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## SERMON.

The Common Disposition to Meet Trouble is Shown to be Unwise and Unchristian in This Discource by Rev. Frank De Witt Talmage.

disposition to meet trouble is shown to be unwise and unchristian in this discourse by Rev. Frank De Witt Tal-mage on the text Matthew vi., 34, "Sufcient unto the day is the evil there-

calls the advice the dying man once Your troubles came, but the panther gave to his children. After calling his sons and daughters to his bedside the dying father said: "My children, I have seen a lot of troubles in my time. I have seen so many troubles that they have completely worn me out, and that is the reason that I am now dying, when I ought to be in my physical and mental prime. But the saddest part of it is that most of my troubles have been imaginary troubles. They have been unnecessary troubles. They have not been troubles of the imminent today, but the visionary tomorrow. They have been troubles which would never have bothered me unless I had gone forth and hunted them out of their lairs and troubled them. The things that have given me most concern are the things that never happened. So I charge you, my dear children, if you would serve God with your best physical, mental and spiritual powers, always obey the words which Christ spake in his famous sermon: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Suffloient unto the day is the evil there-

My glorious text teaches almost exactly the same lesson that Mr. Beecher once presented when he said: "All time is divided into three parts—the past, the present and the future. The past belongs to gratitude and regret, the present to contentment and work, the future should belong to poly hope and trust." It teaches that a dread of future evil is dishonoring to God, because it implies a doubt whether the good God will be true to the trust we have placed in him and whether he will really keep the promises he has made to his people. It teaches that after a Christian has done his best, his level and conscientious best, he should then joyfully and confidently leave the future in God's hands, and in God's hands alone. It teaches that no matter how hopeless, humanly speaking, may be the outlook, if we know and trust God we should let our gospel faith chase away all the doubts and worries and fears that fret and tease and tantalize us in reference to the future, even as the rising sun scatters the darkness and the impen-etrable gloom of the night. It teaches that no matter how dark and threatening may be the shricking tornadoes of trouble the gospel rainbows should be big enough to arch the widest of horizons and bright enough to smile through even a shower of falling

Anticipated troubles rarely happen. if a man would cease to worry he could get a divine passport which would proof trouble. The cup of sorrow must be pressed against every human lip. But Sir Walter Scott, toiling to pay The old eyes, as well as the young off his debts by the use of his pen, did eyes, must become fountains of tears. Death angel as well as birth angel must flap the wing over a Pharoah's hut. It is by the broken heart that come to the rich and the poor, the old and the young, alike, yet I make this assertion about your past life: The troubles and misfortunes which you anticipated and worried over rarely if ever happened. As our old philo

Some of your ill you have cured, And the sharpest you still have survived. But what torments of pain you've en-

From evils that never arrived! THE EVILS YOU LOOK FOR.

In ninety-nine cases out of a hundred the troubles which did you the most serious damage were those trouone stride the giant stepped across the land; with another stride the giant stepped across the seas, and with a third stride the giant lifted the sledge a clap of thunder and a stroke

came in an unexpected way. Two of jot. After awhile the king looked back your three children were born physicand, to his surprise, saw the traveller ally strong. Every movement of their limbs, every smile of their red lips, every look of their dancing eyes, beperfect health. They could run up the mountain side as swiftly as a gazelle chased by the dogs. They would climb a tree almost as quickly

CHICAGO, Aug. 24.-The common good? Did your troubles come in the way you expected? Today your two children who were once strong are dead. Diphtheria in one week slew them both. Your invalid daughter, about whom you worried, has over-come her invalidism. She is now mar-Christ is giving counsel, which re- | ried and has children of her own.

SOME USELESS WORRIES.

As a business man you have often worried about this, that and the other thing. You have worried about whether the firm that failed would be able to pay for the goods they bought. You have worried about the tariff laws and the elections. You have worried about the rival concern which settled on the next block. You never thought that a worse trouble could come to you than the loss of your store. You never thought that your own health could break down and that you would have to resign from the firm and sell out. Troubles came into your life, but they invariably came in the way and at the

time you did not expect.

If this premise is true, is it not time for you to stop your useless fretting? Is it not a senseless occupation to be worrying about certain troubles which in all probability-judged by the pastwill never afflict your life? Do you not feel that the old English proverb is right which declares, "You must not cross the bridge until you come to it?" In the journey of life you will find many bridges down. You will discover that the spring freshets have swept away the embankments upon countless abutments were placed. But in all probability the bridge you worry most about will be firm enough and strong erough to bear you over its stream, although you may have to wade into other angry waters a little farther on.

Anticipating troubles is a sin, be cause the present duties of life tax almost every man's physical and mental resources to the utmost limit. We read with sorrow and admiration about the pathetic struggle. Sir Walter Scott made in his old age to pay off his debts. By a fcolish investment he became responsible for something like \$600,000 With his magic pen he went to work. He worked during the day. He worked during the night. He worked while he lay in bed. He worked when walking upon the street. He lived and worked for the one purpose, that of being able to say he owned no man a penny. But while he worked he so worried over this debt that one day his physician came to him and said, "Sir Walter, if you do not cease worrying you will die." With that the magician of Abbotsford looked up and gave a wan smile as he said: "Why, doctor, as long as that debt is hanging Anticipated troubles rarely happen, over my head I cannot help worrying. I By this statement I do not mean that know the worrying is killing me. But to order the water in the kettle not to tot him forever from the rough hand boil as to command my brain not to worry.' But Sir Walter Scott, tolling to pay

not have to work any harder than thousands and hundreds of thousands of men and women have to work to palace as well as over the poor man's meet the responsibilities of the present time. Take, for illustration, the min-God is able to make the songsters and isters of our generation. Last week songstresses sing their sweetest music. received a message from a so called But, though troubles must and will gentleman which politely informed me that "the preachers of our time, as rule, lead an idle and an unoccupie existence and that there is nothing for them to do." Nothing for the average preacher to do? Why, the averag preacher today is working as hard as ever beast of burden worked under driver's lash. He is working so hard that from Monday morning to Sunday night he is mentally and physically on the strain all the time. I tell you that the preparation of two sermons and meeting of the many duties of the pastorate combine to make a herculeas task, a task which gives but little time for the sleep and recreation that are necessary for physical well being, but the average preacher has no more demands made upon his time than the average doctor, lawyer, editor, merbles which, as a tiger, leaped upon chant, clerk, wife or mother. Almos you unexpectedly from ambush, not without exception all people are work-the troubles that lay crouching and ing up to their physical and mental glaring and threatening you in broad limit, yet, strange to say, though most daylight in the open pathway just people are working very hard, com-Those serious troubles came to paratively few break down from overyou as the little pygmy was supposed work. God gives to all of us strength to have come to the king of old. When senough to meet the duties of the pres the pygmy asked the great monarch ent day, but God does not give to any permission to rule over all the one strength enough to meet the duties lands which his little, short limbs could of the present day and those of tocover in three steps, the royal consent was derisively given. Then the insignificant dwarf immediately sprang up
into the stature of a huge giant. With
one stride the giant stepped across the worry alone.

THE CARES OF TOMORROW. People who are unfitting themselves hammer first and swept the trembling for the duties of everyday life by working off his throne. Your troubles to ry remind me of an old story that is use a familiar comparison, came like told about a traveller in the far east who was trudging along a highway unlightning out of a clear sky. They der what he regarded as a grievously came like a collision at sea or as the heavy load. Along that highway came terrific explosion of a gunpowder magazine. They came as a thief, not by day, but by night, in a way and at a time you did not expect them.

Let me illustrate how your troubles came in an unexpected way. The companies of the characteristic of the characteristic explosion of a gunpowder magazine. They came in an unexpected way and at a climbed into the rear of the characteristic explosion of a gunpowder magazine. They came in an unexpected way and at a climbed into the rear of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of a gunpowder magazine. They came as a thief, not by each of the characteristic explosion of the charac The weary traveller gladly assented and climbed into the rear of the charand, to his surprise, saw the traveller sitting crouched in the rear of the chariot, with his heavy pack still strapped to his back. "Stranger," said the king.
"why art thou still holding thy pack?"
"Because," answered the mam, "I did
not feel that thou wouldst like it if I
placed it in thy chariot. I thought if would climb a tree almost as quickly would climb a tree almost as quickly as a squirrel would seek his nest in the old orchard trunk. Then those children would sit laughing and singing and swinging upon one of the branches. But, though two of your children were born physically well, the third was born a poor, helpless invalid. You, the mother, worried about that child from the day when she was born. For years not a night passed in which you did not arise two or three times to go to the crib and give the necessary medicines. Did your worrying about that child do you any solutions are the fitted to the many wonderful, glo-rious and triumphant Christian death bed scenes that have been recorded. When, Dr. Donne was dying, he said, in answer to a question: "I am as happy on earth as I can be and as sure of glory as if I were in it. I have nothing to do but step put of this bed into heaven." When Senator Foote of Vermont was dying, he looked, at the stead of trusting him as to the future most provided in which you did not arise two or three times to go to the crib and give the necessary medicines. Did your worrying about that child do you any solved the control of the morrow of the morrow's cares, which they ought to morrow's cares, which they ought to morrow's cares, which they ought to more than thou went willing to carry the am I mot do do but step put of this bed in answer to a question: "I am as happy on earth as I can be and as sure of glory as if I were in it. I have nothing to do but step put of this bed into heaven." When Senator Foote of Vermont was dying, he looked, at the fall locked, at the fall locked in the fall locked in the fal

\* be willing to lay at their master's feet.

As worry racks the physical frame so that the tired mind is unable to think clearly; as it overtaxes the nervous system until the ganglia or nerve centers have imperfect connection, or complete disconnection, like the tele-phone when the wires have become or crossed; as worry paralyzes the digestive organs until they refuse properly to assimilate the food upon which the human body is dependent for sustenance of life; as it is the foreunner of all the fatal diseases by which the human race is invalided and estroyed, so it is an awful sin for you o fret and worry about the future and estroy your life's usefulness and inluence. Can you not as true Christian men and women go forth to meet the duties of the present day and leave the visionary future in God's hands?
Worry is not a harmless gadily, an insectile annoyance, a buzzing irritant, a haphazard playful habit. It is a sin which has destroyed more victims than have ever been slain upon the field of battle, or ground into pieces between the upper and the nether millstones of persecution and slander. Beware how shake with the swelling thereof." you allow its fatal poison to enter your sinful heart.

Anticipating trouble is a form of intellectual and spiritual sin by which some men are blinded to the appreciation or enjoyment of present blessings. God for their loving wives and devoted children. They cannot thank God for the food they eat and the clothing they wear. They cannot thank him for their opportunities of usefulness and for health and life. They are always thinking of something they might have had; of something they might have taken a small professing Christian is as a city set upon a hill for all unbelievers to look at and be guided by. It has been said that no cook or chambermaid or other employee ever entered the taken away. They have no gratitude in their hearts to God for anything.

Every kiss has in it for them the sting through the influence of that great and of z scorpion. Every sunbeam is eclipsed by a dark cloud. Every song has in it the echo of a requiem and a construction of a requiem and a construction of the state of the st corpse.

THE SIN OF WORRYING. Hogarth, the great caricaturist, once declared that he never saw a beautirendering hideous and repulsive even the sweetest and tenderest blessings of the present day. They are like some of those self-absorbed and absent minded people you meet and speak to upon the street. To You may bow to them and talk to them, but they see not and hear not. They are in their imaginations a thousand miles away. Those people who are anticipating troubles can never pluck the flowers. God has planted at their feet; they can never hear the birds, whose wings God has fashioned, singing over their heads; they can never look into the unfathomed sea of affection, which God has rolled into the deep blue of a child's eye, because they are always living in the dark caverns, the reptile inhabited dungeons which their own evil imaginations have created. In order to overcome this sin of wor-

In order to overcome this sin of wor-rying I want you to try an experiment. "Fear ye not; stand still and see the you might as well go and tell my cook of the blessings God has given to you instead of trying to remember all your troubles. If you have a poor memory, I want you to take a long sheet paper and write those blessings down as you think of them, and then every little while take up this paper and read over the list. You will need a very long sheet of paper when you once begin the list. You are going to be surprised at the great number of blessings you can put down.

I well remember, many years ago, when my father once gathered all his children together about his chair and gave to each one of us a long sheet pf paper and told us to write down our blessings. At first I could not think of a thing to write, but after awhile the blessings, the many blessings, which I had began to crowd into my brain. I wrote and wrote until after awhile blessings seemed to pile themselves up in a great mountain. And then, do you know, after I had been cataloguing my many blessings I was ashamed to think about any of my troubles! They seemed to be so small and insignificant in comparison with the mercies with which God has sur rounded me. My brother, as you begin today to think of your blessings, I tell you bluntly and plainly it is shame, a sinful shame, for you to have postponed so long learning a prayer of thanksgiving. It is a shame, a sinful shame, that you have postponed so long the day when you are willing to get down upon your knees and thank God for what he has done for you and for the blessings that have

sung every day from the heart. It is a hymn which should aid in transforming a life of sinful worrying into one of trust and gratitude and holy joy. Troubles cannot be rightly anticipated because we cannot rightly anticipate the grace God will give to his believing children by means of which we shall be able to overcome our trouoles when they arrive. For proof the abundant grace and strength that are given when most needed let me point you to the many wonderful, gio-rious and triumphant Christian deaththe world! Victory! Victory, through the blood of the Lamb!" But when we hear of such wonderful deathbed scenes we are apt to say to ourselves: "I do not see how any Christian could be happy when he is leaving behind him wife, children, work and loved ones. I do not see how anybody could be happy because he is going away, while those who are near and dear to him are clinging to his side."

are clinging to his side."

But, friend, 'the reason you cannot understand the glorious triumph of the dying Christian is because you cannot inderstand the infinite amount of diine re-enforcement which is given to God's children at the time the death angel comes. You cannot understand how that divine re-enforcement is able to let them look straight through the dark clouds of mystery into the face of lesus, whose parting lips tell them that all is well. When your future troubles come, and they must come, God's grace, the infinite amount of which you cannot now estimate, will go with you down into the depths of sorrow "though the waters thereof roar and be troubled, though the mountains

INFLUENCES OF FAITH. Anticipating trouble is a sin, because

it exhibits a lack of gospel faith to the

unbelievers around you, who might Because of this sin they cannot thank atoning, saving, inspiring and recreat. otherwise be willing to believe in the ing power of the blood of the Lamb. Talk as we may, we cannot get away from the overwhelming fact that every professing Christian is as a city set upon a hill for all unbelievers to look death rattle. Every moment is for them a pallbearer clothed in black will despise them; if they are true lights, the world will follow those lights. What we say and do will in-fluence others in reference to what they say and do for or against Christ. But no man can safely let the future take care of itself unless he deals rightful face without instantly thinking ly with the present, unless he deals how he could distort it and make it rightly with God, or, rather, lets God look ridiculous. So people who are aldeal rightly with him. Are you and I ways worrying about the future are a in touch with Jesus Christ so that species of sinful, morbid caricaturists, Christ can and will take charge of our future for us? If we are, we are eter nally all right. If we are not in touch with Christ, we are eternally all wrong. If you are in touch with the Lord Jesus and your present relationship with the Saviour is that of a true follower and disciple, then I would like to give you the message which Abraham Lincoln sent to Richard Oglesby in the darkest days of the civil war. Richard Ogiesby, who was thrice elected governor of Illinois, was at one time very much discouraged. When the Union armies were being steadily driven back, he sent a melancholy letter to the White House, in which he told the president that he thought all was lost. When the letter Abraham Lincoln sent this startling telegram to the state capitol at Spring-Dear Dick-Read Exodus xiv, 13:-

> salvation of the Lord."-ABRAHAM LINCOLN. Of all the passages of the Bible that werse is the most inspiring. It is the verse which I repeat almost every day of my life. And, my brother, if your present moment, your momentous now is right with Jesus Christ I tell you to stand. Stand in the faith of Jesus Stand as Abraham Lincoln told Richard Oglesby to stand. But, my brother, if your present relationship with Christ, is not all right, then I beg of you not to stand still until you can press against the loving heart of the forgiving Saviour. Will you draw close to Christ's bleeding wounded side? Will you, as a little child, encouraged by Christ's love and the strength gives you, look up into the face of your Heavenly Father and say, "Thy will, O Lord not mine be done?" Will you believe him? Will you trust him? Will you commit your present and therefore your tomorrow into his care?

Leave the future; let it rest Simply on thy Saviour's will; Leave the future; they are blest Who, confiding, hoping, still Trust his mercy To provide for every want And to save from every ill.

## SHIP NEWS

PORT OF ST. JOHN. Arrived.

and thank God for what he has done for you and for the blessings that have enriched your life.

A HYMN THAT HELPS.

There are many different hymns sung in church, in prayer meeting and at the family altar, but there is no hymn that breathes in it a sweeter gospel, no hymn that helps more to make a truer, happier, purer and holier Christian life than that hymn with the chorus:

Count your blessings; name them one by one;

Count your blessings; see what God has done.

Arrived.

Aug 26—Str St Croix, 1064, Pike, from Boston, W G Lee, mdse and pass.

Coastwise—Schs Hattie, 37, Parks, from Port George; Brisk, 20, Smart, from Advocate Harbor; Ocean Bird, 44, Ray, from Margaretville; Murray B, 43, Baker, from Margaretville; str Brunswick, 73; Potter, trom Canning, and cleared for return; schs Susie N, 38, Merriam, for Windsor; Beulah Benton, 46, Mitchell, from Sandy Cove.

Aug 27—Brigt Sceptre, 119, Dexter, from Arroyo, PR, J W Smith, molasses.

Coastwise—Schs Rescue, 47, Templeman, from fishing; Nina Blanche, 30, Thurber, from Freeport; Amina, 12, Ellis, from fahing; Ripple, 16, Mitchell, from Hampton, NS: tug Springhill, 98, Cook, from Parraboro, and cleared; schs Annie Pearl, 40, Starratt, from Digby: Little Annie, 18, Polard, from Campobello, and cleared; R I. Kenney, 74, Priddle, from Yarmouth; Margaretville; str Brunswick, 73; Potter, from Canning, and cleared for return; schs Susie N, 38, Merriam, for Windsor; Beulah Benton, 46, Mitchell, from Sandy Cove.

Aug 27—Brigt Sceptre, 119, Dexter, from Freeport; Amina, 12, Ellis, from fahing; Nina Blanche, 30, Thurber, from Freeport; Amina, 12, Ellis, from Sandy Cove.

Aug 28—Sch Carrie Belle, 260, Gayton, from Portsmouth for Hillsbero—at anchor in the Eddy.

Sch Free Harbor: Ocean Bird, 44, Ray, from Margaretville; Murray B, 43, Baker, from Margaretville; Murray B, 43, Baker, from Margaretville; Murray B, 43, Baker, from Margaretville; Mu

Eddy.

Sch Georgia E, 88, Wasson, from Stonington, J W McAlary Co, bal.

Sch Hattle McKay, 73, Card, from Calais,
J W Smith, bal.

Coastwise—Sch Alice May, 18, Murray,
from fishing and cld: str Beaver, Stevens,
from Hillsboro: sch Viola Pearl, 33, Wadlin,
from Beaver Harbor. Cleared.

Aug 26-Str St Croix, Pike, for Boston. Str Hemisphere, Jones, for Manchester. Sch Genevieve, Butler, for Providence. Sch Frank L P, Williams, for New Bed-Sch Abbie and Eva Hooper, Kelson, for

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LIVERPOOL, Aug 27—Ard, str Californian, from Portland.
River Hebert.
Aug 28—Tug John G Chandler, Guilmet, for Eastport, master.
Sch Cora May, Harrington, for Fall River.
Coastwise—Str Centreville, Graham, for Sandy Cove; schs Margaret, Phinney, for Grand Manap: Annie Coggins, West, for Five Islands; Beulah Benton, Mitchell, for Sandy Cove; Citizen, Woodworth, for Bear River: Georgia E, Wasson, for Fredericton; Temple Bar, Gesner, for Bridgetown; Try Again, Ingersoll, for Grand Harbor; Susie N, Merriam, for Windsor; Effort, Milner, for Annapolis; Viola Pearl, Wadlin, for Beaver Harbor.

LIVERPOOL, Aug 27—Ard, str Californian, from Portland.
At Prestom, Aug 25, barks Audhild, Aas, from Hubbard's Cove via Liverpool; 24th. Christensen, from Hillsboro; Thetis, Christensen, from Hill

Aug 27-Str State of Maine, Thompson, fo Boston via Maine ports.

DOMESTIC PORTS.

Arrived YARMOUTH, Aug 25—Ard, sch Donsella, from Louisburg; brigt Aldine, from Isle De Sal, 'Cabe Verde Island; str Prince George, for Boston; schs Urbain B, for Parrsboro; Arlzona, for Louisburg; Yarmouth Packet, for St John. for Boston; schs Urbain B, for Parrsboro; Arizons, for Louisburg; Yarmouth Packet, for St John.

Yarmouth Packet, for St John; R L Kenney, for St John: strs Messenger, for fishing; Prince George, for Boston; sch Sarah, for Westport, Malifax, N S, Aug 25—Ard, str Assyria, Stom Hamburg via Boulogne; barktn Ralph, from Port Madoc, Wales; Sid, U S S, Essex, for Provincetown, Mass; Str Olivette, Allen, for Hawkesbury and Charlottetown; Ozamo, Fraser, for Bermuda, West Indies and Demerara; steam yacht Alcedo, for Philadelphia; sch yacht Shenadoah, for New York.

CHATHAM, Aug 25—Ard, str S Bauta, from Jamaica via St John; Rosalind, from St Johns, NF, and sailed for New York.

Sld, str Assyria, Schleiffe, for Boston, At Hillsboro, Aug 25, sch Beaver, Stevens, from St John, and eld.

At Newcastle, Aug 25—bark Mersel, Hermansen, from Sydney, Hallfax, from Boston, and sailed for Boston; Hallfax, from Boston, and sailed for Boston; Hallfax, from Boston, and sailed for Boston; Specific from Porto Rico; Johnnie, from Bucksport, Me, for Banks (put in for bait); Clarissa, from St Pierre, Miq, for Meteghan.

Sld, str Dammara, Gorst, for Liverpool via St Johnse, NF; Loyalist, from St Pierre, Miq, for Meteghan.

Sld, str Dammara, Gorst, for Liverpool via St Johnse, NF; Loyalist, from St Pierre, Miq, for Meteghan.

Sld, str Dammara, Gorst, for Liverpool via St Johnse, NF; Loyalist, for Weles.

Clary ISLAND, Me, Aug 25—Ard, Sch Turcom Two Rivers, NS; Addie Fuller, from Shulee, NS.

PORTLAND, Me, Aug 25—Ard, str Turcoman, from Hillsboro, NB.

NEW HAYEN, Conn, Aug 25—Ard, sch Pischlla, from Hillsboro, NB.

NEW HAYEN, Conn, Aug 25—Ard, sch Prischlla, from Hillsboro, NB.

NEW York, Aug 25—Ard, sch Prischlla, from Paspeblace, At New York, Aug 26, str Sellasia, Purdy, from Bid River, NS; Ella and Jenley Marghan, NB; Clarissa, from St John St John; Gardon, St John St John; Gardon, St John St John; Gardon, NB; St Pammara, Gorst, for Liverpool via St Johnse, NF; Loyalist, Philips, for Lordon, Aug 25—Sid, sch Norw Wandfan, For Wing, Aug 26,

don.
Cld, bark Flora, Flanelly, for Wales.
At Campbellton, Aug 25, brig Hamlet,
Grimmatsen, from Limerick.
At Chatham, Aug 25, str Hirnando G, Oisen, from Fleetwood; 27th, bark Waterside,
Petersen, from Santos.
At Newcarle, Aug 27, bark Charles Bal,
Bie, from Belfast.

At Hillsboro, Aug 25, sch Rebecca W Moulton, Dodge, for Chester, Pa. At Newcastle, Aug 25, str Glen Head, Suf-fren, for Belfast; shr Kentigern, Parker, for Manchester. At Chatham, Aug 25, bark Elma, Ander-son, for Cork. son, for Cork.

At Hillsbord, Aug 26, sch Ann Louise
Lockwood, Barton, for Hoboken.

At Newcastle, Aug 27, bark Valona, for
Balfast

Lockwood, Barton, for Hoboken.

At Newcastle, Aug 27, bark Valona, for Belfast.

BRITISH PORTS.

Arrived.

NEWCASTLE, Aug 25—Ard, bark Odin, from Chatham, NB.
BERMUDA, Aug 25—Sid, str Orinoce, Bale, for St John.

WATERFORD, Aug 25—Ard, ship Hovding, from St Thomas, Canada.

Liverpool, Aug 25—Ard, bark Prinds Oscar, from Jacquet Riyer, NB.

KALP OF MAN, Aug 25—Ard, bark Prinds Oscar, from Jacquet Riyer, NB.

MANCHESTER, Aug 24—Ard, str Pareham, from St John.

SWANEFA, Aug 23—Ard, bark Carl Gustaf, from St John.

SWANEFA, Aug 23—Ard, bark Carl Gustaf, from St John.

KILRUSH, Aug 25—Ard, bark Haugesond, from St John.

KILRUSH, Aug 25—Ard, bark Belt, from Halifax and Liscomb.

NEWPORT, Aug 25—Ard, bark Darby, from Chatham, NB.

DUBLIN, Aug 25—Ard, bark Darby, from Chatham, NB.

DUBLIN, Aug 25—Ard, bark Darby, from Chatham, NB.

DUBLIN, Aug 25—Ard, bark Frithjof, from Chatham, NB.

Liverpool, Aug 23, str Lake Bries Carey, from Montreal and Quebec.

KING ROAD, Aug 25—Ard, bark Darby, from Chatham, NB.

DUBLIN, Aug 25—Ard, bark Darby, from Chatham, NB.

Liverpool, Aug 25—Ard, bark Darby, from Chatham, NB.

Liverpool, Aug 25—Ard, bark Frithjof, from Sydney via Tuaket, NS: Peruvian, from Halifax via St Johns, NF.

SLIGO, Aug 25—Ard, bark Ross, from Halifax, NS.

At Garston, Aug 24, bark Coronac, from Bay Verte.

At Tralee, Aug 23, bark Adeona, Terjesen, At Tralee, Aug 23, bark Adeona, Terjesen, Aug There of the Mark Providence, to load for South America; scha Leo, from River Hebrotor of the Country of the Chamber of the Mark Prints of the Chamber of SLIGO, Aug 25—Ard, bark Ross, from Halifax, N S.

At Garston, Aug 24, bark Coronac, from Bay Verte.

At Tralee, Aug 23, bark Adeona, Terjesen, from Dalhousie.

LIVERPOOL, Aug 27—Ard, bark Neptune, from Musquash, NB.

LIZARD, Aug 25—Passed, bark Aster, from Campbellton, NB, for Tyne.

LONDON, Aug 27—Ard, str Lyng, for Gander Bay.

Sld, str Carlisle City for Halifax and St John.

South Gardiner, for orders.

PORTLAND, Me, Aug 27—Ard, bark Westmoreland, from Providence, to load for South America; schs Leo, from River Hebert for Boston; Nellie Carter, from Windson, NS, for New York, Aug 27—Ard, strs Carthal ginian, from Glasgow; Majestic, from Liver pool.

CALAIS, Me, Aug 27—Sld, schs M J Soley, for Parrsboro, NS.

NEW YORK, Aug 27—Sld, strs Philadelphia, for Southampton; Oceanic, for Liverpool. John.
LIVERPOOL, Aug 27—Ard, str Mongolian, At Jacksonville, Fla, Aug 26, sch Fred P. LIVERPOOL, Aug 27—Ard, Str Mongolian, from Montreal.

MANCHESTER, Aug 26—Ard, str Semantha, from Newcastle, NB.
LONDON, Aug 27—Ard, strs Belgian, from Montreal; Iberian, from Quebec.

At Jacksonville, Fig, Aug 26, Sch Ethyl B Sumner, Beattle, from New York.

At Buenos Ayres, July 26, bark Argentina, Ottersen, from Boston.

Arrived. BOOTHBAY HARBOR, Aug 25-Sld, sch W R Huntleyfi for Parrsboro.

HYANNIS, Aug 25—Ard, sch Three Sisters, from St John.

NEW LONDON, Conn, Aug 25—Ard, schs Van Darien, from St John; Victor, from Bangor.
VINEYARD HAVEN, Mass, Aug 25—Ard, schs Frank and Ira, from New Haven for St John; Ina, from Bridgeport for do.
CITY ISLAND, Aug 25—Bound south, schs Dara C, from Port Greville, NS; Arcic, from Newcastle, NB; Charley Buckl, it.

York for Windsor, NS.

NEW LONDON, Conn. Aug 26—Sld, schs.

Wandrian, from St John for New Yo.k; Wandrian, from St John for New York; Victor, from do.

VINEYARD HAVEN, Aug 26—Sid, schs Etta A Stimpson, from New York for Atvocate; Abbie Keast, from New York for Atstocate; Abbie Keast, from New York for St John; W H Waters, from do; Agnes May, from Providence for do; Union, from Millstone for Sackville, NE; Queta, from Northport for Halifax; Hiram, from Providence for Calais; Pardon G Thompson, from New York for St John; E Waterman, from Westhaven for Calais; Hattie Muriel, from Stonington, Me, for St John; Otts Miller, from Bridgeport for do; Fred G Holde, from Norwalk for Calais; Frank and Ira, from New Haven for St John; Ina, from Bridgeport for do.

HYANNIS, Ma: Aug 26—Ard, sch John Stroup, from St John; Three Sisters, from NEW YORF, Aug 26—Sid, str Kranpring Wilhelm

The exhibition is op thing points to comp success. If the wear favorably upon the bi tendance is likely to be records. There is m ever before, and what ter arranged, more da ance and constructed

VOL. 25.

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Addresses

Senator Ellis and

the general effect in a extent than ever befo exhibits are gems of expressions of admira general Saturday. T the association have industriously for the exhibition, and certai wear the laurels of vi The fair was opened of light, under the aus tenant governor of th graced by the presen of the citizens. Th gramme itself was far ary, and everything smoothness that cons supervision alone could ARRIVAL OF LIEU

AND PAR Promptly at eight gates of the main entr to admit equipages lieutenant governor. to declare the exhibi

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