SEMICWEEKEY SUN, SI. JOHN, N. LAPRIL 19, 1902.

· 264. 19

SERMON.

In the Following Discourse, Prepared by Dr. Talmage Bufore His Ill-ness, the Folly and Danger of Postponing the Acceptance of the Gospel Invitation.

who

death recently of Rev. T. ride down hill better than to read Pil (Tb tte Talmage, D. D., will call ular attention to the sermon ular attention from his pen which is published in the Sun today. Dr. Talmage was under contract to write these sermons for a New York syndicate and had several in the hands of the publishers before his last illness. Others may appear as he had prepared them or they may be dropped with going out of the life of this famous divine. That they will eatly missed goes without saying for but few sermons embodying such forceful, broad-minded and Christian like utterances are to be found among the efforts of theologinas of today. Readers will feel that they have lost in the death of Dr. Talmage, a true friend and adviser.

WASHINGTON, April 13-In the following discourse, prepared by Dr. Tal-mage before his illness, the folly and danger of postponing the acceptance of gospel invitation are exposed on text, Luke xiv. 18, "And they all one consent began to make ex-

After the invitations to a levee are sent out the regrets come in. One man apoligizes for non-attendance on one und, another on another ground most of the regrets are founded on prior engagements. So in my text a great banquet was spread, the inin skepticism. vitations were circulated, and now the egrets come in. The one gives an agricultural reason, the other a domes tic reason. All poor reasons. The fact they did not want to go. "And all with one consent began to make excuse.'

So now God spreads a great banquet. Tit is the gospel feast, and the table ches across the hemispheres, and the invitations go out, and multitudes come and sit down and drink out of the chalices of God's love, while other multitudes decline coming, the one gluing apology, "and they all with one ent began to make excuse." I proas far as God may help me, to nine the apologies which men make

not entering the Christian life. Apology the first: "I, am, not sure re is anything valuable in the Christan religion." It is pleaded that there ape so many impositions in this day; so many things that seem to be real ave sham. A gilded outside may have hollow inside. There is so much quackery in physics, in ethics, in polithat men come to the habit of dulity, and afterawhile they al low that incredulity to collide with our holy religion. But, my friends, I think religion has made a pretty good ecord in the world. How many nds it has salved! How many pils of fire it has lifted in the midnight rness! How many simoon struck deserts it hath turned into gardens of the Lord! How it hath stilled the chopped sea! What rosy light it hath ent streaming through the rift of the torm-cloud! What pools of cool water it hath gathered for thirsty wounds and the death throe of the Hagar and Ishmael! What manna

they are retained. But who declines to be a lawyer because there are so many incompetent lawyers? Yet there are tens of thousands of people who de-cline being religious because there are so many unworthy Christians. Now, say it is illogical. Poor lawyers are no-so many unworthy Christians. Now, I sicians are nothing against medicine; boor farmers are nothing against arriculture, and mean, contemptible pro-fessors of religion are nothing against our giorious Christianity.

grim's Progress. They never heard their parents talk of religion but with FALSE LIGHTS TO BE AVOIDED. the corners of the mouth drawn down and the eyes rolled up. Others went on a summer night on a swamp, and into skepticism through maltreatment ton a summer night on a swamp, and on the part of some who professed re you have seen lights that kindled over ligion. There is a man who says: "My decayed vegetation-lights which are partner in business was conspicuous called jock o'lantern or will-o'-thein prayer meeting, and he was officiwisp. These lights are merely poisonous in all religious circles, but he has ous miasmata. My friends, on your cheated me out of \$3,000, and I don't way to heaven you will want a better want any of that religion." Then there light than the will-o'-the-wisps which are others who get into skepticism by a natural persistence in asking quesdance on the rotten character of moribund Christians. Exudations from poitions, why or how? How can God be sonous trees in our neighbor's garden one being in three persons? They canwill make a very poor balm for out not understand it. Neither can I. How wounds.

can God be a complete sovereign and Sickness will come, and we will be vet man a free agent? They cannot pushed out toward the Red sea which understand it. Neither can I. They divides this world from the next, and cannot understand why a holy God lets not the inconsistency of Christians, but the rod of faith, will wave back the sin come into the world. Neither can I. They say: "Here is a great myswaters as a commander wheels his tery; here is a disciple of fashion, fri-The judgment will come, with ost. volous and godless all her days; she its thunder shod solemnities. Oh, then lives on to be an octogenarian. Here is a Christian mother, training her chil-dren for God and for heaven, selfwe will not stop and say: "There was a mean Christian; there was a cowardly Christian; there was an impure sacrificing, Christlike, indispensable Christian." In that day as now, "If thou be wise, thou shalt be wise for seemingly to that household; she gets cancer and dies." The skeptic says thyself, but if thou scornest thou alone "I can't explain that." Neither can I. shall bear it." Why, my brother, the inconsistency of Christians, so far from I can see how men reason themselves With burning feet I being an argument to keep you away have trodden that blistering way. I from God, ought to be an argument to known what it is to have a hundre drive you to him. The best place for nights poured into one hour. There a skilful doctor is in a neighborhood are men in the arid desert of doubt where there are all poor doctors, the would give thousands of dollars best place for an enterprising merchant if they could get back to the old to open his store is in a place where religion of their fathers. Such men the bargain makers do not understand are not to be caricatured, but helped, their business, and the best place for and not through their heads but you who want to become the illustrithrough their hearts. When these men ous and complete Christian, the best really do come into the kingdom of place for you is to come right down God, they will be worth far more to among us who are so incompetent and the cause of Christ than those who so inconsistent sometimes. Show us never examined the evidences of how. Give us an example. Christianity. Thomas Chalmers, once

Other persons apologize for not be-coming Christians because they lack skeptic, Robert Hall, once a skeptic Christmas Evans once a skeptic; but when they did lay hold of the gospel time, as though religion muddled the orain of the accountant or tripped the chariot how they made it speed ahead! pen of the author or thickened the If, therefore, I address men and women tongue of the orator or weakened the who have drifted away into skepti cism, I throw out no scoff; I rather arm of the mechanic or scattered the oriefs of the lawyer or interrupted the implead you by the memory of those sales of the merchant. They bolt their good old times when you knelt at you store doors against it and fight it mother's knee and said your evening prayer and those other days of sickback with trowels and with yardsticks and cry, "Away with your religion when she watched all night and from our store, our office, our factory! gave you the medicines at just the right time, and turned your pillow when it was hot and with hand long They do not understand that religion in this work day world will help you ago turned to dust soothed your pains to do anything you ought to do. It can lay a keel; it can sail a ship; it and with that voice that you will can buy a cargo; it can work a pulley; never hear again unless you join her in the better country, told you to never it can pave a street; it can fit a wristmind, you would be better by and by band; it can write a constitution; it and by that dying couch where she talked so slowly, catching her breath can marshal a host. It is as appro priate to the astronomer as his telecope, to the chemist as his laboratory. thos to the mason as his plumb line, to the carpenter as his plane, to the child as his marbles, to grandfather as his staff. memories I ask you to come and take the same religion. It was good enough for her; it is good enough for you. Aye, I make a befter plea: By the TIME TO BE RELIGIOUS.

No time to be religious here! You

for oursely s and then, when the ship is crushed in the rocks, give to God the shivered timbers. It is a great thing for a man on his dying pillow to repent-better that than never at all; but how much better, how much more generous, it would have been if he had epented 50 years before! My friends, you will never get over these procrastinations Here is a delusion. People think, "I

can go on in sin and worldliness, but after awhile I will repent and then it will be as though I had come at the very start." What a mistake! No one ever gets fully over procrastination. If you give your soul to God some other time than this, you will enter heaven with only half the capacity for enjoyment and knowledge you might have had. There will be heights of blessedness you might have attained that then you will never reach; thrones of glory on which you might have been seated, but which you will never climb. We will never get over procrastination, neither in time nor in eternity. We have started on a march from

which there is no retreat. The shadows of eternity gather on our pathway. How significant is time compared with the vast eternity; As I was thinking of this one day while coming down over the Alleghany mountains at noon, by that wonderful pass which you all have heard described as the Horseshoe-a depression in the side of the mountain where the train almost turns back upon itself, and you see how appropriate is the name of the Horseshoe—and -and thinking on this very theme and preparing this very sermon, it seemed to me as if the great courser of eternity speeding along had just struck the mountain with one hoof and gone on into illimitable space. So short is time, so insignificant is earth, compared with the vast eternity! This mo ment voices roll down the sky and all the worlds of light are ready to rejoice at your disenthrallment. Rush not into the presence of the King ragged with sin when you may have this robe of righteousness. Dash not your foot to pieces against the throne of a crucified Christ, Throw not your crown of life off the battlements. All the scribes of God are at this hour ready with volumes of living light to record the new of your soul emancipated.

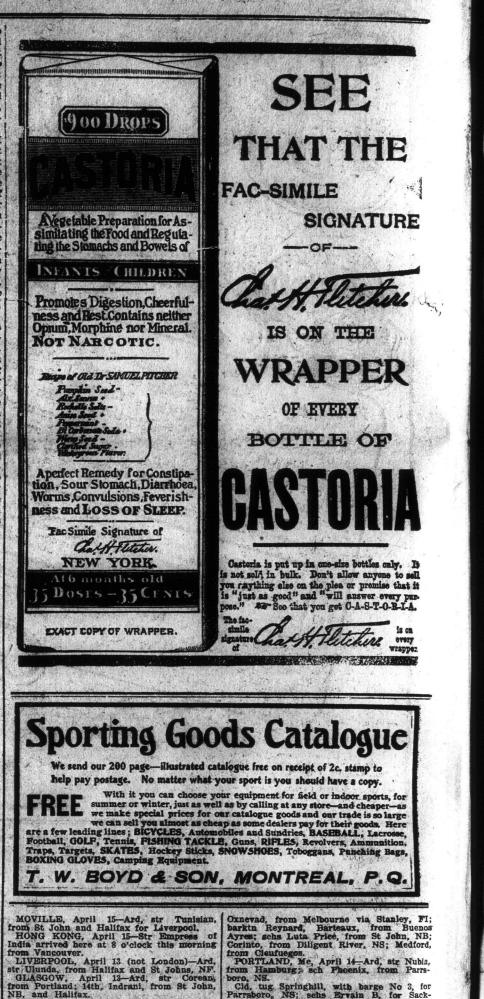
SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Arrived. April 15-Bark Ashlow, 638, Larkin, from Perth Amboy, E Lantalum, coal. Sch Valetta, 30, Cameron, from Lubec, master, bal. Coastwise-Scha Alph B Parker, 46, Out-house, from Tiverton; Ethel, 22, Trahan, from Belleveau Cove; Alice May, 18, Murray, from Belleveau, and cleared; Miranda B, 79, Tutts, from Quace; Bees, 24, Phinney, from St George; Buda, 29, Dickson, from Beaver Harbor; Rowena, 32, Wood, from Point Wolfe; Lady Aberdeen, 17, Small, from Grand Harbor; Gracie and Ethel, 16, Inger-soll, from Grand Harbor. April 16-Str Numidian, 3,107, Main, from Liverpool via Halifax, Wm Thomson and Co, general.

general. Sch Maggie Miller, 92, McLean, from New Bedford, J W McAlary Co. Sch Walter Miller, 118, Barton, from New York, A W Adams, bal. Sch Sirocco, 298, Holder, from Perth Am-boy, Troop and Son, coal. Sch Viola, 124, Ward, from New York, J W Smith coal

Sch Viols, La, that Amb, 250, Williams, Sch Win Marshall (Am), 250, Williams, from New York, P McIntyre, coal. Sch Lotus, 98, Granville, from Boston, A W Adams, bal.





whiter than coriander seed it hath dropped all around the camp of hard-iy beset pilgrims! What promises it hath sent pilgrim-like holy watchers to keep the lamps burning around deathbeds, through the darkness that lowers into the seplucher! . What flashes of resurrection norns

A RELIGION OF HEROES. Besides that, this religion has made so many heroes. It brought Summer-field, the Methodist, across the Atlantic ovean with his silver trumpet to w the acceptable year of the Lord til it seemed as if all our American owles would take the kingdom of hea-ven by violence. It sent Jehudi Ashman into Africa alone, in a continent at naked barbarians, to lift the standard of civilization and Christianity. It made John Milton among poets, Raphael among painters, Christopher Wren among architects, Thorwaldsen among sculptors, Handel among musicians, Dupont among military commanders, and to give new wings to the imag-ination and better balance to the judgment and more determination to the will and greater usefulness to the Me and grander nobility to the soul there is nothing in all the earth like our Christian religion. Nothing in religion? Why, then, all those Christians were deceived when in their dying moment they thought they saw the castles of the blessed, and your child, that with unutterable agony you put away into the grave, you will never see him again nor hear his sweet voice nor feel the throb of his young heart. There is nothing in religion? Sickness will come upon you Roll and turn on your pillow; no relief. The medicine may be bitter, the night may be dark, the pain may be sharp: no relief. Christ never comes to the sick room. Let the pain stab: let the fever burn; curse it and die. There is nothing in religion? After awhile death will come. You will hear the pawing of the pale horse on the threshold. The spirit will be breaking away from the body, and it will take fightither, whither? There is no God, ministering angels, to conduct, no Christ, no heaven, no home. Nothing in religion? Oh, you are not willing to adopt such a dismal theory!

THE USE OF A SKEPTIC.

And yet the world is full of skeptics. and let me say there is no class of people for whom I: have a warmen mpathy than for skeptics. We do ot know how to treat them. We denot know now to treat them. We de-ride them, we caricature them. We, instead of taking them by the soft hand of Christian love, clutch them with the iron pinchers of ecclesiastic-ism. Oh, if you knew how those men had fallen away from Christianity and come skeptics you would not be so igh on them! Some were brought np in homes where religion was over done. The most where rengion was over-done. The most whetched day in the week was Sunday. Religion was driv-en into them with a triphammer. They had a surfeit of prayer meetings. They were stuffed and choked with cate chisms. They were told by their par-

of God, who approaches you in infinite love with torn brow and lacerated hands and whipped back, crying 'Come unto me, all ye that labor and re heavy laden, and I will give you rest!"

between the words-by all

ANOTHER APOLOGY.

Other persons apologize for not entering the Christian life because of the corrigibility of the temperament. Now, we admit that is harder for some people to become Christians than for others, but the grace of God never came to a mountain that it could not climb or to an abyss that it could not fathom or to a bondage that it could not break. The wildest horse that ever trod Arabian sands has been broken by bit and trace. The maddest torrent tumbling from the mountain shelving ias been harnessed, the mill wheel an the factory band, setting a thousand shuttles all a-buzz and a-clatter. And the wildest, the haughtiest, the most ungovernable man ever created by the grace of God may be subdued and sent out on ministry of kindness, as God sends an August thunderstorn to water the wild flowers down in the grass. Peter, with nature tempestuous as the sea that he once tried to walk, at one look from Christ went out and wept bitterly. Rich harvests of grace may grow on the summit of the jagged steep, and flocks of Christian graces may find pasturage in fields of bramble and rock. Though your disposition may be all a-bristle with fretfulness, though you have a temper a-gleam with quick lightenings, though your avarice be like that of the horse leech, crying, "Give!" though damnable impunities have wrapped you in all consuming fire God can drive that devil out of your soul, and over the chaos and the darkness, He can say, "Let there be light." light." Couverting grace has lifted the drunkard from the ditch and snatched the knife from the hand of the assassin and the false keys from the burglar and in the pestiferous lanes of the city met the daughter of sin under the dim lamp-light and scattered her sorrow and her guilt with the words, "Thy sins are forgiven; go, and sin no more." For scarlet sin e scarlet atonement.

Other persons apologize for not en tering the Christian life because of the inconsistencies of those who profess religion. There are thousands of poor

farmers. They do not know the nature of soils or the proper rotation of crops their corn is shorter in the stalk and smaller in the ear. They have ten less oushels to the acre than their neighbors. But who declines being a farmer because there are so many poo farmers? There are thousands of incompetent merchants. They buy at the wrong time. They get cheated in the sale of their goods. Every bale of goods is to them, a bale of disaster the brakes. They fall after awhile and go out of business. But who declines to be a merchant because there are so many incompetent merchants? There are thousands of poor lawyers. They cannot draw a declaration that will stand the test. They cannot recover just damages. They cannot help a defendant escape from the injustice of his

N. A.L.

have no time not to be religious. You might' as well have no clerks in your store, no books in your library, no compass on your ship, no rifle in the battle, no hat for your head, no coat for your back, no shoes for your feet. Better travel on toward eternity bareheaded and barefooted and houseless and homeless and friendless than to go though life without religion. Did religion make Raleigh any less of a statesman or Havelock any less of a soldier or Grinnell any less of a merchant or West any less of a painter? Why, my friends, religion is the best security in every bargain; it is the sweetest note in every song! it is the brightest gem in every coronet. No time to be religious? Why, you will have to take time to be sick, to be troubled, to die. Our world is only the wharf from which we are to embark for heaven. No time to secure the friendship of Christ? No time to buy a lamp and trim it for that walk through the darkness which otherwise will be illumined only by the whiteness of the tombstones? No time to educate the eye for heavenly splendors or the hand for choral harps or the ear for everlasting songs or the soul for honor, glory and immortality? On would think we had time for nothing Other persons apologize for not en-

tering the Christian life because it is time enough yet. That is very like those persons who send regrets and say, "I will come in perhaps at 11 or 12 o'clock; I will not be there at the opening of the banquet, but I will be there at the close." Not yet! Not yet! Now, I do not give any doleful view of this life. There is nothing in my nature, nothing in the grace of God, that tends toward a doleful view of human life. I have not much sympathy with Addison's description of the "Vision of Mirza," where he represents human life as being a bridge of hundred arches and both ends of the bridge cov ered with clouds and the race comin on, the most of them falling down through the last span. It is a very dismal picture. I have not much sym

pathy with the Spanish proverb which says, "The sky is good and the earth is good; that which is bad is between the earth and the sky." But, while we as Christian men are bound to take a cheerful view of life, we must also con less that life is a great uncertainty and that man who says "I can't become a Christian because there is time enough yet" is running a risk infinite. You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper and that you are gathering up a rush and velocity which after awhile may not answer to

THE DELUSION IS DELAY.

Be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair that while our pulses are in full play of health we serve ourselves and the world and then make God at last the present of a coffin. It does ents that they were the worst children persecutors. They are the worst im-that ever lived because they liked to pediment against any case in which

and the state of the state

W Adams, bal. Coastwise-Schs. James Outhouse, 33, Out-house, from Freeport; Theima, 48, Apt, from Annapolis; Viola Pearl, 23, Wadlin, from Beaver Harbor; L M Ellis, 34, Lent, from Westport; Lone Star, 29, Richardson, from Parrsboro: str Beaver, 42, Tupper, from Bass River; schs Sarah E Ellis, 19, Hough-ton, from Hall's Harbor; Aurelia, 21, Gup-till, from Grand Harbor. April 17-Str Carlisle City, 1894, Patterson, from London via Halifax, Wm Thomson and Co, general.

co, general.

Co, general. Coastwise-Schs Lizzie B, 81, Shields, from Alma; Exena, 18, Berry, from Campobello; Citizen, Woodworth, from Bear River; Fred and Norman, 32, Trask, from Belieaveau Coce; Electric Light, 34, Dillon, from Digby; Friendship, 65, Wilbur, from Waterside; Havelock, 33, James, from Campobello; Glide, 80, Reid, from Harvey; Trilby, 31, McDonald, from Westport.

April 11-Str Degama, Cole, for Cape Town

April 11-Str Degama, Cole, for Cape Town via Louisburg. Str Cape Breton, Reid, for Halifax. Sch Onward, Wasson, for Boston. Coastwiae-Schs Alph B Parker, Outhouse, for Tiverton; Buda, Dickson, for Beaver Harbor; Agnes May, Kerrigan, for Apple River; Victor, Grady, for Digby; Evelyn, Cassidy, for Quaco; Rex, Sweet, for do. April 16-Str Florence, Williams, for Lon-don via, Halifax. Sch Rewa, McLean, for City Island f o. Sch Sower, Fardie, for City Island f o. Sch Manuel R Cuza, Spragg, for Washing-ten.

Sch Rosa Mueller, McLean, for City Island

sch Rosa mueiler, McLean, for City Island f.o. Coastwise-Scha Silver Cloud, Post, for Digby; Gracie and Ethel, Ingersoll, for Grand Harbor; R L Kenney, Priddle, for Hillsboro: tug Serene, Lewis, for Apple River; schs Annie and Lizie, Outhouse, for Tiverton; Temple Bar, Amberman, for Bridgetown: Gertie, Ogilvië, for Parrsboro. April 17-Sch Frances Schubert, Starkey, for City Island f o. Sch Ravola, Dukeshire, for City Island f o. Coastwise-Schs Sarah E Ellis, Houghton, for Hall's Harbor; Trilby, McDormand, for Wesoprt; Lizzie B, Shields, for Alma; Cit-izen, Woodworth, for Bear River; Thelms, Apt, for Annapolis.

DOMESTIC PORTS,

Arrived.

HALIFAX, N S. April 15-Ard, bark Ovos from Barbados; 'sch Clara, from Fajardo, PR; Canada, from St John, Antigua. Sid, strs Daltonhall, Gordon, for London; Glencoe, Drake, for St Johns, NF; Beta, Hopkins, for Bermuda, Turks Island and Lorgatos

Hopkins, M. Liverpool for St John; Corinth-ian, from Liverpool for St John; Corinth-ian, from St John for Liverpool; Daltonhall, from do for do; Dahome, from do; Glencoe, from St Johns, NF. Sid, strs Silvia, Clark, for St Johns, NF; Corinthian, Nunan, for Liverpool; Numid-ian, Main, for St John; Carlisle City, Pater-son, for do; bark, Fortuna, Laurente, for

son, for do; bark Fortuna, Laurente, for Swansea. At Quaco, April 15, sch Beulah, Ells, from

At Yancouver, B C, April 14, sch Wm Jones, McLeab, from St John; 16th, sch Winnie Laury, Whelpley, from St John. At Yarmouth, April I, brigtn Aldine, Swaine, from Turks Island via St. Thomas. At Hillsboro, April 16, sch Ann Louise Lockwood, Alcorn, from Calais, Me. -At Vancouver, B C, April 14, ship J D Everett, Crossley, from Maulia via Victoria.

Cleared.

At Quaco, April 15, schs Beulah, Ells, for St John; James Barber, Ells, for St John; R Carson, Sweet, for Boston; Silver Wave, McLean, for Boston. At Hillsboro, April 15, schs Wm Jones, Mc-Lean, for Newark; Winnie Lawry, Whelpley,

Jeean, for Newark, winnie Lawry, wheipiey, for Newark. At Joggins Mines, April 16, sch Geo L Slipp, for St John, with coal. From Hillsboro, April 16, sch Ann Louise Lockwood, Alcorn, for Hoboken, NJ.

BRITISH PORTS. Arrived.

At London, April 12, str Alf, Hansen, from

Carbanat Sa Carbanat Sa Carbanat Sa Carbanat Sa

GLASGOW, April 12-Ard, str Corean, from Portland, 14th, Indrani, from St John, NB, and Halifax. At Bermuda, April 11, str Oruro, Seely, from Halifax for West Indies, and sld. At Artigua, March 4, sch Canada, Conrad, from Barbados. At Barbados, April 9, sch M J Taylor, Taylor, from Bahia (to load molasies for Montreal: March 29, brig L G Crosby, Perry, from Rio Grande do Sul (and salled 31st for Macoris); sch Cora M, Mitchell, from Wil-mington, NC; D C Mulhall, McLeod, from Cayenne; Mayflower, Dingle, from St Johns, NF; sch Pioneer, Kennedy, from Ado, April 1, bark Golden Rod, McBride, from Bahia; schs James W, Murchison, from Wilmigton, NC: Maravilla, Smith, from Lisbon; 4th, bark Vidonia, Harvey, from Bahia; 5th, 5ch Josie, Wyman, from McEghan, NS.

Sailed.

From Barbados, March 31, brigt L G Cros-by, för Macoris; April 4, bark Kate F Troop; Fownes, for Sandy Hook; 5th, ship Hono-hulu, Pye, for St John. From Algoa Bay, March 1, bark Frederica, Churchill, for Barbados. From Leith, April 14, bark Don Quixote, for New Brunswick.

From Liverpool, April 12, Barks Join Guindles, From Liverpool, April 12, Barks Alf, for Shediac; Salamanca, for Halifax. From Cape Town, April 14, 3 pm, str Masconomo, Townley (from St John, NB), for Port Elizabeth. From Table Bay, March 30, str Montene-gro, Clare, from St John via Norfolk, for Lorenzo Marques; April 2, str St Irene, Cle-ments, from St John for Delagoa Bay. From Port Natal, March 18, str Kelvin-grove, Ryder, for Newport News.

FOREIGN PORTS.

Arrived.

At Baltimore, April 13, str English King, Saunders, from Antwerp via Boston; Tugela, Schlossman, from Rio Janeiro. At New York, April 13, sch Evadne, Col-lins, from Zaza. At Pensacola, April 13, sch Greta, Mopri-son, from Havana. At Philadelphia, April 12, sch M D S, Gould, from Havana. NEW YORK, April 15-Sid, str Picqua, for St John.

St John. ST VINCENT, C V, April 14-Sld, str Vir-ginia, from St John for Cape Town. NEW HAVEN, Conn, April 15-Sld, sch John Stroup, for St John. FORTLAND, Me, April 15-Ard, str Col-onian, from Liverpool. Sld, str Nubla, for Hamburg via Beston and Baltimore.

Sid, str. Nubla, for Hamburg via Boston and Haltimore. BOSTON, April 15-Ard, str Cestrian, from Liverpool; schs Windsor Packet and Lizzie Dyas, from Belleveau Cove, NS; Ina, from St John; Olivia, from Clementsport, NS. Sid, str Boston, for Yarmouth, NS; schs Nellie E Gray, for Quaco, NB; M J Soler, for Wolfville, NS; Eva Stewart, for Wind-sor, NS.

ARENDAL, April 9-Sld, barks Norman vik, for Dalhousie; 11th, Gaa Paa, for Nov

MANDAL, April 10-Sld, bark Russell, for t John. BORDEAUX, April 11-Sld, bark Mark

wain, for Sydney, CB. DELAWARE BREAKWATER, April 15waiting orders, str Jeseric, from Halifax

N.S. NEW LONDON, Conn. April 15-Ard, sch B Eaton, from Calais for New York. NEW YORK, April 15-Sid, strs Aurelo, for Liscomb Mills, NB; Brantingham, for Sydney, CB. GLOUCESTER, Mass, April 15-Ard, sch

GLOUCESTER, Mass, April 15-Ard, sch Arizona, from Port Gilbert, NS. VINEYARD HAVEN, Mass, April 15-Ard, sch Ulrica R Smith, from Harrington, Me, for New York. Sid, schs Hämburg, from Port Reading for Saco; Clara E Rogers, from Calais ofr New York; Andréw Peters, from Calais for Britigeport; Ida May, from St John for City Island: Priscilla, from do for Newport; Romeo, from St John for New Haven; Ab-bie Ingalls, from Kennebec for New York. MONTEVIDEO, March 20-Ard, sch Tyree, from Bridgewater, NS.

MONTEVIDEO, March 20-Ard, sch Tyres, from Bridgewater, NS. NEW YORK, April 14-Ard, sch Fred H Ghson, Publicover, from Surinam. SALEM, Mass, April 14-Ard, sch Alice T Boardman, from Boston for Calais. CALAIS, Me, April 14-Sid, sch E Water-man, for Nantucket.

man, for Nantucket. BASTPORT, Mé, April 14—Ard, sch Oro-zimbo, from New York. Sid, barktn Progresso, for Messina. BOSTON, April 14—Ard, str St Croix, from St John, NB: via Portland; bark Sigurd

JERSEY CITY, April 14-Sld, sch Alliance, for Shippegan, NB. DELAWARE BREAKWATER, Del, April 14-Awaiting orders, str Jeseric, from Hall-far, NS.

14-Awalting orders, sit scene, ton tak fax, NS. BOOTHBAY HARBOR, Me, April 14-Sid, schs Ulrica R Smith, for New York; Ina, for Providence. GITY ISLAND, April 14-Bound south, schs A P Emerson, from St John; Garfield White, from Point Wolfe, NB. CHARLESTON, SC, April 14-Sid, str Egda, for Charlottetown, PEI. VINEYARD HAVEN, Mass, April 14-Ard and sid, schs W H Waters, from St John for New York; Alaska, from Advocate, NS, for do; Julia and Martha, from Catais for do.

do. Ard, schs. Hamburg, from Port Reading for Saco: Clara E Rogers, from Calais for New York: Andrew Peters, from Calais for Bridgeport: Eva May, from St John for City Island; Ella Clifton, from Machias for Pro-vidence; Romeo, from St John for New Ha-

sen. At Pensacola, April 13, brigt Ohio, Grafton,

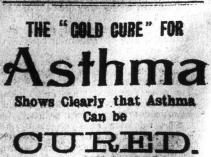
At Pensacola, April 13, brigt Ohio, Grafton, from Cienfuegos. At Surinam, April 5, sch Charlevoix, Tay-lor, from Jacksonville. At Flushing, April 14, bark Muskoka, Crowe, from San Francisco via Falmouth. At New York, April 15, bark Osberga, Dinsmore, from Hong Kong. At Montevideo, March 20, sch Tyree, Ross, from Bridgewater, NS. At Port Reading, N J, April 15, sch Sallie E Ludiam, Odell, from New York. At Wilmington, April 15, sch Canarja, Reicker, from New York.

Cleared.

At Mobile, April 12, ship Charles, McNutt, for Liverpool; sch G E Bentley, Wood, for Cientuegos. At Pascagoula, April 14, sch Heien F Ken-ny, Snow, for Havana. At New York, April 15, bark Calcium; for Ivigtut; sch Harry for Walton. At Boston, April 15, sch Demozelle, for Port Gilbert; sch Frances Rice, for Yar-mouth.

mouth. • At Baltimore, April 15, bark Launberga, McDougall, for Port Elizabeth.

Satled. From St Lucia, April 15, Str Pydna, Cross-ley, for Baltimore. From Dunkirk, April 12, str Malin-Head, McKee, for Montreal.



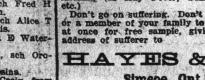
We want all to know that the terrible suf-fering of the Asthmatic can not only be re-lieved, but permanently cured. We have positive proof by letter from re-sponsible people all over Canada that the Gold Cure for Asthma gives prompt relief and quickly causes all symptoms and all-ments of this dread disease to disappear. We do not ask sufferers to take our word for this. Write today and we will send

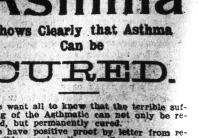
THE ALL AND

a trial bottle and a treatise on Asthma with testimonials, which should be in the hands of every sufferer from any of the forms of Asthma (as Hay Fever, Summer Catarrh,

etc.) Don't go on suffering. Don't allow a friend or a member of your family to suffer. Write at once for free sample, giving name and address of sufferer to

HAYES & CO. Simeoe, Ont.





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J. D. Hazer chael, G. S W. M. Jary Percy Bour strong, Bev

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Speeches of

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Psalm xlv.,

Society.

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