STRENGTH OF GOD

Must Strive to Overthrow Every Abomination.

Dr. Talmage Preaches a Powerful Sermon Against Evil.

We Must Be Polite, as the Wrestlers of Old in Combating Sin.

WASHINGTON, Nov. 6.-In this dis course Dr. Talmage selects one of the boldest figures in the Bible to present most practical and encouraging truths text. Ephesians vi., 12. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in

high places." Squeamishness and fastidiousness were never charged against Paul's rhetoric. In the war against evil he took the first weapon he could lay his hand on. For illustration, he employ ed the theatre, the arena, the foot race, and there was nothing in the Telthmian game, wiith lits wreath of pine leaves, or Pythian game, with its wreath of laurel and palm, or Nemean game, with its wreah of parsley, or any Roman circus, but he felet he had game, with its wreath of parsley, or any Roman circus, but he felt he had a right to put it in sermon or epistle for suggestiveness? Plutarch says that wrestling is the most artistic and cunning of athletic games. We must make a wide difference between puglism, the lowest of spectacles, and wrestling, which is an effort in sport to put down another on floor or ground, and we all of us indulged in it in our boyhood days if we were healthy and plucky. The ancient wrestlers were first bathed in oil and then sprinkled with sand. The third throw decided the victory, and many a man who went down in the first throw or second throw in the third throv was on top, and his opponent under The Romans did not like this game very much, for it was not savage enough, no blows or kicks being allowed in the game. Theye preferred the feet of hungry panthers or the breast

In wrestling the opponents would bow in apparent sauvity: advance face to face, put down both feet solidly, take each other by the arms, and push each other backward and forward until the work began in real earnest, and there were contortions and strangulations and violent strokes of the foot of one contestant against the foot of the other, tripping him up, or, with struggle that threatened apoplexy or death the defeated fell; and the shouts of the spectators greeted the victor. I guess Paul had seen some such contest, and it reminded him of the struggle of the soul with temptation and the struggle Get ready in Bible classes. Get ready of heavenly forces against Apolly powers, and he distates my text to an amanuesis for all his letters, save the one to Philemon, seem to have been cictated, and as the amanuensis goes on with his work I hear the gro and laugh and shouts of earthly and celestial belligerents. "We wrestle not against flesh and blood, but against principalities, against powers, agains the rulers of the darkness of this world, against spiritual wickedness in

POLITE ATHLETES.

I notice that as these wrestlers ad vanced to throw each other they bow ed one to the other: It was a civility, not only in Grecian and Roman games but in later day, in all the wrestling bouts at Clerkenwell, England, and fin the famous wrestling match during the reign of Henry III. in St. Gilles Field, between men of Westminster and people of London. However rough a twist and hard a pull each wrestler contemplated giving his opponent, they approached each other with politimes and sauvity. The genuflexions, the affability, the courtesy in no wise him dered the decisiveness of the contest Well, Paul, I see what you mean. In this awful struggle between right and wrong, we must not forget to be gentlemen and ladies. Affability never hinders, but always helps. You are powerless as soon as you get mad. Do not call rumsellers murderers. Do not call infidels fools. De not call higher critics reprobates. Do not call' card players and theatre goers children of the devil. Do not say that the dance breaks through into hell. Do not deal in vituperation and billingsgate and contempt and adjectives dynamitic The other side can beat us at that. tion and brimstone.

We are in the strength of God to throw flat on its back every aboraina tion that curses the earth, but let us suavity. Herculus, son of Jupiter and , will by a percurser of smiles be helped rather than damaged for the performance of his "12 labors." us be as wisely strategic in religious circles as attorneys in court who are complimentary to each other in the opening remarks before they come into legal struggle such as that which left Rufus Choate or David Paul Brown triamphant or defeated People who get into a rage in reforma tory work accomplish nothing but the depletion of their own nervous syshot at the touchhole that it explodes, killing the one who sets it off. There are some reformatory meetings to which I always decline to go and take part, because they are apt to become demonstrations of bad tem-rer. I never like to hear a man swear even though he swears on the right The very Paul who in my text match behaved on a memorable occa-sion as we ought to behave. The translators of the Bible made an unintentional mistake when they reprerented Paul as insulting the people of Athens by speaking of "the unknown God whom ye ignorantly worship." Inthe original indicates he accomplish-

mented them by suggesting that they were very religious, but as they confessed that there were some things they did not understand about God he proposed to say some things concerning Him, beginning where they had left off. The same Paul who said in one place, "Be courteous," and who had noticed the bow preceding the wrestling match, here exercises sauvities before he proceeds practically to throw down the rocky side of the Acropolis, the whole Parthenon of idolatries, Minerva and Jupiter smashed up with the rest of them. In this holy war polished rifles will do more execution than blunderbusses. Let our wrestlers bow as they go into the struggle which will leave all perdition under and all heaven on top.

THE TEST OF STRENGTH. Remember also that these wrestlers went through severe and continuous course of preparation for their work. They were put upon such died as would best develop their muscle. As Paul says, "Every man that striveth for the mastery is temperate in all things." The wrestlers were put under complete discipline-bathing gymnastics, struggle in sport with each to develop strength and give qui kness to dodge of head and trip of foot, stooping to lift each other off the ground, suddenly rushing forward, suddenly pulling backward, putting the left foot behind the other's right foot and getting his opponent off his balasce, hard training for days and weeks and months, so that when they met it was giant clutching giant. And, my friends, if we do not want curselves to be thrown in this wrestle with the sin and error of the world we had better get ready for Christian discipline, by holy self-denial, by constant practice, by submitting to divine supervisal and direction. Do not begrudge the time and the money for that young man who is in preparation for the ministry, spending two years in grammar school and four years in college and three years in theological seminary. I know that nine years are a big slice to take off a man's active life, but if you realized the height and strength of the archangels of evil in our time with which that young man is going to wrestle you would not think nine years of preparation were too much. An uneducated ministry was excusable in other days, but not in this time, loaded with schools and colleges. A man who wrote me the other day a letter asking advice, as he felt called to preach the gospel, be gan the word "God" with a small g. That kind of a man is not called to preach the gospel. Illiterate men, preaching the gospel, quote for their own encouragement the scriptural passage, "Open thy mouth wide, and I will fill it." Yes! He will fill it with wind. Preparation for this wrestling is absolutely necessary. Many years ago Dr. Newman and Dr. Sutherland on the platform of Brigham Young's

splicuous places. A MIGHTY STRUGGLE.

tabernacle at Salt Lake City, gained

the victory because they had so long

been skilled wrestlers for God. Other-

wise Brigham Young, who was him-

self a giant in some things, would

have thrown them out of the window.

in Christian Endeavor meetings. Get

ready by giving testimony in obscure places before giving testimony in con-

Your going around with a Bagster's Bible, with flaps at the edges, under your arm does not qualify you for the work of an evangelist. In this day of profuse sab remember that it is not merely capacity to talk, but The fact that you have something to say, that is going to fit you for the strug gle into which you are to go with smile on your face and illumination on your brow, but out of which you will rot come until all your physical and mental and moral and religious energies have been taxed to the ut most and you have not a nerve-left or a thought unexpended or a prayer unsaid or a sympathy unwept. In this struggle between right and wrong accept no challenges on platform or in wspaper unless you are prepared Do not misapply the story of Goliati the Great and David the Little. Davd had been practicing with a sling or dogs and wolves and bandits, and a thousand times had he whirled a stone around his head before he aimed al the forehead of the giant and tumbled him backward, otherwise the big food of Goliath would almost have covered up the crushed form of the son

.. Notice also that the success of a wrestler depended on his having his feet well planted before he grappled his opponent. Much depends upon the way the wrestler stands. Standing on en uncertain piece of ground or bear ing all his weight on his right foot he is not ready. A slight cuff of his antagonist will capsize him. A stroke of the heel of the other wrestler will trip him. And in this struggle for God and righter isness, as well as for our own souls, we want our feet firmly rlanted in the gospel-both feet on th Rock of Ages. It will not do lieve the Bible in spots or think some of it true and some of it untrue. You just make up your mind that the story of the garden of Eden is an allegory and the Episle of James an interpola tion and that the miracles of Chris can be accounted for on natural grounds, without any belief in the suernatural, and the first time you are interlocked in a wrastle with Satan you will go under and your feet wil be higher than your head. It will not do to have one foot on a rock and the other on the sand. The took would long ago have gone pieces if it had been vulnerable. of the millions of Bibles that have been printed within the last 25 years not one chapter has been omitted, and the omission of one chapter would have been the cause of the rejection

Alas, for those who while trying to prove that Jonah was never swallowed of a whale, themselves got swallowed of the whale of unbellef, which digests, but never ejects its victims. The inspiration of the Bible is not more certain than the preservation of the Bible in its natural condition. After so many centuries of assault on the book would it not be a matter of economy, to say the least economy of brain and economy of stationery and economy of printers' ink—if the

batteries now assalling the book would hange their alm and be aimed against some other books, and the shown that Walter Scott did not write "The Lady of the Lake," nor Home "The Had,' nor Virgil "The Georgics," nor Thomas Moore "Lalla Rookh," or that Washington's farewell address was written by Thomas Paine, and that the war of the American Revolution never occurred. That attempt would be quite as successful as this long timed attack anti-Biblical, and then it would be new. Oh, keep out of this wrestling bout with the ignorance and the wretchedness of world urless you feel that both feet are planted in the eternal veracities of the book of Almighty God.

SCIENCE OF WRESTLING. Notice also that in this science of wrestling, to which Pani refers in my text, it was the third throw that de rided the contest. A wrestler might be thrown once and thrown twice, but the third time he might recover himself, and by an unexpected twist of arm or curve of foot gain the day. Well, that is broad, smiling, unmistakable gospel. Some whom I address through ear or eye, by voice or printed naze, have been thrown in their wrestle with evil habits.

Ave. you have been thrown twice but that does not mean, oh, worsted soul, that you are thrown forever! I have no authority for saying how many times a man may sin and be forgiven or how many times he may fall and vet rise again, but I have authority for saying that he may fall 490 times and 490 times get up. The Bible declares that God will forgive 70 times , and if you will employ the rule of multiplication you will find that 70 times 7 is 490. Blessed be God for such a gospel of high hope and thrilling encouragement and magnificent rescue A gospel of lost sheep brought home on shepherd's shoulder, and the prodigals who got into the low work of putting husks into swines' troughs brought home to jewelry and banquet ing and hilarity that made the rafters

Three skeletons of the same man: A happy home, of which he and a lassie taken from a neighbor's house are the united head. Years of happineess roll on after years of happiness. Stars pointing down to nativities. And whether announced ingreeting or not every morning was a "good morning and every night a "good night. Christmas trees and May queens and birthday festivities and Thanksgiving gatherings around loaded tables. But that husband and father forms an unfortunate acquaintance who leads him in circles too convivial, too late houred, too scandulous. After awhile, his money gone and not able to bear his part of the expense, he is gradually shoved out and ignored and pushed away. Now, what a delapidated home is his! A dissipated life always shows itself in faded window curtains, and impoverished wardrobe, and dejected surroundings, and in broken pallings of the garden fence, and the unhinged gate, and the dislocated doorbell, and the disappearance of wife and children from scenes among which gladdest. If any man was ever down that husband and father is down.

A POWERFUL FOE.

The fact is he got into a wrestle with evil that pushed and pulled and contorted and exhausted him worse that any Olympian game ever treated a Grecian, and he was thrown thrown out of good association into bad, thrown out of health into invalidism, thrown out of happiness into misery. But one day while slinking 'through one of the back streets, not wishing to be recognized, a good thought crossed his mind, for he has heard of men flung flat rising again. Arriving at his home, he calls his wife in and shuts the door and says: "Mary, I am going to do differently. This is not what I promised you when we were married. You have been very patient although I would have had no right to complain if you had left me and gone home to your father's house, It seems to me that once or twice who I was not myself I struck you, and several times, I know, I called you hard names. Now I want you to for give me. I am going to do better, and want you to help me," "Help you?" she says. "Bless your soul, of cours I will help you. I knew you didn't mean it when you treated me roughly All that is in the past. Never refer to it again. Today let us begin anew. Sympathizing friends come around and kind business people help the man to something to do, so that he can again earn a living. The children on have clothing so that they can go to school. The old songs the wife sang years ago come back to her memory and she sings them over again at the cradle or while preparing the noonday meal Domestic resurrection! He comes home earlie than he used to, and he is glad to spend the evening playing games with the children or helping them with arithmetic or grammar lessons which are a little too hard. Time passes on and some outsider suggests that he is not getting as much out of life as he ought and proposes an occasional visit to scenes of worldliness and dissipation. He consents to go once, and, after much solicitation twice. Then his old habit comes back He says he has been belated and could not get back until midnight. He had see some western merchant that had arrived and talk of business with him before he got out of town. Kindness and geniality again quit the dis position of that husband and father. The wife's heart breaks in a new place. That man goes into a second wrestle with evil habit and is flung, and all hell cackles at the moral deteat. "I told you so!" say many good peop who have no faith in the reformation who have no faith in the reformation of a fallen man. "I told you so! You nade a great fuss about his restore home, but I knew it would not last

You can't trust these fellows who have

once gone wrong." So with this un-fortunate, things get worse and worse and his family have to give up

house, and the last valuable goes to the paymbrokers shop. But that un-fortunate man is sauntering along the strest one Sunday night, and he goes

up to a church floor, and the congregation are singing the second hymn,

the one just before sermon, and it is William Cowper's glorious hymn:

There is a fountain filled with blood Drawn from Emmanuel's veins, And sinners plunged beneath that

flood Lose all their guilty stains VICTORY THROUGH CHRIST.

He goes into the vestibule of the church and stops there, not feeling well enough dressed to go among the worshippers, and he hears the minister say, 'You will find the words of my text ill Luke, the nineteenth chapter and teath verse, 'The Son of Man that come to seek and to save which was lost." The listener in the vestibule says. "If any man was ever lost, I am lost, and the Son of Man came to save that which is lost, and He has found me, and He will take me out of this lost condition. Oh, Christ, have mercy on me." The poor man has courage now to enter the main audience room, and he sits down on the first seat by the door, and the when at the close of the service minister comes down the aisle the powr man tells aim his story, and he encouraged and invited to come gain, and the way is cleared for him for membership in a Christian church and he feels the omnipotence of what Peter the apostle said when he spoke of those "kept by the power of God through faith unto complete salvawrestle before he is free from evil habits, and he goes into it, not in his own strength, for that has failed him twice, but in the strength of the Lord God Anrightly. The old habit seizes him; and he seizes it, and the wrestlers hend backward and forward and from side to side in awful struggle, until the moment comes for his liberation, and with both arms infused with strength from God he lifts that habit. swipgs it in air and hurls it into the ercition from which it came and from which it never again will rise. Victory, victory, through our Lord Jesus Christ! Hear St, all ye wrest-It threw him twice, but the third time he threw it, and by the grace of God threw it so hard he is as safe now as, if he had been ten years in heaven. Oh, I am so glad that Paul in my text suggests the wrestler and the power

of the third throw. But notice that my text suggests that the wrestlers on the other side in the great struggle for the world's redemption have all the forces of demonology to help them. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in

high places.' All military men will tell you that there is nothing more unwise than to underestimate an army. In estimat-

ing what we have to contend with the most of the reformers do not recognize the biggest opposers. They talk about the agnosticism, and the theism, and the materialism, and the Nihilism, and the Pantheism, and the Brahmenism, and the Mohammedanism, as well as the more agile and organized and endowed wickedness of

our day.

But these are only a part of the stilities arrayed against God and the best interesets of humanity. invisible hosts are far more numerous than the visible. It is not so much bottle; it is the demon of the bot-It is not much the roulette table; it is the demon of the roulette table. It is not so much the act of stock ganmoling as it is the demon of stock gambling. It is the great host of spiritual antagonists led on by Aziel r Lucifer or Beelzebub or Asmodeus or Ahrimanes or Abaddon, just as you please to call the leader infernalistic Can you doubt that the human agencles of evil are backed up by Plutonic agencies? If it were only a common wer steed, with panting nostrill and flaunting mane and clattering hoof, rushing upon us, perhaps we might clutch him at the bit and hurl back upon his haunches, but it s the black horse cavalry of perdition, who dash down, and their riders swing swords which, though invisible algave individuals and homes and nations. I tell you Paul was right when ne suggested that way restle not with pygmies, but with giants that will down us unless the Lord Almighty is coadjutor. Blessed be God that we have now and further on will have in mightler degree that divine

TRIUMPH OF RIGHTEOUSNESS. The time is coming-I know it will quicken your pulse when I mention it when the last mighty evil of the world will be grappled by righteous-ness and thrown. Which of the great evils will survive all the others I know not, whether war or revenge or fraud or lust or intemperance or gam bling or Sabbath desecration. It will be "the survival of the fittest," but the survival of the worst. It will be the evil the most thoroughly entrenched, most completely re-enforced most patronized by wealth and fash icn and ponip, nost applauded by all the principalities and powers and rulers of Jarkness. It will stand, with grim visage, looking down upon the graves of all the other slain abomina ions-graves dug by the hot shovels of despair and surmounted by such epitaphiology as this: "It biteth like a serpent and stingeth like an adder. "The ways of sin is death." house inclineth unto death, and paths unto the dead." "There is way that seemeth right to a man, but the end thereof is death." Yes! I imagine we have arrived at the time when we may say, Yonder stards the tast and only great evil of all the world to be wrestled down. It stands, not only looking upon the graves of all entombed and epitaphed iniquities of the world, but over and upon, gaz ing upward in defiance of the her and shaking its fist at the Almi saying: "Nothing can put me do I have seen all the other enemies the human race wrestled down and de stroyed, but there is no arm or foot human or angelic or defic, that can throw me. I have rulied whole gen-erations, and I swear by all the thrones of diabolism that I will ruin this gen eration. Come on, all ye churches all ye reformatory institutions and all

ye legislatures and all ye thrones! I challenge you! I plant my foot on

this redhot rock of the world's woe. I

W. A. E. C. C. C. K.

stretch forth my arms for the might-dest wrestle any world has ever seen

Come on, come on!",
Then right-coursess will accept the hallenge, and the two mighty wresters will grapple, while all the galleries of earth and heaven look down from one side, and all the fiery chasms of perdition look up from the other side. The two wrestlers sway to and fro and turn this way and that, and nov the monster evil see as the mightier of the two, and now righteousness seems about to triumph. The prize is worth struggle, for it is not a chaplet or laurel or palm, but the resuce of a world and a wreath put on the brow by Him who promised, "Be thou faithful unto death and I will give thee crown." Three worlds earth, heaven and hell-hold their breath while wanting for the result of this struggle when, with one mighty swing on ar arm muscled with omnipotence, righteousness hurls the last evil first on its knees and then on its face, and then rolling off and down with a crash wilder than that with which Sampson hurled the temple of Dagon when h got hold of the two chief pillars, but more like the throwing of satan out of heaven, as described by John Mil-

Him the Almighty power flung Headlong flaming from the ethereal

sky. With hideous ruin and combustion down

To bottomless perdition, there to dwell In adamantine chains and penal fire Who durst defy the Omnipotent to arms. Nine times the space that measure

day and night To mortal man, he , with his horrid crew. Lay vanquished, rolling in the fiery

Confounded, though immortal:

gulf.

A BONNIE WORLD. Aye, that suggests a cheering thought, that if all the realms of demonology are on the other side all the realms of angelology are on our side, among them Gabriel and Michael the archangel, and the angel of the new covenant and they are now talking over the present awful struggle and final glorious triumph, talking amid the alabster pillars and in the ivory palaces, and along the broad ways and grand avenues of theg reat capi tal of the universe, and amid the spray of fountains with rainbows like the 'rainbow round the throne," and as they take their morning ride in the chariots with white horses bitted with gold that were seen by John in vision apocalyptic, and while waiting in temles for one hundred and forty-four thousand to chant, accompanied by harpers and trumpeters, and thunderings and hallelujahs like the voice of many waters. Yes, all heaven is on our side, and the "high places of wickedness' spoken of in my text are not so high as the high places of heaven. where there are enough reserve forces if our earthly forces should be overspread, or in cowardice fell back, to sweep down some morning at daybreak and take all this earth for God for noon. And the cabinet of heaven the most august cabinet in the verse, made up of three-God the Fa ther. God the Son and God the Holy Ghost-are now in session in the King's palace, and they are with us, and they are going to see us through, and they invite us as soon as we have done our share of the work to go up and see them and celebrate the final victory, that is more sure to come than tomorrow's sunrise. think of it. the Scotch evangelistic hymn comes upon me and stirs, the strong tide of Scotch blood that flows through my arteries:

It's a bonnie bonnie warl' that we're livin' in the noo, sunny is the lan' that aften traiv'll thron, But

in vain we look for something here to which oor hearts may cling, For it a' is as naething tae the palace o' the King.

We like the gilded summer, wi' its merry, merry tread, An we sigh when hoary winter lays For, tho' bonnie are the snowflakes the doon on winter's wing.

MARRIAGES.

It's fine to ken it daunna touch the

ralace o' the King.

WHITE-HENDRY—At the home of the bride, Nov. 8th, by Rev. A. B. Macdonald, Frank D. White, M. D., of Aroostook, Me, and Rebecca Hendry, second daughter of Thomas Hendry of Wickham, Queens Co., N. B.

DEATHS.

CONNELL—At Woodstock, Nov. 8th, George Connell; aged \$2 years.
DICKSON—At Jubilee, Parish of Rothesay, Kings Co., on Nov. 3, after a short illness, F. C. Upham, widow of the late James Dickson, in the 75th year of her age, leaving two sons and one daughter.
LEARY—In Somerville, Mass., Elizabeth, wife of the late Capt. John Leary, formerly of St. John, N. B.
MARTUN—At Grand Falls, N. B., Oct. 21, of heart failure, Mrs. Harriet Martin, wife of John Martin of the above place, aged 64 years. Her end was peace.
McCARTHY—In Ronbury, Mass., Nov. 6th, Patrick F., beloved son of John and Johanna McCarthy, aged 23 years and 10 months.
MCLLYBERN—In this city on Nov. 9th after months.

McILVEEN—In this city, on Nov. 9th, after
a short illness. Eather, wife of the late u short illness, Esther, wife of the lete John McIlveon, of this city, aged 78 years. RAYMOND—At Norton, N. B., on Thursday, Nov. 10th, Isaac B. S. Raymond, in the 90th year of his age.
PUGSLEY—In this city, on Nov. 8th, Jame Pugsley, wife of Wm. Pugsley, sr., aged 78 years.

SNOW IN THE WEST

WINNIPEG, Man., Nov. 8.—The first real snow storm of the winter set in lest night, and prevailed until noon today. The high wind caused the snow to drift, and railway traffic was slightly interfered with. The street railway, too, suffered a little inconvenience, but by keeping sweepers at work the service was well maintained. The storm was general throughout the country, extending westward to Regina.

THOSE TIRED KIDNEYS Dr. Chase's Kidney-Liver Pills help

SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Nov 7—Sch Rondo, 123, Spragg, from New London, P McIntyre, bal.
Coastwise—Sch Franklin S Schenck, 44, Apt, from fishing.
Nov 8—Sch Salite E Ludlam, 199, Kelson, from Portsmouth, D J Purdy, bal.
Coastwise—Schs Little Minnie, 14, Theriault, from Back Bay; Helen Maud, 26, McDorman, from fishing; Mabel, 38, Thompson, from de; Lone Star, 29, Ingersoll, from North Head; Freeman Colgate, 25, Hicks, from Grand Hatbor. Grand Hatton:
Nov 9—Sch Wawbeek, 99, Edgett, from
New London, J W Smith, bal.
Coastewise—Schs Jessie, 17, Spicer, from
Harborville; C A Washington, 71, Morris,
from French Cross; Lennie and Edna, 20,
Hains, from Freeport; Nina Blanche, 30,
Crocker, from Freeport; barge No 3, 431, McNamara, from Parrsboro.

Cleared.

Nov 7-Coastwise-Schs Elihu Burrit, Spicer, for Advocate; Druid, Tufts, for Quaco; Britannia, Sinclair, for North Head; L. M. Ellis, Lent, for Westpert; Ripple, Bezanson, for Windsor; On Time, Gloven, for Westport; Brisk, Wadlin, for Beaver Harbor; Ella May, McNamara, for Parrsboro; Maggie Lynds, Christopher, for Hillsboro. Nov 8-Sch Annie A Booth, French, for Now York

Maggie Lynds, Christopher, for Hillsboro.
Nov 8—Sch Annie A Booth, French, for
New York.
Sch Thistle, Williams, for City Island f o.
Coastwise—Schs Lone Star, Ingersoll, for
North Head; Wanita, Healy, for Annapolis;
Bear River, Woodworth, for Bear River;
Silver Wave, Walsh, for Quaco; Bay Queen,
Barry, for Beaver Harbor; Comrade, Dickson, for Quaco; Silver Cloud, Bain, for
Digty; Maggie, Hines, for Walton; Freddie
G, Gower, for Westport; E A Lombard,
Copp, for Waterside.
Sth—Sch D W B, Holder, for Boston.
Sch I N Parker, Gale, for Salem, f o.
Sch Cora May, Harrington, for New York.
Sch Volunteer, Creaser, for Boston.
Coastwise—Schs New Home, Thibedeau,
for Belleveau Cove; Gertie H, Thompson,
for Sandy Cove; Dove, Ossinger, for Tiverton; Uranus, Wood, for Hillsboro; Nina
Blanche, Crocker, for Freeport; West Wind,
Post, for Digby; Only Son, Gordon, for
Margaretville; Hunter, Kelson, for Noel;
Vesta Pearl, Perry, for Westport.

CANADIAN PORTS. Arrived.

At Parrsboro, Nov 7, schs Urbain B, Liewelyn, from St Stephen; Roland, Rob-erts, from Westport. At Yarmouth, Nov 8, sch Amy D, from At Yarmouth, Nov 8, sch Amy D, from Parrsbero.

At Hillsboro, Nov 7, sch E V Glover, Joyce, from Boston.

At Quaco, Nov 8, schs Rex, Sweet; Rebecca W, Gough; Annie Harper, Golding, from St John.

HALIFAX, N S, Nov 9—Ard, str Halifax, Pye, from Charlottetown, PEI, and sailed for Boston; sch Earl of Aberdeen, Howard, from New York.

Clie, sch Harold Borden, Barkhouse, for New York.

At Pairsboro, Nov 7, bark Oxford (Nor), Hoell, for Cardiff; sch Willie D, Wasson, for Calais.

At Shediac, Nov 4, bark Vanadis, Hansen, for Manchester.

At Chariottelown, Nov 4, sch Alaska, Mehaffey, for New York.

At Quaco, Nov 8, schs Rex, Sweet; Rebecca W, Gough, for St John; Bessie Carson, in for harbor.

At Pairsboro, Nov 7, bark Oxford, Hoell, for Cardiff. for Cardiff.
At Shediac, Nov 4, bark Vanadis, Hansen, for Manchester.
At Yarmouth, Nov 7, sch Wandrain, Pat-

Sailed.

BRITISH PORTS.

Arrived. At Cape Town, Oct 17, bark Culdoon, Rich-At Livingston, Sept 30, bark J F Marriers, Frank, from Belize.
ARDROSSAN, Nov 6—Ard, bark Arabia, fax, NS. ST JOHNS, NF, Nov 8—Ard, str Siberia from Glasgow and Liverpool for Halifax a At Swansea, Nov 6, bark Otago, Northen, rom Chatham, NB. rom Chatham, NB.
At Southampton, Nov 6, bark Magna, Larsen, from Sheet Harbor, NS.
LIVERPOOL, Nov 8—Ard, ship Sofheim,

sailed. From Cardiff, Nov 5, ship New City, Rob pson, for Madeira.

FOREIGN PORTS. Arrived.

MACHIAS, Me, Nov 8—Ard, ach Lizzie B Small, from St John for New York.

At Iquique, Nov 4, ship Cumberland, Irving, from Newcastle, NSW.

At Buence Ayree, Nov 5, brig Bertha Gray, Messenger, from Weymouth; bark Mary A Troop, Baker, from Port Townsend.

At Rosatio, Oct 7, barks Eva Lynch, Hatfield, from Buence Ayree; Hector, Morrell, from St John, NB, via Buence Ayree.

At Montevideo, Oct 7, bark Calburga, Douglass, from New York,

At Rio Janeiro, Oct 8, bark N B Morris, Stuart, from New York,

At St Thomas, Oct 26, sch E Merriam, Merriam, from St Vincent.

In Hampton Roads, Nov 7, ship Canada, Munro, from Rio Janeiro.

PORTLAND, Nov 9—Ard, sch Saarbuck, from Boston; Clifford, from St John for do; Onora, from Nova Scotia for New York; Geo M Warner, from St John for Boston Clid, sch Robt Graham, Dunn, for Hilisboro, N B. Arrived. Wasson, from St John.
Sid, sch Hattle P, Frontain, for Salmon
River, NS.
NEW YORK, Nov 9—Ard, str Majestic, From Liverpool.

BUENOS AYRES, Oct 16—Ard, sch ExcepBuenos Arkes, Oct 16—Ard, sch ExcepBridgewater, NS; bark Lovett ion, from Bridgewater, NS; bark Lovett, rcm Yarmouth, NS. BOSTON, Nov 9—Ard and sid, str Prince VINEYARD HAVEN, Nov 9—Schs Frank P. from St John: B L Eaton, from Elizaethport for Calais.
Sid, schs Leonard B and Gladstone.
BOOTHSAY, Nov 9—Ard, sch Three , sehs Frederick Roesner, for Hoboken;

At Darien, Ga, Nov 2, ship E J Spicer, Cochran, for Fleetwood. At Mobil: Nov 4, sch Bontform, Jones, for Ruatan.
At New York, Nov 7, sehs Wentworth.
hill, for Hillsboro; Avalon, Wagner, for St
John; Ayr, Brinton, for St John.

From Rosarlo, Nov 5, brigtn Curlew, Winchester, for Bahia, with cargo.
From Cette, Nov 2, bark Maria Principia, Sallusteo, for Hahifax.
From Delaware Breckwater, Nov 6, sch Georgia, Odell, for Dorcheter, NB.
From New York, Nov 6, schs Reporter, for St John; Alfaretta S Snare, for Plymouth mouth.
From St Thomas, Oct 27, str Hazeldene, Sutherland, for New Orleans.
From Salt Cay, T I, Nov 1, sch Gladys B Smkth, Ivensen, for Lunenburg, NS.
From Buenos Ayres, Oct 13, bark Ethel Clark, Brinton, for Philadelphia.
From Montevideo, Oct 8, bark John Gill, MoKenzie, for Barbados; 10th, bark Ochtertyre, Kennedy, for Lyttleton.
From Rosario, Oct 11, bark Abeona, Manthora, for Philadelphia. horn, for Philadelphia. From Norfolk, Nov 7, bark Bristol, Law-ence, for Buenos Ayres.

MEMORANDA.

Passed Dungeness, Nov 5, bark Alert, Kroger, from Halifax for Hull.

Passed Lundy Island, Nov 6, ship New City, Robinson, from Cardiff for Madera.

Passed Barry Island. Nov 7, bark Kelvin.

Lockhart, from Cardiff for Reo Janeiro.

VOL.

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To Increase on Canadia

Lord Minto For ernor Ge

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OTTAWA, No urged to allow rder to secure no paste a certifi-they may be se the back of the the existing reg cate must be stamped on invitas refused the pen the door t possible to past they have arriv A mass mee resters was I reme Secretary ttended to ex ation and the preme court as a stormy donted that dequate and c omy in the man The department merce has issue mports from G sh North Ame onths of the eturns are fro he Canadian fig aring two of ill be rem quarter mana ted amount oollen and ca antially: jute The importa re practically eferential tar spect illusionary TORONTO, N

Telegram's Lon irst steamer o steamship line Dec. 2rd. It w rice at outset. roposed line nd Paspebiac MONTREAL, Blanchard. libe cheres in the Q unseated today view. An appl disqualification The city was and gale last The half yes Bank of Mon carried forward count of \$981.3 QUEBEC, No Aberdeen were farewell addre man, bringing Cape Magdalen and is due in row, but a big and the Scotsm that there is or Aberdeen, who

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ssued last r Minto's assum neralship. The annual r ndent of ins nued. Thirty ransacting life 4 fire, 6 inland uring QUEBEC, Novived at Quebec was met at urier and honor from the danadian Huss

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