## SERMON.

The Rev. Dr. N. McGee Waters on The Art of Arts-A Sermon on Life.

pastor of the Tomkins Avenue Congrenal church, Brooklyn, preached on The Art of Arts, a Sermon on Life. The text was from the Psalms:

Let the words of my mouth And the meditation of my heart Be acceptable in Thy sight: O Lord, my Strength

Dr. Waters said:

Life is both a science and an art. One-half of man's life is spent in learning to read; the other haif is spent in learning to tell. The New Testament marks this truth by the use of two words, "disciple" and "apostle." The "disciple" is a learner. The "apostle" is a teacher. Life, then, may be de-

too short for its accomplishment. If he live out the allotted three score and ten at its end he will still be learning. Born with a question "whence" on his lips he dies with the question 'whither' upon his tongue. Man is the learner. Our children grow up, and, crying, "School it out," rush into adult life. The man becomes a hunter; he is learning the ways of the wild things. He becomes a herdsman and he is learning comes a farmer; he is finding out the law of seed time and harvest, and how kind. He becomes a sailor; he is finding out the hidden paths of people and the might and mysteries of the great deep. The maid becomes wife and she is learning the heights and depths of love and finds out that service and suffering have healing in their wings. All the world's a school and men and women are the scholars.

one half of life is learning to read. The chemist is the man who can read the story of atoms. The astronomer is the man who has found out about the stars. The geologist can read the rocks. The inventor has learned about the secret of iron and wood and wind and light and steam. The physician knows the body and its ailments and also nature's medicine chest. The prophet is the man who is wise in the world of spirit and out of the book of the unseen, the story of God's ongoings and the epic of man's soul. He is the seer. He sees where the rest of us blindly grope. The great man is the man who can read. "Life," Browning says, "is the chance of learning love." Life is learning.

Second-Man is more than a scholar. He is an artist. He is not only a learner, but he is a teacher. He is must utter himself. Science is older than art: but art lives mother of expression, but expression is more than knowledge. Art is nobler than science. Animals can know; bees, beavers and birds have science. But animals have an art.

When God expresses himself, we call it revelation and nature. When man reproduce the Bible from our churches. expresses himself we call it an art. There is the everlasting difference beutterance of God and art is the utterance of man. Man expresses himself in like dumb, driven cattle, with never a many ways. Hence, there are many arts. He expresses himself in color-it is painting. He expresses himself in we can make our vocation, whatever it sound—it is music or oratory. He ex- may be, publish to all the world the presses himself in writing-it is literaman has expressed his thought and smith came to Elbert Hubbard broken spirit. That definition on the one hand differentiates art from nature, which is the expression of God, and also from the manufacture of things. Many things man has made out of stone and color which are not art. Much music and much speaking and much writing as well as he could. When the old never becomes the art of man until it the irons they were done and were is not art. The handwork of man expresses not some utility or value of strikingly beautiful because they excommerce, but expresses something of pressed the old man's heart. In the the mind and heart of man himself. If his hand only has wrought, it is a handicraft: if his whim only has wrought, it is history or plaything; if his heart and hand have made it it is art. Art is always the message of a man as well as the handicraft of man.

Art is always an incarnation. I think I can make this clear by illustration. What is the abiding significance of the great cathedrals? It is this: Each one is a gospel in itself. St. Peter's at Rome is the mightiest temple in Christendom. It is more-it is the best story of Roman Catholicism ever read. One visits St. Paul's in London because it is the greatest Protestant church in the world. But. once there he sees anew all the struggies and aspirations of a free faith. St. Sophia is the Eastern church in stone. St. Mark's of Venice, is, I suppose the most beautiful church in the world. It is also the most perfect. It was built as a tomb over the dust of It is called "The Bible of St. Mark's." | with brush and canvas can make a picthe book-Christ, St. . Mark and the ed and filled with joy and praise. Venetians. Of Christ we at once read "Christ is the keystone of every arch or every door into the cathedral." It | ched; He practiced. Others theorized s thorugh Christ we enter the church. He acted. All of us have precents: He Everywhere he is a creator, redeemer and master. In every archivolt, every and stone; He wrought in flesh and bas-relief, every Mosaic is Christ, blood, "cheifest and fairest among ten thou-

The Rev. Dr. N. McGee Waters, and Abel, Abraham and Joseph. In of arts. His life was a revelation and the interior we see represented the New Testament scenes such as the Birth and Infancy, the Miracles, the Passion the Ascension and scenes in the Acts and Revelations.

is truly "The Bible of St. Mark's." And have generally been ceremonies ought to be. Whatever its plainness or ornament, whatever its cheapness or costliness, a church ought to be so bill that it itself will publish the gospel. Whenever men see it they should and taught of God.

Now, this opens my way to say to Ruskin was never weary of repeating to men-"All art is teaching" and "all art is praise." Remembering that this fined as the science of learning to church of St. Mark's is so built that know, and the art of telling what we every stone and pillar and arch tells out a part of the gospel, until the whole is really a Bible in stone, you see what Ruskin meant with "All art is teach-First, then, man is the scholar. The child's knowledge beings at zero. He learns to see, to hear, to eat, to walk, ing." Build a church like a barn-it to read. He has to learn the sight, will keep out the storm but you have as we strive to correct faults in our osund names and natures of every no art there. Build it not merely so every thing and creature in te world. as to keep out the storm, but so at the His task is infinite, and life will prove same time it will tell a story of what too short for its accomplishment. If you are trying to do, so that every part is a symbol and will teach, and you have art there. Building for weather's sake is merely a piling up of Building for truth's sake is stones. art. "All art is teaching."

Then "all art is praise." By which

he means all art not only teaches us but with its beauty but praises something or some one. It cries on the housetop. St. Mark's is very beautiful, the laws of domestic animals. He be- the loveliest building on earth, and every leaf and flower and every arch and pillar and tower and fesco and every plant brings forth fruit after its window, bathed in perfect beauty, offers praise to the beauty of God. If it did not praise something or some one it would have no art. Wherever there is art there is praise and there is teaching. From this view point we at once think of our architecture and see how bad it is. Our books make for teaching. Our pictures make for praise. But our buildings often make for nothing but jobbery, if they are public buildings, or ugliness if they are our homes. For where is there any praise in many of the dwellings of our city? We call them beautiful, and by beauty we mean novelty or the unusual. Many people, as they build their houses, may think of praising their own pocketbooks, but where do they praise God or sacrifice or love or beauv? There is little art because there is scant praise in American house building. Our buildings should be object lessons in economy, industry, faith, simplicity, love, Our public buildings should stand in the heart of our cities. perpetual teachers of justice and service and brotherhood and peace. Wherever a church flings its spires against, the sky it should be so made as to be read of all men. It should be as beautiful as an angel's face-every but it must be beautiful. But it should be more-it should be one perfect object lesson. It should mean should be so built that were every Bible in the land destroyed, we could still Then the old Scripture would, indeed,

be fulfilled. "Let the beauty of the Nature is the Lord, our God, be upon us." The drudgery of life is that we work syllable of our heart secret told in all' our work. The joy of life comes when truth God has given us. An old black-Hubbard showed him how. He bade him hammer out andirons not for a dollar a day, but for what andirons might tell. He asked him to make them not as quickly as he might, but market they brought \$100.

> old time trades. Men put their individuality into the shoes they made or the coats they sewed. Here is the despair of today's toilers. Each is a machine making with a machine only a part. No one makes a whole. It is drudgery. The workman must find some way to express himself in his work or he will go toward the brute or madhouse. Here is why men must follow different vocations. Almost any man car learn the technical part of any task from carpentry to a poem. But it takes a Wordsworth to express his thoughts in metre. He could never do it with a saw or surgeon's knife. That was the call of Jesus-a day came when He could no longer utter His nature with hammer and plane. He must have utterance in an itinerant

Herein lies the joy and culture of the

ministry. If I have been clear in my statements thus far and if you will agree with me St. Mark, whose bones were brought that we should make our work our art from Alexandria in 829. But St. Mark -that is our message and ministrywas an evangelist and one of the four then I can command your assent to times throw the buildings together in men who wrote the life of Christ. He the truth I want to emphasize this a hit and miss fashion, and then with was a maker of the Scriptures. So St. morning, viz.: Life itself is an art—the Mark's church is the gospel in stone. highest and noblest of arts. If a man And it really is a Bible. The text is ture that will teach and ennoble all exceeding precious for it is from manu- who look upon it; if a man by piling script's far back of the Vulgate and up stones can make a church that will brings us almost to Apostolic days. make all who see it aware of God and The types are letters chiseled in stone; His love; if a man out of iron can the illustrations are paintings of the make andirons that will teach some Roman masters; the leaves are marble fine noble truth to every passerby; if brought from the ruins of the Roman men out of dead material things can cities. And this Bible in stone was make a sessage, by how much more more than four hundred years in the should they so live and build their. making. On the facade we find the characters that all who know them title page and here are the subjects of will be taught and inspired and uplift-Isn't that just what Jesus did? Other men dreamed; He did. Others prea-

The scientist shows us man, gives us sand, the one altogether lovely." On his genealogy and beginnings cousins that title page we find that the type of the brutes we are only weaker than of St. Mark is a lion. By this we are they, and almost as ignorant. Then thing for a man to use words when the bill within the remaining few weeks told of his gospel and his final cour- Christ comes and says: "Let the human When it speaks of Venetians heart be a whispering gallery where who made the book it shows us their there shall be heard the whispers of shall become conventionalized. trades and the months of the year, and God and every cry of the human dis- occasion demands sympathy. over each is Christ. In the Atrium we tress. Let the conscious become as temptation is to utter it—even though Bears the find Old Testament scenes and words sensitive to the voice of duty and the the heart is not deeply stirred by sym- Signature such as the story of the Creation, Cam call of right as the needle to the star. pathy. The occasion demands

was example. Others wrought in wood

Let intuition be clarified unto the eye caught up into touch and tune with mal, shall become the Son of God. In all the world there is no other such beauty, there is no other such expression of truth, there is no other such manifestation of divinity as the human soul. With Jesus living as the finest a ministry. He was the life, the truth and the way.

The Christian man is the soul artist. Character is the art of arts. How hard it has been to get religion in terms of religion was morality and spirituality. Jesus offended the orthodoxy of His power. Insincerity is profundity. you two very deep things that Mr. Christianity as a therapeutic for our some other world. How many men, word. even in the church, are striving to lead to paint a picture or write a poem or build a house?

I am persuaded that few of strive to overcome our little faults as much as strenuous in the pursuit of meekness and purity of heart and gentleness and loving kindness and tranquillity of soul and spiritual vision as they are strenuous in the pursuit of knoweven Christian men and women are one? Is it not infinitely greater to live poetry than to write a poem? David wrote a Psalm and we remember him But how much greater than David is the man or woman whose daily life is both Psalm and benediction. Jesus never wrote any books-He had not time. He had more important work. He lived a life. His life will outlast all books. There is no other art so great as the art of life. It is

both a career and an immortality, As soon as we begin to talk about character as a fine art, we begin to think about it as something to be achieved. That is the teaching of the Bible. If some of you have been students of some of the arts-building, or writing, or painting, or music - you remember how your teacher went about teaching it. Almost first of all they begin to point out to you the great masters in your art. There never came time, however skillful you may have become in your art. when you were not always standing before the great masters and studying the great models. That is why the Bible is so much a book of biography. Abraham and Moses and Isaiah and, far above all, Jesus, are the great models of character. Before them each generation stands with with uncovered head and has revealed to it the heights and

Then, as you went on, your teacher stone or beam or window robed in of composition are rhetoric. Rules in longer than science. Knowledge is praise of God. It need not be costly, the art of music are called the study of harmony. In painting, they are the rules of perspective. So in the Bisomething in itself. It should teach character building, we find everywhere ble, which is the great hand book on rules for conduct. The rules Moses gave us are called the Decalogue. Paul in his letters gives us a great deal of time in laying down rules of living for bishops and deacons and preachers and husbands and wives and children. But as you go on in the study of your art, very soon you find out that the Master is always putting emphasis upwhat He calls the laws of your art. The principles of your art are more than the rules of your art. That is one reason why He keeps you always studying the great models and masters.

and spiritual power.

revealed in these great basic principles on which your art rests Character building is a fine art and it must obey the laws of the other arts If you and I were to set about it to make our lives what they were intended to be-things of beauty and art-I do not believe we could better express the great laws which we must fulfil than to say: Every man must be a sincere man. Every man must be serene. Every man must be guileless. And every man must be spiritual. Four great words are these. Words that are inspired, and like the clouds and the sea. not to be compassed in the small measure of man. And yet we will do well to keep these great words shining be-

His hope is that you will find directly

fore us. The first law of the beautiful life then, is sincerity. I think it is Carlyle who has told us more than once the meaning of that word sincere. Let me once more put it into your ears. It came, you know, from two Latin words, "sine," without, and "cera," wax. Therefore, to be sincere is to be without wax. He tells us that the word originated in this way: In the great age of Roman architecture the people were possessed by a building mania, just as all Europe was in the middle ages. In those days, as in the present, contractors were in haste to get rich and sometimes they would slight their work. They would build a palace or a temple and, instead of putting in true workmanship, would somewax would fix up the imperfect joints and paint it over. The work would look all right and get accepted. But in a few years the wax would begin to crumble and there would stand the naked joint and the horrid imperfection of work. Directly the people when they wanted to build would draw contracts with the builders, and in the contract they would put the words. "sine cera," without wax, sincere. the man who is a sincere man is a man the exceptional merits of Dr. Chase's without sham or fraud or pretense;

'without wax." Lyman Abbott, in his lectures to the theologue of Yale the other month, put great deal of emphasis upon this. He tells us that he believes the besetting of sin of the young minister is professional insincerity. By this he does not mean they are two faced, or gration bill has been definitely abanhypocritical, or dishonest. But he does doned for the present session of parliacalled upon to be constantly speaking, has been so persistent in the commitnot to say any more than there is actually in his heart. It is such an easy decided that it was impossible to pass there is no spirit behind them. A of the session. minister's danger is that his speech

sentences and the temptation is to of faith until it shall penetrate all speak them when there is no deep mysteries. Let the higher instincts be brooding sense of God behind them. The sin is induced by over-production the Infinite until man, the higher ani- There are too many addresses to make and there is too little time for brooding. Such speech is what Paul means when he talks of "sounding brass and tinkling cymbal." Such preaching we call cant in our time. It is not dishonesty. It is lack of heart. It means to be true, but it is hurriedly done and the crevices are filled with wax. It is only a step from conventionality to insincerity. To utter great words there must be great thoughts. A real sermon is a mood. The greatest men al-So we see that his cathedral church character. The religions of the world way speak without wax. The dews of sympathy or insight which they this shows us what a church always creeds. The Jew first taught men that sprinkle upon parched land come directly from off the great sea of spiritual day with His teaching that religion was is deep calling unto deep. A little man character. Two thousand years after cannot be sincere. If we are ever gothose 'named after Him believ- ing to be what we dream of being, with know it as a church and be reminded ed it only in spots, Most of us a message and a ministry for all whom even yet, as the old hymn puts it. "live we may meet day by day, we must at a poor dying rate," and emphasizing prune our speech of platitude, our manner of conventionality, our work of evmoral infirmities really expect full ery slight, and our thoughts of every spiritual vigor and perfection only in silly and unworthy and time-serving

The second law of art and character a holy and beautiful life as they strive is serenity. Serenity is more than placidity. The lake we call Lake Placid. The ovean is serene. The placid disposition is quiet because it is untouched by tempest. The serene disposition is quiet because it has outfought the children. I do not find that people are storm. Placidity is negative and another name for inertia. Serenity is positive and another name for power. Serenity is not ease and neace. It is poise, certainty, patience, trust; serenity is self mastery and self surrender ledge and wealth. I do not believe that to the plan and purpose of God. Calvinism is serenity in religion. Serenity deeply in earnest about the fine art of comes of the sense of election. Sereniliving. And yet who would not a thou-sand-fold rather be a saint than paint sense and confidence in the care of

The third law of art and life is guilelessness. This Ruskin defines as "the absence of vice." It is the absence of vice because you are impervious to vice. The duck's back is impervious to rain-the water runs off because it finds no entrance. The lit- Parrsboro. tle child is impervious to certain vices because it does not see them. worst sins are acquired tastes. Most of us had to learn to be bad. It takes a long time for an innocent boy to become a libertine. It is only after oft repeated efforts a young man becomes a drunkard of a thief. Vivian with all her arts of fascination had no power over Sir Galahad-his heart was pure. Foul thoughts always come before foul deeds. Guilelessness is innocence continued: childlikeness made perpetual; purity undefiled; truth unsullied; liette. Gordon, for St Martins; Susie the soul unstained, Jesus calls Nathan- Pearl, Lewis, for Apple River; Maitiel "An Israelite in whom there is no land, Hatfield, for Five Islands; Emguile." The infinite charm of the ily, Webster, for Advocate Harbor; daughters of our firesides is their Catherine McClair, for Meteghan; guile." sweet purity as white as a lily's throat. I know young men and old men, too, Cole, for Sackville. like that. Their presence exhales purity as violets breathe perfume. When Campbell, the London preacher, was here a year ago, we bowed less to his words than to his soul of sweetness and light. The greatest living Ameri- Canning; white as an angel's. There is no fleck for Meteghan. of selfishness or spot or wrinkle of untruth on him. It is no wonder when off, and life seems grand and men kind. His sermons are the aroma of a guileless man. Guilelessness is not only the quest of man; it is the gift of God. And now let we name the last law of art and character-spirituality. The picture, if it be true art, must reveal soul and not sense. The cathedral, if it be real art, must praise God and not the builder. The oration, if it be true oration, must be remembered for its eloquence and not its rehetoric. The sermon, if it be a true life, will be soul and God and not the preacher. Life, Iffe, will be soul and not if it be true

the body and its possessions. The rich man will be more than his wealth. A rich country is God's country. dollar earned and saved benefits us all. But the prophet of socialism and discontent gets his opportunity when gain is ill gotten and more ill used. The palaces of the rich are full of men and women who are prisoners of their wealth. It binds them hand and foot. It dries up their hearts and quenches the fires of their faith. Kingship has spoiled a good many otherwise useful Belfast citizens. Royalty often emasculates. It destroyed Napoleon. So men who are less than their fortunes, are often Otis Miller, Miller, from Newark made cruel and heartless and frivolous and selfish and material by them. They feed their bodies and starve their ouls. The rich man has not too much wealth: he has too little soul Just as pathetic are the men who poverty. They are just as grasping. just as selfish and just as material. Their only idea of happiness is a larger wage. Money is their one synonym for

heaven. And so they become brutes, fighting for crumbs and starve their spiritual natures till they die. It is an awful fact that socialism is largely atheistic and materialistic. working classes have forgotten God. Poverty is an inheritance or a misfortune. Both are but for a little while Neither are fixtures for even this life and neither go beyond death. But the Mio man, the man is the thing. The man makes wealth. The man masters erty. The man outlasts the world. The man is a spirit and spirituality is life. How much life a man has at last is

how much soul the man has. The art

of life is the building of a soul. SURPRISE TO DOCTORS. Most doctors are surprised at the results obtained by Dr. Chase's Ointment as a cure for eczema, salt rheum and itching skin diseases, which are often considered well nigh incurable. word of mouth from friend to friend Ointment have gradually become known until it is now standard the world over and has a record of cures unparalleled in the history of medicine.

BRITISH PARLIAMENT

LONDON, July 7.-The alien immi nean that it is hard for a man, who is ment. The opposition to the measure tee stage that the government today

> CASTORIA. The Kind You Have Always Bought

## SHIP NEWS.

PORT OF ST. JOHN. Arrived.

July 4-Str Aurora, Ingersoll, from Grand Manan, master, mails, pass and

New York, master, bal. Sch Annie A Booth, 165, French, from Eastport, A W Adams, bal. Coastwise-Schs Packet, 49, Longmire, from Bridgetown, and cleared Hustler, 44, Thompson, from St An drews; Helen M, 62, Hatfield, from Parrsboro; A L B, 22, Bent, from Hampton, NS; str Centreville, 32, Graham, from Sandy Cove, and cleared; str Flushing, with barge No 3, from Parrsboro, and cleared; Agnes May, 91, Kerrigan, from Grand Harbor.

July 5 .- Str St Croix, Thompson from Boston, W G Lee, mdse and pass. Str Calvin Austin, 2853, Pike, from Boston, W G Lee, mdse and pass. Sch Norman, 299, Wasson, from Marblehead, R C Elkin, bal.

Sch Ida M Barton, 102, Barton, from Elizabethport, J W McAlary, coal. Coastwise-Schs Beulah, 80. Black from St Martins; Chieftain, 71, Tufts, from Alma, and cleared; schs Friendship, 65, Wilbur, from Apple River; G Walter Scott, 75, McDonough, from Alma; Blue Wave, 37, Downey, from Westport; Little Annie, 18, Poland, from do, and cleared; Beulah Benton, 36, Mitchell, from Sandy Cove; James Barber, 80, Earle, from St Martins; str Granville, 49, Collins, from Granville, and cleared; sch Ethel, 22, Trahan, from Belleveau Cove; str Brunswick, 72. Potter, from Kingsport; Nina Blanche, 30, Crocker, from Freeport. July 6-Bark Geni (Ital), 1,024, from Nantes. D Fraser and Son. bal. Sch Anna, 426, McLean, from Windsor for New York, plaster-in for har-

Cleared.

July 4-Sch Comrade, Kerrigan, for Salem f o. Sch W H Waters, Belyea, for City Island f o. Coastwise-Sch Dora, Canning, for July 5 .- Str Calvin Austin, Pike, for

Sch Wm F Green, Hatfield, for City Island f o. Sch Ida May, Gale, for City Island Coastwise-Schs Glide, Boyne, for Lepreaux; Nina Blanche, Crocker, for Freeport: Margaret, Leighton, Back Bay: Ina Brooks, Brooks, for Freeport: A L B. Bent. for Hampton; Murray B, Baker, for Margaretville Lady of Avon, Steele, for Walton; Jo-

Lena, Scott, for Noel; Henry Swan, July 6-Sch Romeo Williams, for New Haven.

Sch Myra B, Gale, for Salem f o Coastwise-Schs Hustler, Thompson for Musquash: Hornet, Coffin, for Temperance Bell, Wilcox, can preacher is famed for his words. for Apple River; G Walter Scott, Mc-But to those who know him he is far Donough, for Alma; Selina, Mills, for more than anything he says. He has Apple River; Glenara, Starratt, for the heart of a child. His soul is as River Hebert; Souvenir, Robichaud,

> July 4-Str Penobscot, Mitchell, for Boston via Maine ports. July 6-Str St Croix, Thompson, for

Boston via Maine ports. DOMESTIC PORTS

Arrived. YARMOUTH, July 4-Ard, strs Boston, from Boston; Prince Arthur, from New York; sch Mercedes, from New

York. HALIFAX, July 4-Ard, str Mac Kay-Bennet, from sea; steam yacht Wakiva, from New York, on a cruise; bktn Ichdien, from Humacoa, PR; Eduaro, from St Croix, DWI. At Campbellton, July 1, str Rockliff, Petersen, from Cardiff.

At Newcastle, 'July 2, str Iser, from Glasgow; bark Nova Scotia, from Liverpool. At Montreal, July 3, strs Carrigan Head, Orr. from Belfast: Mexican, Sla-

ter, from Antwerp: Turcoman, Jones, from Bristol; Ionian, Brown, from Liverpool and Moville At Newcastle, July 6, strs Larne, Larne, from Montreal: Bangor, from

At Fredericton, July 2, schs Georgia E, Wasson, from St John; 4th, sch At Hillsboro, July 2, sch Hartney W. Wasson: from Parrsboro, and cleared for Newark: 4th, sch Bradford C French, Rawding, from Salem. At Montreal, July 4, strs Hungarian Wallace, from London; make themselves prisoners of their Commerce, Couch, from Manchester; Escalona, Ritchie, from Aberdeen: Kildona, Roberts, from Newcastle, E.

> Cleared. Cld. strs Prince Arthur, for Halifax: Boston, for Boston; sch Lizzie Maud. for fishing; str Latour, for Barring-At Chatham, July 4, str Elizabeth Eusk, for Brow Head for orders; 4th,

Sailed. Sld, str Pro Patria, for St Pierre,

str Hesselia, Mathusen, for Sharp-

BRITISH PORTS.

Arrived. LIVERPOOL, July 2-Ard, strs Sar- St John. dinian, from Montreal; July 3rd, Lake Erie, from Montreal; Parisian, from Raymond, for Havana. GLASGOW. July 3-Ard, str Col- Brady, from New York.

LIVERPOOL, July 3—Ard, bark sario. Edna M Smith, from Hillsboro, NB. At LONDON, July 4-Ard, sch Hiberica, from St Johns, NF. LONDON, July 3-Ard, str Mont- Parker, Knowlton, from Port Spain. ose, from Montreal. HONG KONG, July 4, 8 a m-Ard, str Athenian, from Vancouver.

from Montreal and Quebec via Syd- sario. KINSALE, July 2-Passed, str Edith II, Wallace, from New York. Heyne, from Newcastle, NB, via Sydney, CB, for Boston 3rd, Soberg, from St John for Man-

INISTRAHULL, July 4-Passed, bark Lima, from Halifax for Ayr. WEXFORD, July 1-Ard, bark Rota, Smith, Irving, from Philadelphia. from Campbellton. SWANSEA, July 2-Ard, bark Royal, from Pictou. KILRUSH, July 8-Ard, bark Bon-

anza, from St John for Limerick. BELFAST, July 3-Ard, barks Ruth, gis, Cranmer, from Norfolk. rom Chatham, NB, via Queenstown; Valona, from Newcastle. At Adelaide, July 3, bark Nellie

CASTORIA Sch Garfield White, 99, Seeley. from

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ordered to Geelong to load for South rose, Kelly, from New York; 29th, Wm Africa. At Port Spain, June 10, str Oruro,

Seeley, from St John and Halifax via ports for Demerara (and sailed 11th): sch Arrow, King, from Annapolis via San Fernando (and sailed same day for Barbados and Quebec). At St George, Grenada, June 28, sch Helen E Kenny, McLean, from Annapolis, NS.

dotte, Richards, from Cape Town. At Barbados, July 5, bark Still Water, Thurber, from Rosario. At Belfast, July 3, barks Ruth, Jacobsen, from Chatham, NB, via Queenstown; Valona, Burnley, from sen, for Louisburg, CB.

At Port Natal, May 24, str Wyan-

Newcastle, NB. At Sydney, NSW, July 2, ship Scottish Hills, Robbins, from Honolulu. At Barbados, June 17, bark Argentina, Ottersen, from Bahia (and sailed River for St. John. 18th for Yarmouth, NS); 18th, sch Bravo, Rafuse, from Paspebiac, etc; 20th, bark W W McLauchlan, Wells, from Rio Janeiro (and sailed 24th for ola, Wagner, for Sackville; Strathe Partridge Island; sch Pacific, Smith, cona, Gould, for Moncton. from Bear River: 23rd, sch Arrow, King, from Trinidad; 24th, str Da-king, from Trinidad; 24th, str Da-king, for Antwerp via Baltimore; sch Clifford I White, for Apple River. home, Leukten, from Halifax via Ber-

muda, etc (and sailed for St Vincent); 25th, sch Harry Troop, Thorburn, from St John. Sailed.

GLASGOW, July 2-Sld. str Corinthian, for Montreal, INISTRAHULL, July 2-Passed, str Salacia, from Montreal for Glasgow. MANCHESTER, July 3-Sld, str Iberian for Boston (not previously). CARDIFF, July 2-Sld, ship Arctic

Stream, for St John BARRY, July 2-Sld, str Monarch, or Montreal. MANCHESTER, July 3-Sld, Manchester Importer, for St John.

GLASGOW July 2-Sld str Athenia WEST HARTLEPOOL, July 2-Sld, str Holmles, for Cape Breton. From Port Spain, June 15, bark Waldimar, Nielsen, for Halifax. From Glasgow, July 2, strs Athenia, Webb. for Montreal; Corinthian, Nu-

From West Hartlepool, July 2, str Holmlea Luke for Cane Breton From Barbados, July 16, bark Belle of the Exe, Barker, for St Johns, NF; brig E S Hocken, Martyn, for Aruba: 18th, bark Low Wood, Wyman, for Ship Island.

FOREIGN PORTS. Arrived.

ROTTERDAM, July 2-Ard, str

NEW YORK, July 4-Ard, schs E A Sabean, from Jacmel, etc; Ira D Stur- from Bristol for do; Bray Head, Moore, gis. from Virginia. VINEYARD HAVEN, Mass, July 4 July 1, strs Tunisian, Vipond, from Ard, schs Abbie Keast, from Hants- Montreal for Liverpool; Monteagle ort, NS, for orders; Effie May, from Bray, from do for Bristol. St John for do.

NS; sch Rowena, from Point Wolfe, Liverpool and Moville for do. Passed, sch H M Stanley, from St Carrigan Head, Orr, from Newcastle John for Providence. At Philadelphia, June 30, sch Childe

1st, sch Annie M Allen, Riecker, from pool. At Norfolk, June 30, str Wildcroft, Monteagle, Parry, from Montreal for Bristol. At Rosario. June 1, bark Antigua,

umbia, from New York; Laurentian, At South African port, June 20, ship Harvest Queen, Forsyth, from Ro-At New London, July 1, sch Cheslie, from New York for Yarmouth. At Fernandina, July 1, sch Leonard

At New York, July 2, sch R D Spear, from Newcastle. At Buenos Ayres, June 29, bark En-BRISTOL, July 3-Ard, str Hotkas, senada, Morris, from Boston for Ro-

> At Porto Cortez, June 25, sch Carib At Rio Janeiro, May 20, bark Trinidad, Card, from Rosario.

> McDougall, from Manila, to load for Port Said for orders. At Rosario, June 1, bark Carrie At Ship Island, July 4, bark Low

bados At New York, July 4, schs E A Sabean, Sabean, from Aquin; Ira D Stur-At Nassau, NP, June 16, schs Fear- beacon light No 2 (erroneously reported

H Albury, Russell, from Jacksonville Cleared.

At Galveston, July 2, sch Prosperare, Somerville, for Mobile At New York, July 1, bark Emma R Smith, Foote, for Forcados, Bonny and Old Calabar; tug Gypsum King, Blizazrd, for Hantsport, NS; July 2, str Strathcona, Gould, for Moncton, NB; sch Wanola, Wagner, for Sackville, NB.

Salled.

Sld, str Prince George, for Yarmouth, NS.

Sld Sunday, July 3, str Peter Jeb-Sld, schs Rebecca W Huddell, from Port Reading for Bar Harbor; William Slater, from South Amboy for Stonington: Stella Maud, from Fall

Sld tug Flushing towing harge No. 4, for Parrsboro, NS. From New York, July 2, sch Wand From Boston, July 1, str English

From City Island, July 1, schs Laura C, for Halifax; Sainte Marie, for do: Mona, for Brunswick: July 2, bark Emma R Smith, for Barbados, etc. sch Rebecca W Huddell, for Bar Harbor.

From Gulfport, June 30, str Aureola, Williams, for Pensacola; bark Persia, Cogswell, for Havana. From New London, Conn, July 2, sch. S A Fownes, for Yarmouth: Cheslie.

for do; J L Colwell, for Fredericton; Thos B Reed, for Kennebec; Vineyard, for Advocate From Savannah, July 3, sch D J Sawyer, Holland, for Providence.

From Fall River, July 2, sch Ray () 3rd, for New York (to load for St. From Newburyport, July 3, sch Elwood Burton, for New York. From City Island, July 4, sch Wan-

ville. From Yokohama, July 1, str Empress f India, Marshall, from Hong Kong, etc, for Vancouver. From Hong Kong, July 5, str Em-

la, Wagner, from New York for Sack-

press of India, for Vancouver. MEMORANDA.

In port at Port Spain, June 15, bark Launberga, McDougal, for New York. In port at Matanzas, June 27, sch Ronald, Howard, waiting orders. Passed up at Quebec, June 28, bark John S Bennett, Page, from Savanna for Sorel; sch J W Hutt. Swain, do Thordis, from Boston via Lunenburg, for Montreal, both in tow. Passed up July 1, strs Kildona, Roberts, from Newcastle for Montreal: Turcoman from Middlesboro for do. Passed out

BOSTON, July 4—Ard, strs Sachem, strs Hungarian, Wallace, from Lon Passed in at Father Point, July from Liverpool; Halifax, from Halifax, don for Montreal; Ionian, Brown, from for Montreal. Passed out at Martin River, July

Harold, Sweeney, from Hillsboro; July str Lake Manitoba, Murray, for Liver Passed out at Matane, July 3, str

SPOKEN.

Bark Holberg, from Lagrosse Roche for Belfast, June 29, lat 49, long 25. Bark Vigar, from Haagesund for St John. June 30, lat 22, long 36. Bark Baron Holberg, Larsen, from La Grosse Roche, Canada, for Belfast, June 29, lat 49, lon 25, Bark Vikar, Magnesen, from Haagesund for St John, June 30, lat 22, lon

VINEYARD HAVEN Mass July 4 -Sch Malden, from Hillsboro for Philadelphia, was ashore off eastern end At Sourabaya, July 4, str Trebia, of Horseshoe Shoal yesterday afternoon, but is supposed to have floated and proceeded.

NOTICE TO MARINERS. BALTIMORE, Md, July 4-The Wood, Wyman, from Rosario via Bar- Lighthouse Board has issued the fol-

lowing notice: Queenstown Creek, Maryland -Queenstown Creek range front beacon light No 1 and Queenstown Creek less, Kemp, from Key West; Blanche, No 3), reported March 4 carried away Roberts, from New York; 19th, Broth- by the ice, were rebuilt and the lights Troop, Nobles, from Cape Town, and ers, Kelly, from Baltimore; 20th, Mel- relighted July 1.

Defenders

Sussex is now enemy. The a day morning, an defenders though their oponents, latter, by cool camp grounds passage to the before the astor aware of it, they Perhaps in th warfare there ha ingenious, so we effective in its

of Sussex is due

THE INVADER

what defeat me

Calm and deli

brave followers. with maps and through the 1 Thursday night planning and a route whereby sections of the almost impassal march so dange that only the bes hope to accomp only chance. If first gray strea! colonel gave his starting out. ning and milita dier he was fig Montgomery-Car of the defending was to keep the the north of the attention of they could while of his cavalry, cuitous route of

bability of an that quarter. FOR T On the other was determined done that wou the advancem forces, and if he at the southea which indeed s necessary. Co would have been would still be un

PREPARATIO

down on the fur

left open, owir

The general ord Thursday night White, explaine fight and how it An invading arr blue force) was rived at Apoha seize the Interco ton and so cut between the m the remainder passed up the H fog, landed at ! seizing the Cent point had out ar useless the telep Martins and H then proceeded Central railway, had marched tov I. C. R., but for haqui that railw tween that place destroyed by the signated as the strongly entrend military camp gr At five o'clock McLean's party

ed to Ferguson'

above Apohapui

and made plans

About two hour

Window