SERMON.

A Message of Reverence and Appreciation for People Who Have Passed Life's Meridian is Contained in This Discourse by the Rev. Frank De Witt Talmage.

CHICAGO, Aug. 3.-A message of re- he forgot about those prayers he ome twenty or the werence and appreciation for people who have passed life's maridian is con-tained in this discourse by Rev. Frank De Witt Talmage on the text Paalm xcii., 14, "They shall still bring forth truth the old are " later he opened it and read unterly a quarter that he had made nearly a quarter a century before he found out that G a century before he found out that G ead the m a century before he found out that God had answered every phe of his pray-ers. God had answered them with bet-ter results than even his faith at that time had dared to hope. So the aged Christian opens the book of memory. As he fingers the many solled leaves of that book he testified how God cared for him, when he was a young man. He testifies how God cared for him when he was middle aged, and he testifies how the love of God is pro-tecting and caring for him now that he is an old man. He testifies just as the aged psalmist testified of God's goodness when he wrote, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." fruit in old age." Old age is a haunting specter. It has terrorized the generations past more than even the fear of death. The most hated and feared of all the Grecian philosophers was he who used to stand upon the street corners of Ath-ens frightening the passersby with these solemn words: "You will be an old man. You will be an old woman." He frightened the passersby because most people do not want to become old. They are afraid of coming to the time when they will be a burden to their children and their friends. They are afraid of the time when their

earning capacity shall cease, for then, in the race of life, they will be jostled and left far behind by the speed and the strength of the younger genera-tion. They are afraid of the years Never let any one tell you that the aged Christian's influence is a useless influence. The Bible distinctly says,

tion. They are afraid of the years when they will have to walk with a pane or a crutch or sit in an invalid chair walting for the time when the coffin maker will finish their casket and the undertaker will order their grave to be dug. To show how de-pressed some people are over the fact of growing old I would read a letter which I received some time ago from one of my people: They shall still bear fruit in their old ge." No better fruit can it bring than he personal testimony of God's faith-ulness, which your children will never forget. When skeptics assail them with doubts, they will be able to say, "My father put God's promises to the proof, and he declared that he had found them true."

one of my people: Dear Mr. Talmage-Last night in SUSTAINED BY THE GOSPEL. One night in a large infidel meetin

Dear Mr. Talmage-Last night in your sermon you stated that this is the age for young men. You did not have time to speak one word in favor of the usefulness of the old people. I was sorry. I knew of some sitting near to me who would be heavy hearted on ac-count of their old age. This morning an aged member of your church called upon me. He said he was so depressed ever your remarks last night that he an old gray haired Christian woman arose and addressed the speaker in these words: "I would like to ask the speaker what his infidel beliefs have

upon me. He said he was so depressed over your remarks last night that he could not sleep. With tears in his eyes he said, "I wonder if old people will be wanted in heaven." Now, my dear pastor, I would like you, if possible, to preach a sermon to cheer up those who have passed the zenith of their earthly life and are sliding down the other side and nearing the landing place of eternity. You will, will you

place of eternity. You will, will you It is in answer to the request in this

letter that I am going to speak this morning to the old folks. I will gladly try to refute the popular fallacy that old age for the Christian is merely a time for tears, for physical and men-tal pains, and for depressing helpless-ness. It was a true thing that an aged minister said to Jacob A. Riis, the New

York reformer, "My son, I am on the sunshiny side of 60, because I am near to the glories of heaven." The words of my text do not state than an our affections. We are like Martha, who went into the kitchen to cook for aged Christian's twilight of life upon earth is a gloomy and a sullen sunset. Jesus a dinner, rather than like Mary, They do emphatically imply that the last days of an aged Christian's earthwho sat at the feet of Christ.

ly life should be among his happiest and most useful days. Those days When Jesus, sad and weary, longing

SEMI-WEEKLY SUN, ST. JOHN, N. B., AUGUST 9, 1902.

A DES STAR REAL PROPERTY

side of the Jordan for

oing ahead of me to

on are going ahead of me to the fital land, will you hunt up my De Witt and give him my love?" the dying elder said, "Yes, Dr. mage, I will, I will." When the ower Bishop Haven was dying, he ied to his mother and said; "Mo-

r, after I have seen the Lord I shall

ant to hunt up my dear wife. I all give to her your love. Then I all want to rest for the first thou-

he heavenly mansions? Oh, my her and sister, I see by the tears

ay be allowed to live just a little nile longer so that we all may, hear

d now give our hearts to Jesus? nen, ye aged Christian friends, carry

n that we have all been purged with

sop until we are clean, that we have an washed until we are whiter than

now. That was a significant experience hat Archbishop Leighton had in one this illnesses. It was thought that e was dying, but in answer to the revers of his friends, he was raised

t want to get well. I am an old an, and most of my friends are on e other side. In my last sickness I

nize their different faces.

eyes that you are anxious, aw-xious, in reference to the mesous, in reference to the mes-h our aged Christian friends

en cleansed from sin. Tell

er to carry the gospel reserves to our loved ones. well when a dear old

that his father and mother eir time have done for him THE SPIRIT OF REVERENCE,

The aged Christian is able to inspire the spirit of reverence in the hearts of many with whom he comes in contact. This spirt is a growth, and not an act. It is a germ seed which often takes years and years to develop, and not an entity which springs into being at a bound. It generally starts away back in the nursery. If the child learns to respect his mother, then it is very easy for him to learn as a boy to respect his teachers. If a boy learns to respect or him to learn as a boy to respect his teachers. If a boy learns to respect his teachers, then it is very easy for him as a young man to learn to respect his Christian employers, then it is very easy for him as a middle aged man to learn to respect the aged Christian ser-vants who for years have been living at the Divine Master's feet. If the middle aged than respects God's aged it the Divine Master's rest. If the middle aged than respects God's aged Christian servants, then it s very easy for him to learn to respect the God whom those Christians serve and to communicate that respect to others. Thus God uses your physical weak-nesses and your mental helplessness for a purpose. When we see you a aged Christian parent, being tenderly cared

shall want to rest for the first thou-sand years in the green pastures by the side of the still waters, with my head in the lap of my Mary." And if some of our aged Christian friends are waiting for awhile in or-der to carry the latest gospel news to the dear ones on the other side of the Jordan, what will they be able to tell our fathers and mothers, our brothers and sisters, our wives and little chil-dren, who have gone beyond and are awaiting our coming? Will they be able to tell them that you and I love the Lord Jesus? Will they be able to for in your old age by a loving son; when he sees that son giving you the best room in the house and the easiest armchair and the softest bed; when he he Lord Jesus? Will they be able to ell our loved ones that they must reep a place by their side for us in one of the heavenly mansions? Oh, my as that son trying to make your l days upon earth happy and pea then we can imagine him saying: ' young man who is caring so tender young man who is caring so to his aged Chistian parent is great love for me and my childr The young man who is true to his to his old The young man who is true to his old mother, by my grace, will always be true to me. I will hohor him because he has honored one of my aged ser-vants." Did not God say in his Ten Commandments, "Honor 'thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee?" all have to bear. Shall we plead ith God that our dear aged friends e news as soon as you may to that ight and happy land. Carry the ews that, by the blood of Christ, we

HONOR OLD AGE.

A beautiful German story relates how one day a little girl named Jean-nette witnessed a great army review. Thousands upon thousands of specta-tors crowded round the stand, before which the emerger was to watch the speaker what his infidel beliefs have ever done for him? My gospel religion sustained me when I was left a poor widow with six fatherless children to support. My religion has given me hope and courage when I have had to stand by the brink of an open grave. My religion has made me a purer, truer, woman to face the struggles of life. That, sir, is what my faith in Jesus Christ has done for me. What have your infidel beliefs done for you?" The infidel could not answer. The whole audience realized that the Christian woman was speaking out of her own life's experience. So the mightiest wintesses for God are those whose Christian testimonies are the out-growths of the many, many years that lich the emperor was to watch the ssing regiments. While Jeannette was ated in the stand, she saw, an old seated in the stand she saw an old feeble woman trying very hard to get where she could see. The little German girl said to herself: "It is not right for me to sit here when I am strong and well and can stand, while that poor, feeble old woman can see noth-ing. I ought to honor old age as I want some one to honor me when I am old." Then she cave un her seet to the ing. I ought to honor old age as I is want some one to honor me when I am old." Then she gave up her seat to the lof woman and went and stood in the crowd. But while Jeannette was stand-ing upon her tiptoes trying in vain to see a courtier of the emperor, covered with gold lace, elbowed his way to her side as he said, "Little girl, her maj-esty would be pleased to see you in the royal box." When the abashed child stood before the empress, she gracious-ly said: "Come here, my daughter, and sit with me. I saw you give your seat to that old woman, and now you must remain by my side." So God hon-ors those who honor his servants. God especially honors those who honor the aged and seemingly helpless disciples whose earthly pilgrimages are nearly ended. growths of the many, many years that

are gone. The aged Christian influence for goo The aged Christian influence for good those who are near to him because he is able to lavish upon them a wealth of boundless, fervent, tender Christian affection. While we are young and even middle aged we spend most of our time doing for others rather than in showing the sweet manifestations of our affections. We are like Martha, who went into the kitchen to cook for

age of life over again." And so, my aged Christian friends I believe that you are the favored ones. You are the Christians who will

carry the message to our dear ones as well as to your own. When you go, I want you personally to take to my mo-ther and father my love, just as my father sent his love to his boy. Tell them for me that by the grace of God The aged Christian is a living evi-dence that for most of us earthly life we all want to meet them soon. Thus, ye aged Christians, I want you is to be very short. Therefore what we are to do for Christ we must do soon or we shall never be able to do it realize that the words of my text were written for ypu. "They shall still bring forth fruit in their old age" soon or we shall never be able to do it at all. Sixty or seventy or eighty years are a very long time to live, but most of us will never live so long. Aye, most of us will never reach even middle life, If you speak to an aged Christian, you will find that he is like a November heat heating shoet solitary and close will not be finished until you draw your last breath, until you take your your last breath, until you take your glorious departure. I want you to re-alize that your work in life is just the same kind of work as was that aged farmer's who was planting some young leaf, haging almost solitary and alone after the thousands and the tens of farmer's who was planting some yo thousands of autumnal leaves have been torn from their branches by the equinoctial winds. You will find that trees one day, when a neighbor came along and said: "What are you plantng those trees for? You will never most of his contemporaries died when he was comparatively young, that near-ly all the, rest died while he was in midlive long enough to see them grow up." "No," answered the old man; "L never expect to see them grow up, but my grandfather planted yonder aged trees so that I could play under them and pluck their fruit, and I want to plant dle life and that only a few compan-ions of his youth are alive to walk by his side. The statisticians declare that a third of the human race die in infanse trees so that my children and cy. At least one-third of the remainder die before 21 years of age has been my children's children can eat of their fruit after I am dead." So, aged Christians, as your aged parents sweetened your life when you were young, you, by the blessing of God, are sweetening ours. May your work be reached and only six or seven per cent. of the human family live to be 60 years of age or over. So the mere presence in this world of an aged Christian, with 93 or 94 per cent. of his contemporaries gone, is a perpetual warning that we must be about our Father's business or to you a happy work until at last the angel of the resurrection comes to call you to your eternal reward. May we be as faithful to our trust as you, who are still faithfully bearing fruit in the death-summons will come and we shall find that we have accomplished nothing. your old age. THE PRESENT IS THE TIME. SHIP NEWS PORT OF ST. JOHN.

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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 Diarrhoea 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

n the threshold of the grave. But s good man did not share the glad. A s of his friends. He said: "I did SOUTHAMPTON, Aug. 6.—Sid, str Kai-serin Maria Theresa, for New York. QUEENSTOWN, Aug. 6.—Sid, str Ivernia, for Boston. ley, for City Island f 0. Beaver, H er, for Harfor Boston. LiZARD, Aug. 6.—Passed, str Cambrian, from Boston for London. At Whitehaven, Aug 4, bark Borghild, Eriksen, from Paspeblac. At Barbados, July 25, str Orinoco, Ball, from Hallfax, etc. via St Lucia (and sailed for St Vincent); 27th, str Ocamo, Fraser, from Trinidad.

the other side. In my last sickness I elt I was like a weary mariner sailing ver the sea. I was coming near the arbor of peace, I could see a great ost of my departed loved ones com-ng down to the shore and waving to ne, and I was waving back. I could according their different form. .-Str Penobscot, pe ports, W G Le Allan, for

DOMESTIC PORTS. Arrived. ist as I was about to enter the har-Just as I was about to enter the har-bor of peace a great storm arose and I was driven back. The storm drove me far out of sight of the heavenly land. Now I must sail the weary voy-HALIFAX. NS, Aug 4-Ard, str John for London; sch strs Pro

Cleared.

BRITISH PORTS.

Newcastle, N B, via Sydney, C B. BROW HEAD, Aug. 6.—Passed, str Ma-jestic, from New York for Liverpool.

Arenburg, for Lunenburg. From Belfast, Aug 3, str Glen Head, Ken-edy, for Miramichi. s, Allen, for Linner MI. Campbellton, July 29, bark Guisoppe, a, from Venice; Aug 4, str Pine h, Kndsen, from South Shields. Parrsboro, Aug 4, schs Emma D Endi-Johnston, from Saco; Malden, Mc-, from Portland; Alice M Davenport, from Bath; R 8 Graham, Weldon, Kang Bath; R 8 Graham, Weldon, From Cape Town, July 1, str Kelvingrove, Ryder, from New Orleans for Port Eliza-

from Portland; wn, from Bath; R Boston; Crescent, Mehaffey, from Derts, from Las NEW YORK, Aug 4-Sid, bark Bristol, or Montevideo; brigt Alcaea, for Aguadilla. PORTLAND, Me, Aug 4-Ard, sch Sarah

FOREIGN PORTS.

From Manchester, Aug 2, str Manchester Engineer, for Charlottetown. From London, Aug 6, str Loyalist, for St

From Barbados, July 26, sch Maple Leaf,

Arrived.

should be compared to the time when the orchard's branches are bending un-der the heavy, load of the ripened au-For love's 'sweet service, sought the sisters' door; One saw the heavenly, one the human tumnal fruit. State in BULD

guest, But who can say which loved the Master best? OLD AGE'S TESTIMONY.

The aged Christian is able from his own experience to testify of the pro-tecting care of a Divine Father's love. While we are young or middle aged we are like the busy merchant, who spends most of his time in the store erence between the testimony of an old man and a very young man is the difference between the words of a and the office in order to earn money enough to support his children, rather than like the old grandfather and the veteran who carries the scars, the sword cuts and the bullet wounds of many battlefields and the words of the grandmother, who spend most of their time spoiling their grandchildren until at last the married daughter turns and ruddy faced youth who has not yet won his shoulder straps or seen any-thing but the recruiting officer's pasays: "Father and mother, I believe you love my children better than yeu ever loved me when I was young. Any-way, you pet them far more than you thing but the recruiting officer's pa-pers. It is the difference between the experience of an old pilot of the Hugli ever petted me." Many a mechanic has but little time to fondle or caress river the most dangerous navigable river in the world, who has for many years guided the boats up to the his own children. He has to leave home for work before the children are wharves of Calcutta, and the experiout of bed. He does not return until late at night, when the bables have again been tucked away in their cribs.

A MIGHTY INFLUENCE.

wharves of Calcutta, and the experi-ence of the cabin boy who has not yet learned how to handle a wheel. It is the difference between the diagnosis of the old, gray haired physician who has prescribed for hundreds of fever pa-tients and the diagnosis of the young medical graduate who has just receiv-ed his diploma. It is the difference be-tween the words of the young states-man just elected to congress and the words of the first president of the United States when he was about to leave the presidential chair for the last time. When George Washington delivered his farewell address at the inauguration of John Adams, the Am-erican people did not reverence his Editor Brown said that it took him mearly a fifth of a century to find out how much his father loved him. When he was a boy at home, his father was always busy earning money to support the family. Sometimes he was softabsorbed, gruff and stern and seem-ingly harsh. But after awhile his ather's health broke down. Then the e were to many mouths to be filled there were to many mouths to be filled from his father's scant savings. The morning he left the old man walked down the road with him. Then the feeble old father put his hand upon the young man's shoulder, and tears came into his eyes and his lips quivered as he said: "My boy, I don't want you to leave home. As long as I have a crust of bread, my child, I am ready to share it with you. You had better erican people did not reverence his words because he wielded a more tren-chant pen than Thomas Jefferson or because he was a more impassioned because he was a more impassioned orator than Patrick Henry. They rev-erenced his words because he spoke as one having authority. He spoke as one who had led the American armies during the darkest days of the revolu-tionary war. He spoke as one who had stood at the helm when the ship of state was just launched. He spoke as one who had been willing to offer his life as a sacrifice for his country's good. The American people listened to him in the same spirit with which the French audience heard the aged patriot Lafayette when the chairman introduced him with these beautiful words: "Fellow citizens, I would have crust of bread, my child, I am ready to share it with you. You had better come back." "Then," said Editor Brown, "for the first time in my life I realized the immensity of my father's loye. All that day a sweet throated songster kept singing in my heart: He loves me. Yes, he loves me.' And when, some Yeers lafer an examplify loves me. Yes, he loves me.' And when, some years later, an evangelist compared (God's love to a father's love I arose in that meeting and gave my heart to God. I knew that my earthly father loved me. Yes, I knew that he loved me." So the Christian's old age is the time when he can best demonstrate the wealth of his affection for those who are near and dear to him and when he can best influence them for good. words: "Fellow citizens, I would have you listen reverentially to the speaker of the day because sixty years of a noble life are about to address you." GOD'S PROMISE TRUE.

My aged Christian friend, there may be other brains just as keen as yours. There may be other hearts just as willing to make sacrifice for their Dord willing to make sacrifice for their Dord and Master as yours, but no Christian can as powerfully testify of the pro-tecting care of a Heavenly Father as you can testify unless he can truly speak out of his own experience. The saint who is nearing the end of life has the clearer view of heaven. You can speak about the goodness of God from personal experience, as my father spoke to me a few years, before, his death by telling me this remarkable incident. When he was a young min-ister he used to keep a diary, in which he made a record of all the requests he he made a record of all the reque made to God concerning matters which were then weighing upon his heart. By some mishap he lost that diary, and

THE PRESENT IS THE TIME. The aged Christians pught to appeal to us in the same way that the final review 0.² the Potomac army appealed to the spectators in Washington in 1865. In that passing army the places of the dead were kept vacant. As re-giment after regiment and brigade af-ter brigade marched past the president of the United States there were in some lines only ten or fifteen men. The vacant places showed that hun-dreds upon fundreds and thousands upon thousands of soldiers who went forth to battle never came back. Those ragged lines and those torn battleflags showed that there was another great army on the Potomac that day sleep-ing in its grave trenches. As the lif-tie band of aged Christians marches past us today we see that it is a mere remnant of a great host which once started out marching side by side. The white lips of the dead as well as the trembling lips of the living Christian white lips of the dead as well as the trembling lips of the living Christian veterans beside us are speaking entire-ly different words from those with which the Grecian philosopher fright-ened the trembling Athenians. The dead lips of the aged Christian con-temporaries are saying to us: "Most of you will never be old men. Most of you will die in your youth or in middle life. Therefore, what you are to do for Christ you must do soon or you will never do it at all"

The statement that the aged Chris-ian can exericse a mighty influence for rood over the lives of those who are sood over the lives of those who are nearest and dearest to him is especially true if those dear ones in turn have children of their own. I do not believe a man ever fully appreciates the love of a parent until he himself is married and has babies about his own family table. It is only after a man has had the worries and the amietles of his own home troubling his heart, it is only after he has stood by the side of the oradle and nursed his baby boy through the awful sickness of diph-theria, it is only after he has got his own family burial plot and has dug therein a title grave for one of his own babies that he begins to fully appreArrived.

-Str Skallagrim (Nor), 1642, Christ from Maryport, Wm Thomson and Str St Croix, 1064, Pike, from Boston, W At Newcastle, Aug 6, sch Arctic, Ander-son, for New York.

Croix, 1054, Fike, From Boston, r mdse and passengern. se-Schs Maggie, 34, Scott, from Miranda B, 70, Tufts, from Hope-e: Silver Cloud, 45, Post, from Dig-Brunswick, 73, Potter, from Canning; ple Bar, 44, Gesner, from Bridge-tr Serene, 17, Lewis, from Bridge-tr Serene, 17, Lewis, from Breeport; El Gladstone, 19, Wilson, from Grand Mildred K, 35, Thompson, from From Grindstone Island, Aug 3, bark Av bea, for Great Britain. Arrived.

Autor, Market R, S., Honnpeol, Hom Westport. Aug. 6.-Sch Bonnie Doon, 117, Chapman, from New York, F and L Tuffs, bai. Constwise-Barge No. 2, 433, Salter, from Parrsboro: schs Electric Light, 34, Dillon, from Digby; Hattle, 37, Parks, from Port George; Ocean Bird, 44, Ray, from Margar-etville: Glenars, T., Hoar, from River He-Aug. 7.-Sch Bric, 118, Whittaker, from New York, N C Scott, bal. Sch Ruth Robinson (Am), 452, Theal, from New York for Windsor, bal. Sch Suth Robinson (Am), 452, Theal, from New York for Windsor, bal. Sch Sam Slick, 90, Ogilvie, from Boston for Parrsboro, bal. Coastwise-Schs Nina Blanche, 30, Thur-ber, from Freeport; Emily, 59, Morris, from River Hebert. YOUGHAL, Aug 1-Sld, bark Evan Lynch hatham, NB. Sid, bark Victor, for Dalhousle... MANCHESTER, Aug 3-Ard, str Dart, rom Ship Harbor, NS. JOGGINS, Aug 2-Sid, sch Glenora, coal, or St John. At Manchester, Aug 2, str Pydna, Cross-ley, from St John. WHITE HAVEN, Aug 4-Ard, bark Borgwhith Haven, Aug 4-Ard, bark Borg-hild, from Paspebiac. NEWRY, July 26-Ard, bark Loining, from St Thomas for Canada. SWANSEA, July 31-Ard, bark Carl, from Obatham, NB (not previously.) CORK, Aug 4-Ard, str Mokta, from Riv-er Du Loup via Sydney, CB. LIZARD, Aug 5-Ped, str Montevidean, from Monizeai for London. MANCHESTER, Aug 4-Ard, str Dorotes, MANCHESTER, Aug 2-Sid, str Granaria, or Halifax.

Aug 5-Str Roda, Swanson, for Glasgow. Str Manchester Market, Blake, for Man

Harper, Tufts, for Boston. Muriel, Wasson, for Stoning W H Waters, Belyes, for City Is-

Sch v. A. Ind f o. Sch Sea Bird, Andrews, for Hastport. Coastwise-Sch Lena, 50, Rolf, for Noel; tr Brunswick, Potter, for Bass River; schs Helen M, Woods, for Parrsboro; Mabel, Cole, or Sackville; strs Aurora, Ingersoll, for Campobello; Serene, Lewis, for Apple Riv-

er. f. Schene, Lewis, for Apple Riv-Aug. 6.—Sch Ayr, Brenton, for Newport, Dunn Bros. Constwise—Schs Hattle, Parks, for Port George; Ocean Bird, Ray, for Port George; Harry Morris, McLean, for Quaco; Malf-land, Hatfield, for Windsor; barge No. 2, Salter, for Parrisboro. Aug. 7.—Sch Ina, Hanselpacker, for Bridgeport, A Cushing and Co.

At Quaco, Aug 2, sehs Harry Morris, Mc-Lean, from Boston; Sirocco, Reicker, from New York; Abana, Stevens, from Bridge-port; Rez, Sweet, from St John; A Anth-ony, Pritchard, from St John; YARMOUTH; Aug 5-Ard, bark Mary A Law, from Philadelphia; str Flushing, from St John; sch Bobs, from Parrsboro; str Prince George, from Boston. Cid, sch Annie Blanche, for Parrsboro; str Lunenburg, for Halifax; str Prince George, for Boston. HALIFAX, N S, Aug 5-Ard, sch Narks, from Ponce, PR, via Lunenburg. Sid, str Carlisle City, Paterson, for Lon-don, CITY ISLAND, Ang 4-Bound south, sols dvent, from Walton, NS; Edward W Per-y, from St John; Theta, from Cheverier, ark Cuba, from New York for Windsor,

N S. CALAIS, Me, Aug 4-Sid, schs WmDuren, for New York; C W Dexter, foa Boston. NEW YORK, Aug 4-Ard, str Georgic, from Liverpool. BOSTON, Aug 4-Ard, strs Norwegian, from Glasgow: Halifax, from Charlotte-town, PEI, Port Hawkesbury, CB, and Hal-ifax, NS.

Swn, PEI, Port riswessury, CB, St lar, NS.. Sid, strs Egda, for Louisburg, CB; St roix, for St John; Prince George, for Yar-nouth, NS; Penobscot, for Portland, East-ort and St John. DUTCH ISLAND HARBOR, R I, Aug 4-Ard, sch Sarah A Reid, from New York for Calais. SYDNEY, Aug 4-Ard, sch Ravola, from

Bridgetown. At Hillsboro, Aug 4, schs Emily I White, Bryant, from Jonesport; Anna, McLean, from Newark; Gertie, Ogilvie, from Parrs-

boro. At Chatham, Aug 5, str Falrmead, Lewen, from Philadelphia. From Nouvelle, Aug 1, ship Avon, Schiaf-fino – to load for Cardiff, Newport or

DUTCH ISLAND HARBOR, R I, Aug 4-Ard, sci Sarah A Reid, from New York for Calais.
MADEIRA, July 2-Ard, schs Ida M Shaf-ner, from Bridgewater, NS: 25th, W 'S Fielding, from Bridgewater, NS.
VINEYARD, HAVEN, Mass, Aug 4-Ard, schs S A Fownes, from New York for St John; Blanche R King, from do for Wind-sor, NS.
Sid, schs Abbie and Eva Hooper, from New York for Boston: Alice T Board, from Stonington, Conn, for Calais; Eben H King, from Bayonne for Calais; Don; Kioka, from Bayonne for Calais; John; Kloka, from Frovidence for Bangor; Spar-tel, from Bayonne for Eastport and Calais; Josie, from Hallfax for City Island.
PHILADELPHIA, Aug 4-Ard, fit Corean, from Glasgow and Liverpool via St Johns, NF, and Halifax, NS.
Cid, strs Nora, for Hillsboro.
At New York, Aug 3, bark Lakeside, Francy, from Montevideo; Aug 5, strs Aller, from Naples; Frieeland, from Antwerp; Grosser Kurfurst, from Frumen; Kalser Wilhelm der Grosse, from c.A.
BOSTON, Aug 5-Ard, fra Prince Arthur and Boston, from Yarmou, a, NS.
Sid, strs Saxonia, for Jverpool; Hallfar, for Halifas, NS. Britevide, for Sydner, C B; Prince Arthur and Loston, for Yarmouth, NS. fino - to load for Cardiff, Newport or Swansea. HALIFAX, Aug. 6.-Ard, stra Queensland from Singapore via Gibraitar for New York, put in for coal, and cleared; Olivette, from Charlottetowu and Hawkesbury (and sailed for Beston); Peruvian, from Boston. Sailed, str Winifredian, for Cape Town. Cleared, str Belgenland, from Philadel-phia for Liverpool-having repaired. "YARMOUTH, Aug. 6.-Strs Boston, from Boston; Prince Arthur, from Boston; schs Adelaide, from Boston. Cleared, sch Cora L, for Annapolis; strs Protector, for Liverpool, GB; bark Premier, for Buence Ayres; str Westport, for West-port; str Wand, for Liverpool. At Hillsboro, Aug 5, sch Wascano, Bal-ser, from Fall River. Cleared.

At Quaco, Aug 2, schs Rex, Sweet, for St John; A Anthony, Pritchard, for St John; Harry Morris, McLean, for St John. At Parrsboro, Aug 4, schs Malden, Mc-Kown, for Rockland; Crescent, Mehaffey, for Newburroart.

Kown, for Rockland; Crescent, Menaney, Ior Newburyport. At Campbellton, July 29, bark Astor, Dahfl, for Tyne; Aug 1, bark Wayfair, Ped-ersen, for Carnarvon. At Hillsboro, Aug 4, sch H B Homan, At-kinson, for Newark. At Hillsboro, Aug 5, sch Island City, Day, for Newark. At Newcastle, Aug 6, sch Arctic, Ander-

for St John. NEW LONDCY, Conn, Aug 5-Sld, sch Thomas B Rees PORTLAND, St. Aug 5-Ard, sch Malcolm

.e. Aug 5—Ard, sch Malcolm ... Pietou, NS. Aug 5—Sid, schs Madagas-rork; J Kennedy, for Dover; avidence. CALAIS.

BALTIMO: Aug 5-Ard, str Tjomo, from Sydney, C.S. CITY ISLAND, A., Bound south, sch Swanhilda, from Five Isistics, NS; Prudent, from St Loba

Swanhilds, from Five issails, NS; Prudent, from St John. VINEYARD HAVEN, Mass, Aug 5-Ard, schs Stephen Bennett, from St John for Bangor; Andrew Peters, from Providence for Calais; Wandrian, from New York; for Shalee, NS. SALEM, Mass, Aug 5-Ard, schs Three Bisters, from St John for New York; W T Emerson, from Boston for Calais. GLOUCESTER, Mass, Aug 5-Ard, schs Bat, from Calais; American, from Boston for Calais. r St John. BELFAST, Aug 2-Ard, bark Gumo, frou

for Calais. ANTWERP, Aug 4-Ard, str Cludon, from Ship Island via Sydney, CB. BORDEAUX, Aug 2-Ard, str Manchester Shipper, from Halifax. At Cataret, Aug 4, sch Theta, Marsters,

from Cheverie. NEW HAVEN, Conn., Ard, sch Lyra, from St John. NEW LONDON,, Conn., Aug. 6.-Ard, sch

St. John.
M. M. LONDON, Corn., Aug. 6.-Ard, sch.
Salled, sch. Harry Knowlton, from Bridge.
Tort of Hillsbore, N.E.
BOSTON, Aug. 6.-Ard, strs. Prince
George from Yarmouth, NS, State of Maine,
toron St. John, NB, via Eastport and Portand, St. Croix, Arm. St. John; sehs Utility,
Tortand, St. Croix, Arm. St. John; sehs Utility,
Tortands, St. St. St. St. St. St. John,
Talade, strs. Hanoverian, for Liverpoil,
Maine, for Portland, Eastport, and St. John,
Talaits, Me, Aug. 6.-Sid, schs. A Hooper, and St. John,
Talaits, Me, Aug. 6.-Sid, schs. Athopping, and the St. John,
Talaits, Are, Aug. 6.-Sound south, st.
Silvia, from St. Johns, NF, and Hallade,
Tortand, Re. Aug. 6.-Bound south, st.
Silvia, from St. Johns, NF, and Hallade, and
Tortand, Me, Aug. 6.-Cleared, sch ValTata, from St. Johns, NF, and Hallade, and
Tortand, Me, Aug. 6.-Cleared, sch Valtata, from St. Johns, NF, and Hallade, and
Tortand, Me, Aug. 6.-Cleared, sch Valtata, from St. Johns, Aug. 5.-Ard, sch Valtata, from St. Johns, Hennehe, for Nassau, Victor, for Partridge Island; Falmouth, Falmouth, St.

LE, Aug 2-Sid, bark Prosperino, for MANCHESTER, Aug 2-Ard, str Pydna, rom St John.

from St John. At Demerara, July 15, atr Ocamo, Fraser, from Halifax via West Inflies, etc. QUEENSTOWN, Aug. 6.-Ard, str Majes-tic, from New York for Liverpool, and preceded. CARDIFF, Aug. 6.-Ard, str Luise, from LONDON, Aug. 6.-Sld, str Byron, for Halifax. BELFAST, Aug. 5.—Ard, str Bangor, from



etc,