BEST IS TO COME.

Dr. Talmage's Lesson From the Marriage Feast.

WASHINGTON, July 1.—A remarkable illustration of the ubiquity of English speaking people is furnished by the requests that have reached Dr. Talmage in northern Europe for a sermon in out of the way places where he did not expect to find a single person who could understand him. There, as here, he presents religion as a festivity and invites all the world to come as guests and join him in its holy merriment; text, John ii., 10, "Thou hast kept the good wine until now."

This chapter invites us to a marriage celebration. It is a wedding in common life, two plain people having pledged each other, hand and heart, and their friends having come in for congratulation. The joy is not the less because there is no pretension. In each other they find all the future they want. The daisy in the cup on the table may mean as much as a score of artistic garlands fresh from the hothouse. When a daughter goes off from home with nothing but a plain father's blessing and a plain mother's love, she is missed as much as though she were a princess. It seems hard, after the parents have sheltered her for 18 years, that in a few short months her affections should have been carried off by another, but mother remembers how it was in her own case when she was young, and so she braces up until the wedding has passed and the banqueters are gone, and she has a cry all alone.

Well, we are today at the wedding in Cana of Galilee. Jesus and his mother have been invited. It is evident that there are more people there than were expected. Either some people have come who were not invited, or more invitations have been sent out that it was supposed would be accepted. Of course there is not a sufficient supply of wine. You know that there is nothing more embarrassing to a housekeeper than a scant supply. Jesus sees the embarrassment, and he comes up immediately to relieve it. He sees standing six waterpots. He orders the servants to fill them with water, then he waves his hand over the water, and immediately it is wine—real wine. Taste of it and see for yourselves. No logwood in it, no strychnine in it, but first rate wine. I will not now be diverted to the question so often discussed in my own country whether it is right to drink wine. I am describing the scene as it was. When God makes wine, he makes the very best wine, and 130 gallons of it standing around these water pots—wine so good that the ruler of the feast tastes it and says: "Why, this is really better than anything we have had. Thou hast kept the good wine until now." Beautiful miracle! A prize was offered to the person who should write the best essay about the miracle in Cana. Long manuscripts were presented in the competition, but a poet won the prize by just this one line descriptive of the miracle: "The conscious water saw its God and blushed."

SYMPATHY FOR HOUSEKEEPERS.

We learn from this miracle, in the first place, that Christ has sympathy with housekeepers. You might have thought that Jesus would have said: "I cannot be bothered with this household deficiency of wine. It is not for me, Lord of heaven and of earth, to become caterer to this feast. I have vaster things than this to attend to." Not so said Jesus. The wine gave out, and Jesus by miraculous power came to the rescue. Does there ever come a scant supply in your household? Have you to make a very close calculation? Is it hard work for you to carry on things decently and respectably? If so, don't sit down and cry. Don't go out and fret, but go to him who stood in the house in Cana of Galilee. Pray in the parlor. Pray in the kitchen. Let there be no room in all your house unconsecrated by the voice of prayer. If you have a microscope, put under it one drop of water and see the insects floating about, and when you see that God makes them and cares for them and feeds them come to the conclusion that he will take care of you and feed you.

A boy asked if he might sweep the snow from the steps of a house. The lady of the household said, "Yes; you seem very poor." He says, "I am very poor." She says, "Don't you sometimes get discouraged and feel that God is going to let you starve?" The lad looked up in the woman's face and said, "Do you think God will let me starve when I trust him and then do the best I can?" Enough theology for older people! Trust in God and do the best you can. Amid all the worriments of housekeeping go to him; he will help you control your temper and supervise your domestics and entertain your guests and manage your home economies. There are hundreds of women weak and nervous and exhausted with the care of housekeeping. I commend you to the Lord Jesus Christ as the best adviser and the most efficient aid—the Lord Jesus who performed his first miracle to relieve a housekeeper.

SUPPLIES IN ABUNDANCE.

I learn also from this miracle that Christ does things in abundance. I think a small supply of wine would have made up for the deficiency. I think, certainly, they must have had enough for half the guests. One gallon of wine will do; certainly five gallons will be enough; certainly ten. But Jesus goes on, and he gives them 30 gallons and 40 gallons and 50 gallons and 70 gallons and 100 gallons and 130 gallons of the very best wine. It is just like him—doing everything on the largest and most generous scale. Does Christ, our Creator, go forth to make leaves? He makes them by the whole forest full; notched like the ferns or silvered like the aspen or broad like the palm; thickets in the tropics, Oregon forests. Does he go forth to make flowers? He makes plenty of them; they flame from the hedge; they hang from the top of the grapevine in blossoms, they roll in the blue wave of the violets; they toss their white surf in the spirea—enough for every child's hand a flower, enough to make for every brow a chaplet, enough with beauty to cover up the ghastliness of all the grave. Does he go forth to create water? He pours it out, not by the cupful, but by a river full, a lake full, an ocean full; pouring it out until all the earth has enough to drink, and enough with which to wash.

Does Jesus provide redemption? It is not a little salvation for this one, a little for that and a little for the other, but enough for all. "Whosoever will let him come." Each man an ocean full for himself. Promises for the young, promises for the old, promises for the lowly, promises for the blind, for the halt, for the outcast, for the abandoned. Pardon for all. Not merely a cupful of gospel supply, but 130 gallons. Aye, the tears of godly repentance are all gathered up into God's bottle, and some day, standing before the throne, we will lift our cup of delight and ask that it be filled with the wine of heaven, and Jesus, from that bottle of tears, will begin to pour in the cup, and we will cry: "Stop, Jesus! We do not want to drink our own tears!" And Jesus will say, 'Know ye not that the tears of earth are the wine of heaven?" Sorrow may endure for a night, but joy cometh in the morning.

HIDES HIS OWN GRIEFS.

I remark further, Jesus does not shadow the joys of others with his own griefs. He might have sat down in that wedding and said: "I have so much trouble, so much poverty, so much persecution, and the cross is coming. I shall not rejoice, and the gloom of my face and of my sorrows shall be cast over all this group." So said not Jesus. He said to himself: "Here are two persons starting out in married life. Let it be a joyful occasion. I will hide my own griefs. I will kindle their joy." There are many not so wise as that. I know a household where there are many little children, where for two years the musical instrument has been kept shut because there has been trouble in the house. Alas for the folly! Parents saying: "We will have no Christmas tree this coming holiday because there has been trouble in the house. Hush that laughing up stairs! How can there be any joy when there has been so much trouble?" And so they make everything consistently doleful and send their sons and daughters to ruin with the gloom they throw around them.

Oh, my dear friends, do you not know those children will have trouble enough of their own after awhile? Be glad they cannot appreciate all yours. Keep back the cup of bitterness from your daughter's lips. When your head is down in the grass of the tomb, poverty may come to her, bereavement to her. Keep back the sorrows as long as you can. Do you not know that that son may after awhile have his heart broken? Stand between him and all harm. You may not fight his battles long. Fight them while you may. Throw not the chill of your own despondency over his soul. Rather, be like Jesus, who came to the wedding hiding his own grief and kindling the joys of others. So I have seen the sun on a dark day struggling amidst the clouds, black, ragged and portentous, but after awhile the sun, with golden pry, heaved back the blackness. And the sun laughed to the lake, and the lake laughed to the sun, and from horizon to horizon, under the saffron sky, the water was all turned into wine.

NOT AGAINST LUXURIES.

I learn from this miracle that Christ is not impatient with the luxuries of life. It was not necessary that they should have that wine. Hundreds of people have been married without any wine. We do not read that any of the other provisions fell short. When Christ made the wine, it was not a necessity, but a positive luxury. I do not believe that he wants us to eat hard bread and sleep on hard mattresses unless we like them the best. I think, if circumstances will allow, we have a right to the luxuries of diet and the luxuries of residence. There is no more religion in an old cent than in a new one. We can serve God drawn by golden plated harness as certainly as when we go afoot. Jesus Christ will dwell with us under a fine ceiling as well as under a thatched roof.

What is the difference between a Chinese mud hovel and an American home? What is the difference between the rough bear skins of the Russian bear and the outfit of an American gentleman? No difference except that which the gospel of Jesus Christ, directly or indirectly, has caused. When Christ shall have vanquished all the world, I suppose every home will be a mansion, and every garment a robe, and every horse an arch necked coursER, and every carriage a glittering vehicle, and every man a king, and every woman a queen, and the whole earth a paradise, the glories of the natural world harmonizing with the glories of the material world until the very bells of the horses shall jingle the praises of the Lord.

I learn, further, from this miracle that Christ has no impatience with festal joy, otherwise he would not have accepted the invitation to that wedding. He certainly would not have done that which increased the hilarity. There may have been many in that room who were happy. But there was not one of them that did so much for the joy of the wedding party as Christ himself. He was the chief of the banqueters. When the wine gave out, he supplied it, and so, I take it, he will not deny us the joys that are positively festal.

THE RIGHT TO LAUGH.

I think the children of God have more right to laugh than any other people, and to clap their hands as loudly. There is not a single joy denied them that is given to any other people. Christianity does not clip the wings of the soul. Religion does not frost the flowers. What is Christianity? I take it to be simply a proclamation from the throne of God of emancipation for all the enslaved, and if a man accepts the terms of that proclamation and becomes free has he not a right to be merry? Suppose a father has an elegant mansion and large grounds. To whom will he give the first privilege of these grounds? Will he say: "My children, you must not walk through these paths or sit down under these tres or pluck this fruit. These are for outsiders. They may walk in them." No father would say anything like that. He would say, "The privileges in all the grounds and all of my house shall be for my own children." And yet men try to make us believe that God's children are on the limits and the chief refreshments and enjoyments of life are for outsiders and not for his own children. It is stark atheism. There is no innocent beverage too rich for God's child to drink, there is no robe too costly for him to wear, there is no hilarity too great for him to indulge in and no house too splendid for him to live in. He has a right to the joys of earth; he has a right to the joys of heaven. Though tribulation and trial and hardship may come unto him, let him rejoice. "Rejoice in the Lord, ye righteous, and again I say rejoice."

I remark again, that Christ comes to us in the hour of our extremity. He knew the wine was giving out before there was any embarrassment or mortification. Why did he not perform the miracle sooner? Why wait until it was all gone, and no help could come from any source, and then come in and perform the miracle? This is Christ's way, and when he did come in, at the hour of extremity, he made first rate wine, so that they cried out, "Thou hast kept the good wine until now." Jesus in the hour of extremity! He seems to prefer that hour. In a Christian home in Poland great poverty has come, and on the week day the man was obliged to move out of the house with his whole family. That night he knelt with his family and prayed to God. While they were kneeling in prayer there was a rap on the window pane. They opened the window, and there was a raven that the family had fed and trained, and it had in its bill a ring all set with precious stones, which was found out to be a ring belonging to the royal family. It was taken up to the king's residence, and for the honesty of the man in bringing it back he had a house given to him and a garden and a farm. Who was it that sent the raven tapping on the window? The same God that sent the raven to feed Elijah by the brook Cherith. Christ in the hour of extremity!

THE MERCY OF GOD.

You mourned over your sins. You could not find the way out. You sat down and said: "God will not be merciful. He has cast me off." But in that, the darkest hour of your history, light broke from the throne, and Jesus said:

"Oh, wanderer, come home; I have seen all thy sorrows. In this, the hour of thy extremity, I offer thee pardon and everlasting life."

Trouble came. You were almost torn to pieces by that trouble. You braced yourself up against it. You said, "I will be a stoic and will not care." But before you had got through making the resolution it broke down under you. You felt that all your resources were gone. And then Jesus came. "In the fourth watch of the night," the Bible says, "Jesus came walking on the sea." Why did he not come in the first watch or in the second watch or in the third watch? I do not know. He came in the fourth and gave deliverance to his disciples. Jesus in the last extremity!

I wonder if it will be so in our very last extremity. We shal lfall suddenly sick, and doctors will come, but in vain. We will try the anodynes and the stimulants and the bathings, but all in vain. Something will say, "You must go." No one to hold us back, but the hands of eternity stretched out to pull us on. What then? Jesus will come to us, and as we say, "Lord, Jesus, I am afraid of that water; I cannot wade through to the other side," he will say: "Take hold of my arm." And we will take hold of his arm, and then he will put his foot in the surf of the wave, taking us on down, deeper, deeper, deeper, and our souls will cry, "All thy waves and billows have come over me." They cover the feet, come to the knee, and pass the girdle and come to the head, and our soul cries out, "Lord Jesus Christ, I cannot hold thine arm any longer." Then Jesus will turn around, throw both his arms about us and set us on the beach far beyond the tossing of the billows. Jesus in the last extremity!

A GRANDER WEDDING.

The wedding scene is gone now. The wedding ring has been lost, the tankards have been broken, the house is down, but Jesus invites us to a grander wedding. You know the Bible says that the church is the Lamb's wife, and the Lord will after awhile come to fetch her home. There will be gleaming of torches in the sky, and the trumpets of God will ravish the air with their music and Jesus will stretch out his hand, and the church, robed in white, will put aside her veil and look up into the face of her Lord, the King, and the bridegroom will say to the bride: "Thou hast been faithful through all these years! The mansion is ready! Come home! Thou art fair, my love!" And then he will put upon her brow the crown of dominion, and the table will be spread, and it will reach across the skies, and the mighty ones of heaven will come in, garlanded with beauty and striking their cymbals, and the Bridegroom and the bride will stand at the head of the table, and the banqueters, looking up will wonder and admire and say: 'That is Jesus, the Bridegroom! But the scar in his brow is covered with the coronet, and the stab in his side is covered, with a robe!" And "That is the bride! The weariness of her earthly woe lost in the blush of this wedding triumph!"

There will be wine enough at that wedding; not coming up from the poisoned vats of earth, but the vineyards of God will press their ripest clusters, and the cups and the tankards will blush to the brim with the heavenly vintage, and then all the banqueters will drink standing. Esther, having come up from the bacchanalian revelry of Ahasuerus, where a thousand lords feasted, will be there. And the queen of Sheba, from the banquet of Solomon, will be there. And the mother of Jesus, from the wedding in Cana, will be there. And they all will agree that the earthly feasting was poor compared with that. Then, lifting their chalices in that light, they shall cry to the Lord of the feast, "Thou hast kept the good wine until now."

Subscribe for the Semi-Weekly Sun.

SUNDAY SCHOOL.

The International Lesson.

Lesson III.—July 15.

GOLDEN TEXT.

Lord, help me.—Matt. 15: 25.

THE SECTION

includes the lesson, together with the accounts of the previous discussion which led Jesus to go to Phoenicia (Mark 7: 1-30.) Chart number 61.

PLACE IN THE LIFE OF CHRIST.

About the middle of his Third Year. Indications of a growing opposition.

HISTORICAL SETTING.

Time.—Early summer, A. D. 29, several weeks after the last lesson.

Place.—On the borders of the country of Tyre and Sidon, forty or fifty miles northwest of the Sea of Galilee.

THE GENTILE WOMAN'S FAITH.—Mark 7: 24-30.

Read Mark 7: 1-23.

Commit verses 27-30.

24. And from thence he arose, and went (a) into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid.

25. (b) For a certain woman, whose daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek, a Syrophenician by (c) nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord: (d) yet the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she (e) was come to her house, she found the devil gone out, and her daughter laid upon the bed.

REVISION CHANGES.

(So far as they affect the sense.)

Ver. 24. (a) Went away.
Ver. 25. (b) But straightway a.
Ver. 26. (c) By race.
Ver. 28. (d) Even the dogs.
Ver. 30. (e) Went away unto.

LIGHT ON THE TEXT.

Circumstances.—Jesus failing to obtain retirement for his disciples in the desert of Bethsalda, where he fed the five thousand, soon after his return to Capernaum took his disciples in another direction out of the domains of Herod, and from the pressure of work. Moreover there was increasing opposition on the part of the Pharisees described in the earlier part of this chapter and in John 6: 41-66.

24. And from thence—From Galilee, and probably from Capernaum. Went into the borders of Tyre and Sidon—Two flourishing seaports, and capitals of Phoenicia, a narrow, level district, along the shores of the Mediterranean. Sidon was twenty miles north of Tyre. The journey was not long, as Tyre is only about thirty-five miles, and Sidon fifty-five miles from the Sea of Galilee. They were heathen, but active commercial and manufacturing people; wealthy, luxurious, and dissolute people. Would have no man know it—Lest it interfere with the purposes for which he went away.

25. Whose young daughter had an unclean spirit—Matthew says she was grievously vexed with a devil, or rather a demon. It was called an unclean spirit because it produced uncleanness of body and soul,

26. A Greek—In religion and manner of life. Syrophenician—By race or birth. Either descended partly from the Syrians, partly from the Phoenicians; or the Phoenicians of that religion which belonged to Syria were called Syrophoenicians, to distinguish them from the other Phoenicians.

27. Let the children—The Jews. Dogs—Heathen. So regarded by the Jews. The word dogs here is little dogs, the household dogs, not the wild, savage dogs to which the Jews compared the heathen. Jesus said this to test and develop her faith. "St. Matthew points out four stages of this woman's trial. (1) 'He answered her not a word' (Matt. 15: 23). (2) The opposition of the disciples. (3) Refusal. 'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15: 24). (4) Reproach. 'It is not meet to take the children's bread, and to cast it to dogs' (Matt. 15: 26)."—Maclear. "Here is a seeming hesitancy, or refusal, but only seeming; for Jesus knows with whom he has to do, and he has different ways for souls differently disposed."—Adolphe Monod.

28. Yet the dogs . . . eat of the children's crumbs—The word for crumbs is a diminutive, and means little crumbs. Her reference is not to considerable pieces intentionally thrown to the little dogs, but to small inconsiderable crumbs which children are so apt to let fall undesignedly on the ground.

29. "This Syroproenician woman is still, after a lapse of eighteen hundred years, the model supplicant. Her very coming to Jesus was an act of heroic faith; for she came not only without invitation or promise, but in the face of fearful discouragements. Somehow she believed beforehand in his love to her, a poor Gentile mother; and this was great faith indeed."—Eddy.

SUGGESTIVE QUESTIONS.

(For written and oral answers.)

Subject:—Lessons Concerning Faith.

I. Jesus Leaves Galilee for a Time (v. 24).—Where did Jesus go from Capernaum? Where was Jesus in our last lesson? Why did he leave his country? (Mark 6: 31; Matt. 15: 12).

II. A Mother Seeks Help for Her Afflicted Daughter (vs. 25, 26).—Who came to Jesus for Help? Why are demons called unclean spirits? Describe a similar care. (Matt. 17: 15; Mark 9: 17, 18).

III. Faith Triumphing Over Obstacles (vs. 27-30).—How many obstacles do you find in the way of this woman? To what kind of dogs does Jesus refer? Who are meant by the "children"? Name them. Why did Jesus allow so many hindrances in her way? (1 Pet. 1: 7; John 11: 15). How did this woman show her faith? How was her faith rewarded?

IV. Lessons.—What lessons do you learn from this account?

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SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

July 3—Str St Croix, 1,064, Pike, from Boston, W G Lee, mdse and pass.

Sch Uranus, 73, McLean, from Thomaston, J W McAlary Co, bal.

Sch Pandora, 98, Holder, from Boston, A W Adams, bal.

Sch Domain, 92, Wilson, from Rockport, J W McAlary Co, bal.

Sch H M Stanley, 97, Flower, from Bristol, master, bal.

Sch Sower, 124, Fardie, from New York, D J Purdy, coal.

Sch Syra, 99, Evans, from New Haven, A W Adams, bal.

Sch Effie May, 97, Branscombe, from Rockland, J W McAlary Co, bal.

Sch Valetta, 99, Cameron, from Boston, J W McAlary Co, bal.

Sch Hattie Muriel, 84, Wasson, from Boston, J W McAlary Co, bal.

Sch Otis Miller, 98, Miller, from Boston, A W Adams, bal.

Sch Stella Maud, 98, Miller, from Boston, A W Adams, bal.

Coastwise—Schs Marysville, 17, Gordon, from Point Wolfe; Wanita, 42, Apt, from Annapolis; Claire, 15, Henderson, from Grand Harbor; Buda, 20, Stuart, from Beaver Harbor; Sarah, 23, Barkhouse, from Grand Harbor; Tethys, 9, Johnson, from fishing; Harry Morris, 98, McLean, from Quaco; str Beaver, 57, Tupper, from Canning; schs Hustler, 44, Wadlin, from Campobello; John T Cullinan, 80, Cameron, from Alma; barge No 3, 431, McNamara, from Parrsboro; schs Fanny May, 19, Cheney, from Grand Harbor; Electric Light, 34, Dillon, from Digby; Bay Queen, 31, Barry, from Beaver Harbor; Jessie, 17, Spicer, from Harborville; Rita and Rhoda, 11, Guthrie, from Grand Harbor; Clarisse, 55, Sullivan, from Meteghan; Temple Bar, 44, Gesner, from Bridgetown; Gazelle, 47, Morris, from Advocate Harbor; Bear River, 37, Woodworth, from Port George; Glide, 80, Black, from Quaco.

July 4—Coastwise—Schs Evelyn, 63, Tufts, from Quaco; Maud, 33, Bezanson, from Port Williams; Britannia, 22, Griffin, from North Head; Little Annie, 18, Poland, from Campobello; John and Frank, 55, Teare, from Quaco; Gertie H, 32, Cook, from Harborville; Yarmouth Packet, 76, Larqin, from Yarmouth; Nina Blanche, 80, Morrell, from Freeport.

ST JOHN, July 4—Ard, str Ocamo, 1,172, from Glasgow, S Schofield & Co, gen cargo.

July 5—Sch J B Vandusen (Am), 177, Sabean, from N E Harbor, J M Driscoll, bal.

Sch Sea Bird, 30, Whelpley, from Rockport, A W Adams, bal.

Sch Frank and Ira, 97, Whittaker, from Boston, N C Scott, bal.

Coastwise—Schs Bus, 24, Cassidy, from Lepreaux; Dove, 19, Ossinger, from Tiverton; Citizen, 47, Woodworth, from Bear River; Ira Brooks, 22, Brooks, from Freeport; Silver Cloud, 44, Keans, from Digby; Annie, 21, Chisholm, from Grand Manan.

Cleared.

July 3—Str St Croix, Pike, for Boston.

Str Prince Edward, Lockhart, for Yarmouth and Halifax.

Sch Quetay, Hamilton, for Boston.

Coastwise—Sch Hustler, Wadlin, for North Head; str Percy Cann, Smith, for Campobello; schs Bay Queen, Barry, for North Head; Roland, Roberts, for Parrsboro; Aurelia, Watt, for North Head; Hattie Muriel, Wasson, for Fredericton.

July 4—Str Cumberland, Allan, for Boston.

Sch Flash, Tower, for Salem f o.

Sch Riverdale, Urquhart, for Rockport.

Coastwise—Schs Thelma, Milner, for Annapolis; Ethel B, Reynolds, for Grand Harbor; barge No 1, Wadman, for Parrsboro; schs Little Annie, Polard, for West Isles; H M Stanley, Flower, for Fredericton; Gertie H, Cook, for Harborville; Wanita, Apt, for Annapolis; E H Foster, McAloney, for Advocate; Britannia, Griffin, for North Head; Valetta, Cameron, for Quaco; Rita and Rhoda, Guthrie, for Grand Harbor.

July 5—Sch S A Fownes, Ward, for Vineyard Haven f o.

Sch Maggie Miller, Granville, for Vineyard Haven f o.

Coastwise—Schs Glide, Black, for Quaco; Annie, Chisholm, for Annapolis; Gazelle, Morris, for Annapolis; Clarissa, Sullivan, for Meteghan; Druid, Sabean, for Quaco; Annie A Booth, French, for Musquash; Seattle, Merriam, for Windsor; Temple Bar, Gesner, for Bridgetown; Citizen, Woodworth, for Bear River; Clair, Henderson, for Grand Harbor; Sarah, Barkhouse, for Weymouth; Fannie May, Cheney, for Grand Harbor; Rex, Sweet, for Quaco.

DOMESTIC PORTS.

Arrived.

At Chatham, June 30, bark Eliel, Carlssen, from St Nazaire.

At Miramichi, July 4, str Cunaxa, Lockhart, from Manchester.

At Hillsboro, July 2, schs Frederick Roessner, Rogers, from Calais; Beaver, Huntley, from Yarmouth; 3rd, sch Charlevoix, Pettis, from New Haven.

At Hillsboro, July 4, schs Cox and Green, Thompson, from Bath; Sarah C Smith, Wood, from Hopewell Cape; R D Spear, Richardson, from St John.

At Newcastle, July 3, str Andoni, Williams, from South Shields; str Arecuna, Butler, from Glasgow via Sydney.

Cleared.

At Newcastle, July 3, str Dunmore Head, Burns, for Belfast.

At Hillsboro, June 30, sch Roger Drury, Dixon, for Newark.

At Hillsboro, July 2, sch H B Homan, Wasson, for Hoboken; bktn Enterprise, Calhoun, for Preston; 3rd, sch Bessie Parker, Carter, for Newark.

At Hillsboro, July 3, sch Beaver, Huntley, for New York.

At Newcastle, July 3, schs Clayola, McDade, and Hazelwoode, Chute, for New York.

Sailed.

From Louisburg, July 4, str Lady Iveagh, Wizzell, for St John.

BRITISH PORTS.

Arrived.

At Port Spain, June 10, schs Josie, Morehouse, from Annapolis, NS; 11th, J J Clark, McCuish, from Halifax (and all remained 20th); Three Bells, Thorburn, from Lockport, NS (and sailed 18th for Turk's Island).

Sailed.

From Goole, June 29, bark Prospect, Larsen, for Miramichi.

From Cape Town, June 12, bark Bristol, Lawrence, for Guam.

From Belfast, June 30, bark G S Penry, Dagwell, for Miramichi.

From Cardiff, July 1, bark Sondre, Svendsen, for Sheet Harbor, NS.

FOREIGN PORTS.

Arrived.

At New York, July 1, bark N B Morris, Stuart, from Black River; barktn Bertha Gray, Messenger, from Macelo; tug Gypsum King, Blizard, from Hantsport, towing sch Gypsum Empress, Gayton, from Windsor; Calabria, Dexter, from Hillsboro, and barge J B King and Co, No 19, Dexter, from Windsor, with plaster.

At Mobile, July 2, sch Boniform, Jones, from Matanzas.

At Havana, June 25, sch Sierra, Roberts, from Port Williams.

At New York, July 2, schs Congo, McKinnon, from St Croix; Arthur M Gibson, Stewart, from Paspebiac via Greenport; Fred Jackson, Weldon, from Portland.

At Pascagoula, July 2, sch Foster Rice, Belliveau, from Havana.

At Richmond, Va, July 2, sch Manuel R Curza, Spragg, from Philadelphia.

At Providence, July 3, schs Ira, Hanselpecker, and Genesta, from St John.

At New York, July 3, ship Albania, Brownell, from Singapore.

At Carrabelle, Fla, July 3, brig Harry Stewart, Brinton, from Cienfuegos.

Cleared.

At Savannah, June 30, sch Wahola, Wagner, for Port Hastings.

At New York, July 2, tug Gypsum King, for Hantsport; sch barge J B King and Co, No 19, for Windsor; schs Gypsum Empress, for Windsor; Calabria, for Hillsboro; Zeta, for Perth Amboy; Cumminger, for Elizabethport.

At Philadelphia, July 3, sch Hattie E King, Reicker, for St John.

At New York, July 3, bark Antigua, Parker, for Bear River, NS; schs Victory, Monroe, for Tarpun Bay; Keswyacin, Brown, for St John, NB.

Sailed.

From City Island, July 1, schs Reporter, for St John; Abby K Bentley, for Boston.

From New Bedford, June 30, sch Annie E Richerson, for Machias, thence to British provinces.

From Pensacola, June 30, bark Athena, Coffil, for Pysandu.

From City Island, July 2, sch Ravola, Forsyth, for Halifax.

From New York, July 2, sch Severn, for Guadeloupe.

From Genoa, June 28, ship Vanloo, for Bathurst.

From New York, July 3, sch John Stroup, Whelpley, for Boston.

From Shanghai, June 29, bark Howard D Troop, Corning, for Tacoma.

From Acapulco, June 25, bark Low Wood, Utley, for Vancouver, BC.

MEMORANDA.

Passed Sydney Light, July 3, str Leuctra, Mulcahy, from Bathurst for Manchester.

Passed out at Delaware Breakwater, June 30, str Bratsberg, from Chester, Pa, for Hillsboro.

Passed Cape Race, July 1, str Marian, Martin, from Bay Verte for Manchester; 2nd, Lucerne, Cross, from Cardiff for Halifax.

Passed south at Fort Mulgrave, July 3, tern schr La Plata.

Passed Tarifa, June 17, bark Kalk, Glavan, from Trapani for Yarmouth, NS.

SPOKEN.

June 21, lat 48, lon 27.36, bark Antilla, from Bantry for St John.

Brig Venturer, Fernandez, from Port au Prince for New York, July 1, 15 miles E of Northeast End lightship.

Ship Glenbrack, Robbins, from Sunderland for Iquique, June 2, lat 68 N, lon 12 W.

Bark Ragna, Johnsen, from Chatham, NB, for Drogheda, June 27, lat 42.54, lon 45.15.

Bark Thermutis, Haakonsen, from Chatham for Larne, June 29, lat 45.32, lon 49.12—all well.

NOTICE TO MARINERS.

On or about July 7, light vessel No 6 will be replaced on her station in Nantucket Sound, without change in characteristics, and relief light vessel No 9, temporarily marking the station, will be withdrawn.

PORTLAND, July 3—Kennebec River, Mc-Lithgow Rock buoy, No 5, a black spar, is reported adrift. It will be replaced as soon as practicable.

REPORTS.

VINEYARD HAVEN, July 4—Sch L A Plummer, from Windsor, NS, for Newburg, reports June 24, a. m., during a heavy WSW wind off Nova Scotia, split foresail and standing jib and broke spanker gaff, also June 30, forty miles off Cape Cod, during a NW gale, tore mainsail and washed everything movable from the deck.

MARRIAGES.

DODGE-JONES—At Boston, on July 4th, at the residence of the bride's father, by the Rev. Mr. Kimball, A. Dodge of St. John to Addie T., youngest daughter of John A. Jones, Esq.

McCREADY-ANDERSON—At the Baptist church, Sussex, N. B., July 4th, by Rev. W. Camp, Clarence Brown L. McCready of Moncton, N. B., to Miss Bertha Mildred Anderson of St. John, N. B.

PINEO-GRAHAM—At St. Peter's church, Cambridge, Mass., on June 28th, by the Rev. Chas. H. Perry, Richd. E. Pineo of Montreal to Jennie E. Graham, daughter of Mrs. W. A. Stewart of this city.

DEATHS.

CLARK—On July 2nd, at Fairville, Inez Lillian, aged 2 weeks and 1 day, infant child of Edwin T. S. and Lillian Clark.

COOKE—At Amherst, N. S., July 2nd, Tobias Cooke, aged 66 years.

DICKEY—Suddenly, at Amherst Shore, N. S., Hon. A. R. Dickey, in the 46th year of his age.

PARLEE—At Half Way River, Cumberland Co., N. S., Martha E. Parlee, wife of James B. Parlee, died of consumption, April the 12th, leaving a husband and four children to mourn their sad loss.

(P. E. Island papers please copy.)

ROBINSON—At Carleton Co., N. B., July 2nd, David A. Robinson, aged 61 years, youngest brother of James Robinson, of parish of Lancaster, St. John.

UPPER KENT.

UPPER KENT, July 2.—The yearly meeting of the Free Baptists of the first district was held in this place on Friday, 22nd ult. The minsters present were: Revs. J. Noble, John Perry, T. S. Vanwart, J. McLeod, Henry Hartt, S. J. Perry, J. J. Barnes, L. A. Fenwick, J. B. Daggatt, and Licentiate M. L. Gregg. The attendance was large on Sunday.

Edmond Price, an aged resident of Perth, died very suddenly there on Friday, and was buried yesterday. Mr. Price, who was over 80 years old, was born at Havelock, Kings Co., but left there when a young man. He lived in the State of Maine until 22 years of age, when he came to Perth and purchased a farm. He was also a dealer in furs, and was a very prosperous and well to do citizen. He leaves a large family, some of whom reside in Maine.

Matthew Jenkins of Tobique and Miss Lena Whortman of Maplehurst were married on June 20th at the residence of the officiating minister, Rev. S. J. Perry.

Mrs. Fred Slipp and her three children of Braynard is visiting her mother, Mrs. A. Thompson, Maplehurst.

Street Miller has bought the farm known as the Ahern property.

Our teacher, Miss Stickney, has gone home to spend her vacation. She will teach here again next term. Miss Estella Taylor, who has been teaching at Muniac, will also take charge of that school after holidays. D. B. Perry, who has been teaching at Cloverdale, will teach at Beechwood, and G. J. Perry, who is home from Normal school, will teach at Mouth of Keswick.

Licentiates M. L. Gregg and Harry Manzer paid a visit to this place last week, the guests of Rev. S. J. Perry. They were on their way up Tobique.