The Rev. Dr. Newell Dwight Hillis on The Trusteeship Personality With An Outlook Upon Christ's Idea of Future Punishment.

Christ's character, and fortunately we that attaches to one's father—all this When we review His career, He seems of sweet mercy all compact, and of an exceeding pity. This tenderness asio was the rule of His life, and not an occasional incident. Consider His kindand hide the one who has made himself kind to himself! Consider His gentle a vagabond, in face of radiant goodkind to himself! Consider His gentle pity toward that poor child who washed His feet with her tears, and dried them with her hair! With what genshield between her and those hands that a flood, the thought of that hour of would have buffeted and stoned! With what exquisite courtesy did He breathe Christ's life. It broke His heart. Rising what exquisite courtesy did He breathe hope into those who had thought all hope was dead. Such enthusiasm for had aloud, and spared not, and warned men, man had Jesus; for Him such sanctity

It is this fidelity to the soul's highest man had Jesus; for Him such sanctity attached unto the meanest and lowest robbers, the publican, the beggar, that He identified Himself with them, and declared that he who smites the downfallen smites God, and he who serves the weak serves God. What an outgoing of His whole heart in perfumed tides of love in that lament over Jerusalem! Today we know what chivalry is, for our greatest poets have taxed ir genius to portray the ideal knight. But Jesus was a thousand times more chivalrous in His real life than these knights who live only in ideal dreams. And yet this gentlest of all strong ones, this kindest of all brave ones, this one who has moved with compassion beno shepherd, has left for us these parables of warning and alarm! What and Him who dwells above them.

Now this palace of man's soul is left. those who understand, they are big with in trust. Every one who has read the meaning. When we lift the seashell to the ear, there comes from its depths the frequency of the reference to "the an infinite remove from Lezarus. He on far off coral shores. And not other- of insisting upon the sanctity of this when he passes through the gateway, under the very edge and foreshadow of that revealing day, when some shall as- as Warwick Castle, with its glorious disgusts him. Now the gulf that se- parates Dives from Lazzus is in the parates Dives from Lazz

For reason earth's greatest minds. from different viewpoints, believe in immortality. The philosophers, from gists, like Professor Myers, from the viewpoint of observation and mental The Christian, for whom all arguments are converging lines, adds his conviction that Jesus Christ hath brought immortality to light. But, if man lives

HARSH. That teacher is the knidest teacher the entail forever. On, what treasure God has stored in the soul. What architects were your fathers, tolling upon the house in which you live—what artists, what weavers, what skill in a stored in the soul. What architects were your fathers, tolling upon the house in which you live—what artists, what weavers, what skill in a stored in the soul. horizon, portrays that cloud, with its full warning and alarm. But we want no amateurs regarding future punishment. We want an expert whom we can trust, as the little child trusts the can trust, as the traveller trusts the council of gluttony and drunkenwise surgeon, as the traveller trusts the guide and deliverer, as the passenger trusts the captain of a great ship. Fortunately, Jesus Christ, in the great hour of His life, has spoken in words and garnished? And made ready for simple so clear as to leave no room so simple, so clear, as to leave no room that Stranger Divine, who stands for doubt. In that hour He was lifted knocking at the door? The loss of the up into the realm of intellection, when soul was a thought that filled Christ's He was struck through and through with light. In this exalted mood, He Therefore and now, with reference to with light. In this exalted mood, He uttered those words beginning, "Let not your heart be troubled," comforting His disciples by the fore-glow of His the whole world, and lose his own Father's heart and home. But in a like hour and mood He caused His disciples to stand in the fore-shadow When a man wants to build a house of the day of revelation, when every he says I want yonder tree for founda-work shall be brought into judgment, tions. I want that marble for my man-

(Brooklyn Eagle.)

The texts were: Matthew xxv., the parable of the judgment; Luke xvi., parable of Dives and Lezarus. Dr. Hills said:

If we are to understand Christ's teachings on the future life we must ask what manner of man He was. Thus if Jesus was naturally harsh, stern, and tyrannical, this harshness will mitigate the severity of these pictures of futurity. But if Jesus was an amiable man, kind, and cordial, then that kindness will perchance double the severity of this parables. In his drama, Job exclaims that the storms and earthquakes claims that the storms and earthquakes character that control us here to be the sake of acquisition. Greed has become a passion. Once in them were ten thousand good impulses, their fatency and the sake of acquisition. Greed has become a passion. Once in them were ten thousand good impulses, their fatency at tainted dollar. But this man hears of heart-break without pity. There are you must pay the price for it. Sowing love, you shall reap love. Sowing honor and truth, honor and truth you will perchance double the severity of these pictures of futurity. But if Jesus was an amiable man, kind, and cordial, then that kindness will perchance double the severity of these pictures of futurity. But if Jesus was an amiable man, kind, and cordial, then that kindness will perchance double the severity of the soul reap love. Sowing honor and truth, honor and truth you will reap. Therefore, the punishment is not imposed by God from without, but is imposed the very names of these men will be a stench in the nostrils, and their fame, now grown large like stars, will burst like bubbles and like bubbles to the soul. It is something that claims that the storms and earthquakes are only the whisperings of God's power, so that the full thunder of His omnipotence no man can understand. Not otherwise if these parables are the speech of the kindest heart our earth.

Penalty is not something that God does to the soul. It is not a scourse that is lifted by another's hand. It is a shame within that smites. In that hour, when the soul knows the loss of man's soul? Do you think there is no terror in Wall street? Have a speech of the kindest heart our earth. speech of the kindest heart our earth has ever known, then what manner of language will harshness and tyranny the martyrs, the statesmen, the has ever known, then what manner of language will harshness and tyranny have used? It is important, therefore, to consider the personal equation in that bore one, the majesty and sanctity realized that in the evil impulse of the mother that bore one, the majesty and sanctity realized that in the evil impulse of the mother than the evil impulse of the mother than the confession and his agony? Have you never heard the bitter cry of some man sold into sin? Have you never heard the bitter cry of some man sold into sin? Have you never realized that in the evil impulse of know what manner of man He was, slorious company, rising rank upon mountains and rocks to fall upon him, ness and glory. And the thought of the issue of men's lives, the end to agony. And, therefore, the foreshadow of the future, that crept like an eclipse over Christ's life when He made His forecast of the future life of those who have sold themselves unto sin.

> that pathetic exclamation, "What shall it profit a man if he gain the whole world and lose his own soul?"

TRUSTEESHIP OF PERSONALITY. But the full content of Christ's idea of the future life is in His figure of the lost soul. With sublime imagery He likens the soul unto a house, a fair palace of sight and sense, from whose holds on the other side. Death is a litwindows reason looks out, where imagination hath her chambers and sits waiting for some new star to swing into sight; whose glass dome above is loped in Christ's picture of Dives and cause He saw people as sheep having the home where Faith and Hope dwell, English law has been impressed with to his class. He feels himself to be at roll and thunder of the surf, breaking law of entail." The jurist never tires pulls down the curtain of his carriage wise with these parables, that put us entail. Such a mansion as Hadden Hall lest he may see the vulgar crowd that cend toward honor and glory and immortal life, and some toward shame and unborn. The youth who falls heir to he has digged this deep guif. If he ondestruction and forgetfulness, through an historic mansion, has it for use durwise many and to gettuiness, through an instoric mansion, has it for use during his life time, but it is not his. On the walls are portraits of his fathers, by some Rembrandt. In the niches are and inviting friends whom he dines marbles. In the armory a Damascus and wines, with the distinct underimportance. Is there a God? And if blade worth a man's ransom. In the standing that they dine him and wine set himself entirely and remember only there another life? And if so, what some recreant youth, heir, in England, about the harvest there of sin that we should determine the forehead against the f about the harvest there of sin that we should determine to ravage the estate, is on his side of the gulf. He accepts and rob his children. In a mood of his blindness and poverty, his crippled passion and recklessness, to satisfy his limbs, and works adversity up into gluttonous impulses, he sends men to character. He meets poverty with the viewpoint of reason, intuition and He sells Rembrandt's portrait of the and out of conditions utterly unseemly hew down the historic elms and oaks. hope, he meets hunger with courage, founder of the family, for a gambling he builds a soul. Now the chasm and of imagination, the unfulfilled ideals debt. He despoils the historic house, gulf between Dives in the moment leaves its walls bare. Such an one when his chariot rolls out of the gate would be an outcast in the nation. phenomena, a man who seems to me to have established his presumption.

The Christian for whom all arguments and shame. But did man ever lay the so wide that no plummet can sound it, a gulf so wide that no wing can cross it. Then Good men would spurn him with con- who asks an aims, is a chasm so deep foundation of a house like this house of one day Death comes in for both men, the soul, that God builds in silence and pulls the bandage from their eyes, and secrecy? Reason is a room, its dimen-sions how noble. Memory is a library, for forty years without his recognizagain, what about his record and memory books? Socrates says that he will live again, but that man must go to God's throne, walking over marble works of an old master seem towards.

sions how noble. Memory is a library, for forty years without his recognizing it. Lazarus, too, sees the guif.

Once in Yellowstone Park there was a little, tiny rill, and a babe's footto God's throne, walking over marble steps heated red hot, to burn away his sins. Dante says that the sins and the soul are one, and that the soul itself must be changed through a long interval of cleansing and punishment. The philosopher adds that he does not know whether even God can relieve man of the control of the the burden of his sin. One of our writ- soul which we have achieved from our if flashed with size like a jewel from the burden of his sin. One of our writ-ers speaks of an interview with the captain of the Cumberland, that sank were achieved for us—it is, as if to during the late war. When the ship went down, the captain swam out of went down, the captain swam out of the passage way, up over the steps, out and each one passed in their treasure into which we cast inquiries, to re-

the passage way, up over the steps, out upon the deck, and so to the surface of the sea. The man was saved because the Cumberland was one thing, says this author, and the man was another. Rut the man cannot swim away from But the man cannot swim away from is this that makes contemptible and unmount, and there was a time when his record, for the man and his record worthy those who refuse to rear children—and so cut off the influence and but the rivulet of selfishness became a We do not wish, ostrich like, immortality through work of their vast stream, grew hard and cold; conto find salvation by hiding our heads in the sand.

Immortanty through work of their soul treasure. As if a man and woman treasure. As if a man and woman treasure. As if a man and woman treasure. TRUTH BEST, NO MATTER HOW who had fallen heir to a great house end the ratt of childhood and deepender to say "We will use this house ed it in manhood to a great guif. Now and when we die, burn it up, and end

work shall be brought into judgment, tions. I want that marble for my manwith every secret thing, whether it be
good or whether it be evil. In the
And when the house is built the forest
revelation He makes the laws of is ravaged, the mountain side is gash-

fish man will say I want that man for my business, I want this man's properbuild the material of their little homes | tempt. into one great structure of greed. When Bernard's hunger was satisfied he ceased to kill. There are men so lost to every good impulse, and now they kill for the sake of killing, and acquire for some men the wild instinct is calling and calling, and finally conquers? Oh, be wise and be warned in time. these parables, that fill me with terror and alarm. We need only time, for the sowing of sin and selfishness to work

NATURE'S LAW.

But let no man think that these pains interest that speaks in the parable of Dives and Lazarus. It appears also in and penalties represent God's wrath and His arbitrary penalties. Whatever punishment comes to men as the result of their sins, cometh as the law of one's its harden into character. This principle of the permanence of character is fully stated by Christ and illustrated by daily life. The law of gravity that holds on this side of the East River Lazarus. Dives lives in a palace and of the long driveway. But Dives is selfish, exclusive, fastidious; he looks down upon Lazarus as not belonging way, and Lazarus, the crippled beggar

the terrible thing about a river is that at first the river digs its channel and controls that groove; as soon as that groove has been digged, the groove turns around and controls the river. At first Dives made his channel and them. He appeals to every sentiment the groove for his thought. After a of prudence and self-respect. He bids while the groove became a gulf, and us be wise. If in that next life we are the gulf controlled Dives. Do you think that these parables of Christ are the fevered statements of a religious to go in as vagabonds, unknown, the fevered statements of a religious to come into the presence of the good and great, our fathers, we cannot afford to go in as vagabonds, unknown, the fevered statements of a religious to come into the presence of the good and great, our fathers, we cannot afford to go in as vagabonds, unknown, the fevered statements of a religious to come into the presence of the good and great, our fathers are the second to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the presence of the good and great to come into the great to come int teacher? You soorn any statement about future punishment, because you leer at Jonathan Edwards and the should come in with letters of introduc-Last Judgment of Michael Angelo. You tion, and wearing the royal garb of one say that Mr. Beecher gave up his be-lief in future punishment. You have Will you trade on God's love? Are you

ed. But fortunately nature is dead day of conviction, compared with which and does not suffer. But a strong, sel- our old notions of a thunderous judgment day are but as the mimic storm of a theatre to the rolling of God's own

THE MERCY OF GOD.

But let no man say that God is a stern Father; it is nature that is stern. Too often men have mis-read this book of love, Unthinking men open the Book of Proverbs. And they read these words in which wisdom personified speaks. Nature goes into the judgment seat, the injured brain and the outraged nerve become judges. Physiology personified calls the drunkard, the glutton and the son whose bones are full of the sins of his youth, before the throne, and this is her charge, Because I called and ye have refused, because I have stretched out my hand and no man regarded; because ye have set at naught all my counsel and would none of my reproof, I will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruc-tion as a whirlwind, when distress and they call upon me, but I will not sample shall slay them, and the prosperity of fools shall destroy them."

Here the wise man makes nature speak. It is the daily experience of the slutter of the specific of the speak. It is the daily experience of the speak. It is the daily experience of the speak of th glutton, the history of the drunkard and the passionful. It is the life story of men of hatred, impurity and greed. not the parables of Christ that alarm You have only to allow them to live me; it is the events in life, interpreting five hundred years instead of fifty, to discern the retributive consequences of nature, fulfilling a thousand times more than the pain described by Christ in out its harvest of retribution and His parables of the judgment. When, then, Christ speaks, warns men and forcasts the certain end, let no man say that he is severe or harsh. Discharge forever from your mind the old sulphurous thought of future punishment as physical. Open the physiology. Open your hygiene. Open the books of psychology. Open the books of memory. Out of the colors furnished by this palette, paint your own picture. But when you have painted it, Jonathan Edwards' story, and Michael Angelo's will seem like the blows which beat being. The principle is that thoughts against you when you walk through a become acts, acts become habits, hab-field of corn and the leaves strike you, as compared to the fire hail and blast Robert Browning's vision. Remem ber, that if nature is stern and rigorous, and if that chasm that you have digged, like Dives and Lazarus, is deep,

so that you cannot cross it, it is not because God rules from an iron throne or that His heart is marble. Dives could not cross to Lazarus or Lazarus to Dives. Is there any one who can? Yes. Who? God. Listen: Lazarus begs at the gate at the end "Though I descend into hell thou are there." It seems that God can cross into hades. Christ also can. "He escended into the grave." sufferings that were remedial for Laz-arus here are remedial for Dives there. How do I know? When Dives was in life, rolling in luxury, and knowing no suffering, he was utterly selfish, and had no thought for a human being; but was something that Dives never remembered before. And you have only to continue the process until at last. far off, perchance, Dives may be so a cliff, trying to penetrate it. The best of my study is that immortality is to be achieved; that a man may lose the soul his father has gained for him; that some there are that atrophying

every faculty that is eternal, are starv ing the spiritual senses.

Love is life, because God is love. God eternal, and man who loves is eter nal also. Hate is temporary, destructive and is death. He who hates temporary. Selfishness soon works it-Greed, avarice, envy, the insistence on one's own will, all of these are in the face of God's laws, and therefore are self-destructive. certain dining room in England was an inner finishing of old oak. The other day the ceiling and the wainscoting fell in, and left only a pile of dust. What men supposed to be the lining of oak was only the varnish of centuries. The scientist explains it by dry rot. It seems there is a fungus that is occasional, but malignant, and cuts its way in oak with singular rapidity. Behind the varnish the fungus worked and bored, until a sudden jar brought

AN OUTLOOK AND WARNING.

the whole structure down, a mass of dust supported by varnish. There are men today with their carriages and clubs, their lands and offices and honors, who always ask, How will this affect my political future? Instead of, Is this right? Who ask, How will this affect my business? Instead of, Is this honest? Who ask, How will this affect my name? Instead of, Is this true? And all these are honeycombing their own lives. They are destroying the immortal principle. They will be driven before death as leaves before the autumn wind. They like animals, and like animals they will die. Calling this great multitud before His thought, Jesus Christ warns as despoilers, who are to be despised not read correctly the new science, nor the drift of the times. What the great good, He will overlook it? Are you men of the world have given up is the like a son who wastes his father's esthought that God is full of wrath, that God torments men in endless physical hearing that his father is dying, says pain. Gone the old machinery of pun- to himself, "Well, I guess I will go ishment, but not the inner physical home and play repentance before fath-fact. Just before his death Mr. Bee- er dies, so as to get my share of the home and play repentance before fathcher said that he believed that science property." Do you think that characin establishing the doctrine of the fu-

no part. Be generous, therefore, to-Make ready for that day of revelation when all pitying love of your Heaventy, and ruthlessly the strong destroys thunder in the vault of heaven." For ly Father and all pitying love of your the weak. There are men called great who have destroyed the industry and occupation of thousands of families to own truth and beauty of soul! Thrice blessed are they who rise into glory and life and immortality, because they embody those eternal qualities that they hold in common with God, who is

## SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Oct 20—Bark Maria Laura, 642, Fleuga, from St John for Santa Cruz—put back. Sch Otis Miller, 98, Miller, from New Bedford, A W Adams, bal.
Sch Triby, 6, Conley, from Eastport, F and L Tufts, bal.
Sch Sattellite, 18, Scoville, from Eastport, F and L Tufts, bal.
Sch Annie A Booth, French, from Davenport, A W Adams, bal.
Sch Onward, 92, Croucher, from Boston, A W Adams, bal.
Sch Nellie I White, 124, Seely, from Sand River to New York—in for harbor.
Sch Stella Maud, Hunter, from New York, coal.

ning.
Oct 21—Str Dahome, 1551, Leukten, from
Demerara, W Indies, etc, Schofield and Co,

Cleared. Oct 20-Sch Luce Bros, Mitchell, for East

neil thou start of the start of

River.

Sch Neilie M Stanley, Martin, for Lubec.
Sloop Aubrey A, Stuart, for Lubec.
Sloop Gret, Wentworth, for Eastport.
Sloop Trilby, Coaley, for Lubec.
Coastwise-Sche Willie, Adams, and Hustler, Thompson, for fishing; Mildred K, Thomson, for Westport; Joliette, Gordon, for St Martins; str Beaver, Reid, for Harvey; sohs Miranda B, Tutts, for Alma; Beulah, Tutts, for St Martins; for St Martins; for Advocate.

DOMESTIC PORTS.

At St Martins, Oct 19, sche Wood Bros folding, from St John; Prudent, Read, from Farrsboro; R Carson, Pritchard, from Stridgetown; Harry Morris, McLean, from S At Hillsboro, Oct 17, str Nora, Stabelli rom Philadelphia. ntreal, Oct 18, strs Lake Champlain from Liverpool; Manchester Cor

Heeley, for London. Cld, sch Evadne, for Ingram Docks, NS, to load for Philadelphia At Newcastle Oct 19, bktn Ansgar, Clausen, from Dingle.
At Hillsboro, Oct 19, schs Margaret R. Roper, Faulkingham, from Jonesport. Me; Silver Leaf, Salter, from New York; Calabria, Glinn, from New York Cleared.

At St Martins, Oct 19, schs Wood Bros, Golding, for St John; R Carson, Pritchard, for Boston. At Hillsboro, Oct 17, sch Annie Bliss, Day, for Newark.
At Montreal, Oct 17, str Concordia, Webb, for Glasgow. At Hillsboro, Oct 20, sch Equator, Raheson

> BRITISH PORTS. Arrived.

At Wabana, NF, Oct 11, str Ran, Harrom Pictou, NS (and sailed 12th for Ro YOKOHAMA, Oct 20-Ard, str Empres ndia, 1 p m, 19th, from Vancouver NEWPORT, Eng. Oct 18-Ard, bark Bianca SHARPNESS, Oct 18-Ard, ship Vanduard

rom Dalhousie INISTRAHULL, Oct 20-Passed, str. inion, from Montreal for Liverpool. NEWPORT, Oct 18-Sld, str Montfort, fo

ARDROSSAN, Oct 20-Sid, str Dunm GREENOCK. Oct 20-Ard, str Leuctra SHARPNESS. Oct 18-Ard, strs Micm rom St Margaret's Bay; Verdande, from Newcastle, NB. CARDIFF, Oct 20-Sid, str Albuera, Gracy, for Rlo Janeiro.

At Preston, Oct 17, bark Matheus, Plaus, from Richibucto.

At Aberdovey, Oct 18, bark H W Palmer, Zachariasen, from Halifax.

At Hull, Oct 19, str Taff, Canrobert, from Annapolis, NS.

At Runcorn, Oct 18, bark Asta, Carlsen, from Paspebiac, (will be laid up).

At Barbados, Oct 1, str Ocamo, Fraser, from Halifax, etc, via St Lucia, (and salled for Hayti); 3rd, sch Mary Hendry, Foote, from Old Calabar, (and salled for Hayti); 3rd, sch Mary Hendry, Foote, from Old Calabar, (and salled 7th for San Andreas to load; Palme, Shankle, from Cayenna. or Rio Janeiro.

At Liverpool, Oct 21, str Dominion, from BROW HEAD, Oct 21—Passed, str Malin GALWAY, Oct 17-Ard, str SHARPNESS.

LIVERPOOL, Oct SWANSEA. Oct 20-Sid. str

Arrived

Oct 21—Str Dahome, 1551, Leukten, from Demerara, W Indies, etc, Schofield and Co, mase, mails and pass.

Sch Sachem, 13, Stuart, from Eastport, master, bal., and cld.

Sch Garfield White, 99, Seeley, from New York, J E Moore, bal.

Str State of Maine, 318, Allan, from Boston via Maine ports, W GLee, mase and pass.

Str State of Maine, S18, Allan, from Boston via Maine ports, W GLee, mdse and pass.

Sch Romeo, 111, Williams, from Providence, P McIntyre, bal Sch Stella Maud, 99, Hunter, from New York, A W Adams, coal.

Sch Domain, 91, Wilson, from Boston, J W McAlary Co, bal.

Coastwise—Sch Restless, 25, McKay, from Beaver Harbor; Cluizen, 46, Woodworth, from Bear River; Exenia, 18, Barry, from Beaver Harbor; Margaret, 49, Bishop, from St eGorge; Thelma, 48, Apt, from Annapolis, Oct 22—Str St Croix, Thompson, from Boston, W G Lee, mdse and pass.

Sch Edic, 118, Warnock, from New York, N O Scott, coal.

Sch Rewa, 122, McLean, from New York, D J Purdy, coal.

Coastwise—Schs Rowena, 96, Merriam, from Parrsboro; Jollette, 65, Gordon, from St Martins; Beulah, 80, Tufts, from do; Lennie and Edna, Stuart, from St Andrews; Wood Bros, 68, Golding, from Quaco; Levuka, 75, Ogilvie, from Hilsboro.

Cleared.

C and R Tarbox, Foley, for Eastport.
Mary M Lord, Lord, for Eastport.
Ludda F, Smith, for Eastport.
Bessie A Anderson, Anderson, for

Arrived STONINGTON, Conn. Oct 20-Ard, sch Rerter, from New York for St John. (Carried away mainboom Sunday in Sound; will BOSTON, Oct 20-Ard, str Prince George,

rom Yarmouth, NS; tug Gypsum King, from New York for Hantsport, NS, towing sch.

York, experienced heavy southerly gales

Weehawken), for Annapolis, NS: Thomas B Reed (from (South Amboy), for Hallowell. PHILADELPHIA, Oct 20-Ard, schs Melrose, from Cheverie, NS, via Rockland. NEW YORK, Oct 20-Sld, sch Wm Mar shall, for St John. EASTPORT, Me, Oct 20-Ard, sch Nellie

Eaton, from Boston. CITY ISLAND, Oct 20—Bound east, str ilvia, from New York for Halifax and St BALTIMORE, Md, Oct 20-Cld, str Herald, or Annapolis, NS.
PORTLAND, Me, Oct 20—Ard, sohs Clifford I White, from New York. DUTCH ISLAND HARBOR, Oct 20-Ard schs Anna, from Hillsboro, NB, for New York; Crescent, from Maitland, NS. for

Stamford; Scotian Queen, from New York for Wolfville, NS. for Wolfville, NS.

At Havre, Oct 21, str Pandosia, Humpreys, from Savannah, for Antwerp.

At New York, Oct 19, bark J E Graham, Sanford, from Turks Island; sch Hattle E King, Weldon, from Norfolk.

At Providence, RI, Oct 17, schs J L Colwell, from St John, NB.

At Portsmouth, NH, Oct 17, schs Manuel R Curza, from St John, NB, for New York; Strathcona, from Hillsboro, for Newark; Strathcona, from Hillsboro, for Newark; Eric, from New York, Ior St John.

At Stonington, Conn, Oct 17, sch Georgia E, from St John.

At St Thomas, Oct 19, bark Angara, Rodenheiser, from Barbados, for Boston.

At Buenos Ayres, Sept 11, ship Oreedmoor, Kennedy, from Montevideo, (to load for New York); 18th, bark Conductor, Lombard, from Bruswick.

DUTCH HARBOR, RI, Oct 21-Sld, schs

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900 DROPS

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Aperfect Remedy for Constipa-tion, Sour Stomach, Diarrhoea,

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ness and Loss of SLEEP.

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delphid, from Bathurst, NB, for Liverpool.

SOUTHAMPTON, Oct 20-Ard, str Twick-

AVONMOUTH, Oct 20-Sld, str Montfort,

LIVERPOOL, Oct 21-Ard, strs Dominion,

om Montreal; Nomadic, from Portland.

HONG KONG, Oct 21, 12.30 p m — Sid, str Empress of China, for Vancouver.

Sailed.

FOREIGN PORTS.

nham, from Mobile via Sydney, CB.

35 Doses - 35 CENTS

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RATHLIN ISLAND, Oct 21-Passed, str | Onyx, from Weymouth, NS, for New Haven;

CALAIS, Me, Oct 21-Ard, sch Emily A Swift, from Boston PORTLAND, Oct 21-Cld, sch Fortuna, for McKinley, Me. Sld, schs Beatrice, for Meteghan, NS; Sea-

Scotia Queen, from New York, for Wolf

str Empress of China, for Vancouver.

At Bermuda, Oct 7, tug Powerful, Rilley, from St John; Nile, for sastward.

STONINGTON, Conn, Oct 21—Sid, sch Reporter, from Halifax for West Indies and Demerara (and sailed); 11th, sch Harry W Lewis, Dukeshire, from Savannah (and remained 17th).

At Kingston, Ja, Oct 8, sch Benefit, Faulkner, from Charleston.

At Sharpness, Oct 17, strs Platea, Leary, from Newport (for Savannah); 18th, Michael, Fraser, from St Margaret's Bay; Verdande, Fraser, from St Margaret's Bay; Verdande, Fredersen, from Newstale, Nile, for sastward.

STONINGTON, Conn, Oct 21—Sid, sch Reporter, from Glasgow and Liverpool via St John; Nile, for satsward.

STONINGTON, Conn, Oct 21—Sid, sch Reporter, from Mew York, for St John, Nile, for satsward.

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Genevieve, from St John, NB, for do: Walter Miller, from do, for do; Strathcona, from From Cardiff, Oct 20, str Albuera, Grady, Hillsboro, NB, for do; D W B, from St From Cardiff, Oct 20, str Albuera, Grady, for Rio.

From London Oct 21, str Gulf of Venice, Cook, for St John and Halifax.

From Barbados, Oct 1, str Herria, McDade, for Charleston.

From Glasgow, Oct 17, str Pontiac (new), Fraser, for Galveston (not Baltimore).

From Newcastle, NSW, Oct 17, ship Falls

for Dee, Doty, for San Francisco.

Hillsboro, NB, for do; D W B, from St John, for Providence; Joe, from Calais, for New Haven.

Passed, schs Moraney, from Ship Harbor, NS, for New York; Aldine, from Sy John, for do; Maggie Hurley, from Rockland, for do.

CHATHAM, Mass, Oct 21 Passed north, str Sylvia, from New York, for Halifax, At Wilmington, NO, Oct 17, sch St Maurice, Conrad, from Philadelphia.

At Boston, Oct 17, sch E C Gates, from Lloyd's Neck.

At Delaware Breakwater, Oct 17, sch Hattle E King, from and sailed 18th.

At Nebwurport, Oct 18, sch R D Spear, from Philadelphia (foretopmast lost in collision off Shinnecock Oct 13).

STONINGTON, Conn. Oct 20, 20, 4, 4, 5 At Bridgeport, Conn, Oct 19, seh Union, from St John.
At New York, Oct 20, bark St Paul, Streen, from Boston.
At Philadelphia, Oct 20, sch Melrose, Kelly, from Cheverie via Rockiand.

Cleared. New York for Hantsport, NS, towing sch
Gypsum Emperor and barges Ontario and J
B King & Co No 19, for Windsor, NS, and 17
for Boston (latter wrecked on Harding
ledge).

Sid, str Prince Arthur, for Yarmouth, NS.
VINEYARD HAVEN, Mass, Oct 20—Sch
Sainte Marie, from Musquodobolt for New

At Boston, Oct 19, schs Falmouth, Rembey, for Halifax; A K Woodword, for Anapolis.

At Boston, Oct 19, schs Falmouth, Rembey, for Halifax; A K Woodword, for Anapolis.

At Buston, Oct 19, schs Falmouth, Rembey, for Halifax; A K Woodword, for Anapolis.

At Boston, Oct 19, schs Falmouth, Rembey, for Halifax; A K Woodword, for Anapolis.

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At Bustons Ayres, Oct 16, bark Plymouth, Fielden, for Rosario to load for Rio Janiero, At New York, Oct 20, str Otterspool, Parnell, for St John; schs E A Post, Cummings, for Shelburne; Golden Rule, Nickerson, for St John; schs E A John;

York, experienced heavy southerly gales about seven miles off Cape Cod 17th instant, during which small portion of her deckload of lumber was washed overboard. She also lost foresail and jib.

Sch Baden Powell, from Chatham, NB, for New York, at this port, lost small portion of deckload of lumber in Boston bay during the heavy gale of the 18th instant.

HYANNIS, Mass, Oct 20—Ard, sch W H Waters, from St John for New York.

Sailed.

From New York, Oct 18, ships J D Everett, for Santos, Brazil; Warrior, for Gulfporti bark Golden Rod, for Bahia, Brazil; brig Acacia, for Bluefields.

From Brunswick, Ga, Oct 18, sch Advance, Smith, for Pictou, NS.

From Rotterdam, Oct 15, 7 p.m, str London City, Freemantle, for Boston (not New York), the report of her sailing from Liverpool for Norfolk was an error.

From roads, Boston, Oct 18, schs Scotis.

HYANNIS, Mass, Oct 20—Ard, sch W H
Waters, from St John for New York.

VINEYARD HAVEN, Oct 20—Ard, schs
Genevieve, from St John for New York;
Walter Miller, from do for do; Strathcons,
from Hillsboro, NB, for do; Lôtus, from St
John for New Haven; Elwood Burton, from
St George for Portland; Sainte Marie, from
Musquodoboit for New York.

Sid, schs Ann Louise Lockwood (from
Perth Amboy), for Bangor; Silver Wave
(from New York), for St John; Reva, McLean (from New York), for St John; Reva, McLean (from do), for do; J J Perry, Benjamin from do), for Stonington, Ct; Ann Louise Lockwood, Cameron (from Perth Amboy), for Bangor; Silver Wave
(from New York), for St John; Oriole, (from New York), bothpt E.

From City, Island, Oct 18, schs Scotia Queen, from New London, Oct 18, schs Frank W
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Benedic Amboy), for Stonington, Me; Melissa Trask, Lowell (from New York), bound E. From Gulfport, Miss, Oct 17, bark Annie Elmer, Vidovich, for Buenos Ayres, From Georgetown, SO, Oct 19, son W Hutt. Armstrong, or Bathurst, Africa, From Buenos Ayres, Aug 25, bark Lendskrona, Burges, for New York (2,012 tons Lendschool 193).

From Portsmouth, Oct 18, sons Manuel R Curza, for New York; 18th, Erio, for St John. From New York, Oct 20, bark Alexander Black, for Les Palmas. A JUSTICE OF THE PEACE

Mr. Elisha Cole, of Athol, has the following to say of Polson's Nerviline, the best household liniment made: "I have found Nerviline a most reliable remedy for cramps, headache and pain in the stomach. Have used it externally for Rheumatism with excellent results. No house should be without Nerviline. You will find Nerviline just Sold everywhere in large 25c. bottles. Try it.

A San Francisco despatch of Oct. 21st says: The steamer Spokane, which arrived today from Seattle, brought four of the survivors of the wreet steamer South Portland. They are second officer and three seamen. These men were taken from a raft by the Spokane yesterday about 147 south of Cape Blanco. The Spokane cruised about for an hour in search of nother raft, finding only an empty

For strength and delicacy of UNION BLEND TEA HARRY W. deFOREST, St. John, N. B.

VOL. 26.

THE DISCOVE

Of Four Gospels in on Mt. Sinai.

Mrs. Agnes Smith Lewis Twin Sister, Mrs. Marg Gibson, in Boston.

(Boston Globe.) A few years ago a thrill we the Christian world when known that a copy of the fo in Syriac had been discover monastery on Mt. Sinai, and copy antedated any known the gospels. That discovery was mad

Englishwomen, Scotch by h Agnes Smith Lewis and garet D. Gibson, both of been honored by German, E Scotch universities for the discovery and for the able which they made from the o few days in Boston, and at 1 guests of Prof. E. Charlton Boston University at his Kirkland street, Cambridge. A Globe reporter called on evening and found two of the assuming and motherly-lomen imaginable, white-haire middle age, who talked for an hour in a most entertai

ner on their work and rese modern and Semitio langu more especially in regard covery which has made tames famous the world over They are twins, and wide ently well to do, and spen years in study and research the Holy Land, Egypt, Turk and the principal university cities in England and the co

This is their first visit to and they express themselves ally surprised with what t seen thus far in their two visit, especially with the see with the railroads, of which had considerable experience. had considerable experienc have been constantly on both in the United States ar since they have been on the the water. They leave re-Mrs. Lewis is to deliver a

Jacob Sleeper hall this after o'clock, which will be fllustr stereopticon views, on her dis the Syrian gospel and on he ences in the desert country.

Both Mrs. Lewis and Mrs. New York, Philadelphia

Mrs.Gibson was the principa man at the interview last eve perhaps the most amazing th her conversation is the easy of-fact way in which she to her life work in the study of l ever since she was a child, sister, her travels in various her researches in the Holy Arabia, and more especially old monastery on the mount where Moses received the ments, close to the great Syricand not far from the Red Se With both these women the languages was pursued as a pa first, but latterly in the cas Semitic languages for the pu closer study of the Bible and pecially of the New Testamen of them is identified with the tional movement in England. both, as Mrs. Lewis said, are d terested in all that concerns for women, and they deplore tude of the English universitie

women in the matter of awar Neither Mrs. Lewis nor Mr. has any definite academic trai though they have had the rar tage of being able to secure the ablest professors in both and Germany to aid them whi ng their Semitic studies. They were instructed as young women by private tu rom the beginning made a languages. This was kept up

ed since the deaths of their

It won



them all rapidly, eas pieces, without mas grinding.

W. H. Thorn