Rev. Dr. Talmage on the Simplicity of Christian Character.

yet grinning vengeance. Huzza for the thing friendly, but after a while you Israelites! Two hundred and ten find that they have the fierceness of a thousand men wave their plumes and catamount, the slyness of a snake, and clap their shields, for the Lord God the spite of a devil. God will expose hath given them the victory.

are conquered by sheep and oxen. to slay all the beasts in their possession; but Saul, thinking that he knows more than God saves Agag, the Amalekite king and a fine drove of sheep and a herd of oxen that he cannot bear to kill. Saul drives the sheep and oxen down towards home. He has and oxen for himself. Samuel comes and asks Saul the news from the batsolemn than the genuine hypocriteand he says: "I have fulfilled the their possession, what meaneth the bleating of the sheep in mine ears, and the lowing of the cattle which I hear?" Ah, one would have thought that blushes would have consumed the cheek of Saul. No, no. He says, the army-not himself of course, but the army-had saved the sheep and oxen for sacrifice; and then they thought it would be too bad anyhow, to kil! Agag, the Amalekite king, Samuel takes the sword, and he slashes Agag to pieces; and then he takes the skirt of his coat, in true Oriental style, and rends it in twain, as much as to say; "You, Saul, just like that, shall be torn away from your empire and torn away from your throne." In other words: "Let all the nations of other words: "Let all the nations of earth hear the story that Saul, by disobeying God won a flock of sheep

but lost a kingdom." I learn first, from this subject that God will expose hypocrisy. Here Saul pretends he has fulfilled the Divine commission by slaying all the beasts belonging to the Amalekites, and yet, at the very moment he is telling the story and practising the delusion, the

and the oxen bellow. though He branded upon his forehead fattest, and there are Christians who

A despatch from Washington says; he has been successful in the decep--Dr. Talmage chose as his text, tion, but, at the most unfortunate mo-I. Sam. xv. 14-"And Samuel said, ment, the sheep will bleat and the What meaneth then this bleating of oxen will below. Oh, my dear friends, ing-house, and said: "I have allowed the sheep in mine ears, and the low- let us cultivate simplicity of Christian you to have all this property for ten ing of the oxen which I hear?" ... character. Jesus Christ said: "Unless fifteen, or twenty years, and you have The Amalekites thought they had you become as this little child, you not done justice to My poor children conquered God and that He would cannot enter the kingdom of God." When the beggar called upon you, you carry into execution His threats. We may play hypocrite successfully hounded him off your steps. When against them. They had murdered now, but the Lord God will, after a my suffering children appealed to you the Israelites in battle and out of while, expose our true character. If for help, you had no mercy, I only battle, and left no outrage untried, we are really kneeling to the world asked for so much, or so much, but For four hundred years this had been while we profess to be lowly subjects going on; and they said; "God either of Jesus Christ , the screen has already I will take it all." God asks of us one dare not punish us, or He has for been removed and all the hosts of seventh of our time in the way of gotten to do so." Let us see. Sam- heaven are gazing on our hypocrisy. Sabbath. Do you suppose we can uel, God's prophet, tells Saul to go God's universe is a very public place, get an hour of that time successfully down and slav all the Amalekites, not and you cannot hide hypocrisy in it. away from its true object? No. no. leaving one of them alive; also to Going out into a world of delusion and God has demanded one seventh of destroy all the beasts in their pos- shame, pretend to be no more than your time. If you take one hour of session-ox, sheep, camel, and ass, you really are. If you have the grace time that is to be devoted to God's The Amalekites and Israelites meet; of God, profess it. Profess no more service and instead of keeping His Sabthe trumpets of battle blow peal on than you have. But I want the world peal, and there is a death hush. Then to know that where there is one there is a signal waved, swords cut hypocrite in the church, there are five and hack; javelins ring on shields; hundred outside of it, for the reason into judgment for the abuse of that arms, fall from trunks; and heads roll that the field is larger. There are men into the dust. Gash after gash; the in all circles who will bow before you. frenzied yell; the gurgling of throt- and who are obsequious in your pretled throats; the cry of pain; the sence, and talk flatteringly, but who, laugh of revenge; the curse hissed all the while they are in your converbetween clenched teeth-an army's sation, are digging for bait and andeath-groan. Stacks of dead on all gling for imperfections. In your presides, with eyes unshut, and mouths; sence they imply that they are every-

such. The gun they load will burst Yet that victorious army of Israel in their own hands: the lies they tell will break their own teeth; and at the God, through the prophet Samuel, told very moment they think they have Saul to slay all the Amalekites, and been successful in deceiving you and deceiving the world, the sheep will bleat and the oxen will bellow. Lilearn, further from this subject

charged with disobeying God. The man says it was not him; he did not our fellows, we never have successno idea that Samuel, the prophet, will save the sheep, the army did it; trying find out that he has saved these sheep to throw it, off on the shoulders of other people. Human nature is the same in all the ages. You cannot tle. Saul puts on a solemn face-for throw off the responsibility of any sin not be hypocritical in anything; you there is no one who can look more upon the shoulders of other people. are never safe if you are. On the Here is a young man who says: "I know I am doing wrong, will bleat and the oxen beliew. Drive commandment of the Lord. Samuel but I have not had any chance. I had out the last Amalekite of sin from listens, and he hears the drove of a father who despised God, and a your soul. Have no mercy on Agag. sheep a little way off. Saul had no mother who was a disciple of Godless Down with your sins—down with your idea the prophet's ear would be so fashion. I am not to blame for my pride—down with your worldliness. I acute. Samuel says to Saul: "If you sins—it is my bringing up." Ah, no; know you cannot achieve this work that young man has been enough in the world to see what is is sufficient-that which saved Joseph right and to see what is in the pit, that which delivered, Danwrong, and in the great day of iel in the den, that which shielded eternity he cannot throw his Shadrach, Meshach, and Abednego, sins upon his father or mother, but that which cheered Paul in the shipwill have to stand for himself and answer before God. You have had a conscience, you have had a Bible, and the influence of the Holy Spirit. Stand for yourself or fall for yourself. Here is a business man. He says; "I know I don't do exactly right in trade, but all the dry goods men do it, and all. the hardware men do this, and I am not responsible." You cannot throw off your sins upon the shoulders of other merchants. God will hold you responsible for what you do, and them responsible for what they do. I want to quote one passage of Scripture for you. I think it is in Proverbs: "If thou be wise, thou shalt be wise for

alone shalt bear it."

what God meant by extermination dreds of specimens and several im-Saul was told to slay all the Amalekites and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God likes secret comes out, and the sheep bleat nothing done by halves. God will not stay in a soul that is half His and A hypocrite one who pretends to half the devil's. There may be more be what he is not, or to do what he sins in our soul than there were does not. Sau was only a type of a Amalekites. We must kill them. Woe class. The modern hypocrite looks unto us if we spare Agag. Here is awfully solemn, whines when he prays a Christian who says: "I will drive out and during his public devotion shows all the Amalekites of sin from my a great deal of the whites of his eyes, heart." Here is jealousy, down goes The best atlas published gives it as He never laughs, or if he does laugh, that Amalekite. Here is backbiting, he seems sorry for it afterwards, as down goes that Amalekite. "And Edward. Mr. Moore, who was acthough he had committed some great what slaughter he makes among his indiscretion. The first time ha gets sins, striking right and left. What a chance, he prays twenty minutes in is that out yonder lifting up his head? found that Kivu is larger than Albert public; and when he exhorts he seems It is Agag—it is worldliness. It is an Edward. The north end of Tanganto imply that all the race are sinners, old sin he cannot bear to strike down. with one exception, his modesty for- Oh, my brethren, I appeal this morntbidding the stating who that one is. ing for entire consecration. With-There are a great many churches that out holiness no man shall see the have two or three ecclesiastical hypo- Lord. I know men who are living crites in it. When the fox begins to with their souls in perpetual communpray, look out for your chickens, The lion with Christ, and day by day are more genuine religion a man has, the walking within the sight of heaven. more comfortable he will be; but you How do I know? They tell me so. I may know a religious imposter by the believe them. They would not lie fact that he prides himself on the fact about it. Why can we not all have determined that these marine species that he is uncomfortable. A man of this consecrations, Why slay some that kind is of immense damage to of the sins in our soul and leave others the Church of Christ. A ship may out to bleat and bellow for exposure and ride a hundred storms, and yet a condemnation. Christ will not stay handful of worms in the planks may in the house with Agag. You must sink it to the bottom. A man may, give up Agag or give up Christ. through policy, hide his real charge Jesus says; "All of that heart or ter: but God will after awhile tear none." Saul alew the poorest of the open the white sepulchre and will sheep and the meanest of the oxen, expose him just as thoroughly as and kept some of the linest and the

trangressions and saved those which are most respectable. It will not do. Eternal war against all the Amalekites; no mercy for Agag.

I learn, further, from this subject that it is vain to try to defraud God. Here Saul thought he had cheated God out of those sheep and oxen; but he lost his crown-he lost his empire. You cannot cheat God. How often it has been that Christian men have had a large estate, and it has gone The Lord God came into the countyou did not give it to Me, and now bath use it for the purpose of writing your accounts, or making worldly gains, God will certainly bring you time. Let a man attempt to do that which God forbids him to do, or to get out into a place where God tells him not to go-the natural world as well as God is against him. The lightnings are ready to strike him; the fires to burn him; the sun to smite him; the water to drown him; and the earth to swallow him. Those whose princely robes are woven out of heart-strings; those whose fine houses are built out of skulls; those whose springing fountains are the tears of oppressed nations-have they successfully cheated God? The last day will demonstrate. It will be found out on that day that God vindicated not only His goodness and His mercy, but His power to take care of His own rgihts, and the rights of His how natural it is to try to put off our | Church, and the rights of His oppresssins upon other people. Saul was ed children. It will be seen in that day, that though we may have robbed

fully robbed God. : My Christian friends, as vou go out into the world, exhibit an openhearted Christian frankness. Do most inopportune moment the sheer wreck.

MIGRATION OF JELLYFISH.

The problem of how the apple got into the dumpling sinks into insignificance beside that of the jellyfish and the crustaceans in Lake Tanganyika, but J. E. S. Moore, who has come back from Central Africa believes he has discovered how the fish from the sea got into the lake in the middle of the continent.

Mr. Moore is one of the young men at the Royal College of Science. South Kensington, England. He was leader of an expedition largely subsidized by the Royal Geographical Sothyself; but if thou scornest, thou ciety, and after a year's march of over 2000 miles from Zambesi to . I learn, further, from this subject Uganda he has come back with hunportant additions to the knowledge of

Central Africa. Mr. Moore and the twenty Ujiji boys who accompanied him dived on goats during the ascent and descent. driving the goats and killing them when food was wanted. The Ujiji boys were so struck with the phenomeaon of ice that they tried to carry bits down to Ujiji. The tropical sun nearly boiled the ice on the way.

Between Tanganyika and Lake Al bert Edward is a lake called Kivu. about one-tenth the size of Albert companied by Malcolm Fergusson, an English geologist and geographer, vika was found to be fifty miles westward of its ascribed position.

The primary object of the expedition was to dredge and sound the lakes, with reference to the marine forms which Mr. Moore found there pine and suffer with famine. four years ago. The question was whether the jellyfish and crustaceans originally got into Tanganyika by way of the Nile or the Congo. Having care how much of a bore he made are to be found in none of the lakes north of Tanganyika, Mr. Moore belives that Tanganyika was once joined to the sea by way of a great The freedom of sin had been turned

basin in the Congo state. When Tanganyika was left high, if fields to feed swine. The most connot dry, in the centre of Africa, the temptible work that the ancients had remained behind, and their descendants are flourishing to-day. They have been there many thousands of who was as wicked and wretched as years, for fossils they resemble are the publicans and sinners whom the the word, "hypecrite." He may think have slain the most unpopular of their to be found below the chalk level. Pharisees hated, and it would seem

SCHOOL SUNDAY

INTERNATIONAL LESSON, OCT. 28.

The Prodigni Son, Luke 15. 11-24. Golden Text.-"I Will Arise and Go to My Father, Luke 15, 18. PRACTICAL NOTES.

Verse 11. A certain | man had two ons. The man represents our Father, children and his rejoicing over the velous story.

12. Father, give me the portion of 12. Father, give me the portion of tained.

goods that falleth to me. Really, no 17. Came to himself. He had been Alexander Evile in the early part of the residence of the mother of its he had no right to do. He could not had divided his resources between his sons. Furthermore, he does not seem in the strictest sense to have done this. Practically, he merely gave up control of the wayward boy and kept control of the docile and obedient one, for he evidently retained his own authority over the elder son's share.

13. Not many days after. He who craves indulgence and sees it within reach can never have patience. The sooner he could rid himself of his father and the synagogue and the Sabbath the better. The younger son gathered all together, and took his journey. This sentence might stand as a concise biography of every selfish soul. Into a far country. No matter how disposed he was to engage against every revelation and every hence there sould be no Queen, but restrained so long as he dwelt in Pal- him to acknowledge this first of all. her assuming a title. "If I can bet liar to most of the Jews, and though ly wronged his father, and felt that first time since the days of Eduar the Jews themselves by their fre- he must directly confess the wrong III. quency of divorce and their bad habits had greatly lowered moral standards, there was, nevertheless, a control- thy son. One of the tokens of true bank in still water and requires to ling sense of propriety which made a repentance is deep consciousness of further attention. The straw see Hebrews and other nations. The places "Repentance is right-about face." to indulge unrestrained in pleasing vice were the centers of the pagan religion, and it was to Corinth or to not let him come to him, but met its stems and roots are gathered for Ephesus, to Rome or to Alexandria, him a great way off. His loving cooking In his umn, its small white that this young man went away. "The eyes had wearily watched for his bad far country" represents estrangement from God. Wasted his substance with riotous living. He recklessly scattered his opportunities like one of pentant sinner. Fell on his neck. the abandoned ones. There is no such waster as a sinner who wastes time, power, holy character neighborly influence.

14. When he had spent all. And that time came soon. The four scenes follow each other quickly: 1; Impatience with restraint; 2, Opportunity to indulge self; 3, Self-indulgence; 4. Want. A mighty famine. Famines have been common through all history until the last century or two, and are now frequent in the East. We would have them in our own country were it not for the modern inventions and methods of trade which make every part of civilization dependent on every other part and a diminution of pressure on any single locality; but where, as in the East, in our Lord's time and now, vast populations are packed together, and dependent for food on what they raise, these famines cannot be avoided. This famine stands in the parable for the painful hunger of the soul, the heart craving for divine things. That land. The far bountry, the region farthest away from the benign Father. He began to be in want. The larger a soul is the same it hungers and thirsts, and if it does

who was as wicked and wretched as

not return to the Fount of every blessing, who only can appease the oravings of the human heart, it must 15. Joined himself. He glued himself He stuck against the man's will. He was hungry, starving, and did not

himself to others. All his riotous living, which doubtless included many a banquet and many a spree, had been unavailing to win him a single friend into slavery. He sent him into his to do, and especially loathsome to a Jew. Jesus is here ploturing a man

by thus associating him with the pigs, which were a detestation to the nation, he would emphasize the degradation to which the young man went, so as in turn to make plain the abundant welcome of his father.

16. He would fain have filled his belly with the husks that the swine did no more, but the polite practice eat. He was eager to quiet the pangs lifting the talt is a survival of the of hunger with the carob pods that knight cus m. were given to the pigs. They are of the sons two sorts of his children. the color of chocolate and the shape Scotland, to the throne of England The whole story should be carefully of beans; they have a sickening, in 1605 the glowns of England and read. It has gone into literature un- sweetish taste, but are no good for Scotland were united, and the sun der the title of "The Parable of the food, at least not for human food. port of the regal arms have since been Prodigal Son." Many careful students No man gave unto him Because no the British on and the Scotch uni believe that the emphasis of the story man cared for him. This was perfect corn. There was always before a lieu is on the portion that is omitted from by natural, though it was very wrong, but on the less some animal from the this lesson, and that if a title be given Jesus does not utter one word in this family ladge as that of the Stuan to it at all it should be the title of parable, which justifies otherwise good family was lion and a greyhound "The Jealous Brother." Another sug- men in holding in contempt their fall- The oldest pristian hymn was com. gestion quite as profound is that it en brothers and sisters. Every soul posed not only by a pagin, the Roman is. "The Parable of the Bereaved that it was worth while to make it Emperor Adr n, but by a persecutor Father;" emphasizes our heavenly is worth our while to save, and you of Christians is well. The hymn be Kather's eagerness to save his lost cannot save a man by scorn. Satan gins with the line, "Vital' spark of cares not to alleviate the distress of heavenly love and wa swritten la saved. All three views should be kept his victims. Sin is selfish. It is in heavenly love and was written be in mind as we proceed with this mar- Christian lands, by Christian people, tween the years 70 and 134 A.D., the that charities are founded and main- dates of the Emperor's birth and police to-day unexpectedly raided the

portion fell to him. He was the living to Satan; now his better sense the eighteen century. younger son, and would, according to again tries to rule. The first step to The term " alcyon days" is derice Jewish law inherit only one third of ward salvation is to realize the ed from a pricty little fable of the the patriarchal property, and that wretchedness of sin. Hired servants Sicilians, who believed that during the been to find proof of the existence of only at the death of his father. It The humblest saint is happier than seven days meeting and following was a selfish and unreasonable de- the highest sinner. Enough and to the winter place December 21, 1 mand, not justified by the law of spare. Those look for nothing who halcyon or Bigfisher floated on the the country or its customs. He want- labor for God. I perish. Even in this water in a next in which her young ed this special favor for the worst of life sin gives but a barren, unsatis- were deposited and that during the purposes-criminal indusgence. He fying recompense; and what of the divided unto them his living. Which life to come? The first motive which prompts the sinner to repentance is set aside the responsibilities of life sometimes the lowest one, the presuntil he died, and he could not proper-ly meet those responsibilities after he worthy that leads to the abandonment of sin and the search after God. 18. I will arise and go, It is great, good deed to form a good re-

resolution. But why make it and as men, but took their share of the break it? One prompt step out on drudgery, digging mouts, making the road to virtue will lead to count- earthworks and doing all the things less others and give you a healthful impetus toward goodness: I have sinned against heaven. "Heaven" stands for the God of Heaven, the goodness of England, but also King of France of our Father who is in heaven. He According to the Salique law, no no had sinned against Providence man could be ruler of France, and in "liotous living," he would be re- appearance of good. It is well for Bizabeth did not let that prevent estine, for though Gentiles lived in Nothing so well becomes the sinner be Queen of Ergance, she said. Two large numbers among the Jews, as humble confession. But the words be King." The monarchs of England especially in Galilee and Perea, and may mean, "I have sinned as high as bore the title for 432 years, but though heathen practices were fami- heaven." Before thec. He had great- January 1, 1802, it was omitted for the

resolutions into action at once.

19. No more worthy to be called the seed. The raft is moored to the heavy line of demarkation between the unworthiness. Well said Mr. Moody, gives way, and the soil also, the root

20. To his father. It should read, In about twenty days the raft is "toward his father." His father did comes covered with the creeper and boy's return. Had compassion. Char- among the round leaves, presents to acteristic of God and the godlike man. Ran. God hastens to meet the re-Like a true oriental, who never hides his emotion. Kissed him. Over and opportunity, physical vigor, mental over again. Professor Wright phrases it, "He rained kisses upon him."

21. The son said. He begins a mournful confession which was too profoundly felt to be ever forgot- issue of the necessary writs by the ten, but he was cut short by his lord chancellors of Great Brittin and

father's demonstrative affection. 22. But the father said. "When | poral and spiritual peers of lingland the faraway wanderer came, back," the representative peers of Ireland says Dr. Cuyler, "he found six things; the judges of the High Court, not in a father, a home, a welcome, a ring. a feast, and a song." Bring forth the best robe. The long embroidered for counties and boroughs. robe which was worn by all Jews of quality. Put a ring on his hand. A token of dignity and power. Poor men in the East do not wear rings. Shoes on his feet. The shoes were really sandals. This too, was symbolical. Shoes were worn only by peers of Scottand. They hold that freemen, never by slaves. The sinner saved is after all not a hired ser- parliament, and have to be incleet vant. He is received as a loving son. and his service henceforth is a service

23. The fatted calf. Reserved for an occasion of feasting. Kill it. In the warm climate of the East meat must be eaten very soon after being killed. Eat and make merry. Christ often represents his religion by the figure of a feast, never by that of a funeral. Flesh food is a luxury in the Orient, and the eating of it is often accompanied by noisy demonstration, such as wine-drinking would produce with us. The thought is that a feast of exuberant joy was about to be partaken of in honor of the humble return of the wayward

24. Dead. Death is a figure of unrepented sin. Alive again. True life begins when the sinner, dead in trespass and sins is awakened to life by the voice of righteousness.

The greatest of faults, I should say, s to be conscious of none.—Carlyle. Sometimes is it the cashier that gets going to command the regiment, and the best of the run on the bank. :

HEE AND THERE

When the slight of the fourteent century .cam into a company o friends, he ded his netmet, signify ing, " am sufe in the presence friends. The days of the knight an

Upon the elession of James VI of

The oldest thristian hymn was com. death. The born was paraphrased by

time of her mooding the seas were calm. Our Inkian summer correponds to the laleyon of the Sicilian Women have superior rights it China, even to the privilege of fight ing in the wars of the country. h the rebellion of 1850 women did a much fighting as men. At Nankin, 1853, 500,000 women from various part solution; it is a greater, better deed of the dountry were formed into br to carry it out. Put all your good gades of 13,000 each under female d ficers. Of these soldiers 10,000 were is better to make a good resolution picked women, drilled and garrisone and break it than not to make a good in the city. But they not only fought that fall to the lot of the common soldier in any war.

Queer Elizabeth was not only Quee

drawing support from the water alots petals, and sellow scamens, nesting marshy land is profitably cultivated the Boers out. in this manner.

THE IMPERIAL HOUSE.

A preliminary step in the proce of the dissolution of parliament is the Ireland Writs are issued to the tem ing temporal pears, the attorney and

the shariffs and returning ffic " The twenty-light representative peers of Ireland sit for life, and there fore in their case a dissolution mere ly involves a wait of summons to the new parliament. It is otherwise however, with the sixteen elective seats only during the lifetime of ed at each general election. election takes place in Holyrond Pal

ace, in Edinburgh. Outside London and Middle ex returning officers receive their wr by post; and a record of the times posting, receipt, and return is Pl served by an elaborate system of signed acknowledgments. The write are returnable within thirty-five days of their issue, and the returning ficers are hable civilly and penall to the house of commons for the pri per returns.

AMBITIOUS, FORETHOUGHT. rose to his position from the rank rost to his position from the rank When he was a recruit in the 93r Highlanders, says an exchange had a rolling gait, and the drid Co poral used to laugh at him for it. Another recruit who had the same habit proposed one day to McBeal

that they should join in giving the Corporal a drubbing. No. naid McBean. Some

it would be a bad beginning.

ROERS WERE A

Rethune's Force Kills 65, W tures the Rest of the Commis

A despatch from London says: A ma despatch to the Central News from inc Durban states that Bethure's Mou t were al Infantry amouscaded a Beer conmando near Vryheid, kiiling 60 A wounding 35, and capturing the relian maindor, numbering 65. Bethan S K a sommand thereby w pes ou the i.- 'e

POLICE RAID "CHABROL" HOUSE OF NOTORIOUS GULKIN SEARCHED FOR PAPERS.

Hant Proof of Existence of Cangerans Anti-Republican League.

A despatch from Paris, says :- The poterious "Fort Chabrel" in Paris, and defender, M. Jules Guerin. A number of papers were seized in both places. The object of the raid is said to have the so-called "Grand Occident of France, l' an anti-Republican league whose headquarters during the Drevfus agitation was at Fort Chabral. The Nationalist organs ask if it a Government wishes to "work up another High Court conspiracy tradi-A despatch from St. John's, No.

BRITISH LOSSES SEVERE

Three Officers and Eight Men Killd 28 Wounded.

A despatch from London, sec Lord Roberts reports from Preunder date of Oct. 15, as folio va. "French started from Machanial towards Heidelberg delear a planthe country now yet visited of troops. Mahon, commanding mounted troops, successiuity one the enemy on Oct. 13, but our forwere severe, three officers and of were severe, three officers and men being killed and three wha and 25 men wounded.

"French occupied Circlina yes day, capturing, a convoy during march.

Lord Roberts also reports . ber of minor affairs, showing the Boars are still active over

STARVING THEM OUT.

British Collecting All Cattle in the Bloemof District.

A despatch from Cape Town, says: General Settle is taking energemeasures to finish the war in the Bloemof district, which he has a cupied without opposition, the Boyes fleeling on his approach. The British have collected all the cattle in the district, for which receipts have been given. Had this been done earlier is very pretty appearance. In some place would have greatly helped to starve

EARLY IN NOVEMBER.

General Roberts Will Sail for Eng

A despatch from Cape Town, Las -Gen. Buller will sail hence 4 1 1 and on Obt, 24. Gen. Roberts of bably leave for home early in Nove

MAY VISIT THE U.S.

The Transvaa agency that President Kruger will m ke of the European gapitals, and the will visit President McKinley

FORTY-THREE DROWN ID

Lon of Life on Newfoundland Recent Gale. eays:-The St. Pierre schoones

drifted ashore in Fortune bay du the recent gale and her entire of twenty men were drowned. chooner is a total loss.

The schooners Melia, Rosabad, and Angler, with crews aggregating of men, were also lost. The schooner Suntress is ashore on the Labrador soast. Five of her crew were drown-

DESERTERS PUNISHED.

Five Kingston Battery Men Tried by Court

A despatch from Kingston, Ont. Five battery men who desertd during the past few months were med at the barracks to-day by distriot court-martial. The evidence in the case of three of them-Grs. Ar- Lord Quette, Molay, and Cooney-was for reme warded to the Militia Department at from Ottawa. The other two, Gunners Mc-River Ray and Pratt, were each sentenced bar to to 120 hours band Jahar.