SERMON.

The Rev. Dr. Samuel Parkes Cadman On Acknowledgment and Direction.

AMHERST, Mass., Jan. 26.—The Rev. Dr. Samuel Parkes Cadman, pastor of the Central Congregational church, Brooklyn, preached yesterday before the faculty and students of Amherst College. It was a strong sermon and was listened to with marked attention. His subject was Acknowledgement and Direction, and the text Proverbs iii., 6: "In all thy ways acknowledge him and he shall direct thy paths." Dr. Cadman said:

What the Hebrew language lacked in width it gained in depth. The central word of the text is a happy example of its simplicity and fecundity. The prolific meanings embodied in a single term are embarrassing to the expositor. To "acknowledge" the Lord is first to know and then to consent to his supremacy, knowledge, which acquisition is followed by wisdom, which is illumination. In a similar way does a man prove before he approves.

Knowledge at first hand and in all stages of its growth is implied, the recognition of facts isolated or in largest combination, the mere act of perception and yet a closest intimacy, a casual acquaintanceship, and again an unsuspected discovery—these meanings are legitimately obtained from this one word. It indicates, further, the moral sense which chooses good as opposed to evil; the gain of the affections when they are dignified and established by adding unto our virtue knowledge, and it ascends unto those higher regions of worship and adoration when the spirit of man sees the glory of the highest, knowing Him in praise and in inspiration, in psalmody and in ascription.

If acknowledgement means so much, it can mean nothing less than the entire course of the spiritual evolution of man from the first token of the commerce of the soul with the Originator until the present moment of human existence. Thus knowing God, acknowledges God, since it involves our full return to Him both as a race and as individuals, a return universal and singular, arising out of the conviction which is secured by a survey of the far reaching field of moral and spiritual activity from the first until now.

It is in this broad and yet individualized aspect that the text presents certain considerations which do not appear on its surface and which are incumbent upon all.

First among them is the duty of maintaining an adequate conception of the true being of God and of those majestic and vital relations which are thus secured.

One might properly cry unto man at large: "In all thy ways acknowledge Him and He shall direct thy paths," and with that exhortation is a warning against self-sufficiency and destructive intellectual pride. Read the context offering advices, which if followed and practiced, will redeem the corporate life of man from many of its worst blunders and furnish the leaders of the race with instruction as to their appointed way.

It is not necessary for me to remind you that the changing histories of human thought demand upon our part renewed effort in thus acknowledging God. We claim with justice that unto the Christian church there has been given a complete manifestation in Jesus Christ, both of the divine nature and its designs. He has brought us into living contact with the majestic idea of God as He taught it and gave it to His apostles and to the world. That Trinitarian doctrine is a matter of revelation, and one of the proofs if its divineness is in the fact that it has not only survived the attacks of its enemies, but the defenses of its friends. Metaphysics have confused it in the thought of multitudes. Denunciation arising from a barren and unscriptural interpretation of its real character, has secured no good ends. Mental idiosyncrasy, which dreads and denies the supernatural under any pretext, has avoided the teaching of Jesus about the Trinity. But it is acceptable to those who fully accept Christ. To impeach it is to impeach Him and His inegrity and His whole official position toward the world.

While it is primarily a matter of revelation and must remain and ought to be a mystery, there are reasons which devout men can perceive and which safeguard our thinking upon an illimitable subject. Here, if anywhere, acknowledgement and direction are necessary. But let us delegate to none our duty for the maintenance of this belief, nor relinquish one hold upon it, in the least degree. When I find in the bosom of the Infinite what Jonathan Edwards did not hesitate to call the Society of the Trinity, it is more comforting to me than is the idea of a hermit God so self-centered that His unity admits of no distinction. We see Him, not solitary and out of the possible states of communion and love, but as summing up in His Being all true social progress and perfectness where life and law and equality and dependence are alike found and whence they flow toward man.

Again this scriptural acknowledgment of God is enforced by a world of new magnitudes and dimensions which demands an adequate doctrine of God as given to us by Christ, the only one Who has the right to speak the final word on a final issue.

TAKE INTO YOUR VIEW

those magnitudes of which I speak and lest you may be lost in their maze, take with you this reality of revelation known as the Trinity that it may be your guide and you will find that there is no office of redemption and uplifting exercised among men in which the Trinity is not involved. The Fatherhood of God, the brotherhood of Jesus, the Eternal Spirit as the soul of a universe, these are the most conceivable alliances of the Divine with the human, and in them our pathway is directed.

In the clarified experiences of history you need go no further back than the world of Milton and Dante and you find that world a toy shop in comparison with man's ascertained view of the universe today. Milton is valuable to us not only as the first poet of his time, but as one of the chief scholars of Europe, a man whose lore was only equaled by the genius which employed it. When he gives us in his epic a literary description of the making of the universe he speaks of Jesus, the Creator, and says that He

Took the golden compass, prepared
In God's eternal store, to circumscribe
This universe and all created things.
One foot the centre, and the other turned
Round through the vast profundity obscure,
And said, thus far extend; thus far thy bound;
This be thy circumference, O World.

I submit that description as poetry and nothing more. When Milton depicts the rebel archangel hurled from the heavenly battlements he gives him nine days to plunge from the gates of God's house to the depths of hell. There is no doubt that these conceptions were profound and impressive at the time they were offered and that Milton's world was stupendous to Milton's generation. But you can make the comparison now with figures which cause the brain to reel, and figures do not lie, although falsifiers sometimes use figures. Dr. J. T. Bixby is my authority for the following statistics given in his fascinating volume. "The New World and the New Thought."

"Among the admitted results of science is this, that a beam of light will travel 186,000 miles in a second of time, and if it were dispatched to the nearest sun beyond our own, three and a half years of time, instead of Milton's nine days, would be required to traverse the distance intervening; twenty-two years at the same speed would reach the star Sirius and fifty years the Polar Star, and that indescribable star cluster we call the Milky Way would require a ray of light to shoot at the velocity I have mentioned for 15,000 years before it reached the farther shore of these floating worlds; while a star of the fourteenth magnitude would demand 100,000 years though 186,000 miles was consumed every second before that star was found."

These results may be questioned, but in the general opinion they are established as the common property of educated men. What can we safely assert concerning the Creator and His methods of creation when we study them? How puny and imperfect are the best calculations of past reckonings.

But when you pass from the telescope which searches the skies, to the ground your feet press, you recall that underneath the crust of this planet are geological formations built up by microscopic creatures who lived and died in primitive oceans; and as epoch is heaped upon epoch indicated by these miles of chalk and limestone, and deposits of coal and shale and rock all testifying to the quarternary, tertiary, secondary and azoic ages, those chronologies which have been published among us sink out of sight and the everlasting hills rearing above us seem but of yesterday.

I DO NOT QUOTE

these statistics and facts of authentic research to weary you, but simply to enforce one thought, that the scale of measurement for things material has grown in our own time to gigantic proportions and this has been a healthy and reviving force for the acknowledgment of God, both in its doctrine of evolution and in its content so vast. The modern universe and its developments have come to the aid of a splendid Theism. They have shown us that the older atheism rampant in certain circles only a period ago was weak and foolish and vulgar, and I feel safe in saying that all men believe in God today, because they believe that behind these distances and these orbs and this method of growth there is a mighty soul, a mind, a workman, and they do not question His existence so much as they dispute the exact manner of it or the possibility of knowing it as a personal knowledge.

So they approach our text concerning the acknowledgement of God from three positions arising out of three orders of mind. First the scientific and then the philosophical and then the religious position, and of these former ones the religious mind within it embraces the rest, enriched by their worth and encircling their content, for the religious mind is the permanent mind.

The scientific man will concede that the materialism which was a mania among the scientists a few years ago, dominating and invalidating their conclusions, so far as morals were concerned, is now as remote in the literature of science as the articles which were then written to justify it. If you will take from your shelves the first edition of the Encyclopedia Britannica you will find that monumental work needs revision for every first-class contribution on scientific matters, since science no longer expresses itself in atoms and molecules. R. J. Campbell tells us that if Marie Corelli should rewrite her book ,entitled "The Mighty Atom," she would be compelled to change the title if she wished to be in harmony with the latest verdict of organized knowledge. Science now speaks of one universal substance in which all is God and God is all, a substance ever active and mighty in its force. Here it may be seen in the mud of the street and yonder in the man who treads the mud; here it is a vapor floating in the air and yonder a prayer ascending to the skies, and so we have the spectacle in the beginning of this century of science substituting for materialism a sort of pantheistic doctrine.

Shall we stay to argue about this? I think not. It is best left alone, and not with the silence of contempt, but with the respect which a man should maintain for other men who love the truth as much as he does and who search painfully and indefatigably to discover it. By the time you shall have finished your criticism science will have new and better things to say. She is young in the world, but she has already found out that she cannot afford to banish God from her thinking. The splendor, the wisdom, the immensity of His universe compel her tribute. She goes behind effects to their Eternal cause from whom all things proceed and in whose sight "our days are as nothing and the largest star but as a dewdrop." And as science is being thus conducted by the reading of the book of nature unto the holy places, let us follow her with our remembrances, our prayers, our sympathies, and when her advocates forgot themselves and rely too much on their own understanding and defeat the ends they seek by the methods they adopt, it is for us to say, not with acrimony or in the spirit of Pharisaism, but with fidelity and with charity, "Halt in unlawful pursuits and stop where impotence begins. In all thy ways, O man of science, acknowledge God and He shall direct thy paths."

LET US TURN

for a moment to the philosophic mind which approaches the text from the standpoint of mental relations, and while science says that God is all and all is God, a sort of universal presence, philosophy says that God is universal mind. Its history is a noble tribute to the credit of man. It has made errors because it is a human history liable to the faults of its originators. It has been noted for its vacillations, but they have not been a source of weakness so much as a source of growth, and the theologian has small room to accuse the philosopher. He has made some sorry mistakes, has the theologian, in interpreting religious facts and religious life, and he should not forget that philosophy is a forerunner of theology and that it behooves us to see that its work is well done, or theology always suffers in the sequel. Let us maintain a truce, yea more, a permanent peace between these two departments of human inquiry, that cometh into the world.

They are but broken lights of the one true light which lighteth every man

The favorite philosophic system of yesterday is already discarded, that of consistent idealism. Men have realized that the individual mind is but a part of an universal whole and the exaggeration of that system has proven its defeat. How many studies have preceded it, some serving us, some warning us, some arousing us, either in acquiescence or opposition, and it has ever been the modest wish of the best thinkers from Solomon to Spencer, that out of their contributions, time's merciful hand may sift the worthless and preserve the worthy.

Let us have an eirenicon between philosophy and religion. They should combine for the mutual defense and establishment of the best life of the race, and this happy business is begun by the acknowledgement of God in all their concerns. Then directed paths are found and then confusion and strife do cease. Thought is stifled at the centre and its pitcher broken at the fountain where these recognitions of God are neglected. Are not the limitations of the human mind sufficiently severe without being increased by denial of the supreme mind? Turn back the flow of the Great Lakes from the St. Lawrence and the glory of Niagara will cease and the river will become a valley of death. So the power and the significance of mental relationships have their source in the being of God and what we know as intellectualism is the overflow of His intelligence.

What a responsibility depends upon the mind of man! If we can know nothing unless that mind permits the knowledge, if it is, as it surely is, the custodian of law and beauty and grace and wisdom, and if it depends for its constant fertilization and fruitage upon its vital union with the mind of God as expressed in Jesus Christ, then Christianity means, as it has ever meant, the greatest philosophy, the sublimest intellectualism, the most beautiful arts and useful sciences. Let us enter into the new century with a new acknowledgment and a new guidance.

But as I have already said, our practical acquaintance even with the perishing symbols of time, is a limited one. Take music, the universal speech of men, greater than language in its power of expression and range of influence. Yet Mr. Harrison, one of our wisest of statesmen, could not understand music and Mr. Spurgeon was indescribably distressed by it. There are scientists who are atrophied upon the divine side of life and musicians who can write superb harmonies, and paint bewitching tone colors, and yet could never harmonize their passions or control their lusts. Limitation everywhere, knowledge fragmentary, acquaintance brief, sin defiling, such are the characteristics of human intercourse. And what do they teach us?

They teach us that the most powerful minds need divine help and stimulus, that they should humbly seek the same, and place their loftiest contributions at the feet of the Giver of every gift. Certain men reason differently, however, and a brilliant and paradoxical writer is quoted by Canon Liddon as cal writer is quoted by Canon Liddon as deciding that virtues are not immortal, that some die and others are born and that the virtues of yesterday do not control the life of tomorrow. This is not a happy creed.

IT ALLOWS TOO MUCH PLAY

to theb aser elements. But the illustration which this writer furnishes is more unhappy still, for he urges that obedience in matters intellectual is no longer a virtue. I quote him:

"Submitting intellect to authority seems merely childish. It is no longer intellect if it does not work its own way. If ever a virtue was dead this of obeying intellectually is past and buried."

And now I quote Paul on the same question: "Bringing every thought into captivity unto the obedience of Christ." The first man says thinking is unlicensed, the second man says thinking is subordinate and must ever be submitted to moral obligation and spiritual direction, as these are found in the perfect obedience to the will of the Highest, exemplified in Jesus Christ.

Which is right, the real freedom moving with the orbit of law, or that apparent freedom which disqualifies itself by refusing this judgment? I think you agree with me that whenever a man takes up the thread of thought, loftier obligations are involved than those he sees from his mortal coil, for that thread stretches through the eternities and describes an arc which begins and ends in the Supreme Being.

We have seen the claim of the scientist and of the philosopher concerning God, speaking of Him as universal presence and universal mind. The religionist adds the crowning and encircling attribute when he says that God is universal heart. If behind these wonderful outflowings of nature and of man there were an absolute blank, so far as love is concerned, if no message touching the personality of the Eternal had reached us, then in a single moment God would lose His spiritual compulsion upon the race. Men would regard Him as a Being whose presence and power were awful and immanent, out of whose reach none can move, whose influence must be ever supreme and whose wisdom and strength are beyond all our thought. But they would argue that the flame of love burns not in His heart, or if it does, its brightness has never shone on earth, and what is His tendency toward us we may not discover save through those dim inklings and speculations which we obtain from ourselves and from nature. During all these aeons of the past no guilty soul has received pardon, no agonized prayer has been answered, no intolerable burden moved. Man has long since discerned his spiritual necessities and in their aid he has built innumerable altars and covered them with sacrifices, but they have Esecured no single response of answering sympathy. His entreaties, his predictions, his vigils, his tears are simply a cumbering of the history of the race with wasted power and misdirected yearning.

It is to face the unutterable tragedy of such atheistic unbelief that the Christian faith, taking up all the true ethics and the lawful tendencies of religion in the race, and going beyond them in its sanctions and blessings, comes forward and teaches us the acknowledgment of God. Have no fear concerning the course of religion in the future; it is the only interpretation of the future. Every age calls for its assistance, and Jesus who stepped forth from the heavenlies, taught us one word about God which outweighs all other words when He bade us say, "God is love." He went forward beyond his teaching and fulfilled in that career of pathos and purity and power which culminated in the resurrection and made it possible for all men to believe both in Him and in what He taught. From first to last the life of Christ is a challenge to unfaith, to prejudice and to sin. And as the reality of God grows upon us the religious value of Jesus increases in us, His contribution to our life and character, His knowledge of our need is overwhelming and destined to predominate.

Welcome every herald of higher civilization since it but proclaims Christ. Welcome the new consciousness of which we hear so much, visiting the inhabitants of the earth and lifting them up from the present condition to higher development, for it will seek Jesus. We cannot overdraw the picture of God in Christ when we say that Jesus is the soul of universal love, the higher self of ourselves, the life of our living, the light of our pathway and the goal of our struggles. These are but poor attempts of feeble speech which only touch the hem of His garment and yet secured healing, helping response.

AND LASTLY,

when thus sought and thus found God directs our course.

This simple statement of the text has two values in sight—the value of God and the value of man. These are the two estimates which stand out in all healthy religion, the rest is simply leather and prunella. Science did herself justice when she did man justice by putting him at the head of ascending creation as its climax. The Divine Being did not delve for man and model him in the clay pits of the earth merely to complete a marvelous automaton. The work of ages is not shattered into dust and nothingness as soon as these fleshy hearts of ours have ceased their mechanical movement. It is eminently unscientific to suppose that such wreckage of the fittest could be allowed. The pains and the labor are only explicable in the light of human immortality, and when men begin to speak of man as not natively immortal they are handling great subjects very carelessly; they are robbing God of the fruit of His labor, whether the conditions they impose upon man's immortality and his ability to survive the shock of death be few or many.

There has been no more airy speculation in recent years than that which seeks to deprive any member of the human race of the future rights of God in that man's existence. I would rather take many purgatories and much discipline with life as the goal than I would take the base refuge of death as the end. And we have faith to believe that the almighty power and unceasing love of the Lord are not defeated. Let us make our projects in the light of His purposes, though they should wear out several solar systems in the process. The soul of man can wear out a solar system as the body of man wears out the clothes, as Dr. Bixby has reminded us. But the solar system can never wear out the soul of man; the divine spark partakes of its origin and is not easily quenched.

I bring you this message today on which the more recent considerations of science and philosophy have helped us towards these conclusions. There is much to be hoped from these conclusions. There is much to be hoped from them in the future. Just as Nansen found near to the North Pole and under the eternal ice the beat of the pulse of the Gulf Stream, so in the very heart of the universe the religion of Jesus discerns the throb of possibility, the thrill of hope. Let us revise our estimates of life. Direct pathways await the nations that sit in darkness, the world that moves in space and the individual is not lost sight of in the universal. God points out to you and me the way that leads to life everlasting. He both telleth the number of the stars and He careth for His children.

For the young and the careless, for the weary and the burdened, for the aged and the infirm, for those who from sin would cease and those who scarcely sin have felt there is the divine path of which Buddha spoke and which Christ determined. It leads past a cross where we die to selfishness and beyond a grave whose emptiness crowns love with life immortal and up to the throne of perfect man with whom we claim kinship. That is the coveted blessing is it not? the blessing of the true man, the man who hits the mark, for the sinful man, in the exact language of the New Testament is the man who misses the mark. And the earth's vulgar note ceases here. You never carve the word a rich man on the tombstone; you are very careful to inscribe there what virtues may have been possessed by the one whom you commemorate, and sometimes you put there somewhat of vain imagination, but the sense of fitness has kept off the tombstone minor considerations. Today in the faith of Christ and of God we ask for the truth in the inmost parts, leading to character which is a passport for eternal habitations.

Is not Christ here at this very hour to share His truth with us, to create our penitence and regenerate our nature in the presence and work of the Spirit of God? "Come, O Thou Pattern and Thou Perfecter, lead us into Thy way, which is the way everlasting." Come, O Thou Shepherd of the wandering, Thou bishop of our soul, and make us like unto Thyself! Thus let us wait at His feet until His gracious work be begun in everyone of us, be advanced in many, be consumed in some. And thus hoping, believing, acknowledging, we shall finally, arrive in the unity of the faith and in the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

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SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Jan 27—Coastwise—Sch Emily, 59, Morris, from Advocate Harbor.

ST JOHN, Jan 27—Ard, str St Croix, Pike, from Boston, W G Lee, mdse and pass.

Jan 28—Coastwise—Sch Agnes May, 91, Kerrigan, from Quaco, and cld.

ST JOHN, Jan 28—Ard, str Numidian, 3,107, from Liverpool via Halifax, Wm Thomson and Co, pass and gen cargo.

Cleared.

Jan 27—Str Cape Breton, Reid, for Sydney.

Str Lake Champlain, Stewart, for Liverpool.

Str Gulf of Venice, Cooke, for London via Halifax.

Sch Tay, Spragg, for Bridgeport.

Sch Ayr, Sabean, for Fall River.

Coastwise—Schs Rex, Sweet, for Quaco; Emily, Morris, for Advocate Harbor.

Jan 28—Str Salacia, Mitchell, for Glasgow.

Sch Ethyl B Sumner, Beattie, for Fall River.

Coastwise—Sch Effort, Apt, for Annapolis.

St. John, Jan. 29.—Bark Still Water, Thurber, for Buenos Ayres, A Cushing and Co.

Sch Ida M Barton, Barton, for City Island f o, A Cushing and Co.

Sch Beaver, McLennan, for Vineyard Haven f o, Stetson, Cutler and Co.

Coastwise — Schs Silver Wave, McLean, for Quaco; Annie Blanche, Rowe, for do.

Sailed.

Jan. 29.—Str St Croix, Pike, for Boston via Maine ports, W G Lee.

Bark Still Water, for Buenos Ayres.

Sch Ethel B Sumner, for Bridgeport.

DOMESTIC PORTS.

Arrived.

Cleared, sch Glenwood, for Boston (cargo soft coal).

HALIFAX, NS, Jan 27—Ard, strs Numidian, from Liverpool and sld for St John; Glencoe, from St Johns, NF, and sld to return.

HALIFAX, NS, Jan 28—Ard, strs Hanover, from New York for Hamburg, for bunker coal; Gulf of Venice, from St John for London.

Sld, strs America, Finlay, for Baltimore; Halifax, Pye, for Boston.

At Lunenburg, Jan 28, str Usher, Cann, from Liverpool (to bunker, and sailed 27th for Providence, R I).

Sailed.

Sld, str Minia (cable), DeCarteret, for Placentia Bay, NF.

BRITISH PORTS.

Arrived.

LEITH, Jan. 25.—Ard, str St. Andrews, from Portland.

LIVERPOOL, Jan. 28.—Ard, str Tritonia, from St John, N B, and Halifax.

BROW HEAD, Jan 27—Passed, str Manxman, from Portland for Liverpool.

BROW HEAD, Jan 27—Passed, str Lake Megantic, from St John, NB, for Liverpool.

QUEENSTOWN, Jan 27—Ard, str Ultonia, from Boston for Liverpool (and proceeded).

HULL, Jan 28—Ard, str Trebia, McDougall, from Bremen.

At Liverpool, Jan 28, strs Lake Megantic, from St John; Manxman, from Portland.

LIVERPOOL, Jan 28—Sld, str Lake Erie, for St John, NB.

GLASGOW ,Jan 27—Ard, str Tritonia, from St John, NB, and Halifax via Liverpool.

MOVILLE, Jan 28—Ard, str Corinthian, from St John and Halifax for Liverpool.

LIZARD, Jan 28, 11.05 a m—Passed, str Philadelphia, from New York for Southampton.

GLASGOW, Jan 27—Sld, str Kastalia, for St John, NB.

LONDON, Jan 28—Sld, str Evangeline, for Halifax and St John.

CAPE TOWN, Jan 26—Ard, str Orians, from St John, NB, and Halifax via Sydney, CB.

At Bermuda, Jan 19, strs Beta, Hopkins, from Halifax for Turks Island and Jamaica (and sailed 20th); 23rd, Ocamo, Seeley, from Demerara, etc, for St. John, NB, and Halifax (and sailed 24th).

Sailed.

SWANSEA, Jan. 25.— Sld, str Mattewan, for Portland.

BARRY, Jan. 24.—Sld, str Montauk, for Portland.

GLASGOW, Jan. 24.—Sld, strs Mongolian, for St John, N B; Oruadian, for Portland.

MANCHESTER, Jan 28—Sld, str Manchester City, for St John, NB.

From Manchester, Jan 28, str Manchester City, Ackerman, for St John, N B.

FOREIGN PORTS.

Arrived.

PORTLAND, Me., Jan. 26.—Ard, str Bergenhuns, from Sydney, C B; schs C H Trickey, from Stoneport for New York; Seth W. Todd, from Calais for Boston.

MONTEVIDEO, Dec. 20.—Ard, bark Swansea, from Hantsport, N S.

CITY ISLAND, Jan. 26.—Bound south, sch W E and W L Tuck, from Stonington, Me.

NEW YORK, Jan. 26.—Ard, bark Ensanada, from Buenos Ayres, etc.

GLOUCESTER, Mass., Jan. 26.—Ard, schs Onyx, from Liverpool, N S, for Boston (lost deckload, broke foregaff); Golden Rule, from Shelburne, N S, for New York.

BOSTON, Jan. 26.—Ard, strs Saxon King, from Rotterdam; Cataione, from Louisburg.

VINEYARD HAVEN, Jan. 26.— Ard, schr Morancy, from Edgewater for St John, NB.

SALEM, Mass., Jan. 26.—Ard, schs Ravola, from St John, N B, for New York; Clayola, from do for do; John C Gregory, from do for do.

ST. THOMAS, Jan. 25.—Ard, sch Wentworth, Fitzpatrick, from Philadelphia.

BREMEN, Jan. 25.—Sld, str Trebia, for Hull.

ST. LUCIA, Jan. 26.—Sld, str Nemea, for New York.

BREMEN, Jan. 26.— Ard, stmr Pandosia, from Savannah.

PORTSMOUTH, Jan. 25.—Ard, sch W L Elkins, from New York.

At Fernandina, Jan 24, sch Lewanika, Williams, from Barbados.

At Bridgeport, Jan 23, sch Rosa Mueller, McLean, from St John, NB, via Southwest Harbor, Me.

At New York, Jan 25, schs L A Plummer, Peck, from Providence; Kandahar, Sharpe, from Macoris.

NEW LONDON, Conn, Jan 27—Ard, sch Madagascar, from Calais.

BOSTON, Jan 27—Ard, strs Roman, from Liverpool; Mystic, from Louisburg.

PORTLAND, Me, Jan 27—Ard, str Hilda, from Parrsboro; bark Landskrona, Burgess, from East London via St Thomas.

VINEYARD HAVEN, Mass, Jan 27—Ard and sld, sch Abbie Keast, from New York for St John, NB.

At Jacksonville, Jan 26, sch Lord of Avon, Trefry, from Barbados.

At Frederickstadt, Jan 19, sch Alexander, Blinn, from New York.

At Carteret, Jan 23, sch Gypsum King, Harvey, from New York.

At New York, Jan 27, ship George T Hay, Spicer, from Rouen; sch Maud Snare, McLean, from Perth Amboy for Salem.

NEW YORK, Jan 28—Ard, bark Nicanor, from Savana la Mar; sch Emma D Endicott, from South Amboy for Marblehead.

Sld, str Celtic, for Liverpool.

REEDY ISLAND, Jan 28—Passed down, str Buenos Ayrean, from Philadelphia for St Johns, NF, and Glasgow.

PORTLAND, Jan 28—Sld, strs Ottoman, for Liverpool; Britannic, for Sydney, CB.

SALEM, Mass, Jan 28—Ard, schs Morancy, from Edgewater for St John, NB; Eltie, from Port Johnson for do.

PORTSMOUTH, NH, Jan 28—Ard, sch Nellie Eaton, from Calais for Stonington, Conn.

BOSTON, Jan 28—Ard, strs Storm King, from Antwerp; Lord Roberts, from Cardiff; schs Scintilla, from Halifax; Ann Louise Lockwood, from South Amboy; Three Sisters, from do.

Sld, strs Winifredian, for Liverpool; Sachem, for do; Mystic, for Louisburg, CB.

At San Juan, Jan. 14, sch Ida M Shafner, Bowers, from Annapolis, N S (and remained 20th for San Domingo to load sugar).

At Malanzas, Jan. 23, sch Arthur M Gibson, Milberry, from Mobile.

At New York, Jan 27, ship Geo T Hay, Spicer, from Rouen.

At Philadelphia, Jan 27, ship Andora, Henderson, from Wilmington.

At Wilmington, Jan 27, sch Gold Seeker, Digdon, from Philadelphia.

Cleared.

Cleared, str Britannic, for Sydney; schs W R Huntley, for Parrsboro, NS; Hattie C, for do.

At Boston, Jan 24, sch Energy, McNeil, for St Pierre, Miq.

At New York, Jan 27, schs Donzella, Hayden, and Harry, Patterson, for Halifax.

At Pascagoula, Jan. 27, sch Helen A Kenney, Miller, for Havana.

At Philadelphia, Jan. 27, str Kentigern, Parker, for Lisbon.

At Wilmington, Jan 27, bark Nellie Troop, Nobles, for New York.

At Havana, Jan. 17, bark Alkaline, Frisbie, for Savannah.

Sailed.

Sailed, str Sif, for Sydney, C B.

From Antwerp, Jan 9, str Storm King, Crosby, for Boston and Baltimore (not Baltimore direct), and passed Dover 10th.

From City Island, Jan 23, sch Abbie Keast, for St John.

APALACHICOLA, Jan 22—Sld, sch Fred H Gibson, for St John.

Sld, strs Boston, for Yarmouth; Massapequa, for Louisburg; Catalone, for do; schs Ella and Jennie, for Grand Manan; Annie Gus, for Calais.

Sld, schs Eltie, from Port Johnson for St John, NB; Morancy, from Edgewater for do; Three Sisters, from Perth Amboy for do; Ann Louise Lockwood, from do for do; Thelma, from Port Johnson for Boston; Viola, from New York for St John, NB; Frank and Ira, from Northport for do.

From Buenos Ayres, Dec 17, bark Avonia, Porter, for Barbados.

From Port Glyde, Jan 24, sch John C Gregory, from St John, NB, for New York.

From Rosario, Dec. 15, bark Auriga, Johns, for Colastine.

From City Island, Jan 27, schs Maud Snare, for Salem; Alaces, for Lunenburg.

MEMORANDA.

Passed out at Point Indio, Dec 17, bark Katahdin, Roberts, from Rosario for Baltimore.

Passed Sydney Light, Jan 26, strs Micmac, Fraser, from Sydney for Boston; Gottfried, Schenker; Bleodich, from Oran for Sydney; Bonavista, McDonald, from St John for Sydney.

In port at Bermuda, Jan 24, bark Ethel Clarke, Brenton (crew discharged, waiting orders).

The reported arrival at Montevideo Dec. 20 of bark Swansea, from Hantsport, N S, was an error.

REPORTS.

CHATHAM, Mass., Jan. 26.—The wrecked schr Emeline G Sawyer was boarded today by her captain, underwriters' agent Mallowes and Capt. Ellis of the Monomoy life saving station. The vessel has been found to be so badly damaged by the moving ice yesterday that she will be a total loss. The vessel will be stripped as soon as possible.

BOSTON, Jan. 26.—The str Saxon King arriving today from Rotterdam, which was obliged to put back into the Downs after striking a sunken log in the North Sea, and subsequently sailed with a bent propeller, had still further mishaps in mid-Atlantic and narrowly missed serious consequences from a collision with a White Star steamer. The Saxon King lost davits, rails and bulwarks, and had a twisted stem. The White Star steamer after staying by proceeded apparently unhurt.

SPOKEN.

Bark St. Croix, from Bridgewater, N S, for Buenos Ayres, Jan. 12, lat 4, long 28.

Bark St Croix, Merrell, from Bridgewater, NS, for Buenos Ayres, Jan 12, lat 4 N, lon 28 W.

Bark Swanhilda, MacDonald, from Iquique for Charleston, Jan. 25, lat 30.30 N, lon 78.51 W.

NOTICE TO MARINERS.

PORTLAND, Me, Jan 28, 1903.

(From West Quoddy Head to Portland Head (outside), Maine.)

Notice is hereby given that Morton Ledge buoy, No 2, a red second-class nun, reported adrift Dec 8, 1902, was replaced Jan 22, 1903.

(Foster Channel, Maine.)

Notice is hereby given that Foster Point buoy, No 2, a red spar, reported adrift Dec 20, 1902, was replaced Jan 23, 1903.

(Moosabec Reach, Maine.)

Jumper Ledge buoy, a red and black horizontal striped spar, reported adrift Nov 7, 1902, was replaced Jan 23, 1903.

(Narraguagus Bay, Maine.)

Notice is hereby given that Lower Middle Ground buoy, spar, black, No 5, reported adrift Nov 15th, 1902, was replaced Jan 23, 1903.

PORTLAND, Jan. 27, 1903.

Cape Porpoise Harbor, Me.

Notice is hereby given that Goat Island Point buoy, No. 4, a red spar, is reported adrift. It will be replaced as soon as practicable.

To cure Headache in ten minutes use KUMFORT Headache Powders.