### SERMON

Sectarianism, Its Origin, Evils and Cure.

Church Against Church, Denomination Against Denomination, Hindering the Triumph of the Gospel.

Rev. Dr. Talmage Urges Christians By the Memory of Common Hardships and Trials and Common Prayers and Tears to March Shoulder to Shoulder For the World's

WASHINGTON, July 24.—In his ser mon today Dr. Talmage shows what sectarianism really is, its origin, evils and cure. The text was Judges xii, 6: Then said they unto him, Say now hibboleth, and he said sibboleth, for

right. Then they took him and slew him at the passage of Jordan." Do you notice the difference of pro-nunciation between shibboleth and sibboleth? A very small and unimportant difference, you say, and yet that difference was the difference between life and death for a great many people. The Lord's people, Gilead and Ephraim, got into a great fight, and Ephraim was worsted, and on the retreat came to the fords of the river Jordan to cross. Order was given that all Ephrismites coming there be slain. But how could it be found out who were Ephrismites? They were detected by their pronunciation. Shibboleth was a word that stood for river. The Ephrismites had a broque of their own, and when they tried to say "shibboleth" always left out the sound of the "h." When it was asked that they say shibboleth, they said sibboleth, and were slain. "Then said they unto him, say now shibboleth, and he said sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan." A very small passages of Jordan." A very small difference, and the only difference between scores of demominations today is the difference between shibboleth

The church of God is divided into great number of denominations, me would fail me to tell of the Calvinists, and the Arminians, and the Sabbatarians, and the Baxterians, and the Dunkers, and the Shakers, and the Quakers, and the Methodists and the Baptists, and the Episcopalians, and the Lutherlans, and the Congregationalists, and the Presybterians, and the Spiritualists and a score of other denominations of religionists, me of them founded by very good en, some of them founded by very gotistic men, some of them founded no Christ in the chancel and no Christ for myself liberty of conscience I must give that same liberty to every other man, remembering that he is no more different from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship. In art, in politics, in morals and in religion let there be no gaglaw, no moving of the previous ques-

tion, no persecution, no intolerance.

You know that the air and the water keep pure by constant circulation, and I think there is a tendency in religious discussion to purification and moral health. Between the fourth and the sixteenth centuries the church proposed to make people think aright by prohibiting discussion, and by strong amountain of the press and rack and prohibiting discussion, and by strong censorship of the press and rack and gibbet and hot lead down the throat tried to make people orthodox, but it was discovered that you cannot change a man's belief, cly twisting off alls head, nor make a man see differently by putting an awl through his eyes There is something in a man's con-science which will hurl off the mountain that you throw upon it, and un-singed of the fire, out of the flame will make red, wings on which the martyr

will mount to giory.

In that time of which I speak, between the fourth and sixteenth centuries, people went from the house of God into the most appalling iniquity, and right along by conserated altars there were tides of drunkenness and licentiousness such as the world never heard of, and the very sewers of perdition broke loose and flooded the church. After awhile the printing press was freed, and it broke the shackles of the human mind. Then there came a large number of bad books, but where there was one man hostile to the Christian religion there were twenty men ready to advocate it. So I have not any nervousness in regard to this battle going on between truth and error. The truth will conquer just as certainly as that God is atronger than the devil. Let error run if you only let truth run along with it. Unred on by skeptic's shout run if you only let truth run along with it. Urged on by skeptic's shout and transcendentalist's spur, let it run. God's angels of wrath are in hot pursuit, and quicker than eagle's beak olutches out a hawk's heart God's vengelance will tear it to pieces.

PHASES OF SECTIANISM. PHASES OF SECTARIANISM.

To propose to speak to you of sectification—its origin, its evils and its eures. There are those who would make us think that this monster with horns and hoofs is religion. I shall chase it to its hiding place and drag it out of the caverns of darkness and rips off its hide. But I want to make a distinction between bigotry and the lawful fondness for peculiar religious beliefs and forms of worship. I have no admiration for a nothingarian.

In a world of such tremendous vicissitude and temptation and with a sout that must after awhile stand before a throne of insufferable brightsoul that must after awhile stand before a throne of insufferable brightness, in a day when the rocking of the
mountains and the flaming of the heavens and the upheaval of the seas
shall be among the least of the excitements, to give account for every word,
thought, action, preference and dislike—that man is mad who has no
religious preference. But our early religious preference. But our early education, our physical temperament, our mental constitution will very much decide our form of worship.

A style of psalmody that may please me may displease you. Some would like to have a minister in gown and cands and surplice, and others prefer to have a minister in plain citizen's a holy benediction "in the name of the Father, and of the Son, and of the Holy Ghost," and others are more impressed when the penitent comes up out of the river, his garments dripping with the waters of a baptism which signifies the washing away of sin. Let either have his own way. One man likes no hoise in prayer-not

brim, I will will not quarrel with thee of it. about thy black gown. George, give me thy hand."

In tracing out the religion of sectarianism of bigotry I find that a great deal of it comes from wrong education in the home circle. There are parents who do not think it wrong to caricature and jeer the peculiar forms of religion in the world and denounce other sects and other denominations. It is very often the case that that kind of education acts just opposite to what was expected, and the children grow up and after awhile go and see for themselves, and, looking in those churches and finding that people are good there and they love God and keep His commandments, by natural reaction they go and join those very churches. I could mention the names of prominent ministers of the gospel who spent their whole life bombarding other denominations, and who lived to in those very denominations. But it is often the case that bigotry starts in a household, and that the subject in a household, and that the subject of it never recovers. There are tens of thousands of bigots ten years old. I think sectarianism and bigotry also rise from too great prominence of any one denomination in a community.

and his denomination is right because his denomination is the most wealthy or the most popular or the most influential, and it is "our" church, and 'our" religious organization, and ur" choir, and "our" minister, and the mm tosses his head and wants other denominations to know their places. It is a great deal better in any community when the great denominaower, marching side by side for the world's conquest. Mere outside prosperity, mere worldly power, is no evience that the church is acceptable to God. Better a barn with Chi the manger than a cathedral with magnificent harmonies rolling through the long drawn alsle and an angel from heaven in the pulpit if there be

Bigotry is often the child of ignor-nce. You seldom find a man with large intellect who is a bigot. It is the man who thinks he knows a great large intellect who is a bigot. It is the man who thinks he knows a great deal, but does not. That man is almost always a bigot. The whole tendency of education and civilization is to bring a man out of that kind of state of mind and heart. There was in the far east a great obelisk, and one side of the obelisk was white, another side of the obelisk was green, another lide of the obelisk was green, another lide of the obelisk was blue, and travelers went and looked at that obelisk, but they did not walk around it. One man looked at one side, another at another side, and they came home, each one looking at only one side, and they happened to meet, the story says, and they got into a rank quarel about the color of that obelisk. One man said it was white, another said it was green, another man said it was blue, and when they were in the very heat of controversy a more intelligent traveller came and said: "Gentlemen, I have seen that obelisk, and you are all right, and you are all wrong. Why didn't you all walk around the obelisk."

Look out for the man who sees only one side of a religious truth. Look out for the man who never walks around about these great theories of God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no

God and eternity and the dead. He will be a bigot inevitably—the man who only sees one side. There is no man more to be pitied than he who has in his head only one idea—no more, no less. More light, less sectarianism. There is nothing that will so soon kill bigotry as sunshine—God's supplies.

So I have set befire you what I con-So I have set befire you what I consider to be the causes of bigotry. I have set before you the origin of this great evil. What are some of the baleful effects? First of all, it cripples investigation. You are wrong, and I am right, and that ends it. No taste for exploration, no spirit of investigation. From the glorious realm of God's truth, over which an archangel might five from sternity and to reach the fruth, over which an archangel might
fly from eternity and lot reach the
limit, the man shuts himself out and
dies, a blind noie under a corn shock.
It stops all investigation.
While each denomination of Christiams is to present all the truths of the
Bible, it seems to me that God has
given to each denomination an espec-

given to each denomination an espectal mission to give particular emphasis to some one doctrine, and so the Calvanistic churches must present the sovereignity of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational churches must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm.

DAMAGE BY SECTARIANISM.

Another great damage done by the sectarianism and bigotry of the church is that it disgusts people with the

Christian religion. Now, my friends, the church of God was never intended for a war barriack. People are afraid of a riot. You go down the street, and you see am excitement and missiles flying through the air, and you hear the shock of firearms. Do you, the peaceful and industrious citizen, go through that street? Oh, no! You will say, "I'll go around the block." Now, men come and look upon this narrow path to heaven, and sometimes see the ecclesiastical brick bats flying every whither, and they road. There is so much sharpshoot.

The sectarianism from the world by chiefly enlarging in those things in which we agree rather than those on the sectarianism from the world by chiefly enlarging in those things in which we agree rather than those on the street, and man comes up on this side of the platform and says, "I don't believe in aby sprinkling." Shall I shove him off? Here is a man coming up on this side and he says, "I don't believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints." Shall I shove him off? No. I will say: "Do you believe in the perseverance of the saints."

a word, not a whisper. Amother man, just as good, prefers by gestulation and exclamation to express his devotional aspirations. One is just as good as the other. "Every man fully persuaded in his own mind."

George Whitefield was going over a Quaker rather roughly for some of his denomination and denomination or religious sentiments and the Quaker religious and the q said: "George, I am as thou art I another, or between one church and am for bringing all men to the hope of the gospel. Therefore, if thou will ed with the Christian religion and of the gospel. Therefore, if thou will ed with the Christian religion and not quarrel with me about my broad say, "If that is religion I want none

> Again, bigotry and sectaria Again, bigotry and sectarianism do great damage in the fact that they hinder the triumph of the gospel. Oh, how much wasted ammunition! How many men of splendid intellect have given their whole life to controversial disputes when, if they had given i life to something practical, they m have been vastly useful. Suppose, while I speak , there were a common enemy coming up the bay and all the forts around the harbor began to fire into each other. You would cry out: 'National suicide. Why don't forts blaze away in one direction and that against the common enemy?" And yet I sometimes see in the church And yet I sometimes see in the church of the Lord Jesus Christ a strange thing going on—church against church, minister against minister, deromination against denomination, firing away into their own fort, or the fort which ought to be on the energy and giving one mighty-

> and I find two beehlves, and these two hives are in a quarrel. I come near enough not to be stung, but I came just near enough to hear the controversy, and one beehive, says, "That field of clover is the sweetest," and another beehive says, "That field of clover is the sweetest." I came in between them and I say: "Stop this quarrel, If you like that field of cloyer best, go there. If you like this field of clover best, go there. But let me tell you that hive which gets the most honey is the best hive!". come out between the churches of the Lord Jesus Christ. One denomination of Christians says, "That field of Christian doctrine is best," and an-other says, "This field of Christian

up any denomination, you will never build up by trying to pull some other down. Intolerance never put anything down. How much has intolerance accomplished, for instance, against the Methodist church? For long years her ministry were forbidden the pulpits of Creek Particle Why was it that Great Britain. Why was it that so many of them preached in the fields?
Simply because they could not get in the churches. And the name of the church was given in derision and as a sarcasm. The critics of the church said, "They have no order, they have no method in their worship," and the critics therefore in irony called them

I am told that in Astor library, New I am told that in Astor library, New York, kept as curiosities, there are 707 books and pamphlets against Methodism. Did intolerance stop, that church? No. It is either first or, second amid the denominations of Christendom, her missionary stations in all parts of the world, her men not only important in religious trusts, but important also in secular trusts. Church marching on, and the more intolerance assigned it the feature it marched. gainst it the faster it marched. INTOLERANCE AVAILS NOTHING

What did intolerance accomplist against the Baptist shurch. If laugh-ng scorn and tirade could have destroyed the church, it would not have today a disciple left. The Baptists were hurled out of Boston in older times. Those who sympathized with them were imprisoned, and when a pe-tition was offered asking leniency in their behalf all the men who signed. It were indicted. Has intolerance topped the Baptist church? The last statistics in regard to it showed 44,000

statistics in regard to it showed 44,000 churches and 4,000,000 communicants. Intolerance never put down anything. In Fingland a law was made against the Jew. England thrust back the Jew and thrust down the Jew, and declared that no Jew should hold official position. What came of it? Were the Jews destroyed? Was their religion overthrown? No. Who became prime minister of England? Who was next to the throne? Who was higher than the throne, because he was counselor and adviser? Dispaell, a Jew. What were we celebrating in

was counselor and adviser? Dispaell'a Jew. What were we celebrating in all our churches as well as synagogue only a few years ago? The one hundredth birthday of Monteflore, the great Jewish philanthrophist. Intolerance never yet put down anything But now, my friends, having shown you the origin of bigotry or sectarianism, and having shown you the damage it does, I want briefly to show you how we are to war against this terrible evil, and I think we ought to be gin our war by realizing our own weakness and our imperfections. If we make so many mistakes in the common affairs of life, is it not poscreeds and something right in all our creeds, but since we nay make mistakes in regard to things of the world do not let us be so egotistic and a puffed up as to have an idea that we cannot make any mistake in regard to religious theories, and then I thin we will do a great deal to overshrow

He says, "Yes." "Do you take Christ for time and for eternity?" "Yes." I say, "Come on, brother! One in time and one in eternity. Brother now, brother forever." Blesed be God for a gospel platform so large that all who receive Christ may stand on it, NOBLE INSTITUTIONS AND MEN.

vere sectarianism and bigotry in our hearts and in the church also by realizing that all the denominations of Christians have yielded noble institutions and noble men. There is nothing that so stirs my heart as this thought. One denomination yielded a Robert Hall and an Adoniram Judson: another yielded a Latimer and a Melville; another yielded John Now, I say, if we are honest and fair n inded men, when we come up in the presence of such churches and such ominations, although they may be different from our own, we ought to admire them and we ought to and honor them. Churches which can produce such men, and such large earted churity, and such magnificent martyrdom ought to win our affection -at any rate our respect. So come on, ye 600,000 Episcopalians in this country, and ye 1,400,000 Presbyterians, and ve 4,000,000 Baptists, and ye 5,000,000 Methodists, come on. Shoulder to shoulder we will march for the world's conquest, for all nations are to be saved, and God demands that everlasting volley against the navies to be saved, and God demands that of darkness riding up through the you and I help. Forward, the whole line! In the Young Men's Christian the Tract society, in the foreign Mis sionary society, shoulder to shuolde all denominations.

Perhaps I might forcefully illustrate this truth by calling your attention to an incident which took place 25 years ago. One Monday morning, at about 2 o'clock, while her 900 passengers were sound asleep in her berths dreaming of home the steamer Atlanhundred souls in ten minutes landed in eternity. Oh, what a scene. Agonized men and women running up and down the gangways and clutching for the rigging, and the plunge of the helpless steamer, and the clapping of the hands of the merciless sea over the drowning and the dead, threw two continents into terror. But see this where you get the most honey." That is the best church which gets the most the best church which gets the most the life line until he gets to the rock, honey of Christian grace for the heart and see these fishermen gathering up the shipwrecked and taking them into the cabins and wrapping them in to the cabins and wrapping them in the flannels snug and warm, and see to the cabins and wrapping them in other men, getting into a lifeboat and pushing out for the wreck, pulling away across the surf, and pulling away until they saved one more man, and then getting back with him to the shore. Can those men ever forget that night? And can they ever forget their companionship in peril, companionship in struggle, companionship in awful catastrophe and rescue? Never! Never! In whatever part of the earth they meet, they will be friends when they mention the story of that night when the Atlantic struck hard head. Well, my friends, our world has gone into a worse shipwreck. Sin drove it on the rocks. The old ship has lurched and tossed in the tempests of 5,000 years. Out with the life line. I do not care what denomination carries it. Out with the lifeboat! I do not tare what denomination rows it. Side by side in the memory of common hardships and common trials and common prayers and common tears let us be brothers foreyer. We must

One army of the living God, To His command we bow; Part of the host have crossed the

flood.

And part are crossing now-

And I expect to see the day wh all denominations of Christians shall join hands around the cross of Christ and recite the creed: "I believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, and in the communion of saints, and in life everlasting. Amen."

# FIRTH.

Soft.

McPHAIL—July 23rd, at Summerside, P.

I., to Dr. and Mrs. McPhail, a daughter.

## MARRIAGES.

CHESON-HERBISON—At the Presbyterian church, Bocabec, on July 17th, by Rev. Ponald Fraser, Cyrus H. Acheson of Elmsytlle, N. B., to Martha K. Herbison of Bocabec.

AMON-FISHER—At the residence of Mr.

and Mrs. A. W. Fisher, Charlotte, N. B.,

July 15th, by Rev. A. J. Padelford, Albert

H. Damon to Susie E. Fisher.

DUNTAIN-WILSON — In Bastport, Me.,

July 14, by Rev. J. A. Ford, Albert L. Fountain and Miss Effic A. Wilson, both of Deer

talend N. B. of Bestport.

BY-GIBSON—At the residence of Fulton, Lower St. Mary's, York Co., July 26th, by Rev. F. C. Harrley, Paisley of Hampstead, and Miss Idellia

dence of the bride's parent, Newcastle, N. B., July 20, by the Rev. E. C. Baker, Walter Sutherland to Miss Mamie O'Donnell, both of Newcastle.

TAYTE-DEWAR—At the Congregational parents of the Congregation both of Newcastle.

TAYTE-DEWAR—At the Congregational parsonage, Calais, Me., July 26th, by Rev. Ches. G. McCully, Robert Tayte to Clara Dewan, both of St. George, N. B.

WALSH-McDONALD.—At the Cathedral of the Immaculate Conception, on July 27th, by the Rev. Father McMurray, John J. Walsh to Lizzle, daughter of Mr. Edward McDonald, all of this city.

WORDEN-LONG,—On July 20th, at the Methodist parsonage, Young's Cove, Queens Co., N. B., by the Rev. I. N. Parker, Isaac Lovitt Worden to Miss Laura Long, daughter of Fletcher Long, all of Johnston, Queens Co., N. B.

#### DEATHS.

CALDER—At Campobello, N. B., July 16th, Charlotte Calder, aged 81 years.
COMEAU—At Black Brook, N. B., July 19, Mary Comeau, aged 21 years.
EDGAR—On July 24th, at Fort Spring, West Virginia, George Edgar, formerly of north end, in this city, in the 82nd year of his age Deceased leaves three rons and two daughters. end, in this city, in the 82nd year of his age Deceased leaves three rons and two daughters.

HANNAH—At Pameroy Radge, N. B., July 15th, Lavina A., aged 80 year, 6 months, 9 days, wife of Alexander Hannah.

HELMS.—At Kars, Kings Co., July 19th, of heart failure, Susan B., beloved wife of Councillor William Helms.

HINDS—In Calais, Me., Monday, July 18th, Matilda Hinds, aged 72 years, wife of Owen P. Hinds, a native of the Ledge, Charlotte county, N. B.

HOAR—At Little Rocher, Albert Co., N. B., July 22, Capt. William Hoar, in the 45th year of his age.

JINFS—At Newcastle, N. B., July 17th, Mary Teresa Jones, aged 17.

KAIN.—On Wednesday evening, July 27th, of cholera infantum, William Ganong, aged five veeks, infant son of S. W. and Gussie Kain.

KEE—In this city, on July 28th, Geo. Kee,

Aged hive weeks, infant sair of S. Gussie Kain.

KEE—In this city, on July 28th, Geo. Kee, in the forty-second year of his age, leaving a wife and five children to mourn their sad

a wife and five children to mourn their sad loss.

KOITH—At Newcastle, N. B., July 25, Mary L., infant daughter of David and Mary Keith.

LORIMER—In this city, on July 26th, after a lingering Hiness, John B. Lorimer, aged 57 years. (Boston and New York papers please copy.)

MAGUIRE—At Elmsville, N. B., July 10th, Samuel W. Maguire, 1ged 49 years.

MCCLASKRY—At Camouse, N. B., July 5th, Mrs. William McClaskey, aged 78 years.

MCKEE—On the afternoon of July 26th, suddenly, Geo. McKee, in the 68th year of his age, leaving a widow, two sons and three daughters.

McKINLAY—At Kingston, Lot 31, P. B. I., July 24, Mrs. Mary McKinlay, wife of the late Charles Howard, and mother of Mrs. W. P. Colwill, Charlottetown, aged 84.

PALMER—At Toronto, Ont., July 25th, Caroline Amelia, beloved wife of Charles Palmer of this city and daughter of the late Chief Justice Jarvis, aged 65 years.

PICKETT—At Hampton, on Monday, July 25th Horation Pickett, aged 27.

PINKERTON—At Militown, N. B., July 26th, Bdda, adopted daughter of David Richard, barber, Steadman street, aged 3 years and 6 months.

RILEY—At the Victoria General Hospital,

YOUNG At Dorchester, Mass., Adelaide A. Young, aged 56 ye

## SHIP NEWS.

PORT OF ST. JOHN Arrived.

July 26—Str St Croxx, 1064, Pike, from Boston, C E Laechler, mase and pass.
Str Maritime, 1824, Jones, from Swansea,
Wm Thomson and Co, bal.
Str Cumberland, Thompson, from Boston,
C E Laechler, mase and pass.
Sch Otis Miller, 98, Miller, from Boston, N
C Scott bal. Sch Olis Miller, 98, Miller, from Boston, N C Scott, bal.

Coastwise—Schs Hattie, 37, Thompson, from Westport; Theima, 48, Milner, from Annapolis; Willie D, 98, Ogilvie, from Parresboro; str Alpha, 211, Orowell, from Yarmouth.

July 27.—Str Philea, 1777, Thomas, from Sunderland, Wm Thomson and Co, bal.

Str Duart Castle, 1178, Seeley, from West Indies, Schofield and Co, malls, mdse and passengers.

Indies, Schofield and Co, mails, mose and passengers.

July 18—Bark Industria, 600, Schiaffipo, from Geona, W M Mackay, bel,
Coastwise—Schs Sarah M, 76, Glaspy, from Quaco; Fred and Norman 31, Trask, from Sandy Cove; Rex, 57, Sweet, from Quaco; Annie Blanche, 68, Randall, from Parrsboro; Nina Blanche, 30, Morrell, from Freeport; Silver Cloud, 44, Blair, from Digby; Citizen, 46, Woodworth, from Bear River.

28th—Str St Croix, Pike, for Boston.
Ship Austria, Dexter, for Bristol.
Bark Maiden City, Robertsch, for Garston,
Sch Avis, Cole, for New York.
Sch Cora B, Butler, for Providence.
Sch Parlee, Shanklin, for Vineyard Haven,
o.

n.
Sch Flash, Flower, for Salem, fo.
Sch Progress, Erb, for Pawtucket.
Coastwise—Schs Amy J. McCullough, for
pple River; Wanita, Magarvey, for Annaolic; Beulah Benton, Mitchell, for Weytouth; Theima, Milner, for Annapolis, Olio,
laspy, for Eatonville; Georgia, Odell, for
filisboro; Maggle, Hines, for Maitland.
18th—Bark Leone, Accompara, from Oran,
trance.

18th Barktn Hector, for Rosario.

CANADIAN PORTS. Arrived.

At Moncton, July 25, sch Victory, Stiles, from Hopewell Cape.
At Newcastle, July 25, str John Bright, Keen, from Penarth.
At Chatham, July 25, bark Fillippo, Antoll, from Genoa; sch Fred Jackson, Weldon, from Boston.
HALIFAX, N S, July 28—Ard, sch Walter Miller, Barton, from New York.
Cld, ship Caterina Accame, Barzone, for Cardiff.

sters from Bristol.

At Chatham, July 25, bark Savona, Rossi, from New York.

At Hillstoro, July 25, brigt Arcot, Coles, At Halifax, July 26, soh W. At Halifax, July 28, soh Walter Miller, Barton, from Newport.
At Newcastle, July 25, str Clio, Tucketta, from Bordeaux.
At Sydney, July 26, barktn Frederica, Ryder, from Grogheda.
At Plates ou, July 23, s s Miomac,

At Bathurst, July 25, bark Due Cugini, Mortolo, from Marseilles; 26th, bark Adilo Accame, Tonsino, from Geros.

At Hillsboro, July 27, sch Uranus, Wood, from Boston; bark Alert, Wells, from Liverpool; sch Wascano, Balser, from St John, and cleared for Walton.

At Newcastle, July 27, as Blaadanden, Amundsen, from Philadelphia.

At Baie Verie, July 23, bark Atlantic, Gistad, from Rochefort; 25th, bark Godfrey, Jonah, from Havre.

At Yarmouth, July 28, s s Yarmouth, from Boston; sch I G Irwin, from Louisburg; s s Alpha, from St John; s s Westport, from Westport.

At Newcastle, July 25, sch Abbie Ingalls, Weldon, for New York.
At Chatham, July 25, str Anaces, Robertson, for Manchester.
At Halitax, July 26, ship Caterina Accame, Barzone, for Cardiff.

At Yarmouth, July 28, barkin Alberta, for Buenos Ayres; brig Bertha Gray, for Weymouth; schs L P Churchill, for Louisburg; Vanilla, for Louisburg; H I Whitman, for fishing. for fishing.

At Charlottetown, P E I, July 23, sch Alaska, Mahaffey, for Pictou.

At Windsor, July 20, schs Fred A Small, Thompson, for New York; 21st, Newburg, Marsters, for New York; 22nd, Phoenix, from Newcastle for do; 23rd, Wm Cobb, Cook, for Calais.

Sailed.

From Point du Chene, July 24, bark Candeur, Pedersen, for Grimsby.
From Halifax, July 26, strs Bradsburn, Thorsen, for Jamaica and Santiago, Cuba, via Bridgewater, N S; Damara, Williams, for Liverpool via St Johns, NF; cable stmr Minia, DeCarteret, for sea.
From Sydney, July 26, str Hildawell, for West Bay.

### BRITISH PORTS

At Southport, July 22, bark Hebe, Sanne, from Shediac.

At Jamaica, prior to July 15, stmr Zeta,
Barnes, from Lunenberg.

At Cardin, July 24, bark Foynland, from At Cardin, July 24, bark Foynland, from Shediac.

At Belfast, July 23, barks Corone, Brown, from Newcastle, NB; Vision, Tonnesen, from Dalhouste.

At Manchester, July 26, str Tuskar, from Grindstone Island; bark Bishop Brun, Nielsen, from Baic Verte.

At Portshead, July 24, bark Sayre, Roberts, from New York.

At Delagoa Bay, June 27, bark Merritt, Gimore, from Inhambana, and sid 29th for Port Natal.

At Harbados, July 12, sch La Plats, Sloan, from St Lucia; 18th, sch Dave, Esdale, from Liverpool, N S.

IELL'AST, July 27—Ard, str Teelin Head, from Newcastle. rom Newcastle,
LORNE, July 26—Ard, bark Hmatar, from
Newcastle, NB.
LIVERPOOL, July 27—Ard in the Mersey,
LIVERPOOL, July 27—Ard in the Mersey, LIVERPOOL, July 27—Ard in the Mersey, bark Victor, from Northport, N S.
At Liverpool, July 25, barks Margarethe, Larsen, from Hubbard's Cove; Marleham, Janson, from Shediac; 28th, str Comino, Randle, from St John.
At Glasson Dock, July 24, bark Farvel,

ale, from St John.
At Glasson Dock, July 24, bark Farvel,
Kyasse, from Richibucto.
At Fleetwood, July 23, str Start, Weatherall, from St John.
At Belfast, July 25, bark Lima, Iversen,
from Pugwash.
At Manchester, July 25, str Tuskar, Appleton, from Grindstone Island; bark Bishop
Brun, Nielsen, from Bay Verte. un, Nielsen, from Bay Verte.

At St Ann's Bay, July 18, sch Victoria,

barber, Steadman street, aged 3 years and 6 months.

RILEY—At the Victoria General Hospital, Halifax, N. S., July 18, of tubercolosis, Walkace Riley of Cape Tormentine, aged 33 years. A wife and three small children are left to mourn.

ROBERTSON—At Tryon, P. E. I., July 25, of cancer of the siomach, James W. Robertson, aged 65.

ROBERTSON—On the 28th enst, Margaret Graham, widow of the late James Robertson of this city, aged 82 years.

ROBINSON—At Fairhaven, Vermont, July 26th, Katherine Duer, wife of Beverley Robinson, late of St. John, N. B., and third daughter of the late Henry Barciay Robinson of New York.

WELSH—At Clyde River, P. E. I., July 26, Bridget Welsh, eged 74 years.

WORNOCK—Suddenly at Miltord, N. B., on July 28th, John Wornock, about 70 years of age, leaving a wife and three daughters.

Tourned Tournel Henry Mass. July 22d, december 19 years of age, leaving a wife and three daughters. Birkenbead, July 23, bark Peropolis

From Greenock, July 25, bark Geo B Doane, Johansen, for Sydney, CR.
From Liverpool, July 25, bark Frithjof, Markusen, for Canada.
From Fleetwood, July 26, brig Echo, Olsen, for Buctouche.
From Whiteheyen, July 25, bark Ratata, Jansen, for Palhousie. From Whitehaven, July 25, bark Ratata, Jansen, for Dalhousie.
From Manchester, July 25, bark Skjald, Istifjar, for Miramiehi.
At Newcastle, N S W, July 20, ship Timendra, Edgett, for Valparaiso.
From Troon, July 25, bark Mountain Laurel, Svendsen, for Liverpool.
From Preston, July 25, bark Marie, Niefsen, for Dalhousie.

FOREIGN PORTS.

At Gloucester, July 26, sch Omega, om Trapani.

At Vineyard Haven, July 26, sch Omega, rom New York for Cheverle, and sadied; rank W. from Bridgeport for do; Onward, rom New York for Yarmouth, At Lynn, July 23, sch Cathle C Berry, Dayton, from Perth Amboy.

At Arecibe, previous to July 18, sch Clifford, Love, from Lunenburg, and was in the Boston. er, July 26, ship E J Spicer, At Arecibo, previous to July 18, sch Clif-ford, Love, from Lanenburg, and was in part 21st, for Boston.

At New York, July 25, brigt Venturer, Mc-San Domingo.

and do Sul, June 10, brig Iona,

n New York.

g, July 24, bark Bombay, John-Mosher, from New York,
At Hamburg, July 24, bark Bombay, Johnston, from Bahia Blanca.

EASTPORT, Me, July 27—Ard, sch Emma F Chase, from Portland.

Sailed, sch Florence R Howson, for River Hebert, N S.

VINEYARD HAVEN, Mass, July 27—Ard, schs Bessie Parker, from Port Johnson for St. John; Thomas W Holder, from Port Liberty for Lockport, NS; Delta, from Cheverie, N S, for New York.

BOSTON, July 27—Ard, strs Tremont, from St John, NB; St Croix, from St John; steam yacht Itune, from Shelbourne, N S; sch Saarbuck, from St John, NB.

Cleared, schs Shafner Bros, for Belleveau Cave, NS; Luta Price, for Sackville, N B.
Sailed, strs Tremont, for St John, N B; Bin ce Edward, for Yarmouth, N S.

SALEM, Mass, July 27—Ard, sch Ruth Robinson, from Boston for Windson, N S.

At Boston, July 28, sch Three Sisters, Prince, from St John.

At Calais, Fr, July 24, bark Kalos,, Olsen, from Chetham. At New London, July 26, sons Prudent, from New York for St John; Annie Laurie, do for do; Frank L P, from New Haven for do; Silver Wave, from Elizabethport for do. At St Vincent, July 20, sch Blomidon, Potter, from Boston.

At Gloucester, Mass, July 25, ship E J Spicer, Cochran, from Trapani.

Cleared. Cleared.

At Boston, July 26, schs Lucretia Jane, for Sydney, CB; G C Kelley, for Paspeblac; J B Martin, for Annapolis; Lochiel, for Descouses; Chifford C, for St John; bark Carita L, Nazzano, for Miramiohi.

NEW YORK, July 22—Cid, strs Thornhill, for St John, NB; ship Savonia, for Dunedene, and Lyttleton; schs Leonard B, for Wolfville, N S; Congo, for Halifax, N S; Harold, Borden, for Canso, NS; Nell'e King, for Grand Manan, N B.

Sailed, str Thornhill, for St John.

At New York, July 26, schs Clifton, for Halifax; Pefetta, for St John.

SALION, Mass, July 26—Sid, sch Jennie almer, for Bridgeport.
From New York, July 25, sch Silver Wave, or St John; 24th, schs Kalevale, for Hall-ma: Prudent, Aunse Laura, Bessie Parker, and Fraulein, for St John; brigt Harry Stew-rt, for Bear River. From Bordeaux, July 21, bark Belmont, add, for New York (not previously.). From Rio Janeiro, June 20, barks White Ings, Davison, for Baltimore; July 2, andakrona, Stratt, for Sandy Hook; 3rd. otos. Lineirom, for St. John; 25th, str Syptan Prince, Calloway, from Santos for New Lord Calloway, from Santos for New Lord Calloway. risa, Nickde, July 26, bark Artisan,

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