of the Addition of the Additional of the Additional and the Additional

course, the decline of churchgoing, its mands of you for membership." Dr. cause and its remedy are discussed by Palmer was right. You may not un-Rev. Frank DeWitt Talmage with derstand and believe enough to make characteristic vigor and directness. you acceptable for membership in text is I Corinthians ii., 22, "Despise ye Christ's church. You do believe in the the church of God?"

store the other day I purchased a vol- doubts! author gives many blunt statements the Protestant churches. He makes straight beam of the Calvary cross. this charge against New York city with its millions of dollars invested in church architecture, with its million of dollars every year lavishly expended for evangelistic work. He makes this charge against New York city, which is not a heathen town, but which claims to be not only the wealthiest kind and loving and gentle and help-but the most enlightened city in our ful to their fellow church members. that the author means the vast majority of Americans seldom set foot in a horse trade, and the gossip of the any church building, because the most sewing society is just as merciless as

so occasionally only. book still fresh in my mind I would like to ask you the question which Paul asked the non-churchgoers of Corinth. The world needs precisely the thing that the church was organ the guidance of life, it needs support under affliction, solace in bereavement and a hope of heaven after death. All these blessings come by Christianity. It is therefore worth while inquiring what are the obstacles that keep men from coming into the church and obtaining them. So I not only want to find out why the vast majority of people do not join or regularly attend of a Christian church, were hypocries. church, but I also want to try to remove these difficulties so that you, one and all, will come into the fellow-ship of the divine institution in which are numbered the great hosts of the followers of the Lord Jesus

AN ABSURD REASON.

"Well." says some one in answer to the words of my text, "the reason I despise the church of God is because there are certain parts of the Bible I do not understand. Therefore I will fiet press to believe what I cannot comprehend." Now, my friend, such a statement is simply absurd. From such talk one might suppose that the only inexplicable things in the whole universe are those recorded between the lids of holy writ. Why there are whole realms and cycles and universes of facts in every direction yet untraversed and unexplained. You cannot focus the whole heavens with one telescope nor span infinity with the finite. You might as well try to build a range of mountains from Long Island to England by pitching pebbles into the Atlantic ocean or try to empty Pacific by dipping up the waters with a sewing girl's thimble as to attempt to tuild up a system of science or to develop a belief in the Bible unless you are willing to accept some things which you cannot explain.

But, though statements may be made in the Bi!ble which you and I cannot understand, the salient truths, the Calvary truths, the converting truths, are all simply old truths. I defy any unbiased man to read the simple words of the four gospels and remain blind to their meaning. No man can read the story of the prodigal son and fail to realize that God is represented by the aged father, that his own sinful life is represented by the sins of the younger son, that repentance and peace are represented by the return home and the divine love and forgiveness by the ring and the fatted calf and the father's kiss. Spiritual light and deeper faith will come later. So, my brother, as you believe in God the Father God the Son and God the Holy Ghost as you believe that Jesus suffered and died upon the cross for our sins, as you believe that Christ has gone to heaven to prepare a dwelling place for those who are cleansed by his blood you believe all that is needed to qualify you to come into the church he established on earth. This was the saving belief of the Philippean jailer, to whom Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." A man is not neces sarily barred from the church of Jesus Christ because he does not fully understand all the Bible. He is received and welcomed because he believes that "God so loved the world that he gave his only begotten Son, that whosover believeth on him should not perish, but have everlasting life."

ONE PASTOR'S EXPERIENCE.

One day a woman came to the most noted minister of the south, the Rev B. M. Palmer, of New Orleans, She said, "Pastor, I cannot accept and believe the doctrines of the Presbyterian church; therefore I am afraid I must have my name dropped from the church "What do you not believe? asked Dr. Palmer. "Well, there is the Presbyterian doctrine of foreordina tion. I cannot believe that God knows the end from the beginning. I cannot understand how he can foresee everything and yet I be a free agent." never asked you to believe the doc-trine of foreordination," said Dr. Palm-"Well," said the woman, "I cannot believe the doctrine of election "I never asked you to believe the doc trine of election," again said Dr. Palmer. "What, then, do you want me to believe?" "As a minister of the Presbyterian church," Dr. Palmer replied, "I have to accept the Confessi of Faith, but you as a lay member only have to believe two great doc trines. The first is, that man is a sin ner. You believe that? The second is, that Jesus is a Saviour and died for your sins. You believe that. As a believer in those two great doctrines, I want you to throw yourself upon the mercy of Christ, and you can be saved. This is all the Presbyterian church

CHICAGO, Aug. 17.-In this dis- or any other Protestant church deatonement. You do believe that Jesus al household. while rummaging through a book died to save you. Throw away your the other day I purchased a voldoubts! Hold to your fieliefs! The ume with this suggestive title: "Why gospel church life-boat is too fine a Men Do Not Go to Church." In it the craft to be scuttled merely because we craft to be scuttled merely because know not all the planks out of which He asserts that in New York City its hull was built. Come into the alone not more than 3 per cent, of all church lifeboat today on the simple the male population are members of faith that its keel was made from the ANOTHER REASON ANSWERED.

"Well," remarks another man, "I do not join the church because of the inonsistencies of its members. Some profess one thing and practice another. They say Christians ought to be Christian land. The author of that Then they demonstrate that some of book further declared that not more the worst fights on earth are church than one-half of all the inhabitants of fights. The elder who prays the loudthis country ever attend church. By est in prayer meeting may be the farm of the half who do attend church do the gossip at the club or in a ballro With the startling statements of that hypocrites I do not want to join it."

Step, my brother! You know that As long as the church is filled with some of the very best men in every community are members of the different Christian churches. You know, as well as I know, that though some of ized to supply. It needs strength to the church members may be hypocrites resist temptation, it needs rules for the vast majority are men and women who have banded themselves together for the purpose of prayer and communion with God and of trying to make their fellowship better and purer and truer and more Christlike. There are thousands and tens of thousands of church members who are no more hypocrites than your Christian father and mother, who were also members To demonstrate how much you really respect the Christian church, though you may not know it, I would like to ask you a question. If you were stranded as a young woman in a distant city, without money or friends, to whom would you go for help?. To the salpon keeper? To the rich brewer? No, no! Without doubt you would go straight to some Christian minister's home. You would so to him, just as many young men and women come to me, and you would say, "My father and mother are members of Dr. So-and-so's church, in such and such a town. I have no money. I want to get home. Will you help me?" have you realize how much you respect the church of the Lord Jesus Christ 1 would picture you stranded as a ship-

wrecked sailor upon a strange coast. What would you most prefer to seea fortress, a king's palace, an army encampment or the steeple of a Chrisery intelligent man or woman knows that the community which lives under the shadow of the church spire is a God fearing community. The community which does not protect the Christian church is an unsafe community in which to dwell, and there is no exception to the rule. WHAT THE OHURCH IS FOR. When you criticise the sincerity of

certain church members, you should not forget that the church of Christ was instituted for the imperfect as well as the perfect, for the moral cripples as well as for those who are spiritually whole. In the church there are to be found members like a man whom a friend of mine was one evening defending. Howard Crosby came to this gentleman and said: "Doctor, how can you like such a man? You know he is not what he ought to be." My friend turned to him and said: "Dr Crosby if you had a little child who had lost an eye or was deaf or who was born lame would you despise him on account of his infirmity? Well, my friend is a moral cripple. I do not like him be cause he has lost one eye and one leg and one arm, but I do love him because, by the grace of God, he is trying to struggle against his daily temptations and his spiritual deformities." So you will find in the church of God today moral cripples. They are struggling every day of their lives against sinful temptations; they keep on struggling, keep on praying, keep on reaching up to God; keep on staying in the church because they know that Christ did not come to institute a church for perfect men. He came to heal the sick and not the well. The church of God is the great earthly spiritual hospital, where Christ, as the surgeon, loves to set the crooked limbs; where Christ, as the spiritual opthalmologist, loves to open the eyes that are blinded of sin.

"Well," observes another hearer, the reason I do not join the church is because I believe a man can be jus as good a Christian ouside the church as inside." Now, I would not assert that all men who are non-churchgoer are unchristian men. John Newton used to say: "When I get to heaven, I shall have three great surprises. One great surprise will be to find so many people there I did not expect to see, The next surprise will be to find so many people absent whom I expected to see, and the third great surprise will be to find that I got to heaven myelf." Like John Newton, when mo self." Like John Newton, when most of us reach heaven—I pray we may all be there—I believe we shall be very much surpised to find there some people who never entered the church door and never publicly professed their faith at the church altar. Mr. Beecher once beautifully and poetically said: "I am glad that some gospel seeds have been blown over the church wall and that fruit trees and flowers most pleasant to the eye are springing up outside the church garden as well as inside, and, though I wish they were within the though I wish they were within the inclosure, where the boars out of the woods could not waste them and the wild beasts of the field devour them, yet I love them and am glad to see them growing there."

THE SPIRITUAL HOUSEHOLD. But, though there may be Christian as was Dr. Pariey when he was a dismen and women living outside of the sipated college student. One morning,

be a professing member of the church of Christ. I do not believe that I could turn my back upon my church ley, I have been thinking of wh and still love my Christ as I love him today, and, my brother and sister. neither do I believe you can turn your back upon the church of Christ as I love him are doing. You are wasting your life for time and eternity. Now, Parley, it back upon the church of Christ as I love him and eternity. Now, Parley, it back upon the church of Christ as I love him and eternity. back upon the church of God and yet give to Christ your true and feryent love, because I believe that, as Christians, we should look upon the church as a collection of God's children. Thereas a collection of God's children. There-fore we should accept and love its members as our spiritual brothers and sisters, children of God, and we our-selves should long to be of the selves should long to be of the spintu-An old Boston merchant loved a

young men from Kentucky, who was the friend of his dead boy. The old

on merchant's only son had enlist ed for the civil war. Down at the front in 1864 he was shot. Wounded unto death, he was carried into the home of a southern lady and nursed there until he died. But just before his death he looked up into the sweet face of the southern lady and said: "I am the only son of a rich Boston merchant. My father will be heartbroken when he hears of my death. After the war is over, and as your money is all swept away, I want your son to go to Boston and see my father. I want him to tell my father that you have nursed me for weeks and months. Then my father will love your son for my sake." the dying boy with trembling fingers upon a slip of paper;-"Dear Father-I am dying. This young man is the son of the dear lady who has taken your place and mother's. Take her son to your heart for my sake." Time passed on, and the awful carnage came to an end. The home of the southern lady was swept away. day the young man, armed with the dead son's letter, started for Boston. When he was ushered into the office of the old merchant, at first the latter would not even speak to him. The old merchant kept on at his desk writing. But when the young man placed the message of the dead boy upon the merchant's desk the broken hearted father arose and put his arms about the young man's neck and sobbed, "I will love you for my boy's sake yes, for my dead boy's sake." Now, I do not believe it is possible for us to love Christ unless we also love his church for his sake. I do not believe, it is possible for us to love the church unless for Christ's sake we also leve Christ's children, who are members of that church, nor do I believe it possible for a Christian man to be as good a Christian outside of the church of Christ as if he were a true, hearty, active, conscientious member of that hot come. But the night before the church.

Mark you well my statement. I did not affirm that there were no Christian men outside of the church of Jesus Christ, but I did affirm that a man cannot be as good a Christian outside of the Christian church as inside. There may be good Christians found outside of the church. There may be good Christians who prefer the society of Sabbath desecraters and worldly pleasure seekers instead of the society of God's children, who love to gather in the house of praise, but I frankly confess I have never found good Christians who prefer to seek the society of of those who delight in God's house Jack roses may grow in cesspools, but as a rule the most beautiful roses blush a deeper red and swing a sweeter incense in a flower garden than among the thorns of a wild hedge.

ONE HONEST REPLY

"Well," answered another man, will tell you frankly why I despise the church of God. The reason I do not oin the church is because it is too straightlaced for me, and I am willing to give up my own way of living. My brother, I believe you have told me the exact truth. I believe ninety-ninehundredths of those who scoff at the church scoff principally because they re not ready to surrender some secret sin. But as you have given me one honest answer I want you to give me another to a question just as import-ant. If you are not ready to surrender your secret sin and join the church where is that sin going to send you? Some time ago I stood in the depot of our national capital watching a little colored boy about five years old asleep upon one of the benches. The little baby had a card "Conductor, will you please see that this little boy is put in the right train and sent to Atlanta

Ga., where friends will meet him?"
As I stood there watching that little child I said to myself: "Some people seem to be sleeping in the great depot of sin as unconscious of their surroundings as that colored baby. They care, And satan has pinned a tag upon them to send them through, like baggage, to the great city of eternal despair. My unrepented brother, as you are unwilling to join the church because you are reluctant to give up your secret sin, I ask you where will that secret sin ultimately send you? You need to

be aroused from your spiritual lethargy and to realize your awful danger. would especially plead with you to sur-render your sins and dedicate your life to Jesus Christ by joining the church because, in your heart, you know well what you ought to do. I have always shrunk from the thought that people who were born in sin and ignorantly reared in sin and who ignorantly died in sin and unrepentant were totally lost. It has always been a questio in my mind whether some of those poor in my mind whether some of those poor, loathsome creatures who were reared in the slums of a great city and who mever heard the name of Jesus except in blasphemy might not in God's mercy be made fit for the celestial city as some who, having been born in Christian homes, have led a very different Christian life. God will never condemn to the state of the case who is horn blind because he can one who is born blind because he can rot see. He will never destroy one who is born deaf and dumb because he cannot speak or hear; but, my brother though there may be some excuse for those born in the sinful slums of a great city for not renouncing their sins and joining the church, there is no exuse for you! You were born in a Christian home, you were reared amid Christian surroundings, you were started out with Christian prayers, and the mere fact that you made such an ex-cuse as you have proves that the Holy Spirit is mightly striving with you to-

day to confess Christ and join the

church the Saviour founded on earth.

You are in exactly the same position

church fellowship, I for one do not be- when he was trying to sleep off the delieve I could be a Christian and not bauch of the previous night, a class mate came into his room and, sitting t to me. I am a nobody, but you hav eternity, are pleading and begging you in Christ's name to turn from you sins. They are pleading with you to come into the church of Jesus as a repentant sinner because you know and feel-you intensely feel today-that you ought to come. Are you man enough in Christ's name to come to his altar

> YOUR DUTY TO THE CHURCH. But there is one answer yet to the question of my text. The answer nes from many a troubled heart. You say to me: "Mr. Talmage, I do not despise the church except by my actions in a public way. The reason I do not join the church is because I have so many home duties that I can not do my share in church work, if I should join. In a few years I expect to take my place as a member at the church altar." Now, my friend, I want you to realize this great truth; God never ordained that one duty should conflict with other duties. He never wants a mother to leave the bedside of her sick child in order to attend a missionary meeting. He never compels a man to do for the church more than he can conscientiously do But Christ does demand this: He does demand that you profess and confess his love before men. And you canno do that in a better way than at the church altar. Then let the most imminent Christian duty decide what you ought to do thereafter. And I would especially plead with

you to confess Christ in the church before men because, as you have oth ers depending upon you, your presen actions will probably decide how you loved ones will act and feel toward the church of Christ's establishment. This fact was demonstrated some years ago in Smyrnia. Two soldiers for some weeks had been attending the mission services. One night, in answer to the invitation to come forward and confess Christ and join the church, one of the sailors turned and said: "Well, I will come if Bill will." But Bill would forward and gave their hearts to Christ and joined the church. Ther the Christian workers in Smyrna ask ed Bill how it was that he came to join the church. In nough sailor fashion he said: "Well, I liked to attend your meetings because they made me feel good. I used to think of the old when on Sunday afternoons in the old home at New Bedford we used to sing the same songs. Mother was there and my sisters and brothers and father were all there, and I really wanted to join your church; but when made me mad. What had I to do with Tom's actions? But a couple of nights ago Tom was sick. I sat up with him, and as he was tossing around in his bunk I heard him muttering some thing, and as I put my ear down to his mouth I heard him say: 'Oh, Bill, won't you come, Bill? It's my last chance for heaven, Bill. Oh, Bill, won't you come? Won't you come? And then and there I said to myself 'If my actions are going to keep Tom out of heaven, why I'll come." here we are, sir, Tom and Bill!" So today the loved ones in your home and in the store and those who are dependent upon you are pleading with you to come into the church for their sakes as well as for your own sake and for Christ's. "Despise ye the church?" Nay, nay! In your heart you feel that it is in the church you ought to confess Christ. You know it is into the church you will want to be carried when you are dead, and it is from its hallowed precincts you will want to go forth to meet him when you shall dwell with him in heaven for-

SHIP NEWS.

PORT OF ST. JOHN. . Arrived

Aug 19—Str Penobscot, Allan, from Bos-on, W G Lee, mdse and pass. Str St Croix, 1,064, Pike, from Boston, W Lee, mdse and pass.
Sch Sea Bird, 80, Andrews, from Eastport, Sch Sea Bird, 80, Andrews, from Eastport, A W Adams, bal. Sch Abbie and Eva Hooper, 276, Barnes, from Boston, bal.

Coastwise—Str Brunswick, Potter, from
Bass River; schs R L Kenney, Priddle, from
Yarmouth; Effort, 63, Milner, from Annapolis; Trilby, 31, McDormand, from Westport; str Brunswick, 73, Potter, from Canning.

Aug 20—Str Hackney, 2,606, Storm, from
Baltimore, W M Mackay, bal.

Str Loyalist, 2,526, Williams, from London
vis Halifax, Wm Thomson and Co, general.

Sch Lotus, 98, Granville, from Bridgeport,

A W Adams, bal.

Sch Alma, 120, Odell, from Boston, master,
bal.

Sch Alma, 120, Odell, from Boston, master, bal, Sch Abbie and Eva Hooper, 276, Kelson, from Boston, R C Elkin, bal. Coastwise—Schs Reta and Rhoda, 11, Leighton, from Grand Harbor; Temple Bar, 44, Gener, from Bridgetown.

Aug 21—Sch Sarah Potter, 300, Hatfield, from Newport, J E Moore, bal.

Coastwise—Schs Alfred, 23, Small, from Tiverton: Edward Morse, 32, Calder, from Campobello; Emily, 50, Morris, from Advocate: Chapparal, 38, Crane, from do; Joliste, 63, Gordon, from Quaco; Rex, 57, Sweet, from do; Chieftain, 71, Tutts, from do; Linnie and Edna, 30, Stuart, from Beaver Harbor; Chas Haskell, 60, Haynes, from fishing.

Cleared.

mayen 1 0.
stwise—Str Aurora, Ingersoll, for Camfo; sehs Trilby, McDormand, for WestMinto, Brown, for Grand Harbor;
h, Black, for Quace; Silver Cloud,
for Digby; Friendship, Wilbur, for
side; Blue Wave, Downey, for SackRowena, Hall, for Fredericton.
20—Str Anapa, Williamson, for U K.
Zippara, Nockling, for Bantry.
C R Fint, Maxwell, for Philadelphia.
Flash, Tower, for Boston.

Sch C R Flint, Maxwell, for Philadelphia. Sch Flash, Tower, for Boston. Sch Tay, Sprage, for Poston. Sch Tay, Sprage, for Pawtucket. Coastwise—Schs Effort. Thurber, for Freeport; Effort, Milner, for Annapolis; Citizen, Woodworth, for Bear River; Temple Bar, Gesner, for Bridgetown; Alma, Odell, for Fredericton; Maggie, Scott, for Noel; str Beaver, Stevens, for Hillsboro.

Ang 21—Bark Avvenire C, Bozzo, for Cork. Sch Thistle, Steeves, for New Haven. Sch Priscilla, Granville, for Salem fo. Coastwise—Schs G Walter Scott, McDonough, for St Stephen; Linnie and Edna, Stuart, for Beaver Harbor; Chieftain, Tufts, for Quaco; Yarmouth Packet, Shaw, for

What is

CASTORIA

Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance. It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria cures Diarrhoea and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea-The Mother's Friend.

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THE FAC-SIMILE SIGNATURE OF

APPEARS ON EVERY WRAPPER.

THE GENTAUR COMPANY, TT MURRAY STREET, NEW YORK CITY

Salled. Aug 19—Sir Ocamo, Fraser, for West Indies via Halifax.
Str St Croix, Pike, for Boston.
Aug 20—Str Penobscot, Allan, for Boston via Maine ports.

Bark Zippara, for Bantry, Ireland DOMESTIC PORTS.

Arrived. At Richibucto, Aug 15, bark Ossuna, Thompson, from Liverpool.
At Newcastle, Aug 13, bark Valona, Burn-At Newcastle, Aug 15, Dark Valopa, Burn-ley, from Belfast. HALIFAX, NS, Aug 19—Ard, strs Rosa-lind, from New York, and sld for St Johns, NF; Slivia, from St Johns, NF, and sld for New York; sch Moravia, from Mayaguez,

PR. Sid, strs Gransria, Horn, for Wabana, NF, via Louisburg, CB; Evangeline, Gordon, for London; Loyalist, Phillips, for St John, NB; sch Nannie C Bohlin, for Banks, MIRAMICHI, Aug 19—Sid, str Cheronea, Journeay, for Manchester.
At Hillsboro, Aug 18, sch Elwood Burton, Wasson, from Newark.
At Newcastle, Aug 19, str Glen Head, Suffern, from Belfast.
At Vancouver, Aug 15, str Alteman.

At Newcastle, Aug 16, sch Katle, Davis, for New York; 18th, bark Cordillera, Teyersen, for Silloth Dock.
At Hillsboro, Aug 18, sch Roger Drury, Henderson, for Newark.

BRITISH PORTS. Arrived.

LIVERPOOL, Aug 19—Ard, str Phoenix, rom Chatham, NB, for Manchester. LONDON, Aug 19—Sld, str Florence, for LONDON, Aug 19—Sid, Str Florence. lor St John, NB.
CARDIFF, Aug 19—Ard, bark Esmeralda, from St John, NB.
BROW HEAD, Aug 19—Passed, str Irishman, from Portland for Liverpool.
INISTRAHULL, Aug 19—Passed, str Manchester Market, from St John for Manches-DURBAN, Aug 17—Ard, str Pandosia, Humphrey, from St John via Cape Town. At Ayr, Aug 16, bark Belfast, Moe, from Chatham, NB.
At Liverpool, Aug 18, bark Krageroe, Monsen, from Paspeblac.
At Cape Town, to Aug 21, str Usher, Cann, from St John, ordered to Algoa Bay. At Sharpness, Aug 21, bark Wildwood, Fitzgerald, from St John.

At Hong Kong, Aug 19, str Empress of India.

From Glasson Dock, Aug 16, bark Basto, Olsen, for Campbellton.
From Algoa Bay, July 6, str Kelvingrove, Ryder, for Guam.
From Ardrossan, Aug 18, str Bangor, Brown (from Belfast), for Miramichi.
From Manchester, Aug 20, str Manchester Trader, for St John and Charlottetown.

Salled.

FOREIGN PORTS.

Arrived. At Bangor, Me, Aug 16, barktn Hattie
Dixon, from Philadelphia.
At New York, Aug 17, brigt G B Lockhart, from Curacoa.
PORTLAND, Aug 19—Cld, sch Laura C
Hall, for River Heberts.
BOSTON, Aug 19—Ard, strs Prince
George, from Yarmouth, NS; Boston, from
do; State of Maine, from St John, NB, via
Eastport and Portland; schs Pandora, from
Fredericton, NB; Neva, from Bear River,
NS.

The Rothesay
Will re-open on T
September, 1902
For calendars ap
MRS, J. SIMEO NS.
Sid, strs Ivernia, for Liverpool and Queenstown; Halifax, for Port Hawkesbury, CB, and Charlottetown, PEI; Prince George, for Yarmouth, NS; Egda, for Loubury, CB, and Charlottetown, PEI; Prince George, for Yarmouth, NS; Egda, for Louisburg, CB.

CITY ISLAND, Aug 19—Bound south, schs Florence R Hewson, from Jordan River, NS; Abana, from Quaco, NB; Elmirty, from Windsor, NS; Modoc, from Calais; Fred A Small, from Hillsboro, NB.

NEW BEDFORD, Mass, Aug 19—Ard, sch Clara Rogers, from St George, NB.

VINEYARD HAVEN, Mass, Aug 19—Ard, sch Clara Rogers, from St George, NB.

VINEYARD HAVEN, Mass, Aug 19—Ard, sch Clara Rogers, from St George, NB.

VINEYARD HAVEN, Mass, From Port Reading for Augusta; Maria Pierson, from St John, NB, for orders.

NEW YORK, Aug 19—Cld, strs Teutonic, for Liverpool; St Louis, for Southampton; schs Calabria, for Hillsboro, NB; Three Sisters, for St John; Annie, for Parrsboro, NS; tug Gypsum King, for Windsor, NS; barge J B King and Co, No 20, for Windsor, NS.

BENISOF, Aug. 19—Ard, str Leuctra, Grant, from Marsellles for Baltimore, At Palata-a-Pire, July 12, brig L G Crosby,

BENISOF, Aug. 19—Ard, str Leuctra, Grant, from Marselles for Baltimore. At Point-a-Pitre, July 12, brig L G Crosby, Parry, from New York.
At Newport News, Va. Aug 18, str Salacia, Mitchell, from Baltimore. Mitchell, from Baltimore.
At Antwerp, Aug 17, str Storm King, Crosby, from Baltimore.
At Providence, May 18, sch Alice Maud, from St John.
At Montevideo, July 11, bark Levuka, Harris, from Buenes Ayres (and sailed for Tobble Pers). At Montevideo, July 11, bark Devula, Indris, from Buenos Ayres, (and sailed for Table Bay).
At Buenos Ayres, July 14, bark Sunny South, McDonald, from Annapolis, NS.
At New York, Aug 19, bark Hillside, Morrell, from Cienfuegos.

At Boston, Aug 18, schs Josephine, for Tupperville; Congo, for Port Hawkesbury. At New York, Aug 18, bkin Reynard, for Parabyba; sch Alexandra, for Sydney. At Apalachicola, Fla, Aug 19, sch Susan NPickering, Finley, for Pawtucket. At Boston, Aug 19, schs H A Holder, for St John; R Carson, for Quaco.

At New York, Aug 19, schs Annie, Wall,

Salled.

From City Island, Aug 17, bark Trinidad, Card, from New York for Annapolis, NS; schs Harry, Patterson, from New York for Walton, NS; Quetay, Hamilton, from New York for St John, NB; Segain, Cole, from New York for St John, NB; Segain, Cole, from New York for Poster, from New York for Boston; 18th, sch Edward W Perry, for St John.

From Delaware Breakwater, Aug 17, bark Hillside, from Clentuegos for New York; sch Joseph Hay, from Philadelphia for Surrey, Me.

From City Island, Aug 18, sch Omega, for Cheverie.

From Rockland, Aug 12, sch J T Williams, for New York with cargo of sch Abby K Bentley.

From Madeira, Aug 6, sch Ida M Shafner, Mallman, for Sydney, CB.

From Newport News, Aug 18, str Almora, Fatzley, for Norfolk (to complete loading).

From Bangor, Me, Aug 18, bark Hattie G Dixon, for Hillsboro, NB.

From Providence, Aug 17, sch Myra B, for St John.

From New York, Aug 19, bark Reynard, for Farahyba.

Passed Sydney Light, Aug 19, Ceylon, Johansen, from Montreal for Hull; Dordogne, Collings, from Sydney for St John. Passed Sydney Light, Aug 20, Strs Petunia, Thomas, from Sydney for Liverpool; Wasis, Hall, from Pictor for Sydney.

Passed Cape Race, Aug 20, at 4 p m, str Mantinea, Pearce, from St John for Brow Head 4.5 Mantinea, Pearce, from St John for Brow Head f o. Pased Cape Race, Aug 21, 11 a m, str Cun-axa, Journety, from Miramichi for Man-Passed Sydney Light, Aug 20, barks Two Brothers, Bie, from Hardwick for Bay of Fundy; Westerbride, Peterson, for Bay of

SPOKEN.

Ship Queen Elizabeth, Fulton, from Portand, O, for Queenstown, July 30, lat 11 N, on 27 W. NOTICE TO MARINERS. BOSTON, Mass, Aug 18—The First Lighthouse district gives notice that Seal Island Ledge buoy, No O, a black painted spar, was established Aug 8 in 26 feet at mean low water, about 50 feet BSB from the ledge on the following bearings: Whitehead lighthouse, SE%S, and Otter Island beacon, NE by E%E.

Portland, Me. Aug 19, 1602.

Portland, Me. Aug 19, 15
Off Little River (Cutler) Harbor, M.
Little River Whistling Buoy, red, p.
LR, is reported in a sinking condition to sounding. It will be replaced as for

The Rothesay School for G Will re-open on TUESDAY the 16th For calendars apply to

MRS, J. SIMEON ARMST ONG, Principal. 1005

MARRIAGES.

BRADLEY-RITCHIE—At St. Jo? the Baptist church, in this city, on A. 1 ast 20, by Rev. W. C. Gaynor, Miss Jone Frances Ritchie, daughter of Mr. and Lars. Thomas Ritchie, to Thomas F. Bradley, all of St. John, N. B. John, N. B.

McKEAN-SCOTT—At the residence of the bride's father, 73 Sewell street, St. John, New Brunswick, on the afternoon of August 20, by the Rev. John de Soyres, rector of St. John's church, Mary Ethel, only daughter of George McKean, Esq. and L. Irwin Scott, Esq., of Lienamalland, Omagh, County Tyrone, Ireland. MACLAREN-ROURKE — At the Baptist church, St. Martins, N. B., on August 20th, by the Rev. C. W. Townsend, Frederick W. MacLaren of St. John to Lily Edna, only daughter of W. H. Rourke, Esq., J. P., of St. Martins.

DEATHS.

AYLES—Entered into rest on Aug. 20th after an illness of one year and two months, Harry A. Ayles, aged twenty-five years, leaving a mother, two sisters and ne brother to mourn the loss of and loving son and brother. AYLES-After a lingering illness, Ayles of Waterloo street, aged leaving a mother, two sisters brother to mourn their sad loss. MeISAAC—At Mispec, on 20th spinal meningitis, William, aged spinal meningitis, William, aged 14 son of William McIsaac of this city STEPHENSON—Entered into rest, Aug 19th, Jane, beloved wife of And Stephenson, in the 53rd year of her a leaving a husband, four daughters and son to mourn their loss

PREPARING FO

Exhibitors-Ext

Work of the Big 8

If the exhibition in every way sur shows in this city fault of the execu tion Association staff of assistants. the office and abou have been pegging results of which ar

It has been many Taylor, superintend tion grounds and up town. He hasn't een working and h his large gang of h It needed work after disuse for to the changes made for tion to the Duke an And the work has lent style. Through ings extensive chan and every change

provement. A visit to the exhi Saturday revealed, rents of rain driving ess of the empty productive busynes the association staff there were over a h ting the finishing buildings themselve get the various exh main building prachas been taken and already near com building itself, elab bunting, flags and ready for the exhib the place during the

The first change

the main doors is a for the live stock co R. telegraph office exhibition. The dining rooms, which by the members Baptist church, hav as to double their main dining room. 400 people, and in a other room where be accommodated. has been added to and a new lunch stalled downstairs On the lower flo nearing completion those of any previous also some changes among which is an wide on the northy nex gallery in front Near the head of northern end of the which have been use of the exhibiti mittees. The sout annex gallery will flower exhibits, and ready made promis beauty in floral dis The fish tanks completed and the arriving. W Owing ficulty two years

the exhibit this yea fresh water fish, bu complete in this lin Machinery hall w more attractive an pearance than at 1900. Fleming's exh one of the best in electric light plant and the boilers wer Today steam will trial trip of the ma The Drill Shed. to amusements at contain the carriag and the Amuscme the whole upper flo tural building,

salt water tanks

Sizes 10

fruits were exhib

The Priced Dishes.

and Lac

42, 44, 46. Pr