SERMON.

Rev Dr. Talmage Delivers Some Comforting Words to Those Drawing Near the Evening of Life.

Harness is the obsolete word for armor. It means harness for the man, not harness for the beast; harness for battle, not harness for the plow. The ancient armor consisted of helmet for the head, breast-plate and sheld for the heart, greaves for the feet. The text makes a comparison between a text makes a comparison between a man enlisting for some war and a veteran returning, the one putting on the armor and the other putting it off.

Benhadad, the king of Syria, thought

he could easily overcome the king of Israel. Indeed, the Syrian was so sure of the victory that he spread an ante-bellum banquet. With 32 kings he was celebrating what they were going to do. There were in all 33 kings at the carousal, and their condition is described in the Bible not as convivial or stimulated exaltation, but drunk. Their gilded and bannered pavilions were surrounded by high mettled horses, neighing and champing, and hitched to chariots such as kings rode in. Benhadad sends officers over to the king of Israel demanding the sur-render of the city, saying, "Thou shalt deliver me thy silver and thy gold and thy wives and thy children," and af-terward sends other officers, saying that the palace of the king will be searched and everything Benhadad wants he will take without asking. Then the king of Israel called a counell of war, and word is sent back to Benhadad that his unreasonable demand will be resisted. Then Benhadad sends another message to the king of srael, a message full of arrogance and bravado, practically saying: "We will destroy you utterly. I will grind Smaria into the dust, but there will not be dust enough to make a handful for each one of my troops." Then the king of Israel replied to Benhadad, practically saying: "Let me see you do what you say. You royal braggart, you might better have postponed banquet until after the battle in of spreading it before the battle. You

of spreading it before the battle. You huzza too soon. Let not him that girdeth on the harness boast himself as he that putteth it off."

An avalanche of courage and righteousness, the Israelitish army came down on Benhadad and his host. It vas a hand to hand fight, each Israelthe hewing down a Syrian, Benhadad, en horseback, gets away with some of the cavalry, but is only saved for a worse defeat, in which 100,000 Syrian infantry were slaughtered in one day. Now we see the sarcasm and the epigrammatic power of the message of my text sent by the king of Israel to Benhadad, 'Let not his that girdeth on his harness boast himself as he that

PRIDE GOETH BEFORE A FALL.

of France, was so certain that he would conquer that he had a proclamation printed announcing himself king of conquer that he had a proclamator printed announcing himself king of Portugal and had a grand feast prepared for 4 o'clock that afternoon, but before that hour he fied in Ignominious wering host sat down at 4 o'clock at quering host sat down at 4 o'clock at the very banquet: then marshal of France had ordered for himself. Charles V. invaded France and was so sure of conquest that he requested Paul Jovius, the historian, to gather together a large amount of paper on which to write the story of his many victories, but disease and famine seiz-ed upon his troopers, and he retreated in dismay. So Behadad's behavior has heen copied in all ages of the world. It will be my object, among other les-It will be my object, among other lessons, to show that he who puts off the armor, having finished the battle, is ore to be congratulated than he who

First, I find encouragement in this subject for the aged who have got through the work and struggle of earthly life. My venerable friends, if you had at twenty-five years of age full appreciation of what you would have to go through in the thirties and the forties and the fifties of your lifetime you would have been appalled. Fortunately the bereavements, the terrotations, the persecutions, the hardships, were curtained from your sight. With more or less fortitude you passed through the crises of pain and sadess and disappointment and fatigue and still live to recount the divine help that sustained you. At twenty or thirty years of your age at the tap of the drum you put on the harness. Now, at sixty, or seventy, or eighty, you are peacefully putting it off. You would not want to try the battle of life over not want to try the battle of life over again. So many of just your temperament and with as good a starting and as fine a parentage and seemingly with as much equipose of character as you had have made complete ship-wreck that you would not want again to rim the risks. Though you can took back and see many mistakes, the next time you might make worse mistakes. Instead of being depressed over the fact that you are being counted out or omitted in the great undertakings of the church and the world, rejoice that you have a right to hang up your helmet and sheathe your sword and free your hands from the gauntlets and your feet from the boots of mail.

GLAD TO BE AT PEACE.

At the Soldiers' home in the suburbs of this city I often admire the peaceful and contented look of the venerable heroes as they sit under the trees or so in and out the fine abode that our government. go in and out the fine abode that our government has appropriately provided for them. They are not longing for other Chapultepees. They do not want to undertake another South Mountain. Their foot does not ache to get line the stirrup of the cavairyman. They are not longing for the hardtack of the soldiers' breakfast along the Chickahominy. They have no desire for another ride in the ambulance to the field hos-

WASHINGTON, Dec. 29.—While this discourse of Dr. Talmage rebukes arrugance, it encourages humanity and shows how the evening of life may be brightened. The text is 1 Kings xx., il, "Let not him that girdeth on his harness boast himself as he that putter it off."

Distal. When the Spanish war broom, they sometimes wondered if the recep step in a march, and if their sign was good enough to see an advancing the state of the community of the state of the community in the state of the s pital. When the Spanish war broke out, they sometimes wondered if their rheumatic knee would allow them to keep step in a march, and if their sight was good enough to see an advancing foeman, and if their ear was alert enough to hear the comman "Charge!" But for the most part they are glad that there is no more war for them. So let all of the aged in peace with God, through the blessed Christ, cultivate contentment and thank the Lord their Sedan has been fought and the war is over. "Let not him that girdeth on his harness boast himself as he that putteth it off."

he that putteth it off." There are old farmers who cannot do one more day's work. What harvests they raised in 1870! They knew the they raised in 1870! They knew the rotation of crops as well as they knew the rotation of the seasons. Under what blistering suns they swung the scythe and the cradle! Through what deep snows they drew the logs or cut their way to the foddering of the cattle! What droughts, what freshets, what insectile invasion, they remember! To clothe and feed and educate the household they went through the the household they went through foils and self-sacrifices that the world knew but little about. Rest, aged man! Let the boys do the shoveling and thrashing and cutting and sweating. You have put the harness off, and do not try to put it on again.

There are old mechanics that can no more shove the plane or pound with the hammer or bore with the bit or run up the ladder to the scaffolding. Master mechanics they were or subordinates who wrought faithfully in the work of house or barn or ship building. You have a right to quit. You have finished your task. Be thankful that your work is done.

THE RETIRED PHYSICIAN.

Then there are aged physicians. What tragedies of pain and accident they have witnessed! How much suffering have witnessed! How much suffering they have assuaged! How many brave I have mentioned should have gained battles they have fought with lancet and cataclysm! How many fevers they claims the opopsite. Describing the cooled! How many broken bones they very next battle in which Benhadad set! How many proxysms they quiet together and was miserably defeated the they have assuaged! How many brave battles they have fought with lancet and cataclysm! How many fevers they cooled! How many broken bones they set! How many proxysms they quieted! How many anxious days they passed when they knew that human lives depended upon their skill and fidelity! They drove back death from many a cradle. Instead of becoming hardened at the sight of suffering their nardened at the sight of suffering their sympathies deepened, as with aged Dr. Valentine Mott, when, standing before his students in clinical department and a child was about to be operated upon in surgery, he said, "Gentleman, here are surgeons who will do this work as well as I can, and you will excuse me if I leave the room, for as I get older I cannot composedly witness pain as once I could, especially the suffering of little children." God comfort and bless the old doctors, allopathic, homeopathic, hydropathic, and eclectic, and make them willing to be out of practice! Before long they will hear the benediction of him who said, "I was sick and ye visited me."

And there are the old ministers once are surgeons who will do this work as

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And there are the old ministers. Once they were foremost in general assemblies and down history we see much blies and conferences and associations.

Notice also that my text takes it for granted that you must put on the harbitan merchant and, more than that, a Christian merchant, and he attributed all his success to that first Sabbath in the They have preached in Pentecosts, is a battle—a thirty years, a forty They have stood by Christian death—years' or a sixty years' war. Helmet beds and seen Elijah go up in flaming—you must have, for the battleaxes of chariots of glory. The gospel they skepticism and agnosticism are aimed preached for fifty or sixty years illumines their every feature. They have stopped preaching, for their breath is short, ar their present its short, are the present its short its short, are the present its short i breath is short, ar their nerves are algorithms about the solut of the solut characteristics. The young man who gets his head fill-breath is short, ar their nerves are algorithms about the solut characteristics. The young man who gets his head fill-breath is short, ar their nerves are algorithms about the solut characteristics. The young man who gets his head fill-breath with wrong notions about the solut the solut characteristics. The young man who gets his head fill-breath with wrong notions about the solut the solut characteristics. The young man who gets his head fill-breath with wrong notions about the great beyond, is already captured. Put on the helmet, the lachet well adjusted under the chiral their triples. dered. He remembers that revival where you stood watching the souls that came "as clouds and as doves to the windows." He has indicated by your physical or mental condition that it is time for you to stop. Be con to stop. Your helmet bears the n of many a battleax; your sword is be from many a holy struggle; your shield is dented with the thrust of many e spear. Now hang up the armor with gladness. 'Let not him that girdeth on his harness boast himself as he that putteth it off." That was a suggestive and tender scene when the aged Mr. Finlay of Edinburg said to a girl sinking in rapid decline: "Weel, my dear, you're afore me. You're nierteen and are almost across the river I'm al are almost across the river. I'm almost seventy, and maybe I'll have some hard steps afore I hear its rip-

ple. Oh, lassie, this is a sweet day for you. You'll be home first."

Again, I learn from Benharad's behavior the unwisdom of boasting of what one is going to do. Two mess ages had he sent to the king of Israel both messages full of insolence and oraggadocio. With brimming beaker in hand he is talking with the roya group about what he will do with the spoils of the victory he is going to achieve that afternoon. He takes it for achieve that afternoon. He takes it for granted that Samaria will surrender He gives command for the capture of some of the inhabitants of Samaria who are approaching, saying, "Whether they be come out for peace take them alive," But be bold the freelities below the freelities below the same out for war take them alive." But be hold the fugitive king in frightened re-treat before sundown! Better not tell boastingly what you are going to do. Wait until it is dome. You do well to Wait until it is done. You do well to lay out your plans, but there are so many mistakes and disappointments in life that you may not be able to carry out your plans, and there is no need of invoking the world's derision and caricature. Napoleon was so sure of conquering England, Scotland and Ireland that he had a medal struck celebrating the conquest, which he never brating the conquest, which he never made. On that medal was represented is own crowned head.

COURAGE IN FACE OF DEATH. Dr. Pendleton and Mr. Saunders were talking in the time of persecution under Queen Mary. Saunders was trembling and afraid, but Pendleton said: "What! Man, there is much more cause for me to fear than you. You are small, and I have a large bodily frame, but you will see the last piece of this flesh consumed to ashes before I ever forsake Jesus Christ and his truth. forsake Jesus Christ and his truth, Read in private and discussed after-

p his life for Christ's sake, while endleton, who had talked so big, play-Pendleton, who had talked so big; played coward and gave up religion when the test came. Wilberforce did not tell what he was going to do with the slave trade, but how much he accomplished is suggested by Lord Brougham's remark concerning Wilberforce after his decease. "He went to heaven with 800,000 broken fetters in his hand." Some one, trying to dissuade Napoledn from his invasion of Russia, said: "Man proposes, but God disposes." But you remember Moscow, and 95,000 corpses in the snowbanks. The only kind of boasting that prospers was that of Paul, who cried out, "I glory in the cross of Christ," and that of John Newton, who declared, "I am not what I ton, who declared, "I am not what I ought to be; I am not what I wish to be. I am not what I hope to be, but, by the grace of God, I am not what I was."

Do not boast of your moral strength. One of the most brilliant men of the nineteenth century, having temporarily reformed from inebriacy, stood on the platform of Broadway tabernacle, New York, and said: "Were the great globe one crystallite and I were offered the possession of it if I would drink one glass of brandy I would refuse with scorn, and I want no religion to help

one glass of brandy I would refuse with scorn, and I want no religion to help me." But that same man died at Poughkeepsie a drunken pauper. Better underarte than overrate ourselves. My subject is also a refutation of the famous sentiment that God is on the side of the heaviest artillery. From all I can read about this struggle Benhadad spoke the truth when he said, "The gods do so unto me and more also if the dust of Samaria shall suffice for handfuls for all the people that follow. handfuls for all the people that follow me." He was so confident that with his superior numbers he could defeat the king of Israel and capture Samaria that he left the work for a short aftermost swords or the most war chariots or the most cannon if they be in the wrong, but on the side of the right. very next battle in which Benhadad fought and was miserably defeated, the Bible says, "The children of Israet pitched before them like two little flocks of kids, but the Syrians filled the country." How insignificant were the unarmed Israelites, half starved and unorganized, compared with Pharaoh's host on foot, on horseback and charioted! But the waves of the Red sea took part in the conflict, parting to let the pursued pass, but coming together to destroy the pursuers. The Midianites and Amelikites were like grass hoppers

portant part to be defended. That decides what you love and what you hate, what you hope for and what you despise. That decides earthly happidespise. That decides earthly happiness and eternal destiny. Keep the heart pure, and the life will be pure. Have the heart corrupt and your actions will be corrupt. Oh, that all of us might have a new heart covered with a divinely wrought breastplate! Yes, greaves for the feet. So many langerous roads are we compel walk. So many people tread on sharp prongs of temptation and go lame and mping all the rest of their days. Iron

Young man, see that you have on omplete armor. All looks bright now, complete armor. All looks bright now, and it seems as if you could march right on without opposition or attack, but be not deceived. There are hidden foes ready to halt you on your way. The sar a cup that Benhadad drank out of just before his defeat will be offered to effect your defeat. His intexicated brain saw victory when there was nothing but rout and ruin. What work Benhadad's cup made for Benhadad's army! What shipwrecks on the sea, what disasters on the land, caused by inflaming liquids put upon the tongue to set seething the brain! How, many kings of thought and influence, with crowns brighter than the one Benhadad wore, have by strong drink been put into flight as base as that in which Benhadad rode! "Give them to me," says the demon of inebriacy. "Give them to me; hand them down—the brightest legislators of the land. I will thicken their tongue; I will bloat their cheeks; I will stagger their step; I will damn their soul. Hand them down to me—the physician out of his laboratory, the attorney from the courtroom, the minister of the gospel from the altars and it seems as if you could march he attorney from the courtroom, the minister of the gospel from the altars of God. Hand them down to me, the queens of the drawing room, and I will disgrace their names, and blast their homes and throw them down farther than Jezebel fell to the dogs that

orunched her carcass."

We hold our breath in horror as once in awhile we hear of someone, either by accodent or suicide, going over Ni-agara falls, but the tides, the depths. agara falls, but the tides, the depths, the awful surges of intemperance, are every hour of every day rushing scores of immortals down into unfathomed abyss. Suicides by the hundreds of thousands! Suicides by the million! Beware of the cup out of which Renhadad drank personal and national demolition.

pens and proprieties of life caricatuas prudery and infidelity of beha as prudery and infidelity of behavior put in a way to excite sympathy and half approval. My wonder is not that so many go astray, but my wonder is that ten times as many are not debauched. There are influences at work which, if unarrested, will turn our cities into Sodoms and Gomorrahs ready for the hail and fire and brimstone of God's indignation.

ARMING AGAINST TEMPTATION.

Yes, you must have full armor, for there are all the temptations to gam-nours of the day and all hours of the or in the money markets, buying what they never paid for and selling what they can never deliver, first borrowng what they cannot return and steal ing what they cannot borrow. All en time it was leather armor of chain en time it was leather armor of chain night are vast sums of money passing fraudulently, for gambling in all cases is fraud, whether it be a twenty-five cent prize package or a crash in Northern Pacific, which made Lombard street and the bourse aghast and shook the nations with financial earthquake.

Oh, yes, you need the harness on un-til God tells you to take it off. In olden time it was leather armor or chain armor, or ribbed armor, fashion-ed in ancient foundry, but no one can give you the outfit you need except God, who is master of this world and the infernal world, from which ascend the mightiest hostilities. Lay hold of God. Nothing but the arm of Omnipotence is strong enough for the tempt-

Young man, put on the entire gospel country to live in the city, imitate the example of the young man who arriv-ed in New York on Saturday night, in-tending the following Monday to en-ter his place of employment. On Sunnoon. He is at noon in wassail with his royal associates. The battle of Waterloo was not opened until 25 minutes to 12 o'clock at noon, but that was day morning, carrying out the good utes to 12 o'clock at noon, but that was because the ground was too wet to move the artillery. Benhadad waits until afternoon because he is overconfident. God is not on the side of the the doors of the sanctuary, and he dared not go in. As he was about turning to go away a gentleman said, "Have you a seat, young man?" "No, sir." "Do you belong to the city?" "No. sir." "Where is your home?" "In the country." "How long have you been in the city?" "I came in last night?" "What are you going to do here?" "I home to go into business to. ere?" "I hope to go into business to-norrow." "That is right. You have begun well, young man. Never for-sake the God of your fathers. Come, I will give you a seat in my pew." The next morning the young man present-ed his letter in business circles. "What do you want, young man?" said the otch merchant. "I want to get credit on some leather, upper and sole." "Have you references?" "T sole." "Have you references?" "I think I can get references. My father has friends here," "Young man, did I see you yesterday in Mr. Lenox's pew?" "I do not know, sir. I was at pew?" 'I' do not know, sir. I was at church, and a kind gentleman asked me to sit in his pew." "Yes, young man, that was Robert Lenox. I will trust any one that Mr. Lenox invites into his pew. You need not trouble yourself about references. When these ods are gone, come and get more." city. Young man just arrived, put yourself under good influences your first day in town. There hangs your helmet. Take it down. There is your breastplate. Adjust it. There is all the harness for safety and triumph.

Also see in my subject the folly of underestimating the enemy. was Benhadad's fatal mistake. That He could whip them before sundown. He wanted less than half a day to cap-ture Samaria and make the king of Israel capitulate. But what he thought was so easy turned out to be impossible. Better overestimate than under-estimate the other side. We who are trying to make the world what it ought to be contend not with homun wrestle not with striplings. We have a whole army of antagonists trying to halt the King of God and overthrow the cause of righteousness. If we secure the victory it will be a struggle as herce as when the Greeks and Persians met at Marathon, as when Darius and Alexander grappled each other at Arbela, as when Joan of Arc rode triumphant at Orleans, as when the Russians met the Swedes at Poltava, as when Marlborough commi ed the allied armies at Blenheim. Thos were fights for eartly crowns and do-minions, but the fight that now goes on between all the aliled armies neaven and all the allied armies of hell is to settle whether God or Satan is to have possession of this planet.

THE END OF THE STRUGGLE. I congratulate all those who are now in the thickest of life's battle that the time is coming when the struggle will end and you will put the harness off, helmet and greaves and breastplate having fulfilled their mission. You cannot in one visit to London Tower see all. You must go again and again to that place which is associated with the story of Lady Jane Grey and Anne Boleyn and Walter Raleigh and Sir Thomas More. You will see the crowns of kings and queens, the robe worn by the Black Prince, and silver baptismal fonts from which royal infants were christened, and the block on which Loyal was beheaded. But no part of London Tower will more interest you than the armory, in which is skilfully and impressively arranged a collection of all styles of armor wern between the thirteenth and eighteenth centuries, suggesting 500 years of conflict—curirass and neck guard and chin piece and lance rest and gauntlet and girdle and mailed apron. You see just how from head to heel those old time warriors were defended against sharp weapons that would cut or thrust or bruise and allowing them to come out of battle unburt when otherwise they would have been slain.

O ye soldiers of Jesus Christ, when the war of life is over and the victors rest in the soldiers' home on the hea modition.

Wenly heights, perhaps there may be yes, you must have full armor. There in the city of the sun a tower of spirare temptations to an impure life all itual armor such as incased the warthe time multiplying and intensifying. What is

Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria cures Diarrheea and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea-The Mother's Friend.

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THE FAC-SIMILE SIGNATURE OF

APPEARS ON EVERY WRAPPER.

and hear the heroes talk of how they ought the good fight of faith and see them with the scars of wounds forever healed and look at the weapons of offense and defense with which they came more than conquerors. In that tower of heaven, as the weapons of the spiritual conflict are examined, St. Paul may point out to us the armon with which he advised the Eph to equip themselves and say: "That is the shield of faith. That is the helmet of salvation. That is the girdle of truth. That is the breastplate of righteousness. Those are the mailed shoes in which they were shod with the preparation of the gospel." There and then you may recount the contrast between the day when you enlisted in Christian conflict and the day when you closed it in earthly farewell and heavenly salutation, and the text, which has so much meaning for us now, will have more meaning for us then. "Let not him that girdeth on his harness boast himself as he that

SHIP NEWS.

PORT OF ST. JOHN.

Arrived. York, coal.
Sch Pardon G Thompson, 163, Burnie, from New York, coal.
Sch Southern Cross, 98, Hayes, from Windsor for Boston.
Jan. 1—Str Coccuna, 931, McPhail, from Sydney, R P and W F Starr, coal.
Str Numidian, 3,107, Main, from Liverpool via Halifax, Wm Thompson and Co, mdse and pass.

Dec 31—Str Miguel de Larrinaga, Thom-son, for Cape Town.

Bark Wildwood, Fitzgerald, for Santa Cruz, Tenerife.

Coastwise—Schs Effort, Milner, for Anna-polis; Claire, Henderson, for Grand Harbor; Nellie, Comcau, for Meteghan. Sailed.

Jan. 1-Miguel de Larrinogo, for South Afica, with hay.

DOMESTIC PORTS. Arrived,

At Halifax, Dec 31, strs Parisian, from St John for Liverpool; Numidian, from Liverpool for St John, and sld.

HALIFAX, N S, Dec 29.—Arrived, str Duncan, from St Johns, NF, for New York.

HALIFAX, N S, Dec 30—Ard, str Glencoe, from St Johns, NF.

HALIFAX, N S, Dec 30—Ard, str Bonavista, from Boston; sch Martha A Bradley, from Bay of Islands, NF, via Liscomb, NS, for Eastport, Me, and cleared.

Sailed. HALIFAX, N S, Dec 30—Sld str Benedicl or Bermuda, West Indies and Demerara. BRITISH PORTS.

LIVERPOOL, Dec 30-Ard, str Dalton Hall, for Charlottetown, PEI.

GLASSON DOCK, Dec 28—Ard, bark Jupiter, from Ship Harbor, NS, via Conway.

LONDON, Dec 31—Ard, str Dahome, from
St John and Halifax.

PORT ELIZABETH, Dec 17—Sld, str Pandosia, for St John.

TABLE BAY, Dec 24—Sld, str Victorian, for Halifax
GLASGOW, Dec 27—Sld, str Orcadian, for Portland.

MANCHESTER, Dec 29—Sld, str Manchester Trader, for St John.

BRISTOL, Dec 31—Sld, str Ashanti, for LIVERPOOL, Dec 31—Sid, str Lake Superior, for St John.

FOREIGN PORTS. Arrived. At New York, Dec 29, sch Abbie and Eva Hooper, Barnes, from St John.
At Mobile, Dec 28, sch Leonard Parker, Hogan, from Port Spain.
At Portsmouth, Deb 28, sch Silver Wave, from Boston for Quaco.
At Boothbay, Dec 28, sch Clarence A Shafiner, Chute, from Turk's Island for Portland. Shaffner, Chute, from Turk's Island 104
Portland.
VINEYARD HAVEN, Mass, Dec. 28—Ard,
sch. Thistle, from Northport for St John.
GLASGOW, Dec 27—Ard, str Amarynthia. from St John.
PERTHCAWL, Dec 25-Ard, bark Ole Smith, Ploug, from Tusket, NS, via Swan-Parrsboro.

NEW YORK, Dec 30—Ard, str Nauplia, from Stettin via Hallfax.

PORTLAND, Me, Dec 30—Ard, schs Hattis O and Lulu Price, from Dorchester, NB, fo Vineyard Haven; Clifford C, from St John

York.

BOSTON, Dec 30—Ard, str Catalone, from Louisburg, CB; bark Carrie Winslow, from Portland to load for River Platte (latter arrived Sunday in tow of tug Pallas).

BOSTON, Dec 28—Ard, str Siyvania, from

Liverpool.

KINGS FERRY, Dec 31—Ard, sch Arthur M Gibson, Milbury, from Trinidad.

NEWPORT, Dec 28—Ard, sch Morancy, from St John.

At Boston, Dec 28, sehs Wellman Hall, from Advocate, NS; Howard L, for Liverpool; Barcelona, for Bridgewater, NS; Flo Mader, for Mahone Bay; Lillian, for La Have, NS; Stella Maud, for St John.
PORTLAND, Dec 28—Cld, sehs Domietta and Joanna, for Calais.

Sailed.

Buenos Ayres, Dec 20—Sid, bark Sunny South, McDonald, for New York.

ST VINVENT, C V, Dec 25—Sid, str Lord Erne, from St John for Cape Town.

WICASSET, Me, Dec 30—Sid, sch Harvard H Havey, for St John.

NORFOLK, Va, Dec 30—Sid, sch Jacob B Winslow, for Portland.

BOSTON, Dec 28—Sid Ibernian, for Liverpool, (returned with list to uort); Sachem, for do; Irishman, for do; Ivernia, for do; Boavista, for Halifax.

PORTLAND, Mc, Dec 30—Sid str Sarmatian, for Glassow.

ian, for Glasgow.
ROSTON, Dec 30—Sld Iberian, for Lo VINEYARD HAVEN, Mass, Dec 31—Sid, schs C J Willard, Thistle, Alaska, B L Eaton, Georgie D Loud, Abana and Agnes

May.

SALEM, Mass, Dec 31—Sid, schs Annie M
Allen and Alma, for New York; Sebago, for
Bridgeport; Hamburg, Kolon and Ella May,
bound east. bound east.

BOOTHBAY, Me. Dec 31—Sld, schs Ethel
and May, for Calais; M E Potter, for Clementsport, NS.

RED BEACH, Me, Dec 31—Sld, sch Ratt,
ler, for Boston.

MEMORANDA.

Passed Sydney Light, Dec 31, strs Tiber, oulanger, from Philadelphia for Sydney; ortuna, Hansen, from Boston for Louis-urg: Aladdin, Schgott, from Sydney for Halifax.

CITY ISLAND, Dec 30—Bound south, schs Adelene, from St John; Sarah Potter, from do; Silver Spray, from Sand River; Alaska, from River Hebert, NS.

Str Alder, Skelton, from Kingston, Dec. 22, Montego Bay, St. Anns Bay and Oracabessa 23rd and Port Maria 24th, with fruit to J E Kerr and Co. Arrived at the bar at 6 p m Dec 30, lat 40 (no lon given, 4 miles off shore, passed schooner's main or fore boom, with gaff and sail attached; dangerous to navigation.

REPORTS.

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HIGHLAND LIGHT, Mass, Dec 29—The three masted sch Maud Briggs, of Bangor, cargo unknown, drifted ashore, and was abandoned off Nausett Life Saving Station at three o'clock this morning. Captain Bearse and crew of the Nausett station were promptly on the scene and in the darkness, being unable to discover that the vessel was abandoned, fired two shot lines over her When daylight came it was seen that there was no one on board. The vessel's bowsprit is gone with everything attached, which is evidence of a collision and a hasty abandonment of the vessel by her crew. Her fore, main and mizzen sails are holsted. The vessel's boat drifted ashore on the beach. Later the vessel broke the and frough sea prevails. The Maud Briggs was on a passage from Stonington, Me, for New York, laden with granite. She'put into Salem, Mass, on the 23rd inst., and left there three days later for her destination. She was built in Brewster, Maine, in 1875, and was 213 tons net register. Her length was 118 feet 4 inches, 29 feet 4 inches in breadth of beam, and 10 feet 4 inches depth of hold.

NOTICE TO MARINERS. PORTLAND, Dec. 28.—Notice is given that Lithrow Rock buoy. No. 5, a black spar, is repoyted adrift from its position in the Kennebec River, and will be replaced as soon as practicable. Fiddler Ledge buoy, No. 7, a black spar, in the same river, is reported stripped of paint by the ice, and will be replaced by a new one.

Bark Ensenada, from Cochin via Permuda or New York, Dec 28, lat 39.40, lon 73.



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