A BRIGHT RELIGION.

Rev. Dr. Talmage Takes Pleasure for His Theme.

He Has No Sympathy With Straitjackets, Yet Points Out Dangers.

Recreation That Leads to Sin is His Theme This Time.

From an unusual standpoint Dr. Talmage in a recent discourse discusses amusements and applies tests by which they may be known as good or bad. The test is Judges XVI. 25: "And it came to pass when their hearts were merry that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house, and he made them sport."

There were 3,000 people assembled in the Temple of Dagon. They had come to make sport of eyeless Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin, and they cred. "Fetch him out fetch him out!" Yonder I see the blind old giant coming, led by the hand of a child into the very midst of the temple. At his first appearance there goes up a shout of laughter and derision. The blind old giant pretends he is tired and wants to rest himself against the pillars of the house, so he says to the lad who leads him. "Bring me where the main pillars are." The lad does so. Then the strong man puts his hand on one of the pillars, and with the mightiest push that mortal ever made throws himself forward until the whole house comes down in thunderous crash, grinding the audience like grapes in a wine press. "And so it came to pass, when their hearts were merry, that they said. Call for Samson, that he may make us sport. And they called for Samson out of the prison house, and he made them sport." In other words there are amusements that are destructive and bring down disaster and death upon the heads of those who practice them. While they laugh and cheer they die. The 3,000 who perished that day in Gaza are nothing compared with the tens of thousands who have been destroyed, body, mind and soul, by bad amusements and by good amusements carried to excess.

In my sermons you must have noticed that I have no symbol the accelesitation attractions.

In my sermons you must have noticed that I have no sympathy with ecclesiastical straightjackets, or with ecclesiastical straightjackets, or with that wholesale denunciation of amuse-ments to which many are pledged. I believe the church of God has made a tremendous mistake in trying to sup-press the sportfulness of youth and drive out from men their love of amusement. If God ever implanted unything in us, He implanted this de-sire. But instead of providing for this demand of our nature, the church of has for the main part ignored it.

In a riot, the mayor plants a battat the end of the street and has lived off, so that everything is cut in that happens to stand in the any amusement sends you for ned. They talk as if they rould like to have our youth dress in path of life to the tune of the dead march in "Saul." They hate a blue march in "Saul." They hate a blue sash, or a rosebud in the hair, or a tasseled gaiter, and think a man almost ready for a lunatic asylum, who utters a conundrum.

A GLORIOUS WORK A GLORIOUS WORK.

Young Men's Christian associations of the country are doing a glorious work. They have fine reading rooms, and all the influences are of the best kind, and are now adding gymnasiums and bowling alleys, where, without any evil surroundings, our young men may get physical as well as spiritual improvement. We are dwindling away to a parrow chested, weak armed, feeble voiced race when God calls us to a work in which he wants physical as well as spiritual athletes. I would to God that the time might soon come when in all our colleges and theologicwhen in all our colleges and theological seminaries, as at Princeton, a gymasium shall be established. We spend years of hard study in prepara-

or the ministry, and come out ironchitis and dyspepsia and implaint, and then crawl up into hit and the people say, "Doesn't heavenly!" because he looks Let the church of God direct Our communities are filled with men and women who have in their souls unmeasured resources for sportfulness and froic. Show me a man who never lights up with sportfulness and has no sympathy with the recreation of others, and I will show you a man who is a stumbling block to the kingdom of God. Such men are caricatures of religion. They lead young people to think that a man is good in proportion as he groans and frowns and looks sallow, and that the height of a man's Christian stature is in proportion to Christian stature is in proportion to the length of his face. I would trade off 500 such men for one bright faced, radiant Christian on whose face are the words, "Rejoice evermore!" Every the words, "Rejoice evermore!"

the year after to learn that he had run off with the funds of the bank with which he was connected. Who is this black angel that you call religion-wings black, feet black feathers black? Our religion is a bright angel—feet bright, eyes bright, wings bright, taking her place in the sout. She pulls a rope that reaches to the skies and sets all the bells of heaven a-chiming. There are some persons who, when talking to a minister, always feels it politiq to look lugubrious. Go forth, O people, to your lawful amusement. God means you to be happy. But when there are so many sources of innocent pleasure why tamper with anything that is dangerous and poliuting? Why stop our ears to a heaven full of songsters to listen to the hiss of a dragon? Why turn back from the mountain side, all a-bloom with wild flowers and a-dash with the nimble torrents, and with blistered feet attempt to climb the hot sides of Co-

topaxi.
Now, all opera houses, theatres, bowling alleys, skating rinks and all styles of amusement, good and bad, I put on trial today and judge of them by certain cardinal principles. First, you may judge of any amusement by its healthful result or by its baneful reaction. There are people who seem reaction. There are people who seem made up of hard facts. They are a combination of multiplication tables and statistics. If you show them an exquisite picture, they will begin to discuss the pigments involved in the cotoring. If you show them a beautiful rose, they will submit it to a botanical analysis, which is only the post ortem examination of a flower. They ever do anything more than feebly and made a bungling job out of if.
But, blessed be God, there are people
in the world who have bright faces
and whose life is a song, an anthem, and whose life is a song an anthem, a paean of victory. Even their troubles are like the vines that crawl up the side of a great tower, on the top of which the sunlight sits, and the soft airs of summer holds perpetual carnival. They are the people you like to have come to your house. They are the people I like to have come to my house. Now, it is these exhilarant and sympathetic and warm hearted people that are most tempted to pervicious amusements. In proportion as ricious amusements. In proportion as a ship is swift it wants a strong helmsnan, in proportion as a horse is it wants a strong driver, and these teople of exuberant rature will do well to look at the reaction of all their amusements. If an amusement sends you home at night nervous so you cannot sleep, and you rise in the morning not because you are slept out, but because your duty drags you from your slumbers, you have been where you ought not to have been. There you ought not to have been. There are amusements that send a man next day to his work bloodshot, yawning, stupid, naussated, and they are wrong kinds of amusements. There are entertainments that give a man disgust with the drugery of life, with tools because they are not swords, with working appray because they are with the drugery of life, with tools because they are not swords, with working aprons because they are not infuriated buils of the arma. If any amusement sends you some longfor a life of romance and thrilling venture, love that takes poison and lots itself, moonlight adventures and hairbreadth escapes, you may de

us up, and if they pull us down as to our moral or as to our pyhsical sion that they are obt UNRESTRAINED AMUSEMENT.

pend upon it that you are the sacri-ficed victim of unsanctified pleasure. Our recreations are intended to build

Still further, those amusements are wrong which lead into expenditure beyond your means. Money spent in wrong which lead into expenditure beyond your means. Money spent in recreation is not thrown away. It is all folly for us to come from a place of amusement feeling that we have wasted our money and fime. You may by it have made an investment worth more than the transaction that yielded you \$100 or \$1,000. But how many properties have been riddled by costly amusements? The table has been robbed to pay the club. The champagne has cheated the children's wardrobe. The carousing party has burned up the boy's primer. The table cloth of the corner saloon is in debt to the wife's faded dress. Excursions that in a day make a tour around a whôle month's wages, ladies whose lifetime business it is to "go shopping," have their counterpart in uneducated children, bankruptcies that shock the money market and appall the church and that send drunkenness staggering across the richly figured carpet of the mansion and dashing into the the mansion and dashing into mirror, and drowning out the carol of music with the whooping of bloated sons come home to break their old mother's heart. When men go into amusements that they cannot afford. rassment and then into theft, and when a man gets as far on as that he does not stop short of the penitentiary. There is not a prison in the land where there are not victims of unsanctified amusements. And again and again I have gone and implored for the young man—sometimes, alas! the petition unavailing.

How brightly the path of unre-strained amusement opens! The young man says: "Now I am off for young man says: "Now I am off for a good time. Never mind economy. I'll get money somehow. What a fine road! What a beautiful day for a ride! Crack the whip and over the turnpike! Come boys, fill high your glasses! Drink! Long life, health, radiant Christian on whose face are the words, "Rejoice evermore!" Every morning by his cheerful face, he preaches 50 sermons. I will go further and say that I have no confidence in a man who makes a religion of his gloomy looks. That kind of a man always turns out badly. I would not want hin for the treasurer of an orphan asylum. The orphans would suffer.

SUSPICIOUS PIETY.

Among 40 people whom I received into the church at one communion, there was only one applicant of whose piety I was suspicious. He had the longest story to tell, had seen the inost visions and gave an experience so wonderful that all the other applicants were discouraged. I was not surprised

the counsel of some Christian friend, "Who are you?"

Passing along the street some night you hear a shiek in a grogshop, the rattle of the watchman's club, the rush of the police. What is the matter now? Oh, this reckless young man has been killed in a grogshop fight. Oarry him home to his father's house. Parents will come down and wash his wounds and close his eyes in death. They forgive him all he ever did though he cannot in his silence ask it. The prodigal has got home at last, Mother will go to her little garden and get the sweetest flowers and twist them into a chaplet for the silent heart of the wayward boy and push back from the bloated brow the long locks that were once her pride. And the air will be rent with the father's the air will be rent with the father's ery: "Oh, my son, my son, my poor son! Would God I had died for thee, cry: ch, my son, my son!"

EFFECT OF BODY ON SOUL.

You may judge of amusements by their effect upon physical health. The need of many good people is physical recuperation. There are Christian men who write hard things against their immortal souls, when there is nothing the matter with them but an incompetent liver. There are Christian people who seem to think that it tian people who seem to think that it is a good sign to be poorly, and because Richard Baxter and Robert Hall were invalids they think that by the same sickness they may come to the same grandeur of character. I want to tell Christian people that God will hold you responsible for your invalidism when it is your own fault, and when through right exercise and prudence you might be athletic and well. The effect of the body upon the soul you acknowledge. Put a man of mild smile. There are no great tides of feeling surging up from the depths of their soul in billow after billow of reverberating laughter. They seem as if nature had built them by contract little while his blood will change its observed. chemical proportions. It will become like unto the blood of the lion or the tiger or the bear, while his disposition will change and become fierce, cruel and unrelenting. The body has a powerful effect upon the soul. There are people whose ideas of heaven are all shut out with clouds of tobacco all shut out with clouds of tobacco smoke. There are people who dark to shatter the physical-wase in which God put the jewel of eternity. There are men with great hearts and intellects in bodies worn out by their own neglects. Magnificent machinery capable of propelling a great. Etruria across the Atlantic, yet fastened in a rickety North river propeller. Physical development which merely shows itself in a fabulous lifting or in perilous rope walking or in puglistic encounters rope walking or in puglistic encounters excites only our contempt, but we con-fess to great admiration for the man who has a great soul in an athletic body, every nerve, muscle and bone of which is constructed to right uses Oh, it seems to me outrageous that men through neglect should allow their physical health to go down beyond repair, spending the rest of their life, not in some great enterprise for God and the world, but in studying what is the best things to take for dyspep sia. A ship that ought with all sail

> uch a grand medicar SINFUL PLEASURES. Again, judge of the places of amusement by the companionship into which they put you. If you belong to an organization where you have to associate with the intemperate, with the unclean, with the abandoned, however well they may be dressed, in the name of God quit it. They will despoil your nature. They will undermine your moral character. They will drop you when you are destroyed. They will when you are destroyed. They will not give one cent to support your children when you are dead. They will weep not one tear at your buriat. They will chuckle over your damnation. But the day comes when the men who have exerted evil induence when their fellows will be brought to upon their fellows will be brought to judgment. Scene, the last day. Stage, the rocking earth. Enter dukes, lords, the rocking earth. Enter dukes, lords, kings, beggars, clowns. No sword. No tinsel, No crown. For footlights, the kindling flames of a world. For orthestra, the trumpets that wake the dead. For gallery, the clouds filled with angel spectators. For applause, the clapping floods of the sea. For ourtains, the heavens rolled together as a scroll. For tragedy, the doom of the destroyed. For farce, the effort to serve the world and God at the same time. For the last scene of the fifth act, the tramp of nations across the stage, some to the right, others to the left.
>
> Again, any amusement that gives Again, any amusement that gives

ne-half of your physical and mental

ilments, do not turn your back from

Again, any amusement that gives you a distaste for domestic life is bad. How many bright domestic circles have been broken up by sinful amusements? The father went off, the child went off. There are all around us the fragments of blasted households. Oh, if you have wandered away, I would like to charm you back by the sound of

ments of blasted households. Oh, if you have wandered away, I would like to charm you back by the sound of that one word. "Home." Do you not know that you have but little more time to give to domestic welfare? Do you not see, father, that your children are soon to go out into the world, and all the influence for good you are to have over them you nust have now? Death will break in on your conjugal relations, and, alas, if you have to stand over the grave of one who perished from your neglect.

I saw a wayward husband standing at the deathbed of his Christian wife, and I saw her point to a ring on her finger and heard her say to her husband, "Do you see that ring?" He replied, "Yes, I see it." "Well, said she, "do you remember who put it there?" And all the past seemed to rush upon him By the memory of that day, when in the presence of men and angels you promised to be faithful in low and sorrow and in sickness and in health by the memory of those pleasant hours when you sat together in your new home talking of a bright future; by the cradle and the excited hour when one life was spared and another given by that sickbed, when the little one lifted up the hands and called for help and you knew he must die, and he put one arm around each of your necks lifted up the hands and called for help and you knew he must die, and he put one arm around each of your necks and brought you very hear together in that dying kiss, by the little grave in

Bible, where in its stories of heavenly love is the brief but expressive record of births and deaths; by the neglects of the past, and by the agonies of the future; by the judgment day, when husbands and wives, parents and children, in immortal groups will stand to be caught up in shining array or, to shrink down into darkness—by all that I beg you to give to home your best affections. I look in your eyes today, and I ask you the question that Gehasi asked of the Shunamite: "Is it well with thy husband? Is it well with thy child?" usband? Is it well with thy child? God grant that it may be everlasting-

DECIDING DESTINY. Let me say to all young men your style of amusement will decide your eternal destiny. One night I saw a young man at a street corner, evidently doubting as to which direction he had better take. He had his hat lifted high enough so you could see he had an intelligent forehead. He had a stout chest; he had a robust devel-opment. Splendid young man, cul-tured young man. Honored young man. Why did he stop there while so many were going up and down? The fact is that every man has a good angel and a bad angel contending for the mastery of his spirit. And there was a good angel and a bad angel struggling with that man's soul at the

struggling with that man's soul at the corner of the street.

"Come with me," said the good ansel. "I will take y on home. I will spread my wing over your pathway, I will lovingly escort you all through life, I will bless every cup you drink out of, every couch you rest on, every couch you rest on, every doorway you enter; I will consecrate your tears when you weep, your sweat when you toil, and at the last I will hand over your grave into the hand of the bright angel of a Christian resurrection. In answer to your father's petition and your mother's prayer I have been sent by the Lord out of heaven to be your guardian spirit. Come with me," said the good angel in a voice of unearthly symphony. It was music like that which drops from a lute of heaven when a seraph breathes on it. "No, no," said the bad angel, "come with me! I have something better to offer. The wines I pour are from chances of bewitching corousal, the dance I lead is over floor tessellated with unrestrained indulncies. There is no God to frown on the temples of sin where I worship. The skies are Italian. The paths I tread are through meadows daisied and primrosed. Come with me" The young man hesitated at a time when hesitation was ruin, and the bad

angel smote the good angel until it departed, spreading wings through the starlight upward and away until a door flashed open in the sky and orever the wings vanished. That was he turning point in that young man's istory, for, the good angel flown, he hesitated no longer, but started on a pathway which is beautiful at the pening, but blasted at the last. The ad angel, leading the way, opened gate after gate, and at each gate the road became rougher and the sky more lurid, and, what was peculiar, as the gate slammed shut it came to with a jar that indicated that it would never open.

Passed each portal there was a grinding of locks and a shoving of polts, and the scenery on either side deserts, and the June air became a cutting December blast, and the bright wings of the bad angel turned to sackcloth, and the eyes of light became hollow with hopeless grief, and the fountains that at the start had cossed wine, poured forth bubbling tears and foaming blood, and on the right side of the road there was a serpent, and the man said to the bad angel, "What is that serpent." And the answer was, "That is the serpent of stinging remorse." On the left side of the road was a lion, the left side of the road was a hol, and the man asked the bad angel, "What is that lion?" And the answerwes, "That is the lion of all devouring despair." A vulture flew through the despair." A vulture flew through the sky, and the man asked the bad an-gel, "What is that vulture?" And the answer was. "That is the vulture wait-ing for the carcasses of the slain." And then the man began to try to pull off of him the folds of something hat had wound him round and round and he said to the bad angel, "What is it that twists me in this awful con-vulsion?" And the answer was, That is the worm that never dies!' gel, "What does all this mean? I trusted in what you said at the correr of the street that night. I trusted it all, and why have you thus deceived me?" Then the last deception fell off the charmer and it said: "I was sent forth from the pit to destroy your soul. I watched my chance for my triumph. Now you are here. Ha, ha! You are here! Come, now, let us fill these two challess of fire and drink together to darkness and woe and death. Hall, hall!" O young men will the good angel sent forth by christ, or the bad angel sent forth by sia get the victory over your soul? Their wings are interlooked this mo-

CABLED FROM LONDON.

The Postal Conference—Hon. Mr. Blair in the City.

MONTREAL, June 29.—The Star's London cable says: "The postal conference for which Hon. Mr. Mulock, postmaster general of Canada, is in England, opened at noon on Tuesday at the Westminster Palace hotel. The proceedings are private. Hon. Mr. Mulock himself is reticent, but in Canadian circles here the hope is expressed that he is empowered to impress upon the imperial ministry the necessity of a three cent rate."

Chief Justice Sir Henry Samuel Strong of Canada arrived at Liverpoel today to attend the sittings of the julicial committee of the privy council. MONTREAL, June 29.—The Star's

council.

Hon. Mr. Blair, Canadian minister of railways and canals, is in the city.

SHEW SIEWS

PORT OF ST. JOHN.

6 28—Str Cumberland, Thompson, from 10, C. H. Lacchler, indee and pass, Patestro, 1568, Arastrong, from Liver-Win Thomson and Co, bal. Comino, 2004, Randle, from Liverpool, Thomson and Co, bal. Laine, 1936, Faeris, from Liverpool, Thomson and Co, bal. Thomson and Co, bal. Thomson and Co, bal. Thomson and Co, bal. Sir Larne, 1836, Feeris, from Liverpool, Wm Thomson and Co, bal.

Str Thomas Wayman, 1414, Watt, from Shields, Wm Thomson and Co, bal.

Sch. Petetta, 124, Maxwell, from New York, D. J. Purdy, coal.

Coastwise-Strs Beaver, 57, Potter, from Canning; Flushing, 174, Ingersoil, from Advocate Harbor; Chapparel, 38, Mills, from Mindsor; Maudle, 25, Beardeley, from Port Lorne; John and Prank, 56, McKay, from Beaver, Harbor; Theima, 48, Milner, from Anapolis; Lidia Gretta, 67, Ells, from Quaco; Juliette, 65, Evans, do; Geo L. Slipp, 88, Wood, from Harviy; str Alpha, 211, Crowell, from Yarmouth; Nina Blanche, 30, Crocker, from Freeport; Henry, Nickerson, 70, Brewster, from Sackville; Greville, 57, Baird, from Quaco; Annie Harper, 92, Golding, do.

June 29-Str Istok, 1849, Socoletch, from Philadelphia, J. H. Scammell and Co, bal.

Str Nile, 1267, Morris, from Hamburg, Wm Thomson and Co, bal.

Barktn Antille, 442, Read, from Boston, R. C. Elkin, bal.

Coastwise-Schs Dove, 19, Ossinger, from Tiverton; Clarine, 96, Dickson, from Quaco; Miranda B, 79, Day, from Alma; Willie D, 38, Oglivie, from Parrsboro; Kedren, 22, Taylor, from Clementsport; Ida M, 86, Smith, from Quaco: Rebecca W, 30, Gough, de; Roland, 33, Roberts, from Parrsboro; Satellite, 26, Perry, from Westport; bag M, 86, Smith, from Quaco: Rebecca W, 30, Gough, de; Roland, 33, Roberts, from Parrsboro; Satellite, 26, Perry, from Westport; bag M, 86, Smith, from Guaco: Rebecca W, 30, Gough, de; Roland, 31, McNamara, from Parrsboro; Maggie Lynds, 66, Christopher, from Port Williams.

June 30.—Str State of Maine, Colby, from Boston, C E Lacchler, mdse and pass.

Str Tiber, Delisle, from Montreal, S Schofield and Co (itd), gen cargo.

Str Start, 1554, Weatherhill, from South Shields, J H Scammell and Co.

Str Sca King, 87, Odell, from Eastport, master, and cleared again.

Sch Certenniad, 124, Ward, from New York, J M Taylor, coal.

Coastwise-Schs Annte Gale, 96, Wolfe, from River Hebert; Marysville, 77, Moffat, from do; Electric Light, 32, Pohand, from West Isles; Cliff

Smith, for Quaco; Dove, Ossinger, for Tiverton.

June 30.—Sch Prudent, Dickson, for City Island, fo.

Coastwise—Schs Kedron, Taylor, for Digby; Greville, Baird, for Wolfville; Roland, Roberts, for Parrsboro; Citizen, Woodworth for River Hebert; Trader, Merriam, for Parrsboro; Thelma, Milner, for Annapolis; Corinto, Kennte, for Harvey; Electric Light, Poland, for West Isles; Gertie H, Thomson, for Sandy Cove; Willie D, Ogilvie, for Parrsboro; Geo L, Slipp, Wood, for Harvey.

CANADIAN PORTS.

sie Parker, from St John.
At Charitottown, June 23, seh Viols, Finlay, from New York.
HALIFAX, N S. June 28—Ard, str Tiber,
Delisle, from Montreal, and salled for St
John; seh Carrie Rasier Crosby, from do.
At Chatham, June 27, sch Gladstone, Martin, from Louisburg.
HALIFAX, N S. June 29—Ard, sch Arctic,
Arenbers, from Potes, PR.
Sid, str Halifax, Pye, for Boston.
Cld. str MacKay-Bennet (cable), Schenk,
for St Pierre, Mig.
At Sheet Harbor, June 21, bark Gerd, Milbery, from Antwerp.
At Hilsboro, June 28, schs Nellie F Sawyer, Willand, from Boston; Fred B Baiano,
Sawyer, from Salem; Sadle Wilcutt, Walson,
from do.
At Quaco, June 29, schs Alfaretta S Snare,
Lawson, from Boston; Silver Wave, Walch,
do; Mira B, Gale, from John; Rex, Sweet,
and Evelyn, McDonough, from do.

Cheirea.

At Hillsboro, June 25, sch Cathle C Berry,

Gayton, for Newark: Glad Tidings, Christopher, for Harvey Bank,
At Chatham, June 24, sch Maggie J Chadwick, Starkey, for New York: Bark Omera,
Lestie, for Cardin.

At Hillsboro, June 27, sch Hannah F Carleton, Faulkingham, for Newark.

At Quaco, June 29, schs Acara, Nash, for Advison, Faulkingham, for Newark.

At Quaco, June 29, schs Acara, Nash, for At York; Marton, Hicker, for do: Mira B, Gale, for St John; Rex, Sweet, and Evelyn, McDonough, for do.

At Chatham, June 28, bark Onward, Dahl, for Grangemouth; sch Eltie, Howard, for New York. York. Halfay, June 28, sch Howard, Lohnes At Newcastle, June 29, sch Anita, Melene for New York.

From Chatham, June 27, bark Fylgis, Dan-iclsen, for River Tees. From Point du Chene, June 29, bark Faye-land, Petersen, for Cardiff.

BRITISH PORTS.

Halifax.

From Glasgow, June 25, bark Cato, Olsen, or Miramicht: not previously.

From Barbades, June 11, son Barthold reston, for Grenads.

From Plushing, June 27, bark Kephe, Ejer From Flushing, June 27, bark Kepha, Ries

from Colonia via Queenstown.

At Buenos Ayres, June I, ship Albania, Pye, from Sabine Pass via Barbados; bark Northern Empire, Ellis, from Mobile.

At Philadelphia, June 27, bark Calcium, Smith, from Turk's Island.

At Stonington, June 28, ach Hattie Muriel, from S. John. At Stonington, June 28, sch Hattle Muriel, from St John.
At Boston, June 28, sch Shafner Bros, from Bridgetown.
At Farnandins, June 27, sch Saint Marie, Morchouse, from Bermuda. from do

At New York, June Zi, schs Omega, LcCain, from Cheverie, NS; Florida, Odell,
from Hillsboro, NB; Mary F Pike, Raye,
from Eastport; Emily C Dennison, Comeau,
from New London; Florence R Hewson, Patterson, from Hilsboro, NS.
Odell, from Hillsboro, NS.
NEW YORK, June 29—Cld, schs Gypsum
Queen, for Windsor, NS; S M Bird, for Halifax, NS.

At Boston, June 27, schs I A Plummer, from Hillsbore; M E McDougall, from Charlottetown; A Gibson, from St John.

At New York, June 27, schs Wentworth, Dill, for Hillsbore; Onyx, McKinnon, for Chatham, NB.

BANGOR, June 28—Sid, sch Ella H Barnes, for Liverpool. NS.

ROCKPORT, June 29—Sid, schs Riverdale, for St John; Leo, for do.

From New York, June 27, brigt L G Crosby, for Desterro. From New York, June 27, brigt L G Crosby, for Desterro.
From New York, June 27, sch Wandrain, Ward, from Weymouth, NS.
From Trapani, June 1, ship E J Spicer, for Gloucester, Mass.
From Grimstad, June 20, Dovero, for Canada.
From Lisbon, June 11, bark Akershus, Christiansen, for Halifax
From St Thomas, June 1, bark Glenafto, Mundy, for Madeira—has been reported sailed for Macocis.
From Pernambuco, June 6, bark Nora Wiggins, McKinnom, for Barbados.
From Rotterdam, June 27, sir Feliciana, James, for St John.
From Ymuiden, June 25, bark Ymer, Brichsen, for Canada.
VINEYARD HAVEN, June 29—Psd. sch. Winnie Lowery, from Quace for New York.
BOOTHBAY, June 29—Ard, sch Glenara, frem Quaco.

MEMORANDA.

Passed Sydney Light, June 27 atrs Coban, Fraser, from Sydney for Montreal; Turret Age, Brady, from Montreal for Sydney, Passei out at Delaware Breakwater, June 25, ship Glosscap, from Philadelphia for Munita. 26. ship Glosscap, from Philadelphia for Manila.

Passed Deal, June 27, bark Jorgen Bang, Christiansen, from London for Miramichi.

Passed Isle of Wight, June 27, bark British America, Steele, from Mobile for Dordrecht.

Passed Lundy Island, June 26, bark Gratia, Stray, from Barry for Campbellton.

In port at Shanghai, June —, bark Neilie Troop, Trites, for Tacoma in ballast.

Passed Sydney Light, June 28, strs Louis-burg, Gould, with barge, from Sydney for Montreal; Strathdon, Phillip, from Tyne for Sydney; Wildcrott Cassan, from Blyth via Sydney for Quebec; Bonavista, Frazer, from Montreal via Sydney for St Johns; Bruce, Delaney, from Placentia for Sydney.

Bark Florence B Edgett, from Rosario for Soston, June 24, lat 36.53, lone 71.22. Ship Andelana, Staling, from New York or Shanghal, June 12, lat 10 N, lon 25 W. Bark Giuseppe Pignome, Musanta, from les for St John, June 18, lat 37, lon 2

NOTICE TO MARINERS

PERTH AMBOY, June 25—The Lighthouse Board announces that a fog bell is to be es-tablished at Great Beds Light Station, in Raritan Bay. It is to be struck by machin-ery during thick or stormy weather, a single blow every fifteen seconds.

BIRTHS.

MARRIAGES.

Father Gallagher. Peter Lawlor to Miss Margaret Cecelia, youngest daughter of the late Lawronce Donovan.

CALLISTER-WILSON—On June 28th, at the residence of John McAllister, Duke street, by Rew. T. F. Fotheringham, M. A., John A. McAllister to Mary Annie, daughter of the late Sergt. Samuel Wilson, both of this city.

CUINGGAN-HALEY—On June 28th, at the Cathedral of the Immaculate Conception, by the Rev. Father McMurray, John McGuiggan to Harriet G. Haley.

URDIE-CHAMBERLAIN.—At the home of the bride's parents, June 28th, by the Rev. W. O. Raymoud, M. A., rector of St. Mary's church, Frank S. Purdie of Shemogue, Westmorland Co., to Carrie Maud, second daughter of Geo. H. Chamberlain of this city.

J. St. George street, Moncton, N. 29th, by Rev. J. M. Robinson. Talbot of Westville, N. S., by Preen of Moncton.
J. SEELY — On June 30th, at Langights, St. John, by Rev. G. A. Walter Drake Thompson and J. A. Seely, all of St. John west.
Mcallister—on june 28th, a george the bride's father, by Rev.

can bu "Star"

A. J.

OTTAW day for i increase o a dollar new men ter. Dominic

sued the Prior for on indepe Sects of Me., but the propos to Burling WEBB Kring an ing this separated time afte the bushe

mal, fired had left direction. whom he time ago. by the sa OTTAW tablet to veiled in this ever appropris Urquhart. The di als is con ship of at the co Within M. P., wi in the s

ship, pro which va created Scarth. It is r of the qu inion, a charge of supering OTTAV they will the time will be

day for Forty-tl and Unio all over thuciasm The in returns crease i eciprocal erminate HAMIL wind sto

DEAT