SERMON. III

Rev. Dr. Talmage Gives Some Advice to Those Who Think They are of No Use in the World.

discourse by Dr. Talmage for those given to depreciate themselves and who have an idea that their best attempts amount to little or nothing; text, Matthew xxv., 15, "To another

Expel first from this parable of the talents the word "usury." It ought to have been translated "interest." "Usury" is finding a man in a tight place and compelling his to pay an unreasonable sum to get out. "Interest" is a righteous payment for the use of monwent off from home, he gave to his stewards certain sums of money, wishing to have them profitably invested. Change also your idea as to the value of one talent. You remember the cap-stalist gave to one of his men for busisess purposes five talents, to another two, to another one. What a small amount to this tast you think, and how could he be expected to do ary-thing with only one talent? I have to tell you that one talent was about \$7,-200, so that when my text says, "To another one," it implies that those who have the least have much.

bother ourselves a great deal those who are highly gifted or large financial resources or ex-official position or wide reaching opportunity. We are anxious that their wealth, their eloquence, their wit, be employed on the right side. One of them makes a mistake, and we say, "What an awful disaster." When one of them devotes all his great ability to useful purposes, we celebrate it, we speak of it as something for gratitude to God. Meanwhile we give no time at all to consider what people are doing with their one talent, not realizing that ten people of one talent each are quite as important as one man with ten talents. In the one case the advantage or opportunity is concentrated in a single personality, while in another it is divided among ten individuals. Now, what we want to do in this sermon is to waken people of only one

alent to appreciation of their duty.

Only a few people have five talents or ten talents, while millions have one. My short text is like a galvanic shock. To another one."
The most difficult thing in the world ourselves. Our friends value us too high, our enemies too low. To find out what we are worth morally and mentally is almost impossible. We are apt to measure ourselves by those around us, but this is not fair, as they may be very brilliant or very dull, very look. er very bad. Indeed there are no hu-man scales that can tell our exact morat and mental weight, nor is there a standard by which we can measure our exact ontellectual height, so the hard-est thing to do is to calculate our real

dence of egotism in any of us if we say that we have at least one talent. What is it and, finding what it is, what use at the head of their letters 1950 the earth would be one of the outskirts of hea-ven. Task you again, What is your

CARRY GOOD CHEER.

Is, it a cheerful look? Carry that look wherever you go. It must come from a cheerful heart. It is not that mane umile which we sometimes see which is an irritation. In other words, it must be a light within us so bright at it illumines eye, cheek, nostrils and mouth. Let ten men who are acenstomed to walking a certain street every day resolve upon a cheerful countenance as a result of a cheerful heart, and the influence of such a factal irradiation would be felt not only in that street, but throughout the town. Cheerfulness is catching. But a cheerful look is exceptional. Examing the first 20 faces that you meet going through Pennsylvania avenue or State street or La Salle street or Euclid avenue, and 19 out of the 20 faces have either an anxious look or a severe look, or a depressing look or a vacant look. Here is a missionary work for those who have trouble. Arm work for those who have trouble. Arm yourself with gospel comfort. Let the God who comforted Mary and Martha at the loss of their brother, the God who soothed Abraham at the loss of Sarah and the God of David, who con-soled his bereft spirit at the loss of his boy by saying, "I shall go to him;" the God who filled St. John with doxelogy when an exile on barren Patmos and the God who has given happiness to thousands of the bankrupted and persecuted, filling them with heavenly riches which were more than the earthly advantages that are whed out—let that God help them. If he take full possession of your nature, then you will go down the street a benediction to all who see you, and those who are in the tough places or life and are run mpon and belied and had their homes destroyed will say: "If that man can

of ours; if strabismus has hurt our If you should ask her what her five eyes, no one will satirize us; if our talents are or her one talent is, she

WASHINGTON, June 2.—This is a physiognomy, no one could blame us for those iven to depreciate themselves and who have an idea that their best attempts amount to little or nothing; ext, Matthew xxv., 15, "To another me."

Expel first from this parable of the alents the word "usury." It ought to will be a hundred people whom your will be a hundred people whom your will be a hundred people whom your will be a hundred people whom you will meet this week to whom you will have no right to speak. It would be an impertinence. You have never been introduced to them, they were never introduced to you. You have no right to ston them on their way. to stop them on their way, as they have no right to stop you on your way. But you have a right to look a them. Then look with a faith in God and a holy purpose and a manliness and a good cheer that will keep them thinking all that day and wondering who you are and what is the cause of the victory which they saw depicted between the top of your forehead and the round of your chin. If you are the right kind of a man, the right kind of a woman, something has happened to you that ought to fill your soul with to you that ought to fill your soul with courage and your face with glorious sunshine. Your sins all forgiven, that makes you all right with the past; an eternal heaven promised to your soul, that makes you all right with the fu-

or humor? Use it for God. Much of the world's, wit is damaging. Much of caricature is malevolent. Much of smart retort is vitriolic. In order to say smart things how many will sacrifice the feelings of others! The sword they carry is keen, and it is employed to thrust and lacerate. But few men in all the world and in all the churches realize that if wit is bestowed it is given them for useful, for improving for healthful purposes. If we all had more of it and knew how to use it aright, how much it would improve our Christian conversation and prayer meeting talk and sermon! Robert South and Rowland Hill and Jeremy

South and Rowland Hill and Jeremy Taylor and Dean Swift and Lorenzo Dow and George Whitfield used their wit and their humor to gather great audiences and then lead them into the kingdom of God. Frivolity is repulsive in religious discussion, but I like the humor of Job when he said to his insolent critics, "No doubt but ye are the people, and wisdom shall die with you." And I like the humor of the prophet Biljah, who told the Baalites to pray louder, as their god was out hunting or on an excursion or in such hunting or on an excursion or in such loud conversation that he could not hear them. I like the sarcasm of hear them. I like the sarcasm of Christ when he told the self righteous Pharisees that they were so good they needed no help, "The whole need not a physician, but they that are sick," or when in mirthful hyperbole he arraigns the hyprocritical teachers of his day who were so particular about little things and careless about big things, saying, "Ye blind guides that little things and careless about big things, saying; "Ye blind guides that strain at a gnat and swallow a camel," and the Bible is all ablaze with epigram, words surprisingly put and phraseology that must have made the audiences of Paul and Christ nudge each other and exchange glances and smile and then appropriate the tremendous truths of the gospel. There mendous truths of the gospel. There are some evils you can laugh down easier than you can preach down. The question is always being asked, Why do not more people go to church, to priver meetings? I will tall you. do not more people go to church, to prayer meetings? I will tell you. We of the pulpit and the pew are so dull they cannot stand it. But when we ask why people do not go to church we ask a misleading question.

NEW RACE OF MINISTERS.

More people go now to church than ever in the world's history, and the reason is in all our denominations there is a new race of ministers stepping into the pulpits which are not the apostles of humdrum. Sure enough, we want in the Lord's army the heavy artillery, but we want also more men who, like Burns, a farmer at Gettysburg, took a musket and went out on his own account to do a little shooting different from the other soldiers. The church of God is dying of the proprieties. People who in every other kind church of God is dying of the proprieties. People who in every other kind of audience show their emotions in their countenances in religious assemblies while we are discussing coming release and the joys of heaven look as doleful as though they were attending their own funeral. My friends, if you have the one talent of wit or hus greatest that the country is beautiful and I would like to take him out and show him 35,000 corpses in the Russian snow banks and ask him 4f he likes that, and I would show him 35,000 corpses in the Russian snow banks and ask him 4f he likes that it would show him 35,000 corpses in the Russian snow banks and ask him 4f he likes that the result of the russian snow banks and ask him 4f he likes that the russian s mor are you using it merely to make a few people laugh winter nights around the stove in the corner grocery?

The country is beautiful, and I would ask our friend to cross with me to Leipsic and examine the grave trenches around the stove in the corner grocery?

bright faculty? Do you employ it only in idle conundrum or low farce or harlequinade or humiliating banter? Quit that and swing that flashing scimiter which God has put in your hand for the slaying of sin and the triumph of righteousness.

Or is your talent an opportunity to set a good example? One person doing right under adverse circumstances will accomplish more than many treatises about what is right. The census has about what is right. The census has never been taken of lovely old folks. Most of us, if we have not such a one destroyed will say: "If that man can be happy, I can be happy. He has been through troubles as big as mine, and he goes down the street with a face in every lineament of which there are joy and peace and heaven. What am I groaning about? From the same place that man got his cheerfulness I can get mine. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God for I shall yet praise him who is the health of my countenance and my God."

RELIGION OF HAPPINESS.

In one of the towns of New York state an inhabitant said of a friend of mine, "I do not believe as that man does, but I cannot despise a religion that makes a man look as happy as he seems to be." If we have a rough visage, we cannot help that, God so made us; if accident or Battle have defaced us, that is ho fault of ours; if strabismus has hurt our syes no one will satirize us; if our

at all. Greatly mistaken is she. Her one talent is to forbear and treat the childishness of the old as well as she treats the childishness of the young. She is no musician, and besides there may not be a plano in the house. She cannot skillfully a who was the cannot skill a who was the canno nnot skillfully swing a croquet nallet or golf stick. Indeed, she see thut up to see what she can do with from which she may after awhile grad-uate into brightest domesticity. She is a heroine, though at present she may receive nothing but scolding and de-preciation. Her one talent of patience under trial will do more good than many morroco covered sermons on pa-tience preached today from the tassel-ed cushion of the pulpit. "To another one"

whose one talent is honesty. He has not the genius or the force to organ-ize a company or plan what is called a "corner in wheat" or "a corner in stocks," or "a corner" in anything. He goes to business at a reasonable hour and returns when it is time to lock up He never gave a check for \$20,000 in street and in the church and in many honorable circles as an honest man. His word is as good as his bond. He has for 30 years been referred to as a clean, upright, industrious, consistent Christian man. Ask him how many talents he has, and he will not claim even one. He cannot make a speech, he cannot buy a market, he cannot af-ford an outshining equipage, but what an example he is to the young, what pillar to the church of God, what specimen of truth and integrity and all roundness of character! Is there any comparison in usefulness between that man with the one talent of honesty and the dashing operators of the money market, who startle the world first with a "boom" and then with 'slump?" I tell you that the one man with the one talent will live a happier life and die a more peaceful death and go to a better pace than his brilliant but reckless contemporary..."To an-

but reckless contemporary. "To other one."
The chief work of the people many talents is to excite wonderment and to startle and electrify the world. What use is there in all that? No use at all. I have not so much interest in the one man out of a million as I have in the million. Cet the mean of the million as I have in the million. Get the great masses of the world right and it does not make ional people are doing. Have all the eople with the one talent enlisted for od and righteousness, and let all those north star or the moon, and this world would get on splendidly. The hard working, industrious classes of Amtrouble, but it is the genius who gives up work and on a big salary goes round to excite dissatisfaction embroilment, the genius who quite work and steps on the stage or political platform, eats beefsteak and quall on toast, and causes the common

man that ever trod this world, in my opinion, was Napoleon Bonaparte, and no man that ever lived did the world more damage. I have read a book admore damage. I have read a book advocating him as a great emancipator and reformer. I was not surprised at the book, for I have heard of a pamphlet in defense of Judas Iscariot. I suppose it may set forth the idea that he was one of money and needed the 30 pieces of silver, and the money was not spent for himself, but to open a respectable graveyard. I would not be surprised to find a book in honor of Satan, the chief miscream of the universe. We all admire industry, and there is no more industrous being than Satan. But when a man tells me Napoleon was a reformer and emancipapoleon was a reformer and emancipa-tor I would like to take him out and ask our friend to cross with me to Leip-sic and examine the grave trenches opened there. Only 101,790 fallen on both sides! That is all. Come on, my have a mission to execute with that bright faculty? Do you employ it only in idle conundrum or low farce or harlequinade or humiliating banter? Quit that and swing that flashing scimiter which God has put in your hand for the slaying of sin and the fallows and the significant statements. The statement of the st former left 42,000 of the slain, and con to Waterloo, to find that only 56,000 dead men were left on the field! Alas for the work of this great emancipator and reformer! He turned Europe into a charnel house and filled Europe childlessness. Though he was the brilliant man of the ages, would it not have been better for the world if he had died in his cradle six weeks after he was born? Compare that with the man who had one talent and that the a farm in Spencer, Mass., in 1819. He went to the district school in the winter and never had any other literary advantages. He became a machinist, In 1846 he came on to a battlefield where more women have been slain by the needle than in the wars I spoke of men were slain by the sword. Effas Howe! He could not make an oration. Howe! He could not make an oration. He could not write a constitution. But the could contrive a sewing machine, which said to millions of beggared, consumptive, bent over, half blinded sewing women: "Go free! Take back your freath! Recover your eyesight!

> THE TALENT OF PERSUASION. Is your talent that of persuasion?

Come down out of that garret! Go

Make good use of it. We all have it est of talents. Do you know that this to God? Do you know it is the mightiest talent of the high heavens? Do you know that it is the one talent shut up to see what she can do with a ladle and a broom and a brush and other household implements. She is the personification of patience, and her reward will be as long as heaven. Indeed, much of her reward may be given on earth. She is in a rough college, from which she may after awhile gradulated in the college. alize that the rough lumber lifted in-to a cross on the hill back of Jerusaem was in persuasion as well as sacri-fice? That is the only, absolutely the ward the city of destruction and wh around and start for the city of light. each one of us that to a greater or less extent we have that one talent of persuasion and impel us to the right use of it. You say you cannot preach a sermon, but cannot you persuade someone to go and hear a sermon? the choir chant on Christmas or Easter

sage about the land where the inhabitants never say, "I am sick." There go and tell him of riches that never take wings and fly away. Buckle on that one talent of persuasion, O man, O woman, and you will do a work that

ward the right than any word I now think of. It has at times crowded all rivals. It will yet rob the path path of It will leath of the last pedestrians. yet chime so loudly and gladly that all. drowned with the music. It is piled up in the Bible's climax and peroration, and let him that heareth say come, and let him that is athirst come." Have it on the point of your pen, have it on may say of others, they speak words which are of balm and music, are light and life. Master one of these words of those words, prove the full plenti-tude and power of one of those words tude and power of one of those words. David Garrick, the dramatist, said he would give 100 guineas if he could say on" as George Whitefield said it. What might we not give if we could say "come" as Jesus said it? Some one has said that syllables govern the world, and I think that one syllable particularize. Whatever be your one talent, cultivate it. Once fully realize that you have something with which to enhance heaven and take hold of the eternities, and it will add a new bank of keys to the music of your soul. You are ordained to some kind of work by the laying on of the hands of the Lord God Almighty. If you cannot do anything else, go around and feel sorry for "What is the secret of William Wil-berforce's power?" the answer was "His power of sympathy." And there qualification if they only knew Sympathy! If you cannot restore the tune to that bankrupt financier or health to that confirmed invalid or an honorable name to that wrecked character, you can at least feel sorry for the misfortune or the bereavement or the suffering. Sympathy! If you have not the means to do anything else, go and sit down and eyy with them. That is the way Christ did when he went

one talent of sympathy! After the resurrection day and al After the resurrection day and all heaven is made up, resurrected bodies joined to ransomed souls, and the gates which were so long open are shut there may be some day when all the redeemed may pass in review before the grat white throne. If so, I think the hosts passing before the king will move in different divisions. With the first division will pass the mighty ones of earth, who were as good and useful as they were great. In this division will they were great. In this division will pass before the throne all the Martin Luthers, the John Knoxes, the Wesleys, the Richard Cecils, the Miltons the Chrysostoms, the Herschells, the Lenoxes, the George Peabodys' the Ab-bot Lawrences and all the consecrat-ed Christian men and women who were great in literature, in law, in medicine in philosophy, in commerce. Their genius never spoiled them. They were as humble as they were gifted or opulent. They were great on earth, a surpassing and magnificent talents were all used for the world's better the king on the great white throne to higher and higher rewards it makes me think of the parable of the talents, "To another ten." I stand and watch the other divisions as they go by, division after division, until the largest of all the divisions comes in sight. It is a hundred to one, a thousand to one ten thousand to one, larger than the other divisions. It is made up of me who never did anything but suppor their families and give whatever or their limited means they could spar for the relief of poverty and sickness and the salvation of the world, mother who took good care of children by example and precept, starting them on the road to heaven, millions of Sabbath school teachers who sacrificed an class of young immortals, women who declined the making of homes for them. selves that they might take care of father and mother in the weaknesses of their old age, ministers of the gospel who on a niggardly stipend preach ed in the backwoods meeting houses, souls who for long years did nothing

out to the desolated home in Bethany and the sisters told their sad story

He cried with them. Oh, cultivate that

What is

CASTORIA

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"Castoria is so well adapted to chi'dren H. A. ARCHER, M. D. Brooklyn, N.

THE FAC-SIMILE SIGNATURE OF

APPEARS ON EVERY WRAPPER.

but suffer, yet suffered with so much those who served God faithfuly all their ives and whose names never but once appeared in print and that time in the three lines of the death column which some survivor paid for: sailors who perished in the storm white trying to get the life line out to the drowning, persecuted and tried souls who endured without complaint malignity and abuse, those who had only ordinary equipment for body and ordidowment of intellect, yet devoted all they had to holy purposes and spiritual achievement. As I see this, the argest of all the divisions, from all lands and from al ages, pass in re-view before the king on the great white throne I am reminded of the wonder-ful parable of the talents and more especialy to my text, "To another one."

SHIP NEWS

PORT OF ST. JOHN. Arrived.

June 4-Str State et Maine, Thompson, from Boston, W G Lee, mdse and pass.

Str Truma, 979. Christianeen, from Glasgow via Louisburg, A Cushing and Co, bal.

Sch Harvard H Havey, 91, Sabean, from Boston, F Tufts, bal.

Sch Maggie Miller, 92, McLean, from Boston, J W McAlary Co, bal.

Coastwise-Str Beaver, 42, Potter, from Wolfville; schs Glemara, 71, Kennie, from Joggins; Theilma, 48, Miller, from Annapolis; Wanita, 42, Apt, from Annapolis; Leo, Mofat, from River Hebert. Lavinia, 50, Sweet, from Yarmouth; Helen M, 62, Hatfield, from River Hebert.

June 5-Ship Trojan (It), 1,581, Lavagna, from Cape Town, J H Scammell and Co, bal. Bark Luigina (Ital), 1,098, Schl Bark Luigins (Ital), 1,098, Schiedino, from Genoa, Wm Thomson and Co, bal. Sch Utopia, 98, McLedd, from North Syd-ney, A W Adams, coal, R P and W F Starr, Sch Lotus, 98, Granville, Trom Boston, A W Adams, bal. Sch Frank T Stinson, 876, Wallace, from Portland, Wm Thomson and Co, bal. Sch Rewa, 145, McLean, from New York, bal.

Arrived.

At Newcastle, June 3, bark Arizons, Jorgensen, from Madrid.

At Baie Verte, May 31, ship Revolving Light, from Laverpool; barks Agat, from Dublin; Inga, from Preston.

HALIFAX, June 3—Ard, brigt lona, from Ponce, PR, seh Ida, from Fajardo, PR.

HALIFAX, NS, June 4—Ard, str Pro Patria, from St Pierre, Miq; schs Josie, from Arroyo, PR, Britannia, from Fajardo, PR.

At Newcastle, June 4, bark Johannes, Arclusen, from Fleetwood; G S Perry, Tobiasen, from Glosson Dock.

At Hyedericton, June 4, sch Jennie C, from New York, and cleared again for Vineyard Haven; with 9,000 feet hemlock boards and 619,800 spruce laths.

At Killsboro, June 3, barkin Enterprise, Calhouh, from Bordeaux.

At Ghatham, June 3, str Everenghan, Moore, from Hull; barkin Lennök, Danbe, from Cardiff.

(Special to the Sun.)

At Yarmouth, June 5, brigt Harry, from Barbados; strs Yarmouth, from Boston; Prince George, from Boston; Westport, from Westport. Arrived.

Cleared.

At Newcastle, June 3, bark Mersel, Hermansen, for Sligo; lst, str Pydna, Crossley, for Liverpool.

At Joggins, June 5, sch Laura C Hall, Rockwell, for St John.

At Hillsboro, June 5, sch John Proctor, Hawes, for Baltimore.

At Cathanna Marts, bark Alma, Jansen, for Tallee

Sailed.

From Bale Verte, Mey Sist, str Petunis, for Manchester.

From Hallian, 2nd inst, strs Silvia, for New York; Hallian, for Mawkesbury and Charlottetown.

From Hallian, 4th first, strs Olivette, for Boston; Silvia, for New York; bark Lorenzo, for Granville Dock.

From Yarmouth, June 5, sche Rachel H. Boyd, for Liverpool; Annie, for Boston; Cleared.

Arrived. June 3-Ard, str Lysaker, NB. ottou via Louisburg.

GLASGOW. June 3—Ard, str. State of cebrasks, from New York.

HULL, June 3—Ard, bark August Leffler, HULL, dung 3—Ard, bark August Leffler, from Bay Verte.

MANCHESTER, June 2—Ard, str. Homeric, from Newcastle, NB, via Louisburg.

SHARPNESS, May 31—Ard, strs. Verbens, from Halitax via Louisburg. CB; June 1, Platea, from Newcastle, NB.

PRESTON, June 2—Ard, str. Heima, from Sheet Harbor, NS.

MANCHESTER, June 3—Ard, strs. Songa, from Parrsbaro, NS; Vizcaina; from Beston and Hopewell Cape, NB.

At Liverpool, June 2, bark Springbank, Boyd, from San Francisco.

CARDIFF, June 4 Sld, bark Leifa, for via Cape Town.

From Barry, June 2, str Reseneld, McFee, for Key West.

FOREIGN PORTS.

Arrived.

At New York, June 2. brigt G B Lockhart, Sheridan, from Curacoa; sch. Greta, Brewster, from San Domingo.

NEW BEDFORD, Mass, June 3.—Ard 1st, sch. Adelaide, from St John (not Clara Jane).

ROUEN, May 13.—Ard, str. Riukan, from St Johns, NF, via Charjottetown.

NEW VORK, June 3.—Ard, strs. Alkbal and Cavic, from Liverpool.

FORTSMOUTH, June 3.—Ard, schs. Akbal and Cavic, from Liverpool.

FORTSMOUTH, June 3.—Ard, schs. J. Kennedy, from Vineyard Haven for Calais; Joliette, from Boston for St John.

BOSTON, June 8.—Ard, schs. Maud Cavier, from Paspebisc, PQ: J B VanDusen, from St John: Madagascar, from Calais.

NEW HAVEN, Conn. June 3.—Ard, schs. Abbie ingalls, from Banger; Ida May, from St John: VINEYARD HAVEN, June 2.—Ard, schs. Annie Laura, from New York for St John; Therese, from Port Johnson for Campbellion, NB; Bonnie Doon, from St John for New York. ton, NB; Bonnie Doon, from St John for New York.

GLOUCESTER, Mass, June 4—Ard, sch F Richards, from Meteghan for Boston.

CAPE VERDE, May 31—Ard, str Usher, Cann, from St John, and sailed June 1 for Cape Town.

NEW YORK, June 2—Ard, sch Etta A Stimpson, Hogan; from Jacksonville.

BOSTON, June 4—Ard, str Cumberland, from St John via Eastport and Portland; schs G. Walter Scott, from St John; F Richard, from Meteghan, NS.

VINEYARD HAVEN, June 4—Ard schs Charlie, from Hillsboro for New York; Witch Hazel, from New York, bound east; J. M. Martin, from Port Daniel, BC, for orders.

At Mobile, Ale May 31 seb, Bartholdi. At Mobile, Ala, May 31, seh Bartholdi,

NEW YORK, June 4—Cld, scha Phoenix, for Windsor, NS; Eric, for St John.
At Buenos Ayres, April 27, bark Hector, Morrell, for Paysandu.
At Mobile, June 3, scha Albatross, Hunter, for Grand Cayman; Iolanthe, Spurr, for Santingo.

From Baltimore, June 2, str Leuctra, for Glasgow.

From New York, June 2, sen Ravola, Forsyth, for St John.

From Baltimore, June 2, str Storm King, for Antwerp.

From Boston, 3rd inst, str State of Maine, for Portland, Eastport and St John; bark Plymouth, for Buenos Ayres; brigs Aquila, for St Pierre, Miq. via Bangor; Alice, for Liverpool, NS; Addine, for Bridgewater, NS; Venice, for Bridgetown, NS; Receca A Taulane, for Gheverie, NS; Belmont, for Church Point, NS; Lizzie Wharton, for Clementsport, NS; Race Horse, for Gilbert Cove, NS; Vesta Pearl, for Thorne's Cove, NS; Abana, for Quaco, NB; F and E Giran, and Lotus, for St, John; Alaska, from Sands River, NS, for New York. From Baltimore, June 3, str Leuctra, for for Quace, NB.
From Boston, sth inst, stra Mystic, for Louisburg, CB; Prince George and Yarmouth or Yarmouth; scha Fannie, for St John: this Edmund, for Meteghan, NS; sin Cumserland, for Portland, Eastport and St John; the Harry Knowlton, for St John.

Death of a Pr man-Col. Hubert

OTTAWA, J for 27 years a ist church, di testant hospit at Lombard. him to apply year's supera granted him. three daughte years of age. general for and officer brigade, will as quartermas The steamer Rideau Lake took fire last canal basin fireman Rober near Kingston and three other boro, Thomas the hospital s scorching. jumping into t Ireland, the was suppose watch, but it on duty, for h the fire lying castle. Three the smoke ma and jumped ov and engineer w smoke, althou their appearance a quarter to the the flames and vigorously as to station, which scene on the time the steam fore and aft o the upper dec ingineer and t sengers screaming rescued by mean was soon quen An inquest wa

mediatory servi committee of th not yet been ac A circular is census commis that where the the schedule rate \$3 a day, claims tion to that limi the account of day may be allo days spent in and returning s The report con Lord Minto re ant Governor · Government hou the royal party, ant replied decl panied by Capta for a salmon fish gouche this more get on the su member of the

He leaves a wi

ation here is the returned to wor

28 cents an ho

Board of Trade,

ployers of woo

with the progra

for the royal