#### SERMON.

In This Sermon the Rev. Frank De Witt Talmage Presents in a Picturesque and Forcible Way the Duy of Christian Fellowship

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sents in a picturesque and forcible way the duty of Christian fellowship. The text is Matthew 5, 41, "Whosoever shall compel thee to go a mile, go

A keen, shrewd lawyer was one day different headings for his sermon: First, "Get all you can without hurting your soul, your body, or your neighbors." "That is sensible," thought the lawyer; "unless a man is continually reaching out for something will never have anything. Industry is the foundation of all success. Second heading, "Save all you can, cutting off any needless expense."
"Right again," muttered the listener.
"It is not so much what a man earns that makes him wealthy as what he saves." Third heading, "Give all you "There," exclaimed the hard headed lawyer, "the minister has foolishly gone and spoiled everything he said. He ought to have had for his third heading, 'Give as little as keep what you have earned." So some of Christ's auditors felt that he was preaching the most foolish of doctrin when he used the illustration of the twain mile. They were ready to obey the Mosaic aw of justice. They wou assent to an eye for an eye, a tooth for a tooth, a hand for a hand. They would travel the first mile willingly and pay every penny that they legitimately owed, but they were not ready to turn the left cheek to a foe after cheek. They protested against a com- the merchant has with the young clerk munistic gospel, which allowed a thief in reference to the salvation of the to run away with their whole wardrobe, with their cloak as well as their They would not enslave themselves to any merciless taskmaster For every day's labor they must have a full day's pay. Yet Christ's statement is strikingly true. It is right in reference to the temporal life as well as the spiritual. The willingness to travel the twain mile is the forerunner of all success. The unwillingness to travel the twain mile is the cause of almost certain failure.

The twain mile is the place of testing. It is where the powers that be choose the men who are to be honored in life's service. There the huma race is sifted. There the faithful ar separatel 'rom the trasponsible, the energetic from the slothful, the true man from the false, the self-sacrific-ing from the selfish, he one purpose man from the indolent, lazy, shiftless individual who lives without a definite aim. The twain mile is the thrashing floor of human life, where the wheal is separated from the chaff, the rich grain from the useless tares.

THE CROWDED FIRST MILE.

Most of the human race are huddled what they have to do. But in the sec ond or the twain mile of life's journey, where a man does more than he is asked to do, he always has plenty elbow room. As the great statesman the top of the ladder of success, although thousands of hands may be reaching for the lowest rung."

Every merchant knows of the separ ating or testing influence of the twain When a position in the store became vacant, whom, in all probabil ity, did you promote to the vacancythe clerk who had been in the stor for ten or 15 years, the young man who has never been willing to do any more than he was compelled to I id you select the employe who wa generally ten minutes late in morning, the clerk who has his hat in his hand ready to run for home as soon as the hour hand points to the numeral 6? Did you promote one who seemed to be indifferent to his work and had to be watched day by day to be kept busy, as a mother has to watch a little child? No. The young man who received the promotion was the poor country boy who entered your store with no recommendation excepthe willingness to do more than he was told or paid to do. For years, the twain mile young man was the first employe at work in the morning. For years he was the last person to leave the store at night. When the work piled upon his desk, unbidden by the head of his department he always stayed many hours overtime until the work was done. He was the young man who threw himself into his allet ted tasks with such intensity that he made his employer's interests his interests.

the New York bar-the lawyer when he graduated and could not find clients spent most of his time in the neighboring billiard hall? The young man who became an expert in card playing or in judging the races? No. He was the young lawyer who studied night and day and kept on studying He was the young man who put his whole heart and soul into the smallest cases which came to him. He did no fritter away his energies, waiting for the big cases to command his services He is the twain mile lawyer. He does more than he is compelled to do. HOW DANIEL WEBSTER WORKED A noted case was to be decided in New York city. The chief counsel for the defense was suddenly taken sick. Within 24 hours the plea had to be made before the jury. Daniel ster at that time happened to be stop-ping at one of the hotels. He was sent for to come to the rescue. The next day he came into the courtroom and made one of the clearest interpreta tions of the most abstruse facts of the law ever delivered before a judge. He won his case, and was paid a fee amounting to thousands of dollars. When the friends crowded around to congratulate, declaring that he had

performed a legal miracle, Mr. Web-

Who is the leading member today of

CHICAGO, May 25.-In this sermon a few hours. It took me months and law. The history of my plea is this: Many years ago, when a young man, I was engaged to defend a poor farmer. His case financially represented only a few. dollars. I think a fifty dollar bill was my fee. It was a small case listening to John Wesley preaching. but the points of the law involved then The founder of Methodism had three were exactly the same as the legal points which I presented today. I went to Boston and bought many books. They cost me hundreds of dollars. I spent four exhaustive month in work upon that case. I am receiving today the reward of the mental labor which I expended for my country friend." Mr. Webster was a twain mile lawyer. He was willing to do more than he was asked or paid to do. The same facts which have been stated in reference to the clerk and the lawyer are true when applied to the successful physician, the minister or inventor. They can be applied to the true temporal success of all men in every department of life. Now, God in the same 'vay is the spiritual availability and the future usefulness of his servants. He tests them by their willingness to travel the twain mile, to do more than they are asked to do. He tests them by the way they go and hunt up the poor invalids in the back alleys. He tests them by the way they are willlests them by the way they are ready to teach in the Sunday school and by they way they take part in the Chris tian Endeavor prayer meetings. He tests them by the way the mistresses to turn the left cheek to a loc after less them by the spiritual welfare of mile for Christ's cause. We should forthat enemy had deliberately struck try to uplift the spiritual welfare of mile for Christ's cause. We should for the conversations get as well as forgive. We should no

> boy's soul. My friend, you think your spiritual position in life is very humble, but you have a twain mile to travel. That twain mile, whether it starts from the nursery, the factory, the mechanic's bench, the laborer's ditch or the farmer's plow, heads straight up to the throne of grace. God is spiritually judging you today by what you are spiritually willing of your own accord to do for him.

The twain mile has for a guide the angel of inspiring hope. The man who lives without ambition or without the hope of making something better out fo his life is practically dead. He is like the branch of a tree in mid-winter, either mellowed or completely con-All its latent buds are frozen. Then the sap of life is unable to flow, but love one's enemies makes a man strong when the spring comes then the snowflakes melt away. Then the air is redoon a new life. Later on if the tree is the most dangerous enemy hate has to an apple tree, its branches are laden combat. Love is the duelist which will with the golden fruits.

ways warined by the life developing every plunging spear. Love is the day sunshine of hope. The young man says zling light which can woo a smile from together and jostling each other dur- to himself: "I am ready to work hard many a scornful lip and the tear of ing the first mile, where they only do and do more than I am asked to do remorse from any flashing eye. because I know that at the la employer will reward me with a higher and myself is we have been fighting position." The young college student our enemies with the wrong kind of says, "I am ready to bury myself in my books and work hard because know that at last there will come a time when my industry will be recom-

pensed as well as recognized." The young man is led along the twain mile of sacrifice the more willingly because as he walks hand in hand with the sweet angel of inspiring hope he reads the lives of the great men of the past. He finds that the position from which some of them started to climb the mountains of fame and usefulness was often more humble than that which he is filling. He sees a poor, ignorant colored boy standing before the billboard poster trying to learn to spell. Then he sees the ignorant colored boy grow into the great orator, until Frederick Douglas' name become known over the civilized world. He sees a young man as a Sunday school teacher gather his own class of rough, and signaling bugie blast the invading boys by going into one of the poorest and most depraved sections of Chicago Then he hears of that young man, D. L. Moody, who was the greatest evangelist of the last century. He sees Dr. Barnardo called to his great work by being led by the hand of a street urchin to where 15 little boys were spending a winter night in a coat bin. There the great human savior of the London street arab saw 15 hungry urchins who were on their way, but for his rescue, to-, habitants. "We a. \_\_\_ . Wit is peace, ward the gallows, the penitentiary, or We welc. ae you to our homes. We the poorhouse. When the young man will care or you as long as you wish thinks of these great men, he says: "I, to stay." "Well," answered the Roman too, have a mission in life. I, too, can commander, "If there are no soldiers to accomplish some good for my fellow, aght we shall march on." The Roman

mile of self-sacrifice.' the disciple of Christ along the self- years attacking the walled and fortisacrificing pathway of the twain mile. She puts the Bible into the disciple's hand and says: "Read, Christian; read. That Bible is the promise God has given to you. God declares that if you will do what he bids you do you will shall twain mile may have its thistles and have your reward for traveling the twain mile for him."

## LEARNING TO FORGIVE.

The twain mile is the place where the Christian traveler upon life's journey learns how to forgive an injustice as well as to forget. Forgiveness is on of the gospel fine arts. It is the power which comes into a Christian's life which practically says: "When I have a work to do and only a short time in which to do it, I cannot afford to be wasting my energies in foolishly attacking those people who are attacking me. I cannot, as a general, be spending most of my time in pursuing a few foraging parties when I ought to be marching on toward the great city of Gospel Success. Besides that, Christian traveler says to himself: "Pehaps I have not done my full duty toward my enemies. Perhaps I have not been kind and loving enough. Perhaps I have not presented my Jesus in a clear, simple way. If I did, then I might change the foes of Christ into his loving disciples. I will forgive as ster ans vered: "My effort was no mir- well as forget. After mine enemy has rant who ever wielded a scepter than acle. I did not prepare that address in smitten me on the cheek I will turn to a little baby in the average

pelled me to go with him one mile, I will go with him twain,"

giveness. Almost without exception the truly great men who have concentrat-ed their lives to a temporal cause have been able to drop the bitter per-sonalities out of their existence. They were able to forgive as well as forget the personal injustices which had been practiced against them. When the north German states where being welded into the great confederacy of the German empire by the master states-man of the last century, Prince Bis-marck said to a friend during the darkest days of the struggle: "I must not think of what mine enemies would say or do. To attain this end I will brave all dangers—exile, indeed; the scaffold itself. What matter if they hang me provided the rope with which I am hanged binds this new Germany firm to the Prussian throne?"

During the last days of the Southern Confederacy the southern army was fleeing towards Appomattox Courthouse. On account of the awful bombardment it had dwindled into a mere handful. Gen. Robert E. Lee, one of the grandest characters in history, the grandest characters in summoned a prominent general to his summoned a prominent general to his should do. side and asked him what he should do.
"Anything, General Lee," answered the
subordinate, "except surrender. We do not want your enemies to say that you had to give up your sword. Bid the soldiers scatter and we will, and we will join the armies in the south. Do not spoil your grand record. Do not "I cannot think of myself. The war is hopeless. If the men disperse they must live off the country and cause useless suffering. I must be true to what is right. I must not think of what people might say. I shall surrender." If such men could drop the personalities out of their lives, all true Christian soldiers should be ready to travel the twain longer have the enmities which some of us bear our fellow men.

Jesus has been given as an example for all his disciples to copy. What did Christ do when he was scoffed at and spit upon? Why, the enemies made so many charges against Christ that Pilate, in amazement, asked him to say something and refute the charges.
"Hearest thou not how many things they witness against thee? And he answered him never a word, insomuch that the governor marveled greatly. Christ came to save the world. Jesus did not have time or inclination to THE ANGEL OF THE TWAIN MILE spend the last moments of his earthly life fighting his detractors: neither

HATE'S WORST ENEMY. The twain mile is the place where the enemies of the true Christian are to go forth to the battle of life, so that willingness to love an enemy dulls the lent with incense. Then the tree takes battle-ax of almost every foe. Love is disarm many a fatal adversary. Love The pathway of the twain mile is al- is the shield which can blunt or snap

brother, the difficulty with you weapon. We have been fighting fire with fire, hate with hate, hitterness with bitterness; slander with slander, death with death. But now Jesus has given us a new way to conquer our enemies. We must disarm hate with love; we must submerge slander with forgiveness; we must answer a curse with a prayer; we must offer to the clinched fist an open palm; we must extend to every enemy a helping hand. Surely this idea is the interpretation of the words, "Whosoever shall smite thee upon the right cheek turn to him the other also." "Whosoever shall compel thee to go with him one mile, go with In ancient times, so goes the story, a Roman commander at the head of his

legion went forth to capture a great city. With rattle of chariot wheel and flashing of spear and defiant standards army approached the city wall. Much to their surprise they found every gate wide open. The merchants were working in their stores, the women were working in the kitchen, the farmers were in the fields. The Roman commander asked in surprise of the inhabitants who came forth to greet him: "Where are your soldiers? We have come to fight." "We have no soldiers," was the answer of the inmen if I am ready to travel the twain, army came to battle with sword and nile of self-sacrifice."

with spear. They were conquered by So the sweet faced angel of hope leads love. So our enemies have been for with spear. They were conquered by love. So our enemies have been for years attacking the walled and fortified citadels of our hearts. If we would open the barred gates of love to those enemies and lower the drawbridge of affection, we would capture nearly all of our foes by the power of love. The twain mile may have lits thistles and thorns and stony highways, but most of those thorns can be blanketed with the roses of Sharon. Most of those pebbled pathways can be covered over with a soft quilt of grass which once grew at the foot of the trees out of

# which was cut the beam of the cross.

WHAT TRUE LOVE MEANS. The twain mile is a place where Jesus becomes to every Christian a treasured, loving personality. Wellsubstantiated is the fact that love grows as much upon what we do for others as what others do for us, upon what we are ready to give as upon what we are ready to receive. In order to have true love, we must be ready to lose our lives before we can have those lives come to their 'true development. We must be ready to die if we want to truly live as

Why is a mother's love the purest of all earthly love? Because the baby directly does so much for the mother? Oh, no. There never was a bigger tyhome.

107

the mother. The mother is always do-This is not an abusurd interpretation to make of the Christian's feelings in reference to his enemies when he is to his enemies when he is the child. The mother feeds it, dresses travel the twain mile of for- it, caras for it. For the first year, at least, the mother has a tugging silver cord of affection, with one end attach-ed to her own heart. She practically lives by the side of that child for weeks and months. Then, when the baby is sick, who nurses it—the grad-uate from the school for trained nurses? Oh, no. The trained nurse may come in and help. The person who for weeks never takes off her clothes, the person who is always by the side of the crib and sees that the medicines are given regularly, the person who is anxiously touching the fevered cheek, is the mother, the sacrificing mother.

Why is love generally purer and deeper and wider in the poor man's home than in the rich man's palace? Some people may declare that this statement is untrue, but if you have been around as a pastor as much as some ministers you will find that such a statement is true. The reason that love is generally sweeter and purer in the poor man's home is not because the poor man naturally has a bigger heart than the rich man, but the poor man has a daily sacrifice for his wife and children. When Christmas comes around, in order to have a Christmas tree, perhaps the father himself has to go without an overcoat. When his sons are to be sent to college, in all probability the poor man will have to run into debt. He has to work overtime. He has to live in a small house upon a side street. His love feeds upon his sacrifices. So, my brother, if you and I want to love and truly love Christ, we must be willing to do something for Christ. We must give ourselves body, mind and soul to his service. We must be ready to travel for him the twain mile. It is because some of us are not ready to travel this twain mile that Christ's teachings seem harsh and narrow and perhaps

COMPANION OF TWAIN MILE.

Some years ago, in the mountains of North Carolina, a rich lady was riding along in her carriage. Being overtaken by a thunderstorm, she found shelter in a farmer's home. The place was very humble. As in many poor homes, there seemed to be healthy dren everywhere, but there was also one crippled child. The rich lady said to the mother, "Can nothing be done for that child?" "No," answered the mother, "nothing can be done. The village doctor said the great surgeons n New York might help him. Of course we have no money to send him there." The rich lady pitied the child. She took him to New York. there the surgeons straightened out the crippled limbs. But though the little child was at that time a cripple, yet on account of what the rich lady was doing for him he had strength enough to crawl into the rich lady's heart. Then the rich lady went back and said to the mother: "Since I have been caring for your boy I have learned to love him. Will you let me adopt him? I want to bring him up as my own child and make him my heir." In after years the boy used to crawl into the rich lady's lan and way: "Mammas." Bridgetown: Lizzie B, Shields, for 'Alma; str Centreville, Graham, for Sandy Cove, 'May 28-Sch Sallie E Ludiam, Pedersen, for Usare. Sch Effort, Golding, for Quaco; str Beaver, Stevens, for Quaco; sch E May-field, Merriam, for Parrsboro; Annie Blanche, Randall, for do; Yarmouth Packet, Shaw, for Yarmouth: Nellie E Gray, Smith, for Quaco; Lena, Rolf, for Digby.

May 29-Str Graham, from Sandy Cove, 'May 28-Str Brort, Golding, for Quaco; str Beaver, Stevens, fo was doing for him he had strength the rich lady's lap and say: "Mamma, cripple. If I had not been a poor little cripple, you would not have pitled and worked for me and learned to love me when you were saving my

the Savour creeps into our hearts as well as we creep into his. And, my friend, I want you to fur ther remember that as you travel along the twain mile for Christ he is also travelling along the twain mile with you. Upon the one side of you will go, as I said before, the sweet faced angel of inspiring hope, but upon the other side, the left side, the nearest to the heart, you will have for companionship the One who sticketh closes than a brother, the One who will be by your side, even if your father and your mother should forsake you. If you will only trust him, he will not let you carry a burden greater than you can bear. He will not let you have a sorrow which he cannot and will not cure. He will not let you shed a tear unless he is ready to wipe it away. He is used to travelling the twain mile, He once travelled that twain mile of his own accord. He left heaven and travelled it to the foot of the cross to carry our sins and to die for us. Christ gladly did all this for you. Are you ready to travel the twain mile for Christ?

life." So when we work for Christ

when we travel for him the twain mile.

# SHIP NEWS.

PORT OF ST. JOHN Arrived.

ton, master, bal. Coastwise—Schs Murray B, 43, Baker, from Coastwise—Schs Murray B. 43, Baker, from Margaretville; Temple Bar, 44, Gesner, from Bridgetown; Lizzie B, 81, Shields, from Alma; Gipsy, 32, Ogilvie, from Campobello; Electric Light, 34, Dillon, from Digby.
May 28—Str Hackney, 2,606, Storm, from Las Palmas via Delaware Breakwater, W M Mackay, bal.
Bktn Frederica, 396, Churchill, from Savannah, F E Sayre, pitch pine.
Sch Canadian, 108, Meisner, from Barbados, L G Crosby, molasses.

L G Crosby, molasses.

Coastwise—Schs Wood Bros, 68, Golding Coastwise—Schs Wood Bros, 68, Golding, from Quaco; Agnes May, 91, Kerrigan, from River Hebert; Effort, 63, Milner, from Annapolis; Whisper, 31, McGrath, from Ghing; Nellie E Gray, 62, Smith, from Quaco; Miranda B, 79, Tufts, from do; Ida M, 86, Wolfe, from River Hebert; E Mayfield, 74, Merriam, from Parrsboro; Annie Blanche, 66, Randall, from Parrsboro; Margaret, 49, Bezanson, from Windsor; Gertie, 45, Ogilvie, from Parrsboro; Margaret, 49, Bezanson, from Parrsboro; May 20, Smith, from Advocate; barge No 1, 439, Wadman, from Parrsboro, and cld.

May 29—Sch Onward, 92, Wasson, from Newport, J W McAlary and Co, bal.

Sch Frances Schubert, 183, Sharkey, from Rockport, master, bal.

Coastwise—Schs Clarisse, 55, LeBlanc, from Metegian; Silver Cloud, 44, Post, from Digby; Nina Blanche, 39, Crocker, from Freeport: Annie Coggins, 22, Milner, from Port George.

Cleared.

Cleared. May 27.—Sch Frank and Ira, Barton, for tew Haven, J R Warner and Co. Coastwise—Sens Temple Bar, Gesuer, for

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chester.
Seh D W B, Holder, for Newport. Sch Domain, Wilson, for Boston.
Coastwise—Schs Dora, Canning, for Parrsboro; Silver Cloud, Post, for Digby; Murray B, Baker, for Margaretville; Trilby, McDorman, for Westport; Chieffain, Tufts, for Quaco; Effort, Miler, for Annapolis; Annie Coggins, Milner, for do; Nina Blanche, Crocker, for Freeport.

May 28-Str Oruro, Seeley, for West Indies

DOMESTIC PORTS

Arrived. At Campbellton, May 26, barks Bella, And-arson, from Christiana; Lorenzo, Hanse, from Norway; brig Thelma, Olsen, from Cherbourg At Cape Tormentine, May 24, bark Aurora, Sanderson, from London, HALIFAX, May 27.—Ard, strs Banta, from St John, NB; Silvia, Clark, from St Johns, NF, and cleared for New York; sch Beatrice,

NF, and cleared for New York; seh Beatrice, from New York.

At Yarmouth, May 28, strs Prince George, from Boston; Westport, from Westport; Latour, from Lockeport.

At Hillsboro, May 27, sch Harry Messer, Garland, from Boston, Mass.

At Newcastle, May 27, schs Shafner Bros, McDonald, from Boston; Utility, Tower, from do. At Bathurst, May 27, bark Melusine, Ostrom, from Barbados.
At Chambellton, May 27, bark Capellar, Johansen, from Plymouth.
At Chatham, May 27, ship Norma, Keale,

from Barbados.

At Quaco, May 29, schs R Carson, Sweet, from Boston; Beulah, Black, from St John; Rex, Sweet, from do; Rowens, Hall, from do; Wood Bros, Golding, from do.

At Windsor, May 27, sch Newburg, Dinsmore, from New York.

At Campbellton, May 26, str Dora, for Car At Campbellton, May 26, str Dorn, for Caldiff.

At Yarmouth, May 28, strs Prince George, for Boston; Westpert, for St John; Latour, for Lockeport; sche Vesta Pearl, for St John; B Rhind, Bv2 Lynch, for do; Parthenia, for Bridgetown, Marion E Turner, for fishing.

At Chatham, May 27, Sark Nova Scotia, Halverstrom, for Barrow.

At Quaco, May 29, schs Bottan, Black, for St John; Rex, Sweet, for do; Mowena, Hall, for do; Wood Bros, Golding, for do; Earnest Fisher, Gough, for do; Nellie E Gray, Smith, for do.

At Windsor, May 27, schs Earl of Aberdeen, for New York; Laura C Hall, for Salem fo; Gypsum Emperor, for New York.

Sailed.

Sailed.

From Bathurst, May 24, str Mangara, Blackburn, for Bowling.

### BRITISH PORTS.

Arrived.

At Falmouth, May 24, ship Red Rock, Porter, from Victoria, B C, for London.
BROW HEAD, May 21.—Passed, str Simonside, from St John, NB, for Manchester.
GLASGOW, May 26.— Ard, str Livonian, from Montreal via Liverpool.
BROW HEAD, May 27.—Passed, str Turcoman, from Portland for Liverpool.
At Liverpool, May 28, str Turcoman, from Portland.

Portland.

At Port Spain, April 30, bark Glenafton Mundy, from Jacksonville; sch Mildred Mosher, from Mahone Bay, NS (and sailed May 6 for St Martins); May 5, str Dahome, from Halifax via ports for Demerara (and Algoa Bay, May 15, str Marquette, from Table Bay.

Sailed. From Greenock, May 24, str Salerno, Nielsen, for Dalhousie.
From Bermuda, May 24, bark Baldwin, Dalling, for Fernandina.

### FOREIGN PORTS.

Arrived. At Boston, May 25, sch Three Sisters, from Perth Amboy.

At Colombo, May 27, str Cheronea, Han-sen, from Batavia, and sailed for Sourbaya. At New York, May 25, bark W W Mc-Lauchlan, Wells, from Macoris.

At Salem, Mass, May 26, sch Reporter, from St John f o.

At Philadelphia, May 25, sch Laconia, Es-dale, from Montevideo.

VINEYARD HAVEN, May 27.—Ard, schs Phoenix, from New York for Windsor; Par-don G Thompson, from St John for Washing-ton. ton.
Sailed, schs Roger Drury, from Hillsboro for Newark; Donzella, from Liverpool for Newark.

HADROR Me. May 27.—Ard,

BOOTHBAY HARBOR, Me., May 27.—Ard, sch Wm Marshall, from Philadelphia; tug Springhill; towing barges from Portland. BOSTON, May 27.—Ard, str Philadelphia, from Liverpool; schs Vineyard, from Two Rivers, NS; Hunter, from Rockland for South Amboy. South Amboy. Sailed, str Ivernia, for Liverpool; Mora,

Salled, str Ivernia, for Liverpool; Mora, for Louisburg; Prince George, for Yarmouth; M J Soley, for Sackville.

CITY ISLAND, May 27.— Bound south, schs E Merriam, from Moose River, NS; A P Emerson, from St John.

BATH, Me., May 72.—Ard; sch W R Huntley, from Liverpool, N S.

At Port Antonio, May 20, str Ely, Corning, from Baltimore (and sld 22nd on return). At Turks Island, May 22, str Beta, Hopkins, from Halifax for Jamaica (and sailed at 10 a m).

At Rockport, May 23, sch Francis Shubert, from New York for Rockland.
At Rockport, May 25, sch E W Perry, from New York.
At Beracoa, May 6, sch Margaret May Riley, from New York (8 days, 12 hours) Cleared.

At New York, May 26, sch Harry, for Walton; tug Gypsum King, for Hantsport. At New York, May 29, schs Cameo, Cole, for St Croix; Benefit, Faulkner, for Charles ton; Maria Pierson, Lawson, for St John. At Mobile, May 27, seh Arona, Spurr, for At Monnie, May 27, str Kelvingrous, At New Orleans, May 27, str Kelvingrous, Ryder, for Cape Town.
At Boston, May 27, schs Three Sisters, for St John; M J Soley, for Sackville.

From City Island, May 25, sch Phoenix, From City Island, May 25, sch Phoenix, for Windsor.
From Delaware freakwater, May 24, str Mackney, from Las Palmas for St John.
From Mobile, May 26, bark Low Wood, Wyman, for Buenos Ayres.
From Provincetown, Mass, May 26, sch George M Warner, for Bellevue Cove.
From Carrabelle, May 26, sch Helen E Kenney, for Annapolis,
From New York, May 26, brig Alice, Innes, for Gold Coast (came to anchor at City Is-Gold Coast (came to anchor at City Is-

MEMORANDA MEMORANDA.

Heturned to Salem, May 26, schs Sarah 6
Smith, Druid, and E M Sawyer.

Reported sailing from Liverpool, May 26, of str Apscheron for Shediac, N B, was erPassed Kinsale, May 25, ship Charles, from
Mobile for Liverpool.

Passed Sydney Light, May 27, 6 p m, Cacouna, McPhail, from Sydney for St John.

In port at Table Bay, April 21, ship Savons, Kyffin, for—

III. port at Bermuda, May 22, bark Pecrless, Davis, dis.

In port at Hong Kong, April 9, ship Andromeda, Fulton, for San Francisco.

In port at Port Spain, May 7, sch Delta.

Smith, for Azua and New York.

roneous.

Passed Sydney Light, May 29, Otterspool
Turner, from St Johns for Sydney; sch Fre
H Gibson, Publicover, from Sydney for S

Passed in at Cape Henry, Va, May 27, strs Ely, Corning, from PortAntonio for Balti-more; Lucerna, Dyer, from Shields for do. NOTICE TO MARINERS.

NOTICE TO MARINERS.

WASHINGTON, DC; May 27—Notice is given by the Lighthouse Board that on or about June 10 light vessel No 73 will be returned to her station, about 3 miles off the seacoast of Massachusetts, about 1% miles NE½E from Pollock Rip. Slue N entrance bucy. No 2A, and to the northward of the Pollock Rip Slue entrance to Nantucket Sound, and relief light vessel No 58, temporarily marking the station, will then be with arily marking the station, will then be with drawn. No change has been made in light vessel No 73 as to characteristics of lights 100 yards northeasterly of its former posi-tion, and is now in 15 feet of water, on the following approximate (magnetic) bearings: Grassy Island ledge beacon, E%N: Middle Ledge beacon, SSW15-16W; east tangent of Mink Point, SE%E.

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