

ers are contending on battlefields red with their blood, and when in all appearance the empire will find herself in . yet worse straits, do we need to defendour noble order in her teaching of patriotism?

But above all things, Free Masonry is a system which upholas and de-mands belief in God. No atheist can of life.—John 6: 35.

be made a Mason. No blasphemer can THE SECTION be encouraged within the precincts of includes the whole of Jesus' discourse tude, prudence and justice are among of the miracle. the distinguishing features; if brotherly love, relief and truth stand high among her tenets: belief in God. trust in His providence, respect and rever-ence for His word, obedience to His laws, are essential parts of the Masons' creed.

It is therefore easy to see that this institution, so widespread, so tenacious of life, so fascinating, so supremely useful, and so religious in the best and truest sense of the word, is and must be a most powerful agency for good, and that especially in an age of the loosening of religious sanctions and the neglecting of the ordinances of God. Free Masonry has been attacked. denounced and proscribed as atheistic and revolutionary. If it ever has seemed to be either the one or the other, it. has only been when haters of God and subverters of the public weal have wrongly and wickedly taken advantage of her shelter, or privately used her, against her own principles, in furtherance of their unholy schemes.

PURH DOCTRINES

The sublime teachings which have been enumerated are as open and clear as God's daylight. Masonry is wrongly deemed a secret society. Its doctrines are pure and seek the light. The more they are followed the better for mankind. The more they are displayed to the world, the nobler will the world be. Any secret there may be is only that of recognition and self-defence. Every society has the right of prescribing the conditions of admission, and the methods by which it is accomplished. And if participation in the ceremonies is denied except to those who are duly qualified, or if the ritual is hidden from all who are not members of the order, is Masonry alone in this? We solicit none to join our ranks. If obloquy assail us, we go calmly on our way; in the assurance. that our motives are good, our teachings pure, our ceremonies instructive, our traditional heritages interesting and genuine, and the usefulness of the order is admitted by all ingenuous observers.

Brethern of the mystic tie! We welcome you to our beautiful cathedraf, itself a noble example of the builder's art. You are gathered to worship the Lord God of out father Israel's God and ours. We cannot doubt that His blessing is bestowed upon all works of piety and charity done in His name. Our order, with its traditions grey with the lichen of antiquity, and maintaining its connection with a glorious past in its ritual, and working, ministering as it does in so many directions to the needs and instincts of mankind, both deserves and receives respect and consideration. IT WILL CONTINUE TO DO SO just so long and so far as its members are true to its great ideal, and are proud of its past achievements. So long as charity, patriotism, purity, fidelity to trust are formost in the the bread of life: he that cometh to world's admiration, just so long will our order flourish and increase. Let me exhort you as you value your heritage, to keep it intact, to practice have seen me, and believe not. its high and lofty precepts, and to proclaim its virtues in your lives. Then there shall be no longer heard the voice to me, I will in no wise cast out. of detraction or slander. Men shall - 28. For I (n) came down from heahonor us. The Lord our God shall be with us as He was with our fathers. will of him that sent me. Free Masonry shall be as it was intended to be, the most potent handmaid of, which hath sent me, that of all which religion. And He whom we worship he hath given me I should lose notoday, and whose blessing we implore in all our deliberations, shall command at the last day. upon us his blessing, and crown our

The International Lesson,

Lesson II.-July 8. GOLDEN TEXT.

Jesus said unto them, I am the bread

her lodge, or find an honored place in on the feeding of the fly, thousand her activities. If temperance, forti- (John 6: 22-71), together with a review Chart number 59.

PLACE IN THE LIFE OF CHRIST. The first half of his Third Year. Emphasizing one of the greatest truths of redemption. A supplement to Lesson XII. of the last quarter.

HISTORICAL SETTING.

Time.-Just before the Passover. April, A. D. 29, which began that year on April 16. The next morning after our last lesson. Place.-Gennesaret, a reautiful plain on the western shore of the Sea of Galilee, south of Capernaum.

JESUS THE BREAD OF LIFE .- John 6: 22-40.

Read John 6: 22-71. Commit verses 35-37. 22. The day following, when the people which stood on the other side of the sca saw that there was none other boat there, save (a) that one whereinto his disciples were entered, and that

Jesus went not with his disciples into the boat, but that his disciples (b) were gone away alone: 23. (Howbeit there came other boats

from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24. When the people therefore saw

that Jesus was not there, neither his disciples, they (c) also took shipping. and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, whon camest thou hither? 26. Jesus answered them and said,

Verily, Verily, I say unto you, Ye seek me, not because ye saw the (d) miracles, but because ve did eat of the loaves, and were filled.

27. (e) Labor not for the meat which perisheth, but for that meat which (f) endureth unto everlasting life, which the Son of man shall give unto you: for him bath God the Father sealed. 28. (g) Then said they unto him, What shall we do, that we might work the works of God?

29, Josus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30. They said therefore unto him, What (h) sign shewest thou then, that we may see and believe thee? what (i) dost thou work?

31. Our fathers did eat manna in the (j) desert; as it is written, He gave them bread, (k) from heaven to eat. 32. Then Jesus said unto them, Verily, verily, I say unto you, (1) Moses gave you not that bread (k)

the time and place. I. Seeking the Food that Perisheth (vs. 22-27) .- Why did the people seek Jesus? What is the meat that per-isheth? Meaning of "sealed" in v. 27? What earnest warning did he give them? Does this mean that we are not to work for a living? (2 Thes. 3: 19-12; Eph. 4: 28.)

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170 EACH

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A. M. ROWAN'S, 331 Main St.

nected with the last two lessons? Give From London, June 26, bark Bergliot, for

II. Seeking the Bread of Life (vs. 28-32) .- What should we seek? What is the work God wanted them to do? Compare the manna with the food Jesus gives.

III. Finding the Bread of Life (vs. 33-40).-Do souls need food as really as the body? What does food do for the body? What is the food of the soul? Name some of the powers of the mind that need food. What is the food required by each? How is Jesus the true bread, the bread of life? What must we do in order to partake of this food? What blessings follow the eating of this bread?

SHIP NEWS.

PORT OF ST. JOHN.

Arrived. June 26-Str Buckminster, 1,297, Brown, from New York, Wm Thomson & Co, bal. Str Tyrian, 667, Hall, from Halifax, Schofield & Co, inward cargo for West Indies. Bark Robert S Besuard, 1,199, Andrews, from New York, J H Scammell & Co, steel

Sch Quetay, 123, Hamilton, from New York, J M Taylor, coal. Sch Flash, 93, Tower, from Boston, J M Driscoll, bal.

Sch Flash, 93, Tower, from Boston, J and Driscoll, bal. Sch Annie A. Booth, 165, French, from Bath, A. W. Adams, bal. Coastwise-Schs Lida Gretta, 67, Ells, from Quaco; str Beaver, 57, Tupper, from Can-ning, and cld for return; sch Beulah Benton, Mitchell, for Sandy Cove. ST JOHN, June 26-Ard, str State of Maine, Colby, from Boston, W. G Lee, mdse and nass.

June 27.-Sch S A Fownes, 123, Ward, from

June 27.-Sch S A Fownes, 123, Ward, from New York, A W Adams, coal. Sch James Barber, 80, Sprague, from Rock-port, Elkin and Hatheld, bal. Constwise-Schs Nina Blanche, 30, Morrill, from Freeport', Vesta Pearl, 40, Perry, from fishing: Carrie W, 9, Benson, from Grand Harbor; Happy Return, 17, Campbell, from Musquash; Princess Louise, 20, Ingersoll, from Grand Harbor; Fred and Norman, 32, Träkk, from Sandy Cove; Clarissa, 55, Sulli-van, from Meteghan; Kedron, 15, Apt, from fishing: Rita and Rhoda, 11, Guthrie, from Grand Harbor; Myra B, 90, Gale, from Ap-ple River.

le River. June 28-Str St Croix, Pike, from Boston. Bith Louise and Adelaide, 564, Orr, from Bith Louise and Adelaide, 564, Orr, from Beston, W Thomson & Co, bal. Sch Emma D Endicott, 279, Shanks, from

Sch Emma D Endicott, 2/9, Snanks, from Salem, master, bal. Sch C R Flint, 252, Maxwell, from Bidde-ford, Me, R C Elkin, scrap iron. Sch Fraulien, 124, Spragg, from New York, P McIntyre. Goal.

Notice is hereby given that Moose Peak whistling buoy, which was reported dis-abled on June 21, has been repaired and is now in good working order. BOSTON, June 26-Capt Bond of steamer Juniata, which arrived last night from Balti-more and Norfolk, reports red painted can buoy No 2 gone from its position in Pollock. Rip Slue and Hes outside of Chatham whistling buoy. Lighthouse tender Azalea has been' despatched to replace it. On the last passage of the Juniata to Baltimore Capt. Bond passed the wreck of sch Chas P Notman, 6¹/₂ miles Style from Northeast End lightship; all topmasts were projecting out of the water. in good working order June 26-Str Pocasset, Owen, for Mersey Sch Nellie Blanche, Morrison, for Salem Notice is given that the Mcose Peak whistling buoy between West Quoddy Head and Portland Head, Me, which was reported disabled a few days ago, has been repaired and is now in working order.

FOREIGN PORTS. Arrived.

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At Philadelphia, June 24, ship Kings County, Salter, from Rio Janeiro. At Port Angeles, June 24, ship Troop, Fritz, from Shanghai. At Port Townsend, Wash., June 24, ship Troop, Fritz, from Shanghai. At Baltimore, Md, June 26, strs Corning, from Gibara and Banes, for Port Antonio. At Martinique, June 27, bktn Cuiddon, Ritcher, from Pascagoula. At Portsmouth, June 23, sch Etta A Stimp-son, Hogan, from Philadelphia. At Philadelphia, June 26, bark Montreal, from Buenos Ayres.

At New York, June 26, brigt Curacoa, Disen, from Macoris; Zeta, Sabean, from Olsen, from Macoris; Zeta, Sabeau, Alan San Blas. At Montevideo, June 25, sch Arona, Dill,

Cleared.

At New York, June 26, sch Reporter, Gil-

At New York, June 26, sch. Reporter, Gil-christ, for St sohn. At New York, June 25, sch Sower, Fardie, for St John. At Philadelphia, June 25, bark Bessie Markham, Curwin, for St John. At Havana, June 19, brig Foster Rice, Bellereau, for Pascagoula.

Sailed.

From Stamford, Conn, June 23, bark Per-sia, Malcolm, for Nova Scotia. From City Island, June 24, sch Alert, from

From Cary inada, Jule 24, Sch Alert, from New York for Caryenne. From Havana, June 18, sch Lena Pickup, Roop, for Mobile. Ship Nigolo Accame, Rocca, from Ham-burg for Halifax, June 11, lat. 42, lon. 37.

MEMORANDA.

In port at Baracoa. June 17, sch Gold Seeker, to load for United States. Seeker, to load for United States. The color of the light tower at the sta-toin on Little River Island, Cutler Harbor. Me, has been changed from brown to white without any other change, and the color of the tower on the southern extremity of Grent Duck Island, Me, has been changed from red to white, without other change. Passed Sydney Light, June 27, strs St Giles, Brown, from Newcastle for Sydney: Teresa, Schlafino, from Amsterdam for St John; 23th, Olaf Kyree, Folsen, from Wa-bana for St John; Dalmally, Ward, from Quebec for Cork.

Quebec for Cork. Passed up at London, June 25, 5ch Annie T Bailey, Findlay, from Savannah for Phila-delphia in tow. Passed Cape Henry, Va, June 25, str Ely,

Passed Cape Henry, Va, June 25, str Ely, Corning, for Baltimore. Passel Sydney Light, June 27, str Lord Charlemont, McVicar, from Trieste for Syd-ney and Montreal; bark Lapwing, Jorgen-sen, from Port Natal for Martin river. Passed Cape Race, Jule 25, strs Teelin Head, Arthurs, from Belfast for Miramichi; Rapidar, Buckingham, from Liverpool for Montreal. Passed Delaware Breakwater. June 25, sch

Passed DelaWare Breakwater, June 25, sch Manual R Cuza, for Richmond, Va.

NOTICE TO MARINERS.

PORTLAND, June 23, 1900 From West Quoddy Head to Portland Head (Outward Passage.

tual and physical advantage, and for the progress of their intellectual and moral organization. And how much has this wonderful sentiment wrought for mankind! It is that which urges men to ameliorate the lot of their fellows, to elevate them by their example, by education, by a humane code of punishment which aims at reformation: and lastly by the formation of all sorts of associations of charity, and not of charity only, but for mutual help and comfort. It is this fact, that we are all members one of another; that we cannot get along without leaning cn our brethern; that we acknowledge that it is not good for man to be alone; which creates such societies as that which I am addressing today.

which shows itself more unmistakably among those which strongly influence humanity. It is the love of ritual. Among the commonest and most easily satisfied impulses of mankind, is that outward demonstration of inward sentiment which issues in ritual. This manifests itself in every relation of life. In very few personalities does it conceal itself. In the large majority it is apparent. This feeling of the human mind declares itself in music, in the drama, and in private society. It refuses to dwell unknown. It finds its expression in the uniform of the soldier and sailor, in the badge of the detective, in the signboard on the street, in the advertising column, in the flag of

the nation. It will not be hid. There

DR. PARTRIDGE'S SERMON Preached to the Masonic Fraternity Upon the Festival of St. John Baptist. Od N

ENCE

In the first place, Free Masonry, as

There are beings and systems which

braces all generations, and makes of

humanity a perpetual association, in

which every individual influence af-

fects other individuals for their mu-

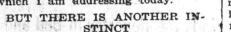
At the Fredericton cathedral on Sun- Grand lodge of our province gather At the predericton catheoral on Sun-day afternoon on the occasion of the visit of the Grand lodge Free and Ac-cepted Mason, of New Brunswick, at the festival of St. John's day the spec-connection; and offer to ourselves, if the festival of St. John's day the specnot to the cutside world. tal sermon was presched by Very Rev. SCME REASONS FOR OUR EXIST-Dean Partridge, D. D., P. D. G. M. The dean spoke as follows:

I Kings vill., 57, 58-The dedication which may bear the strongest tests. of Kirg Solomon's temple is a scene which has indelibly impressed itself we know it, satisfies the social inupon the imagination of mankind. Surrounded by civilizations of a high orstincts of men. der, having on either side the magrejoice in isolation. This is the main nificence of Assyria and the mighty principle of monasticism. To dwell power of Egypt, and learning their apart from the haunts of men, and the principles and methods of work, there is introduced for the first time into the temptations of the world; to escape thus the responsibilities which rest upkingdom of Israel the idea of a buildon those who mingle in society and ing of exceeding richness and costli-ness for the centralization of the worface the problems of life; this to some seems the meaning of religion. Nevership of the true God. Although the theless, it is this social instinct which nation had not within itself the men has given education to man, and to who could build an edifice so imposnations law and history. It is this ing, and had to import them from a which has made each generation live neighboring state, yet the plan itself in the supplementary life of the gen-eration which is past, in addition to was from God, and the design imagined and set down by men inspired from its own; so that the social bonds em-Him. The names of Hiram the widow's son, of Aholiab and Bezaleel, with others associated with them, are sufficient evidence of the truth of this. And the statement of King David, who conceived, though he was not permitted to carry out, the purpose of erecting a glorious shrine for the worship of God, expressly ascribes even the details of the work to the revelation of the Almighty.

Imagine if you can the extraordinary sight which met the eye on that morning when Solomon the magnificent, in the gorgeous robes of his kingly majesty, uniting in his person the offices of king and priest. solemnly dedicates to Gcd of his father and himself the stately fane, and invokes upon the temple in its various uses the blessing of heaven. For eloquence of expression, for largeness of conception. and for the spirit of true and heartfelt devotion which thrills even yet the soul of him who reads it, that wondrous prayer of the king stands unrivalled. And the vast multitudes who thronged the temple space, and had their part in the uplifting worship; the well trained band of singers with their

instruments of music; the organized array of overseers and workmen, whose disciplined obedience alone made possible the completion of so stupendous a task, the procession of priests and Levites and officials of all kinds, so necessary to the perfecting of the ceremonial details; combine to create a spectacle which

HAS HARDLY BEEN SURPASSED in the history of the world. What wonder if the whole series of events has proved the foundation of building orders in all succeeding time! What wonder if through the ages there exist the traditions which have sur-



vived the vicissitudes of change! What wonder if even until this day the imagination still clings to these historic scenes, and inspires with undying power the gatherings of men, the creations of the poet, the realities of scenic display and the innate desire of the human mind for the due and authorized exhibition of ritual observance!

We are gathered today within the sacred walls of this cathedral, in itself a beautiful and artistic temple for the worship of the God of Israel and of Christendom, as representatives in this province of an organization of men of worla wide reputation and of acknowledged usefulness. And although no educated Mason would now claim an hereditary and unbroken succession from the undoubtedly historical lodges of the time of Solomon, (which would be an impossible thing); yet the traditions, the ceremonies, and the spirit of these ancient craftsmen have lived and are vital in cur order.

Free Masonry is at the close of this 19th century no mere childish and contemptible medium for the display of finery and empty pomp. It is no machinery for the encouragement of dislovalty either to God or man. It is no substitute for the religion of the home or of the church. It is no system of philosophy or of ethics which is intended to supersede or to supplement the revelation which has been vouchsafed to the world. It is a system of morality yeiled in allegory and illustrated by symbols. It inculcates the highest and deepest moral lessons. Its universality denotes its hold on the needs of mankind. It seeks no notoriety. It canvasses for no membership. It goes quietly on in its beneficient way. It neither exploits nor conceals its noble and helpful ambitions. Its aid is given without ostentation, and without hypocrisy. The needs of the widow and the fatherless, of the wanderer and the outcast, are met, if found worthy, with a generosity and a brotherly open heartedness which neither craves nor allows recognition. It lets not its left hand know what its right hand doeth.

And yet it has been assailed with a virulence which is often as bitter as it is unaccountable. It has been pro scribed with a ban and attacked with anathema. It has been ridiculed in pulpit and press. It has been beset with the open assault and scourged with the covert sneer. It has been the opprobrium of the narrow minded and the butt of the bigot.

IN THESE DAYS OF ENLIGHTEN-MENT.

nothing, however ancient and vener able; can long withstand the force of public opinion, which does not deserve to live and flourish. The tendency of the age is to test everything. "Prove all things" is a popular maxim. "Hold fast that which is good," is an aphorism more honored in the breach than in the observance; a motto proverbial, but worthy of greater confidence than it receives.

Is there any defence of Free Masonry which may carry conviction? Any justification which may let others know that which is a law to ourselves? Undoubtedly there is. We, Masons, do not shrink from the examination of our tenets, nor complain that a vindication of our position is asked. On which make for peace are diligently the contrary, we invite investigation, and court inquiry.

is a subtle and indefinable impulse towards the easily seen and admired, that leads many men to adopt the external and be satisfied with it! Others will use it for their own purposes while dispising it in their hearts. But the majority love it. And it would be very unphilosophical for the student of human nature to think little of it. Is it altogether unreasonable and foolish? By no means. Man is as he is made. Some natures are prone to display, and love a show. They are at home in a procession, and shine in a lodge room. Their gifts find an outlet in these ways. And can cnyone give a cogent reason why they should not? Others look down on "that kind of thing, you know," and fancy that a man who enjoys it is a fool. I doubt whether the latter is as much to blame as the former, for he follows his instincts, while the other disdains them. These tendencies are in human nature, and as long as they are innocent they should not be scorned. The majority revel in them; and he who sneers at them may avoid them.

BUT THERE IS A HIGHER SPHERE ally presides. YET

in which the Free Mason finds himself. Man would be a sorry animal if his selfish instincts got the upper hand of him. Very soon in the journey of life the need of helping and being helped arises. And there is a very real satisfaction in knowing that you are pledged to your neighbor and he to you, in a compact for mutual help. This help and defence, both of which are incumbent on the Mason, constitutes a bond of union between men which cannot be despised or ignored. It is a power in the business world. It is a safeguard in family life. "It blesses him who gives, and him who chester. The prisoner was this morntakes." Will anyone say that this is puerile?

Then there is the expansion of the same idea, which takes the name of "charity." If you want to know what this means read I Cor. xlii. The widow's heart is comforted and cheered for God's sake, and in memory of the

widow's son. The fatherless are pro-vided for; the stranger is met with Dizzy Spells kindness and sympathy; and the Mason is trained by every means, in the ceremonies, by precept and by example, to open his heart and his purse to a distressed worthy brother, his widow, or orphans. Of course there are other societies with the same object. But they do not copy Free Masonry, which is the mother and originator of them all. Surely this needs neither defence

nor justification in a world of sorrow! Nor is there less insistence. UPON THE VIRTUE OF PAT-

RIOTISM.

That holy love of country, which is inherent in all races and keeps the world moving, which thrills the pulse and fires the heart and nerves the arm, what man in the whole land is a more ardent patriot than the Mason? The bitter ones of party politics is studiously excluded from the lodge room, as

are the acerbities of religious partizanship. But to be true to his God, his country, his neighbor and himself, is one of the landmarks of the craftsman. Thus in every word and work which go to make up the true man, the Mason finds his happiness. The things pursued. But should the country call her sons to arms to fight for God and ers, or Edmanson, Bates & Co., Tor-On an occasion like this, when the right, none responds to that cry for onto.

BURGLAR SENTENCED.

AMHERST, N. S., June 28 .- James Campbell, arrested for burglaries com mitted in this county, was this after noon tried before Judge Morse under the Speedy Trials Act. He was sentenced to eighteen years in the renitentiary on three charges-seven years for burglarizing Clark & Melanson's store. Joggins Mines: seven years for burglarizing D. F. Archibald's store, Athol, and firing three shots from a revolver, and four years for burglarizing Henry Hunter's store at Westing committed for trial on two other charges of burglary, those of J. Mc-Cully Pipe's residence at Nappan and Peter Slade's store at Oxford. There remains three charges for which he is to be committed for trial.

and Headache. Weak, Nervous and Run Down, would Shake with Nervouspess-A Terrible Case - A Remarkable Cure

Mrs. Chas. H. Jones, Pierceton, Que., writes: "For years I have been a great sufferer with my heart and nerves. I would take shaking spells and a dizzy, swimming feeling would come over me. Night after night I would never close my eyes, and my head would ache as though it would burst. At last I had to keep to my bed, and though my doctor attended me from fall until spring, his medicine did not help me. "I have now taken five boxes of

Dr. Chase's Nerve Food, and it has done me more good than I ever believed a medicine could do. Words fail to express my graditude for the wonderful cure brought about by this treatment."

Dr. Chase's Nerve Food makes pale, weak, nervous men, women and children strong, healthy and happy. In pill form, 50 cents a box, at all deal-

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from heaven; but my Father giveth you the true bread (k) from heaven. 33. For the bread of God is he which cometh down (k) from heaven, and giveth life unto the world. 34. (g) Then said they unto him,

Lord, evermore give us this bread. 35. And Jesus said unto them. I am me, shall (m) never hunger; and he that believeth on me shall never thirst. 36. But I said unto you, that ye also

37. All that the Father giveth me shall come to me; and him that cometh ven, not to do mine own will, but the Beston

39. And this the (o) Father's thing, but should raise it up (p) again 40. And this is the will (q) of him

lives by admitting us to the celestial that sent me, that every one (r) which lodge above, where He the Great Ar- seeth the Son, and believeth on him, (s) chitect of the Universe, Himself etern- | may have everlasting life: and I will raise him up at the last day.

REVISION CHANGES. (So far as they affect the sense.) Ver. 22. (a) Save one, and that Jesus

entered. (b) Went. Ver. 24. (c) They themselves got into the boats. Ver. 26. (d) Signs.

Ver. 27. (e) Work not. (f) Abideth unto eternal. Ver. 28, 24. (g) Therefore.

LIGHT ON THE TEXT.

22. The day following-After the miracle of the loaves, and the caimng of the sea. 26. Not because ye saw the miracles ing of the sea. --Not for the teaching of the miracles, but for the benefits they obtained from for Preston; sch Ben Bolt, Ward, for Bos--Not for the teaching of the miracles,

but for the benefits they obtained from them. 27. Labor not — Do not make the wants of the body the chief end of life. That meat which endureth—The food of the soul that satisfies its im-mortal wants. 20. What sign—By which to prover you are the great prophet, the Mes-siah. 31. Our fathers did eat manna (Ex. 16)—Moses did this for us: what have you done? Only one meal instead of

you done? Only one meal instead of food for forty years, and only five thousand fed instead of two million, only barley bread instead of manna. 32. Jesus' reply shows his superior-

ity to Moses. (1) Moses gave you not -It was not Moses who gave the manna, it was God, through Moses. (2) The true bread-The real bread, bread for the soul, of which the manna was only a type. (3) From heaven-The eal heaven, while the manna came only from the atmospheric heaven.

SUCCESTIVE QUESTIONS. (For written and oral answers.)

Subject:-Jesus the Bread of Life. Introduction.-How is this lesson con-

Coastwise-Sch Ocean Bird, 44, Megrana an, from Margaretville. Cleared.

ntvre.

Eark Arestos, Johannessen, for Galway. Sch Georgia E, Barton, for Fall River. Sch Lizzie B, Belyea, for Thomaston. Sch Canaria, Brown, for Youghal.

f o. Coastwise-Schs Nellie I White, Pettis, for Apple River; John and Frank, Tearey, for Quaco; Wood Bros, Newcomb, for Quaco; Druid, Sabean, for do; Southern Cross, Hayes, for Parrsboro; Lida Gretta, Ells, for Quaco; Temple Bar, Gesner, for Bridge-lown; Leanie and Edna, Hains, for Free-port; Mary and Hida, Kent, for Grand Har-bor; Eliza Bell, Wadlin, for Campobello. June 27.-Str State of Maine, Colby, for Beston

Bark Padre, Olivari, for Penarth Roads

Sch Avis, Grady, for Vineyard Haven f o Sch Avis, Grady, for Vineyard Haven f o. Ccastwise-Schs Temperance Belle, Tufts, for Eatonville: Nina Blanche, Morrill, for Freeport: Vesta Pearl, Perry, for Westport; Parsy, Akorly, for Sackville: Elmer, Apt, for Digby: Ernest Fisher, Gough, for Quaco; Myra B, Gale, for Apple River; Three Links, Stewart, for Sackville; Chieftain, Tufts, for Point Wolfe; Harvard H Havey, Seely, for Alma

Alma. June 28—Str Tyrian, Hall, for West Indies. Bark Oscar II, Ramstrom, for Manchester. Sch G H Perry, Robinson, for City Island. Coastwise—Schs Dove, Ossinger, for Tiver-ton; Yarmouth Packet, Larkin, for Yar-mouth; Miranda B, Day, for Alma; Beulah Benton, Mitchell, for Weymouth; James Barber, Sprague, for Quaco; Thelma, Mil-ner, for Annapolis; Rita and Rhoda, Guthro, for Grand Harbor; Clarise, Sullivan, for Meteghan; Fred and Norman, Trask, for Sandy Cov2; Maitland, Hatfield, for Port Greville.

DOMESTIC PORTS.

Arrived.Ver. 28, 24. (g) Therefore.Ver. 30. (h) What then doest thou.for a sign. (i) Workest thou.Ver. 31. (j) Wilderness. (k) Out of.Ver. 32. (l) It was not Moses thatgave you the bread.Ver. 35. (m) Not.Ver. 38. (n) Arn come.Ver. 39. (c) The will of him thatsent. (p) Omit again.Ver. 40. (q) The will of my Father.(r) That beholdeth. (s) Should haveeternal.LIGHT ON THE TEXT.Arrived.At Grindstone Island, June 23, str JohnCheared.Cheared. Arrived.

Cleared.

At Grindstone Island, June 23, ship Back-

Larne.

York. York. At Richibucto, June 26, bark Valona, Thompson, for Liverpool. At Newcastle, June 28, sch Viola, Beards-ley. for New York.

BRITISH PORTS.

Arrived. At Qieelstown, June 27, str Teutonic, from New York for Liverpool (and proceeded). At Freemantle, June 26, ship Canada, Tay-lor, from Norfolk via Melbourne for Man-

11a. At Kingston, Ja, June 11, str Atlas, Jacob-sen, from Norfolk; 13th, sch Elva, Porter, from Colon (and sld 19th for Bocas del Toro).

Sailed.

From Preston. June 25, bktn Eva Lynch, Hatfield, for Sydney. From Newcastle, NSW, June 2, bark R Morrow, Douglass, for Guam.

MARRIAGES

BIGLOW-MACMILLAN-At St. Stephen's church, St. John, N. B., on the 27th June, by the Rev. D. J. Fraser, B. D., LL.D., Fdward D. Biglow of Norwood, Rhode Island, and Ina F., daughter of Hector C. MacMillan, Esq., of Charlottetown, P. E. I. COY-WATSON-At Upper Gagetown Baptist church, June 27th, by Rev. E. K. Ganong, Miss Hattie M Coy and Charles H. Watson of Burton Sumbury Co. of Burton, Sunbury Co. OOPER-MA KINNEY-At the residence of

the bride's uncle, J. Ma Kinney, Main street, on June 27, by Rev. David Long, William A. Cooper and Mary E. Ma Kin-ney, both of Newcastle, Northumberland Co. N. B. HAYMEN-CARTER-At McAdam, June 25th.

HAYMEN-CARTER-At McAdam, June 25th, by Rev. A. W. Currie, Howard Haymen and Ada G. Carter, both of Truro, N. S. HOGAN-RYAN-At the cathedral of the Im-maculate Conception, June 26th, by the Rev. J. J. McMurray, Wm. L. Hogan to Nellie H. Ryan, both of this city. HORTON-BOYNE-At the residence of her mother, on June 26th, by the Rev. Dr. Ray, George A. Horton to Mabel, daugh-ter of the late A. D. M. Boyne. HUMPHREY-REECE-At the Free Baptist parsonage, on June 25, by Rev. David Long, Scott Humphrey of Wickham, Queens Co., and Nellie J. Reece of Jemseg, Queens Co.

Queens Ca. HILLMAN-MARSTEN-At the residence of the bride's parents, on June 26th, by Rev. J. W. Clark, H. Greely Hillman of Green Rush, Southampton, to Miss Edith Mars-ten of Northampton, Car. Co., N. B. McDONALD-CARRCLL.-At the Cathedral of the Immaculate Conception, on June 27th, by the Rev. Father McMurray, Fred M. McDonald to Josephine M. Carroll, both of this city. MORRELL-PICKETT.-At St. John, on June 22nd, at St. John's (Stone) church, by

22nd, at St. John's (Stone) church, by Rev. John de Soyres, John Morrell of Hampton and Isabella M. Pickett of King-

Hampton and Isabella M. Pickett of King-ston.-Boston papers please copy. PECK-BEATTY-On June 27th, at St. Mary's church, Hillsboro, Albert county, N. B., by the Rev. Allan W. Smithers, M. A., Charles Allison Peck to Mary Ro-maine, only daughter of the late John W. Bentty of Hillsboro. SULLIVAN-CARLETON.-At Hoiy Trinity church, on June 27th, by the Rev. J. J. Walsh, Harry J. Sullivan to Mary, daugh-ter of Mrs. Mary Carleton, all of this city. VINCENT-WHITE-On June 27th, by the Rev. George Steel, at the residence of the bride's father, 476 Main street, Warren J. Vincent to Miss Lena F. White, both of St. John, north. WALLACE-BIDDINGTON-At this cathedral of the Inmaculate Conception, St. John,

of the Immaculate Conception, St. John, on June 28, by the Rev. Fr. McMurray, Edward Wallace of Toronto to Helena, daughter of George Bildington, Esq., of this city.

DEATHS.

BARNES-At Hampton, on June 26th, Mary, beloved wife of Geo. H. Barnes, aged 52 years, leaving a Lusband, two sons and a daughter to mourn their sad loss. (Bos-ton papers places correl

daughter to mourn their sad loss. (Bos-ton papers please copy). CLINCH-At St. George, Charlotte Co., on June 22nd, Guy Havelock Clinch, son of the late Guy Clinch, aged 42 years. McNEIL-At Brookline, Mass., on June 23. Maggie, wife of the late Daniel McNeil, formerly of this city, leaving a son and daughter to mourn ber loss. PAYNE.-At Ludlow, Mass., June 23rd. Emma May, aged 7 years and 6 months, beloved and only child of H. Berton, and M. Ethel Payne, formerly of St. John, N. B.

N. B. REYNOLDS.-In this city, on Wednesday, June 27th, after a short illness, Caroline M., widow of the late William K. Reynolds, aged 9) years. -(Truro, N. S., papers please copy.)

