SERMON.

Dr. Hillis in Plymouth Church, Brooklyn, Preached on the Subject: "Is the World Outgrowing Christianity? And What Are Its Foundations? And Do They Stand Sure"?

Dr. Hillis, in Plymouth church, Brooklyn, preached on the subject: "Is the World Outgrowing Christianity? And What Are Its Foundations? and Do They Stand Sure?" The text was from II Timothy xi:19: "Hymenaus and Philetus have overthrown the faith of some; nevertheless, the foundation of God standeth sure." Dr. Hillis said:

Whoever wants to perfectly understand this passage should go to the British Museum. There he will see how tools, weapons, garments, institutions, can change, while the foundation faculties and hunger that produced them, stand sure. One room holds the full history of warfare, the stone and sling, the bow and arrow, the rude spear, the gun. Another room holds the story of agriculture, the forked stock, a leathern thong, fastened to a bullock's horn, a wooden mole, an iron plow. Another room holds the rise of the books, a papyrus leaf, the writing on the inner bark of the tree, a roll of leather containing the Fourth Book of Aristotle, an illuminated missal, a modern book. In other rooms are the old boats, old medicine, the old alchemy, the old arts, the old architecture; while with the drum on which the medicine man pounded, the stone altar, represent the old religion. Gone these old tools, they are now worthless as dust. All are antiquated. Progress is king. Not one old instrument has any commercial value; but nevertheless, the foundations of invention stand sure. Gone the old crossbow, but not the love of liberty, not the hatred of tyranny, and that love will create new weapons of offense and defense. Gone the old medicines, but the body, with its ill health, is here. Gone the old laws, not the love of justice that each year writes new institutions. Gone the old books, but the foundations of education were never so secure. The old catechisms, too, have gone, with the old creeds, the old idea of Sunday, the old theory of a verbally inspired book. But human nature, with its liability to error and sin, with its hot tears of penitence, with its hunger for righteousness and its thirst for God—these are foundations that abide. Christianity remains unchanged amidst myriad changes. The leaves grow old, fade, and fall, but the tree lives on. The creeds come and go, but the religious faculty is a root that abides, and puts forth new leafage. "Man is incurably religious," said Sabatier. The mists dissolve, but the mountains remain. The winds rise, and roar, and die away again; the stars shine on. Enemies come in to destroy the faith of some, and timid souls fall into a panic, lest Christianity decline, lest the church wane in influence, lest religion perish. Nevertheless, we remember that the foundations of God, in the religious faculty of man, and the overarching presence of God, and the life of the Father in the soul of His child stand sure.

CHRISTIANITY A UNIVERSAL RELIGION.

1. Christianity is a reasonable religion. It accredits itself before the bar of judgment and intellect. It is said that every man should be able to give a reason for the hope that is in him, and it ought not to be difficult for us in this half hour to justify our confidence that the world is not outgrowing Christianity, and that its foundations stand sure.

Fundamentally Christianity abides, remains unchanged amid ten thousand changes, because it is a universal religion. Other ethical systems are racial, national, confined to a single country. Go to China, and the scholars will tell you that Confucianism, with its reverence for antiquity, is for the Chinese race alone. Journey to India, and the scholars will tell you that Buddhism goes with the tropics, is vague, mystical, for fiery temperaments, and utterly unsuited for the calmness of the Saxon. Go to Turkey, and these priests, bowing to the earth and crying "Allah alone is great!" tell you that Mahomet's message is for the Turk, and those who dwell in the Far East. The representatives of these ethical systems insist that their religion is limited to their own people. They build a barrier round about it. They look with pity and contempt upon all who dwell beyond their limit. But, in the nature of the case, any system is doomed whose leaders talk about racial religion, tribal ethics, a system that is confined to one zone. Imagine a professor of astronomy talking about a Chinese system of gravity. Imagine the earth moving around the sun for the people of China alone. Imagine a system of physiology that taught the circulation of the blood and the throbs of the heart for the people of India only. There is no racial psychology. There is no tribal multiplication table. There are no national axioms in geometry. Astronomy and geology are universal sciences—if the earth moves around the sun for the people of one zone the principle holds for the people of all zones. The sun in the sky ripens the harvests for every corner of the planet, and every nation and people and tribe. And God is like the sun. His love warms all hearts, His wisdom enlightens all minds. His laws are pathways for all peoples. His mercy is for all transgressors, white, black, yellow, red. Forty years ago men began to talk about comparative religion. They looked for great progress from placing Buddhism and Confucianism and Greek philosophy side by side with Christianity. But this contrast and comparison instituted by students of comparative religion represents the greatest good fortune that ever befell Christianity. The one thing that God's truth covets is investigation. It challenges criticism. It begs for analysis and marshalling of the facts. Nothing makes the mountain seem so sublime as the foothills beside it. The way to reduce the Connecticut River to a little silver ribbon is to mention it in the same breath with the Atlantic and the Pacific. And the majesty and beauty of Jesus Christ are never so striking as when, in contrast, we speak of Socrates and Confucius. Bright is the electric light, but its flame casts a shadow on the ground when the noonday sun clears itself of clouds. How can the world outgrow gravity or the axioms of mathematics? How can the world forget the path to a spring, or oasis? And because Christianity teaches the universal Name—Our Father; the universal prayer—the Lord's Prayer, the universal example and Saviour—the Son of Man, the universal hope—the hope of immortality—its foundations are sure.

THE WORLD HAS NOT OUTGROWN THE FATHERHOOD OF GOD.

2. The foundations of Christianity are sure because the world has not outgrown Christ's conception of God, His Fatherhood and His love. Once the cry was, back to Nature! Men tried to explain everything in terms of matter and force. They talked glibly about aeons and ages. But all that has passed away. The scientists have had enough of nature. They understand that there is no pity and pardon in Nature; Nature's fires burn. Her stones crush, her acids eat, her waters smother, her poisons kill. Neither is there any wolf nor hawk that doth so rend and tear. The sun is just as warm for the snake as for the bird to be slain. The rain and dew are just as gentle for the rock as for the flower that the storm beats down. If a man is wounded and heart broken and poisoned with remorse, to go toward nature with his tortured nerve and brain is like going toward a row of swords and spear points, or a furnace mouth. But there is some power that stands behind nature. This power makes for righteousness, but also makes for progress. Go into the laboratory with the biologist. It is his duty to stand with his glass and watch the movement of the cells. These cells go toward order, they go toward beauty, and finally they go toward the fruit, for they work upward. When the peasant's plough struck the marble, the ploughman sat long, marvelling at the exquisite beauty of the statue. Thought and beauty came out of the statue, therefore, he reasoned, thought and beauty must have gone into it. Not otherwise do we sit, marveling as we look at the violet. By long practice we can make an artificial violet, staining the leaves green, and mixing the hues of the sweet blossom but no workman can secrete a perfume in his artificial violet that will deceive a honey bee. The wisest man, therefore, is not equal to one violet. Did the clod, then, make the blossom? Hardly. For in that case a clod would hold more genius than a man with intellect and imagination. Someone stands behind these laws of sunshine and shower and soil, and so braids them together as to embroider the hills with violets, just as Jacquard stands behind his shuttles, so as to embroider the satin with flowers of silk. Every new gain also for man represents a new draft upon this invisible power and energy. Man's limbs run four miles an hour, but there is a power in steam that enables his engine to run forty miles an hour. Man's candle is weak, so he draws on the subtle electric current. Man's body is little so he draws upon the great remedies and powers of nature.

When we say that each individual has been multiplied sixty fold by tools, we mean that man has drawn upon the reserves of energy that are indefinite. It matters not what we call this energy. Matthew Arnold calls him "the power that makes for righteousness." Mr. Huxley calls him "the stream of energy, that is not ourselves," and Mr. Spencer loves to speak of "that immeasurable energy from which all things proceed, by which all things are surrounded, that make heterogeneous things to be homogeneous, by multiform differentiations and variations." But Mr. Spencer's name is too long. The first sign of greatness is the avoidance of long Latin words and the choice of short, simple Saxon ones. When John Brown is dying he does not want to say, "Oh, thou universal stream of tendency, not ourselves," and when a mother is weeping over her dead babe she does not stop to say, "Oh, though immeasurable stream of energy, from which all things proceed, who makes heterogeneous things to become homogeneous." When people are broken-hearted they fall on their knees and sob out one word, "My Father." The prodigal smites on his breast and exclaims, "I have sinned." We may not know Him perfectly, for Paul was a Christian agnostic, Bunyan's blind daughter never saw her father's face, but she had felt his bosom pressure, she had thrilled to his voice, her heart was warm with his love. We are God's blind children. We have not seen his face; nevertheless that which our hearts have felt, that which our reason has read, that joy with which we have exulted—this we declare unto you. The world outgrown God! The Father who dwells behind and beyond yonder stars? God whose providence is the Gulf Stream of history? God whose resources are the ground of our confidence? God whose name is mercy and love? When birds in the desert outgrow the oasis, when a babe outgrows its mother's arms, when the eye outgrows the sunlight, when the ear outgrows music and the taste color, then, and never till then, will the soul outgrow its passion for God. We are His children, we were made for Him, and we are restless until we find Him. We were brought up in the palace in the shadow of a throne, and have, as it were, wandered far with the strolling gipsy band; but in the nighttime we awaken disturbed by the dream of the palace we have left, restless with the memory of the mansion that was ours. The soul's need of God is indestructible and eternal. That instinct is inexpugnable. The world has not outgrown the Fatherhood of God and His love.

CHRISTIANITY'S CONCEPTION OF MAN.

3. But society has not outgrown society's conception of man. It is a proverb that great thoughts elevate, and mean thoughts degrade. We sink to the level of our lowest ambitions. We rise to the height of our loftiest aspirations. Witness the career of Edwin Booth. When he was about to play the part of Hamlet, the Prince of Denmark, he stood aloof from men the long day through. He would see no man, he wore the black velvet of the prince; he pace back and forth through his room, with the mein and deportment of a prince. He gave orders to his servant as the heir to a throne would give orders to the men in waiting. He was what he seemed—a prince—therefore it was not acting. Edwin Booth was Hamlet. Just as it is said that Charlotte Cushman and Rachel were Lady Macbeth for days before they took the parts. No greater injury can befall a youth than to take an ignoble view of man. Christ had so lofty a view of the soul, had such enthusiasm for the poorest and meanest, that His disciples felt that the history of the slave for whom Christ died should be written in letters of gold. Such worth belonged to man that the early church felt that schools and asylums and hospitals, colleges, new laws, reforms—all these must be organized for the succor and safety of one made in God's image. And, just as the earth in April responds to the overture from the approaching sun, so man, in his ignorance and sinfulness puts off his transgressions, and puts on virtues and knowledge, in response to Christ's estimate of him. Does the world no longer need a lofty conception of man? Has this poor old sinsick world reached such a stage of excellence that it has outgrown the thought that man is the son of God? In the world's fair, in Paris, there was an exhibit of civilization; of man's ships, his cars, his foods, his garments, his inventions, his pictures—everything that makes life great. Well, progress has just begun. In comparison with what we are to have a hundred years from now, we are still living in huts, and wearing coats of skin. The ideal is a civilization that perfectly befits one who is the son of God. We are ten thousand leagues short of that ideal. Between society's present achievement and that golden era of universal happiness and prosperity lie ten thousand new arts and new inventions. For progress rules. Men will struggle on until they achieve institutions worthy of man, carrying God's image. Therefore the foundations of Christianity remain sure.

THE SENSE OF IGNORANCE AND SIN AND A SAVIOUR.

4. The world has not outgrown the sense of ignorance and sin, and the need of a Saviour. Wisdom is not a universal fact, for some are ignorant. Neither strength nor beauty are universal facts, for some men are plain and some are weak. There is only one trait that is universal—frailty and sin. Ours is a sadly injured world. Perfection is an ideal, and not a reality. There are no flawless people—at least, not in Plymouth church. In the Metropolitan Museum are ten thousand specimen of old coins, old vases, Pompelian glass, terra cotta from Thebes and Troy, and there is not one perfect specimen in the entire museum. Life is a good deal like Stanley's Darkest Africa. On one page, he says, the flowers, purple and crimson and gold, grew so high that they tangled the feet of the carriers. That the fruits were so sweet and delicious as to cloy the palate. That the shade was thick and grateful, even in the heat of the day. On the very next page he tells us that the grass was full of snakes, that gnats stung him into a frenzy, that insects bored under the skin, so that he could not sleep. It seems that the good and the ill in jungle are evenly distributed. And what a picture is this of man! How generous is man—at least in the morning! But about noon the merchant finds that his brother merchant is tricky and deceitful, and has gained the advantage, and then, forgetting his noble impulse and resolution in the morning, he cries out: "Oh, generosity be hanged!" And from that moment he buys and sells with the cunning of the fox and the swiftness of the wolf and the greed of the tiger. In the morning the youth reminds us of these soldier boys in white gloves and spotless garments. At night the market reminds us of Gettysburg at the end of the third day. Only now the gloves that were white are crimson, and the face is black with powder, and the sword is dented, and the boy will be carried home on his shield. Oh, piteous picture of men coming in after seventy years on the far off frontiers of ignorance and sin. Strange that man should suffer this conflict. What envies, what jealousies, what lusts, what passions, in man's soul! The scientists tell us that the Gulf of Mexico, where the temperate and tropic zones meet, is the danger line, where fierce storms meet in awful collision. And thus the animal is one zone, and the spirit is another zone, and the intellect is a kind of equatorial line. And there is constant turmoil and confusion. This is not a theological fact. This is your personal experience. I have heard of a gentleman who read the seventh chapter of Romans to some people in a home for drunkards. When the man read the words, "What I would that I did not, and what I would not do, that do I, so there are two laws working in my members," one of the men came forward and said: "Why that is my life story. Where did you find that statement?" But it is the life story of us all. The spirit is willing, the flesh is weak. The soul aspires, the body drags it down. The eagle spreads its wings to fly, only the chain of its captivity confines it to the earth. We need an emancipator; some one to open the prison doors, and release us from the house of sin, and blessed be God, there is a Deliverer and a Saviour What? Outgrown the sense of sin, and the need of Christ, a Saviour? So long as people in the Bastile need some one to bring them into the light, so long as poor boys need friends to help them in a great city, so long as there are those wounded in life's way who need a good Samaritan, so long as men are prodigals, wandering in the far country, that long will men need the Christ, the Healer, the Deliverer and the Saviour.

SOCIETY HAS NOT OUTGROWN THE LAW OF LOVE.

5. But the world has not outgrown Christianity's one law, the law of love. Dr. Watkinson of London, the great religious editor, has observed that Christ added no new legal principle to the laws of Moses. He comments upon the fact that Jesus read the Ten Commandments to the people, explained their scope and bearing, and said that these laws covered the whole ground. But what then did Jesus bring? He brought the new law of love; He brought new light for the reason, new warmth to the heart, new strength to the will, and putting His arms about him who was too weak to fulfill the ten laws of Moses, breathed into him strength and when the transgressor had learned to obey the negatives, Jesus whispered those commands called the positives, Thou shalt hope, thou shalt love and thou shalt trust. Oh, what a law is this, the law of love! It means as much to ethics as the law of gravity meant to the astronomers. It was an event as great as the discovery of the new continent for the mariners. What has love not done? What will love not do? By this I do not mean the love of paganism, that fleshly love that stings the body, lends restlessness to the soul, makes Helen's beauty as perilous as apples of discord, made friends enemies, made Othello's house the house of death. I mean that universal and divine love that God breathes. The love that is generosity toward the poor; the love that is labor for the lost; love that is eyes for the blind; love that is guidance for those that seek the way home. When labor is carried up to love, it will give it a perfect tool; when the painter carries his art up to love, it blossoms into beauty. When the rudest hut is carried up to love, it becomes a happy home. Love fulfils all the laws; he who loveth is born of God. Are you restless and miserable? You love not. Are you an employer who has withheld the wage from your workman? You do not love him. Are you a workman making lying goods, laying lying bricks, driving false nails? You do not love your work. Do you fear death? Love casteth out fear. God is Love. Love is happiness, love is rest, love is peace and prosperity, love holds the secret of culture and growth, love shines like the stars. Love heals like a medicine, love warms like the winter's fire; love shelters like a fortress; there is nothing love cannot do, nothing love has not done. What a word is this: "I have loved. I love. I shall love forever"—epitaph for a king's tomb. The world outgrown love? Yes, when babes outgrow mothers, and the lover outgrows his beloved one, and the man outgrows God, love also will be outgrown.

NOT OUTGROWN CHRIST'S VIEW OF IMMORTALITY.

6. But the foundations of immortality stand sure, also. Men have not outgrown Christ's view of dying and death. The time was when Daniel Webster said that the free institutions would not survive the faith of immortality a single century. The great statesman said that liberty meant that every man was a scholar toward the intellect, a patriot toward his country and a Christian toward his God. The free school made the man a scholar, the free church made him a Christian, free institutions should make him a patriot, but Mr. Webster thought that if the time ever came when men ceased to believe that they were responsible to God and would give an account of themselves for everything that was good and everything that was evil, liberty would not long survive. But of late some think that science has invalidated the doctrine of personal immortality. It is said that the body secretes blood, and that the soul is a fine perfume that dissolves when the bodily organs go, even as the flower fades. A year ago last September I sat with a dear friend, a great man, an editor, brave and true. Knowing that the end was very near, he said, as we were sitting under the great pine trees in the forest primeval, that the vastness of the universe staggered him. He said that he wished he had not read so much science. How innumerable the stars! How measureless the distance that separated them! What an insect was man! He seems scarcely more than the dry leaf, blown along the pathway of time. One morning he asked me to kindle the last campfire beside the cabin. "When the fire burned low and the last coal was ready to pass into ashes take me away also." And when the last spark smouldered; with lips as white as ashes, he lifted his eyes and gave the signal and we carried him away from the island, where he had written some of his greatest pages. But that night he said: "My heart has felt. Something here tells me that it is all right. God will take care of me. He will not leave me to fall by te wayside. I can trust Him fully." In that hour the great editor spoke as a scientist. And yesterday, when I read Huxley's words about Tennyson, I realized how scientist feel. Prof. Huxley was comenting upon Tennyson. He says that Tennyson's strongest trait is his scientific gift. That he studied astronomy like a specialist, that he loved biology and pondered long the problems of animal and vegetable life and had he given himself to science he would have been, perchance, one of the few great leaders bearing the torch. Verily here is a Daniel come to judgment! Who says that Tennyson was a great scientist? Huxley. And who is this scientific mind? Lord Tennyson. And what has this scientist to say about immortality? In the noblest poem of the nineteenth century Tennyson tells how he "fought his doubts and gathered strength," how he "would not make his judgment blind," how at last he "faced the specters of mind and slew them," and how at Christmas time the great bell of immortal hope, with tones mellow, clear and sweet, forever rang out the old doubt, the old fear of death, the old dread of the grave; rang in the new life and the new hope, the new confidence and certainty. Oh, we are not compacting a character to be covered by a grave digger. We are not journeying toward a point where a sexton will lift the skull and muse upon it, as he stands in an open grave. The Christian rounds his life and completes it. He journeys toward the end, as the wheat journeys toward the ripe shock; as the great picture goes toward the day when the faces of angels and cherubs shall be revealed; as the great mansion goes toward the moment when the door shall be thrown open and the halls shall resound with the laughter and joy of those for whom it was builded. For not until we have passed out of the fire hall and into the storm clouds and entered into our Father's presence and meet our beloved dead will we outgrow Christ's teachings as to the life immortal.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

April 28.—Str Universe (Nor.), 1,634, Agerhold, from Sydney, R P and W F Starr, coal.

Sch Hattie Muriel, 84, Wasson, from Salem, master, bal.

Sch Evelyn, 69, Kingston, from Rockland, F and L Tufts, bal.

Coastwise—Str Brunswick, 72, Potter, from Canning; schs Susie N, 33, Merriam, from Windsor; Abana, 97, Crosscup, from Quaco; str Messenger, 44 Benny, from Yarmouth, and cleared; sch R L Kenney, 74, Priddle, from River Hebert.

April 29.—Ship Honolulu, 1545 (Ital), Valle, from Cape Town—at the Island for Grindstone Island.

Sch Wanola, 272, Wagner, from New York, J W Smith, coal.

Sch Lyra, 99, Evans, from Boston, A W Adams, oil.

Sch Annie Blanche, 68 Rowe, from Eastport, F and L Tufts, bal.

Coastwise—Schs Acadian, 32, Campbell, from Freeport; Ina Brooks, 22, Brooks, from do; Mabel B, 67, Finigan, from fishing; Onnyatekha, 21, Phinney, from Campobello; Iona, 31, Hicks, from Westport; Wood Bros, 68, Golding, from Quaco; A Anthony, 78, Pritchard, from do; Susie Pearl, 74, Carter, from do; Haines Bros, 46, Haines, from Freeport; Chaparral, 39, Comeau, from Meteghan; Hazlewood, 29, Stevens; Venus, 42, Thurber, Rockan, Thurber, from Freeport; Alfred, 28, Small, from Tiverton; Nina Blanche, 30, Crocker, from Freeport; Silver Cloud, 43, Post, from Digby.

April 30—Coastwise—Str Beaver, 42, Stevens, from Harvey, and cld; Ethel Whistler, 31, McGrath, from fishing; C J Colwell, 32, Alexander, from Point Wolfe; Laura C Hall, 99, Rockwell, from Apple River; Citizen, 46, Woodworth, from Bear River; Susie Prescott, 93, Seely, from Quaco; Harry Morris, 98, McLean, from Quaco; Maggie, 37, Scott, from Windsor; Shamrock, 52, Merriam, from Londonderry; James Barber, 80, Ells, from Quaco; Hattie, 27, Parks, from Port George; Alda, 10, Lewis, from Apple River.

Cleared.

April 28.—Str Russ, Rasmussen, for Sharpness, Wm Thomson and Co.

Sch Sallie E Ludlam, Pedersen, for City Island f o, Stetson, Cutler and Co.

Sch Ida May, Gale, for City Island f o, Stetson, Cutler and Co.

Coastwise — Schs Clifford C, Walsh, for Bridgetown; Evelyn, Kingston, for Quaco; Alma, Cameron, for do; Athol, Sterling, for Parrsboro; Economist, Parker, for Hall's Harbor; Jessie G, Gates, for River Hebert; Nellie E Gray, Smith, for Quaco.

April 29.—Str Micmac, Fraser, for Brow Head for orders, J H Scammell and Co.

Str Ortiana, Anderson, for Cape Town, Wm Thomson and Co.

Str Indrani, Gillies, for Glasgow, etc.

Coastwise—Schs Silver Wave, McLean for Quaco; Eastern Light, Cheney, for Grand Harbor; New Home, Saunder, for Church Point; E A Lombard, Sprague, for Harvey; str Universe, Agerholt, for Sydney; schs Nina Blanche, Crocker, for Freeport; Venus, Thurber, and Swan, Thurber, for fishing; Hazelwood, Stevens, for do; Silver Cloud, Post, for Digby; Elizabeth, Benson for Grand Harbor; Susie Pearl, Carter, for Quaco; A Anthony, Pitchard, for do; Ina Brooks, Brooks, for Freeport; Annie Blanche, Rowe, for Parrsboro; Emily, Morris, for Advocate.

April 30—Str Focasset, Scott, for Mersey f o.

Sch Hunter, Hamilton, for Fall River.

Coastwise—Schs Harry Morris, McLean, for Quaco; Susie Prescott, Daly, for Quaco; Maggie, Scott, for Noel; Benj C, Tufts, for Quaco; Citizen, Woodworth, for Bear River; Murray B, Baker, for Margaretville; Haines Brothers, Hines, for Freeport; L M Ellis, Lent, for Port Maitland; Elihu Burritt, Spicer, for Port Williams; Alda, Lewis, for Apple River; Fanny, Leonard, for Point Wolfe; Alfred, Small, for Tiverton; Ethel, Trahan, for Belleveat Cove.

Sailed.

April 28.—Str Oruro, Seeley, for West Indies via Halifax.

Str Russ, Rasmussen, for Sharpness.

Str St Croix, Pike, for Boston, W G Lee.

April 30—Str Indrani, Gillies, for Glasgow.

Str Micmac, Fraser, for Brow Head f o.

DOMESTIC PORTS.

Arrived.

At Quaco, April 28, schs Wood Bros, Golding; Union, Fullerton; Ernest Fisher, Lougheed, and A Anthony, Fritchard, from St John.

At Hillsboro, April 28, str Nora, Stabill, from Philadelphia; sch Bessie Parker, Whittaker, from Annapolis, NS.

At Montreal, April 27, strs Monterey, Williams, from Bristol; Salacia, Mitchell, from Glasgow.

Cleared.

At Hillsboro, April 25, sch William Marshall, Williams, for Newark.

At Quaco, April 28, schs Abana, McDonough; Wood Bros, Golding; Dolphin, Forsyth; A Anthony, Pritchard, and Ernest Fisher, Lougheed, for St John.

BRITISH PORTS.

Arrived.

At Bermuda, April 23, str Trinidad, Fraser, from New York. 18th, strs Dahome, Kenkin, from Demerara, etc. (and sailed 19th for Halifax); 20th, Beta, Hopkins, from Halifax for Jamaica (and sailed).

At Plymouth, April 25, bark Europa, from Moss for Dalhousie, NB.

At Port Spain, April 17, sch Prosperare, Somerville, from Gulfport.

At Cardiff, April 20, str Pydna, Crossley, from Halifax.

At Manchester, April 26, str Manchester Shipper, Goldsworthy, from New Orleans.

Sailed.

From Liverpool, April 28, str Lake Erie, Carey, for Montreal.

At Kingston, Ja, April 18, sch Benefit, for Charleston.

FOREIGN PORTS.

Arrived.

At Philadelphia, April 26, str Cheronea, Swatridge, from New York.

At New York, April 26, sch M J Taylor, Taylor, from Corunna; Marion Louise, Barnard, from Antigua.

At Newburg, April 27, sch Falmouth, Merriam, from Windsor.

At Newark, April 28, sch Maud Snare, from Hillsboro.

At New York, April 28, sch B L Eaton, from Calais via New Haven; 27th, sch Elma, Hensbery, from Macoris.

At Santiago, April 11, sch Cheslie, Brown, from Jacksonville.

At Jacksonville, Fla, April 28, sch Doris M Pickup, Roop, from Havana.

At Port Reading, April 28, sch Annie A Booth, French, from New York.

Cleared.

At Washington, D C, April 25, sch Fred H Gibson, Stewart, for Fernandina.

At Boston, April 25, bkt Hillside, for Tusket Wedge.

At Boston, Mass., April 24, bark Lake Side, Fancy, for Yarmouth N S.

At New York, April 27, sch Romeo, Williams, for St John; Ida M Barton, Barton, for Elizabethport.

At Wilmington, Del, April 28, bark Alkaline, Frisbie, for Ivigtut.

At New York, April 28, sch Walter Miller, Robinson, for St John.

At Baltimore, April 28, str Storm King, Crosby, for Antwerp.

At Philadelphia, April 28, str Cheronea, Swatridge, for Tampico.

Sailed.

From St Vincent, Cape Verde, April 27, 2 p m, str Trebia, McDougall, for Australian ports.

From Macoris, April 7, sch Elma, Henesborg, for New York; 10th, bark Grenada, Gardner, for do.

From City Island, April 26, brig Curacoa, for Curacoa.

FREE ADVICE ON CURING CATARRH.

Don't suffer with Catarrh any longer!

Don't let it destroy your happiness—your health your very life—itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than unclean disease—more than a brief ailment. It's the advance guard of Consumption. If you don't check it, it's bound to become Consumption. It has opened the door of death for thousands. Take it in hand now— before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to loose and everything to gain. Just for the asking you'll receive the benefit of my eighteen years of experience—my important new discoveries—my vast knowledge of the disease.

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail them to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information. Address Health Specialist Sproule, 7 to 13 Doane St., Boston. Don't loose any time. Do it now!

Read these questions carefully, answer yes or no and send them with the Free Medical Advice Coupon. Dr. Sproule will study them thoroughly and write you in regard to your case, without it's costing you a cent.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have pains across your forehead?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucous drop into your throat from the nose?

FREE MEDICAL COUPON. Health Specialist Sproule, 7 to 13 Doane St., Boston, will you kindly send me, entirely free of charge, your advice in regard to the cure of Catarrh.

NAME .....

ADDRESS .....

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From Table Bay, April 1, barks Guildregn, Martinsson, for Canada; 3rd, Belt, Holvorsen, for St Margarets Bay.

From Aden, April 12, str Queen Alexandra, Harris, for Bombay and Baltimore.

From City Island, April 27, schs Ravola, for St John; Cora May, for Fredericton; G H Perry, for Sackville; Ruth Robinson, and James L Maloy, for Boston.

From City Island, April 28, brigt L G Crosby, Antonia, for Brazil.

From Delaware Breakwater, April 28, sch Elwood Burton, from Philadelphia for Lynn.

From Antwerp, April 28, noon, str English King, Saunders, for Boston.

From New York, April 28, bark Athena, for Annapolis.

From Delagoa Bay, April 3, ship Patriarch, Salvesen, for Tusket, NS.

MEMORANDA.

Passed up at Delaware Breakwater, Del., April 25, str Cheronea, Swatridge, from New York for Philadelphia.

Passed Sydney Light, 27, Coban, Holmes, from Halifax for Sydney; Fridtjof Nansen, Grøjon, from Montreal for Sydney; 28th, Mora, Boulter, from Sydney for Montreal; Fortuna, Hansen, from Portland for Sydney; Drottning, Sophia, Damstrom, from Sydney for Stockholm; passed 27th, Restigouche, Connolly, from Sydney for Dalhousie.

In port at Hamburg, April 4, str Egda, Olsen, for Montreal, with sugar.

In port at Havana, April 1, sch Lady of Avon, Stetson, for Philadelphia, with scrap iron at $3.50.

Passed Isle of Wight, April 27, bark Auriga, Johns, from Rosario for Antwerp.

Passed Sydney Light, April 30, Catalone, Glover, from Louisburg for Sydney; Norden, Schmidt, from Boston for Sydney; Fridtjof Nansen, Gregor, from Sydney for Montreal; Aten, Wettergrun, from Philadelphia for Sydney.

In port at Hong Kong, March 28, bark Howard D Troop, Corning, from New York.

Passed to Ship Island quarantine, April 28, sch Helen E Kenney, from Hatanzas.

SPOKEN.

Bark Mary Hendry, from Old Calabar for New York, April 21, lat. 26, lon. 66.37.

MARRIAGES.

FARRIS-CRAWFORD.—At the residence of Mr. Fraser, Star Cove road, on April 28th, by Rev. David Long, W. R. Farris of Waterborough, Queens Co., to Catherine Crawford of St. John.

DEATHS.

WILLIAMS.—On April 26th, Nellie Emery, only child of R. W. and Annie M. Williams, aged 10 months and 13 days.

WATERBURY.—In this city, April 28th, Laurette, wife of George H. Waterbury, and daughter of J. Howe Allen, leaving a husband and six children.

VANWART—Suddenly, in this city, on April 30th, Roberta E. Vanwart, only daughter of Theo. and Elizabeth (Lee) Vanwart, aged 2 years and 9 months.

TORRY—On Wednesday, April 29th, Nellie, aged 20 years, only daughter of Anne and the late Samuel Torry.

SMITH—At Rothesay, Kings Co., Gondola Point, Caroline M. Smith, April 29th, 1903, aged 60 years.

GREARSON—At Caithness, St. George, N. B., April 22nd, Clement Grearson, aged 85 years.

GREEN—At North Head, Grand Manan, April 26th, Bertha, aged 30 years, daughter of Magnus and the late Mary Green.

GREEN—At North Head, Grand Manan, April 19th, Mary, wife of Magnus Green, aged 70 years.

NEW—At Pleasant Ridge, N. B., April 26th, M. Ethel New, aged 23 years, 6 months.

SPINNEY—At St. George, April 24th, Guy E., aged 5 months, son of Mr. and Mrs. Samuel Spinney.

TRECARTEN—At White Head, Grand Manan, April 20th, infant child of Mr. and Mrs. Howard Trecarten, aged 4 weeks.

DIED AGED 116 YEARS.

MONTGOMERY, Ala., April 29.—Mrs. Marsylla Keith, the oldest person in Alabama, died today, aged 116.

A PRIVATE TELEPHONE.

Emerson & Fisher have just installed in their establishment a new private telephone system, which is said to be the most modern of its kind. The telephones are made with different capacities, the system used by this firm consisting of five instruments, but the switch boards attached to each being capable of ten connections in all. The instruments have been placed in the different branches of Emerson & Fisher's building, and are found to be a great convenience. Similar instruments are now being sold by this firm.

The United States burnt last year 300,000,000 tons of coal.

BUILDING THIS YEAR.

Many New Buildings to be Erected and Much Extensive Improvements Made.

M. W. Maher, building inspector, informed the Sun yesterday that he has had notice of several new buildings to be erected this spring and coming summer. Considerable improvements will be made on a number of residences and shops.

Among those who will erect new buildings and make improvements are: Hayward & Co., who will put up a two-story building on Church street.

J. S. Gibbon will put a bay window and conservatory in his residence on Union street.

E. J. Hieath will enlarge his bakery on Mill street.

Hedley V. Hayes will build a wing to his residence on Victoria street.

Harry L. Codner will have erected a two-story wooden house on Millidge Lane.

The McAdamite Foundry Co. will erect a wooden building on corner Queen and Crown streets.

J. Clark & Sons will soon have completed a new shop and dwelling on what is known as the Wiggins lot on Germain street.

David L. Carmichael will have erected a dwelling house on Wright street.

A wooden dwelling will be built on Carmarthen street for John R. Copp.

Mrs. St. Clair McKell will have built a three-story wooden dwelling on Metcalf street.

T. H. Estabrook's brick warehouse, which is now being erected on Mill street, will be 50 feet in height, 104 feet in length, 80 feet in width on the south end and 40 feet on the north end.

Manchester, Robertson & Allison are making extensive improvements on the Tilley property on King street.

These are in addition to several other building operations previously mentioned in the Sun, so that the carpenters and builders are promised a good season.

AGAINST N. B.

Will Have to Submit to Reduced Representation in the Commons.

OTTAWA, April 29.— The supreme court gave judgment this forenoon in the case submitted by New Brunswick and Nova Scotia as to the interpretation of the words "aggregate population of Canada," in sub-section four of section 51 of the B. N. A. act, that is, whether they meant the four old provinces or all the provinces of the Dominion as now constituted. The chief justice today said: "The court having heard counsel on behalf of the Dominion as well as on behalf of the provinces of Ontario, Quebec, Nova Scotia and New Brunswick, and having considered the question as aforesaid certifies for the reasons contained in the documents annexed to the governor general in council that in its opinion the words 'aggregate population of Canada,' contained in subsection four of section 51 of the B. N. A. act, 1867, should be considered as meaning the whole population of Canada, including all the provinces which have been admitted to the confederation subsequent to the passing of the B. N. A. act."

Justice Mills wrote the principal judgment, in which the Chief Justice, Justice Armour and Justice Sedgewick concurred.

Another set of reasons was given by Sir Louis Davies and Justice Girouard.

The whole court was unanimous in the answer given to the question.

The equator of Mars is inclined to the plane of its orbit about 25 degrees. That of the earth is inclined 23 degrees 24 minutes.

UNION BLEND TEA. BRINGS A LARGER VOLUME OF BUSINESS TO THE RETAILER, INDICATING ITS HIGH STANDING WITH CUSTOMERS EVERYWHERE.