive that thou art a prophet. 20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to 21. Jesus saith unto her, Woman,

believe me, the hour cometh, when ye shall neither in this mountain, nor (s) vet at Jerusalem, worship the Father. 22. Ye worship (t) ye know not what: we know what we worship; for salvation is (u) of the Jews. 23. But the hour cometh, and now

is, when the true worshippers shall worship the Father in spirit and in truth: (v) for the Father seeketh such to worship him. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

25. The woman saith unto him. know that (w) Messias cometh, which is called Christ, when he is come, he will (x) tell us all things. 26. Jesus saith unto her, I speak unto thee am he.

REVISION CHANGES. Ver. 5. (a) So he cometh. (b) Omit which is. Ver. 6. (c) And. (d) Margin: Gr. spring: and so in v. 14, but not in vs.

11, 12. (e) Margin: Or, as he was. (f) By the well. Ver. 8. (g) Food, no parenthesis. Ver. 9. (h) The Samaritan woman therefore saith. (i) A Samaritan wo-

man. (j) Supply parenthesis. Ver. 12. (k) Sons. Ver. 13. (1) Every one that drinketh, Ver. 14. (m) Shall become. (n) Uno eternal life. Ver. 15. (o) Come all the way hither

Ver. 17. (p) Said unto him. (q) Saith . . . . saidst well. Ver. 18. (r) This hast thou said truly. Ver. 21. (s) Nor in.

Ver. 22. (t) That which ye know not: we worship that which we know Ver. 23. (v) For such doth the Father seek to be his worshippers. Ver. 25. (w) Messiah. (x) Declare unto us.

LIGHT ON THE TEXT. Jacob gave to his son-(Gen. 48:

7. A woman of Samaria-Not of the city of Samaria, but a Samaritan woman. To draw water-She came not to draw water for the city, but for the laborers in the fields, sowing or reap-

9. Jews have no dealings with the Samaritans-No free social intercourse, but they would buy and sell. They have rival forms of religion,

10. Living water-Flowing as from fountain. The Holy Spirit bestowing

spiritual life (John 7: 37). 13. Shall thirst again—The may give out. The thirst may become painful. The soul is never fully satisfied with earthly things, and the time comes when they leave the soul, in its greatest need, dying of thirst.

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SUGGESTIVE QUESTIONS. (For written and oral answers.) Subject:-A Lesson on the Living

Water. Introductory.—How long had Jesus een preaching? Chiefly in what part of the country? Had he made many disciples? (John 4: 1.) Where was he going? Trace the journey on the map.
I. The Weary Teacher (vs. 5, 6).— Where did Jesus stop on his way? For what reason?

II. His Unlikely Scholar (v. Who met Jesus at the well? Who can you tell of her characteristics? Why did Jesus give so much time to one not 

What favor did Jesus ask of her? Was this a wise way of reaching this person? Why was the woman astonished? What do we learn from Jesus' action as to how we should deal with race prejudice? IV. A Lesson on the Water of Life

vs. 10-15).-What did Jesus mean by living water? (See John 7: 37-39.) What great thirsts exist in the soul? Can the world satisfy them? In what respects is the gospel like pure water? In what way does Jesus give us living water? Does the gospel bless even our natural desires?

V. Conviction of Sin and Need (vs. 16-26).—How did Jesus show her how much she needed the living water? The need of conviction of sin. What is it to worship in spirit and in truth? How is God described? What lesson are we taught by these verses?

## SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Feb 6—Coastwise—Schs Reta and Rhoda, 11, Leighton, from Gand Manan; str Centreville, 32, Graham, from Sandy Cove, and cleared for return; str La Tour, 98, Smith, from Campobelle; sch Levuka, 75, Newcomb, from Parrsboro, and both cleared for return.
Feb. 7.—Str Turret Chief, 1197, Macoubray, from Louisburg, R P and W F Starr, coal.
Str Malin Head, 2227, McKee, from Dublin via Ardrossan, Wm Thomson and Co.

Str St Croix, 1046, Pike, from Boston, E Laechler, mdse and pass. Sch Flash, 93, Tower, from Portland, F Tufts, oak.
Ccastwise—Sch W E Gladstone, 19, Wilson, from Grand Harbor.
Feb 8—Str Arawa, 3182, Taylor, from Liverpool via Halifax, Troop and Son, mdse,

s. 1593, Black, from Furness, Withy and Co, Str Bengore Head, 1619, Brennan, from Dublin via Ardrossan, Wm Thomson and Sch Garfield White, 99. Seeley, from New York J E Moore, coal. Sch Garfield White, 1907.

York J E Moore, coal.

Coastwise—Schs Vesta Pearl, 40, Hicks, from Westport; Bay Queen, 31, Barry, from Beaver Harbor; Alma, 69, Whelpley, from Harry Morris, 98, McLean, from Ouaco. Alma; Harry Morris, 98, McLean Quaco; Glide, 80, Tufts, from Quaco.

Cleared. Feb 6-Sch Rewa, McLean, for City Island f o. Coastwise-Schs E H Foster, Wilcox, for Digby. Feb. 7.-Sch Harry, Patterson, for Baltimore. Feb 8-Str Lake Huron, Jones, for Liver

pool via Halifax.
Str St Croix, Pike, for Boston.
Coastwise—Schs Vesta Pearl, Hicks, for
Westport: Reta and Rhoda, Leighton, for
Grand Harbor: Princess Louise, Watt, for

#### BRITISH PORTS. Arrived.

At Newcastle, NSW, Feb 6, bark Stillwater, Thurber, from Zanzibar.

At Barbados, Jan 14, sch Mystery, Richards, from Pernambuco (and sailed 17th for Carthagena): 21st brig Wenturer Fernam ards, from Pernambuco (and sailed 17th for Carthagena); 21st, brig Venturer, Fernandez, from Conakry (and sailed 22nd for Jamaica and New York); 26th, schs, Exception, Barteaux, from Montevideo for New York; Glenrosa, Card, from Natal, Brazil, for do; Bahama, Anderson, from Cape Town.

At Port Spain, Jan 12, sch B C Borden, Taylor, for Fernandina (and remained 18th); 14th, brig W E Stowe, Smeltzer, from Lunenburg, NS (and sailed 17th for Porto Rico); 18th, sch F B Wade, Day, from Luneuburg, NS, via Barbados. enburg, NS, via Barbados. At Kingston, Ja, Jan 23, sch Syanara Vernor, from Pascagoula; 26th, str Beta Vernor, from Pascagoula; 26th, 8th Bernuda, 18th Hopkins, from Hallifax via Bernuda and Turk's Island (and sailed 30th for Halifax via Port Morant, etc); sch Attractor, Scott, from Pascagoula via Cayman Brac; 27th, Elma. Baker, from Pascagoula.

Sailed. From Newcastle, NSW, Feb 5, bark Low Wood, Utley, for Acapulco. From Swansea, Feb. 3, stmrs Bristol City, Sandell, for New York; Zanzibar, Robinson, for Pensacola.
From Barbados, Jan. 14, schs Sha
Brothers, Renault (from Jordan Riv
for Demerara; 18th, F B Wade, Day, Trinidad: 18th. bark Ashlow, Donovan, for Yarmouth; 24th, brig Dixon Rice, Deveau, for San Domingo and New York.

From Turk's Island, Feb 5, ship Fred E Scammell, Morris, for New York.

#### FOREIGN PORTS. Arrived.

At New London, Conn, Feb 4, sch Ira D Sturgiss, from Port Johnson for Newport. At Port Clyde, Feb 2, sch Annie M Allen, from St John for New York. At New York, Feb 3, sch Nimrod, Haley, from South Amboy for Sound port: 4th, str Mariposa, Walker, from Sunderland.

At Barcelona, Feb 1, bark Calburga, Denspore from Newport News At Barcelona, Feb 1, bark Calburga, Bensmore, from Newport News.
At Hollo, Dec. 24, bark Strathisla, Urquhart, from Newcastle, NSW.
At Fernandina, Feb 5, sch John S Parker, Gesner, from Las Palmas.
At Mobile, Feb 5, schs Bessie Parker, Carty, from Bermuda; Boniform, Jones, from Cardenas, Cuba.
At Pascagoula, Feb. 5, sch Vere B Roberts, Roberts, from Havana.
At Pensacola, Feb 5, sch Sierra, Willey from Havana.

At Pensacola, Feb 5, bark Annie Bingay,
Otterson, from Bahia.

At Buenos Ayres, Jan 6, bark Africa,
Fielden, from Boston. At Port Clyde, Me, Feb 3, sch Beaver Huntley, from St John, NB, for New York. Cleared.

At Fernandina, Feb 5, sch W R Huntley, Howard, for Basse Terre, B W I. At Mobile, Feb 5, schs Etta A Stimpson, Hogan, for Sagua la Grande; G E Bentley, Sailed.

From Salem, Feb 3, sch Abbey K Bentley From Carteret, Feb 3, sch Gypsum Queen, Goodwin, for St Andrews, NB.
From Ecothbay, Feb 4, sch Wendall BurFee, for Boston.
From New Bedford, Feb 2, str J J Hill,
or Norfolk. for Norfolk.

From Buenos Ayres, Dec 29, bark Veronica, McLeod, for New York.

From Natal, Jan 15, sch Glenrosa, Card, for New York.

From Norfolk, Peb 5, sch Annie Bliss, Day, for Boston.
From Portland, Feb 4, str Aureole, Crosby, for Philadelphia (not previously.)
From Buenos Ayres, Jan 5, bark Veron-

ica, McLeod, for New York (not previously.)
From New York, Feb 6, sch D Gifford,
for an eastern port.
From Havana, Jan 26, sch Wentworth,
Gibson, for Apalachicola.

MEMORANDA. In port at Bermuda, Feb 1, sch Ben Bolt, Ward, dis.

SPOKEN.

Ship Centurion, from Philadelphia for Nagasaki, Jan. 29, lat. 35.16, lon. 47.20. Bark Andromeda, Kierstead, from Antofagasta for Hamburg, Jan 13, lat 6 N, lon. 27 W. Bark Mary A Law, Baker, from Rosario for Falmouth, E, Jan 24, lat 34 N, lon 43 W.

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NOTICE TO MARINERS. WASHINGTON, DC, Feb 4—Notice is given by the Lighthouse Board that on Jan 29, 1900, light vessel No 71, stationed off the Outer Diamond Shoal, off Cape Hatteras sea coast of North Carolina, was reported about four miles northeasterly of its correct position, with Cape Hatteras lighthous bearing NW by W.W. The vessel will b replaced on her proper position as soon practicable, of which due notice will BOSTON, Feb 6—First class red painted whistling buoy, off Petit Manan lighthouse is reported adrift, and will be replaced as scon as practicable.

## BIRTHS.

McLEOD-On Feb. 8th, to the wife of Geo. K. McLeod, a daughter. POWER-In this city, on Feb. 7th, to the wife of L. W. Power, a daughter.

### MARRIAGES

URQUHART-COSMAN-At the residence the bride's parents, on January 17th, by the Rev. G. F. Currie, Lee E Urquhart, of Kars, Kings Co., to Effle A Cosman, sec-ond daughter of Geo. Cosman of Midland, Kings Co., N. B.

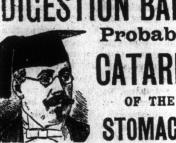
## DEATHS.

BERRY .- At Waltham, Mass., Feb. 3, Law-BERRY.—At Waitham, Mass., Feb. 3, Lawrence Foster Berry, 52 years. Burial at
North Hampton, N. H.—(Nova Scotia
papers please copy.)
CI.ARK—On Feb. 8th, George Fenwick
Clark, aged 20 years, only son of R. W.
Clark of St. Paul, Minn., and grandson of
J. M. F. Whiting of this city.
FILLMORE—At Lower Turtle Creek, N. B.,
Feb. 2, of pneumonia, Geo. A. Fillmore,
aged 69 years, leaving a wife and three
children. (F. E. I. papers please copy.) children. (F. E. I. papers please copy.) NGLE.—At Dorchester Lower Mills, Mass., Feb. 5. Elizabeth S., widow of George Ingle, 74 years.—(Halifax, N. S., papers please copy.)
OHNSON.—In Malden, Mass., Feb. 4, of heart failure, Mary Rebecca, beloved wife of George A. Johnson.—(Nova Scotia papers please copy.) ARKER—At Tyne Co., on Feb. 5th, John S. Parker, in the eighty-sixth year of his age.
PETERS—At Young's Cove Road, Queens Co., N. B., Tuesday, Feb. 6th, 1900, of pneumonia, Minnie Peters, aged 22 years, a native of Bristol, England, and for the last ten years a resident of that place.

ber.

POPE—Entered into rest, on Feb. 8th, at 8 p. m., after a brief illness, Rev. Henry rope, D. D., leaving a sorrowing widow, two daughters and one son to mourn

last ten years a resident of that beloved and respected by all who



When catarrh has been allowed to run along for any length of time, there is a dropping in the back part of the throat. This poisoned mucous is hawked up and spit out during the daytime. But at night during sleep it is swallowed into the stometic light of th ach, thus poisoning the mucous lining of that organ, and producing symptoms so very like indigestion or dyspepsia that the aver-age doctor usually takes it for such, and treats it with the usual routine of pepsins, pancreatin, acids, alkalis, soda. etc. The result, of course, is a failure, never any het-ter than temporary relief being produced. The following are the symptoms of catarry of the stomach:



Do you suffer from nausea? Are you drowsy after meals? Is your flesh soft and flabby? Do you suffer with headaches? Do you feel bloated after eating? Have you rumbling in your bowels Have you palpitation of the heart? Do you feel larguid in the morning? Do you have pain just after eating? Have you pain in pit of stomach? Do you have chilly, and then not

Do you have a desire for imprope Is there a sour or sweet taste in the

Is there a gnawing sensation in stomach? Do you feel as if you had lead in stomach? Do you feel faint when stomach is

empty? Do you see specks floating before your eyes? Have you feeling of emptiness in nwcrning?

Have you a burning in back part of throat, called heartburn? If you have some of the above symptoms and want to get cured, mark yes or no after each, cut out, and send to Dr. Sproule, he will then thoroughly diagnose your case, and if curable tell you how much his treat-

ment would cost.
All remedies for Canadian patients in Canadia are shipped from his laboratory there so as to save customs duties. Write to Dr. Sproule, B. A., English Specialist in Chronic Diseases, 7 to 13 Doane Street, Boston.

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