SERMONS.

Rev. R. A. MacFadden on Whe Are Sons of God? —Dr. John C. Adams on An Advance Ordered.

The Rev. Robt. A. MacFadden, of Danvers, Mass., preached recently in the Lafayette Avenue Presbyterion church, Brooklyn. In the morning his subject was, "Who Are the Sons of God?" He said:

My subject is "Who Are the Sons of God?" and my text John 1:13: "Which were born not of blood, or of the will of the flesh or of the will of man, but of God."

Here are four sources of success set in contrast—blood, will of the flesh, will of man and God. At first sight they are equal; but a second sight reveals the warfare that ever goes on between heredity and environment on the one hand and faith in God on the other. This contrast implies, though does not state, that the one true success is spiritual success, and for this a secret power is to be furnished. Power in life means all the way through to the final, a victory over difficulties, and difficulties cannot be ultimately overcome except through this secret power.

Every life lived and every work done has somewhere its sufficient explanation. God has never yet permitted an accident in His world. Every deed has its pedigree. So much producing energy in the cause means so much energy in the effect. There is no such thing as luck. Every life has its pedigree. Young men are so apt to think chance plays the great part in life, so they wait for their chance. They see some one do easily the thing he undertakes, and they leap to the belief that there is some trick about it. If they only had the trick they could do it, also. Such young men need to be informed. The man who succeeds today in business, scholarship or politics succeeds because he knows how, and he knows how because he has learned how. He who does not know how is foreordained to failure. There is no more important question the young man can ask himself than how he can prepare for life as not to be a castaway; "not lost in the next world, but shipwrecked in this."

For the ratio between what a man is and what he can do is a constant ratio. Every man will have all the power he earns, and the power that he has will tell, not because people like it or like him, but because it is power, and as such can keep itself erect without being propped up by a labor union or held in its place because it is somebody's son.

It follows then that the most important thing a boy can do is to get ready. It is inspiration to know that every ounce of energy put into work in the early years is so much distinct guarantee of usefulness in the adult years. And next to getting ready, the father should tell his boy that he gust get ready for rough weather. The boy must learn to handle the boat of his own experience if he is not to be driven upon the shallows or into the breakers. As he meets and masters the difficulties that beset him getting out of the harbor of the high school or the college, he is equipping himself for the enemies that will assail him on the high seas.

John, then, here points out the possible way of getting ready. He asserts that permanent success does not depend upon blood, will of the flesh, or will of man, but solely upon God. Let me translate this into the four Fs: Family, force, furnishings, faith.

John says first a man's success does not depend upon his family. Dr. Lyman Abbott has developed this thought rationally: that no people are great or good simply because of their ancestry. "The greatness of America does not depend primarily upon its pilgrim history." No one would for a moment dispute this with him. But I desire to emphasize this from the domestic viewpoint. A man's spiritual success, says John, does not depend upon his family. Then it makes no difference what the family, the Bible lays no stress upon heredity. He who says this does not know his Bible. The Bible lays great stress upon heredity. When it writes the life of a great man it begins with his parents. There is no child explicable apart from his parents. The foundations of one generation are in all respects laid in the antecedent generation. In an important sense the boy begins to live when his father begins to live. The child is the parent continued down into a new generation. This is science, and it is good science. But this is Scripture, and it is good Scripture. Scripture emphasized heredity long before science was born. Hannah, the mother of Moses; Elizabeth, Mary, Lois and Eunice are all magnificent monuments. The Christian women who would duplicate these glorious sons must first duplicate their matchless mothers. As believers in the Bible we have an interest in heredity. It is the Gospel expectation that as the children grow up bearing the physical features of their parents, so in time they will come to embrace and exemplify the parents' faith. That's what Timothy did, in whom the great Apostle rejoiced so much. Heredity is mighty, but let us not think it is almighty. Heredity gives us tendency, but it gives us nothing else. The children of good parents take in goodness more easily than the children of pad parents. The children of educated parents acquire ideas more easily than those of ignorant parents. The father, who for five and twenty years has been saying: "two times two are four, I guess I'll make it five," gives to his baby child the tendency to make the same multiplication, but the child must make the choice before it becomes to him a sin. How I wish that great sermon of Henry Ward Beecher on "Heredity Influence' 'could be printed as a suplement to our courses in ethics. That sermon makes men tremble at what they may bequeath to their children. But after all the grace of God is stronger than the sin of man. What a man is he chooses to be. Weakness, tendency are handed down, but the choice is made by the individual himself. Your spiritual success, young man, does not depend upon your ancestry, your heredity, your father's habits, or your family. John says no man is safe simply because of his family.

But it does not depend upon your personal force, which is a free translation for the New Testament word "flesh." It stands for the animal man. It means a strong, vigorous force in the man himself. Now, John says this strong, vigorous force will never give a man his spiritual supremacy. Let me illustrate, rather than debate, the preposition. Noah must have had a strong and vigorous will, but it did not insure him against drunkenness. Samson had a mighty will, but it was no match for the dark eyes of Delilah. David, what a glorious career in overcoming obstacles! What vigor! What power! But in the presence of his guilty love he was weak and wretched. The Rev. Alfred Dimmerdale, in that greatest American novel, "The Scarlet Letter," had a mighty will, but it was lost in the presence of Hester Prynne. That great Irishman, greater than any other, who ruled with a rod of iron; who took the miserably misunderstood problem of home rule and lifted it into a central place in the world's thought; who thrashed the London Times; who wrought miracles in the house of commons, and who lifted William E. Gladstone into the office of prime minister for the fourth time; that man, at the zenith of his power, was discovered to have invaded another man's home and was living in a hidden and illicit way. The people of Great Britain tore him from his throne, trampled his name in the dust, and within three months he was laid away in his grave, with a broken heart. As the traveller today walks by an unmarked grave in the Mt. Joy Cemetery of Dublin he says: "No, Mr. Parnell, a mighty will does not make every great man safe." What shall fathers tell their boys? That a weak will is the better for them? Nay, verily. Great force is to the boy what momentum is to the rifle ball. A boy without will cannot live. He needs every ounce he can acquire, but this alone will not make him morally safe or spiritually strong. The hope of a man is not in his family, not in his force, nor yet is it in his furnishings, which I use as the equivalent for the will of man. John says neither the individual nor the world will be saved by its furnishings. When Jonah went to Nineveh, one of the resons of his going was that 120,000 people needed education—"they could not tell their right hand from their left. That same cry goes up today. Only educate and train, that is sufficient. Your section is not so whitewashed with this system of ethical culture as some others, I know. But we never can emphasize too often or too positively the axial tenet of Christ's creed that what a man needs primarily is not accession of brain, but a fresh heart; not illumination but reconstruction, the establishment in him by grace of something that is not in him by nature. Illumination of the brain is never clarification of the heart. There was a man in our American life who was born of the best family, with a personal force that commanded men and captivated women, whose furnishings could scarcely be surpassed, and yet there has not walked across the pages of American history a blacker hearted villain than Aaron Burr. I am as far as possible from saying that knowledge makes a man worse; my only contention is that it has not in itself the power to make men better. Ideas, education alone, can neither reconstruct the life nor re-create the heart.

This is a thoughtful age; men are brainy; all about us there is passion for new ideas; but our most urgent necessity is not of idea but of power. What we need most of all is not schooling but baptism, and that is to come through faith.

What is this faith that is to give us the supreme victory and insure our safety. It is at this distinct point that we begin to learn the real meaning and purpose of faith. Every little while I am told by one and another that he would like to have faith in this particular matter in regard to the Bible, or in regard to Christ in the future life as though if his mind could only be brought intellectually to consent to it, the consummation would be reached and a great result achieved. Being prepared to assent to this or that particular statement in regard to Christ, for example, is a very distinct thng from fath. Faith is personal attitude, personal relationship. Faith is such a personal yielding of ourselves to another as brings us into living contact with that other and so makes us recipients of what it lies in that other to confer. The child becomes like his father by faith in his father, because his faith is that inward surrender that makes him susceptible to every impression that goes forth from his father. A child's faith toward his mother is not faith that what his mother says is true.; it is faith in his mother, the hiding of himself in the one life that enwraps them both, so that he lives in the sweep of her inspiration and grows up toward manhood by the appropriation of personal vigor, wisdom and sweetness hourly made over to him. And this is cast in the same mould as Gospel faith which is as a cord by which the living Christ holds the believer to himself. Faith is not a condition wherein we hold to something or somebody, as that in which we are held by something or somebody. It is not holding a doctrine, but being held by a person. "I know whom I have believed." The iron filings stick to the magnet, not because they try so hard to stick, but because they are mastered by the magnet.

Faith, then, has for its very essence a personal self-commitment, one ounce of which is worth a whole ton of intellectual affirmation. It is this sense of being held by God that makes a man safe and secure. I do not know how the grace of God can take a man like Paul of Tarsus and make him Paul the Apostle; but no man will question his knowledge when he says: "I live, yet not I, but Christ, liveth in me." That is precisely what John B. Gough cried as he went like a flaming torch blazing the way for a multitude of hopeless drunkards. This hope, and the only hope for us all, is in the grace of God. If I were to strike a tuning fork on this desk and hold it to my ear, not one in this room could hear the sound thereof, but I could hear it and tune my violin. Strike it again, and instead of holding it to my ear, set it upon the desk. Instantly the sound would be heard everywhere. But what do you hear? Not the tuning fork, for the tuning fork makes no louder the sound the second time than it did the first. What do you hear? You hear this hardwood desk, which has no music in itself, but just as soon as it comes in contact with a musical instrument it itself becomes musical and delights everyone that has music in his soul.

The individual life may be insignificant alone by itself; it may come from a good family or a bad; it may have great force or little; it may have choice furnishings or not; but the safety and security of all will depend upon the personal self surrender to the Son of God, who alone has the power to make them Sons of God, which are born not of a family, or of force, or of furnishings, but of faith.

REV. DR. JOHN E. ADAMS.

The Rev. Dr. John E. Adams, pastor of Grace M. E. church, Seventh avenue and St. John's place, Brooklyn, preached on "An Advance Ordered." The text was from Exodus xiv:15: "Speak unto the children of Israel, that they go forward." Dr. Adams said:

When this advance was ordered, the Israelites were encamped on the coast of the Red Sea. Before them was the sea spread out for miles and leagues, and they had neither bridge, nor boat, not pontoon by which to cross it. Behind them was the army of Pharaoh, with horses and chariots, with trained warriors and skilled commanders, intent on their capture or destruction. On either side, it would seem, were formidable obstructions—mountains, or fortresses, or something that could not be passed—for the Israelites saw no way of escape and cried out for fear. In this perilous and apparently hopeless situation the people reproached Moses for the dreadful extremity to which they had been reduced; whereupon that holy man appealed to God for help, and then came, probably in tones of thunder that sounded in the ears of al lthe people full and clear ears of all the people full and clear order: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Leaving now the literal narrative, except as we may have ocasion to recur to it incidentally, let us attend to the moral meanings and uses of the text. The case before us is exceptional in nothing but the physical facts; the moral truths and underlying principles of this case are always and everywhere present among the people of God. Indeed, the principles here involved are so general and the analogies of universal history are so wide and complete that I think we are justified in regarding this text as the law of the universe applied to the church. The physical occasion of this text, in all of its essential features, finds its duplicate in the moral occasion of this service. We are the children of Israel ourselves. I can prove it by St. Paul: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The Red Sea is before us. Not that Red Sea that washes the sands of Arabia and floats the commerce of the East, but the Red Sea of moral hindrance—a sea that is deeper than the Atlantic Ocean and wider than the Pacific. Pharaoh's army is pursuing us. Not the antiquated Egyptian division, now extinct, but the infernal brigade itself, still in the field and strictly up to date in every particular—and these enemies from the nethermost pit, inspired with inconceivable hatred and, in the words of Milton, "armed with hell-flames and fury," and following us in overwhelming numbers and with unappeasable fierceness. Such is our situation this very hour and as we stand today amid these threatening environments, the captain of our salvation calls to us from heaven, "Go forward," and in obedience to this order lies our duty, our safety and our happiness.

Let us approach our subject step by step. God is the author of the universe. The universe existed in the Divine Mind as an ideal before it existed in itself as a substance. The ideal was complete and perfect as well as beautiful and good; but the first states of the actual universe did not realize that perfect ideal of the Divine Mind. What then? Did God fail? Did His active energy prove unequal to His beneficent intentions? By no means. God gave the universe this imperfect form at first, not because He could not do otherwise and had to abandon His ideal, but because He saw it better to realize His ideal gradually through the law of progress, than to realize it suddenly by an act of creative power. Deliberately and of His own volition, God made the universe a crude mass of unorganized matter and force; and then, in trusting His sublime work to the law of progress operated by responsible intelligences, He directed that in due time all should be reduced to order, harmony and beauty. This is the story of the universe in its entirety and in its parts. This is the story of the worlds and of their productions. This is the story of minerals, vegetables and animals; of genera, species and individuals; of angels, women and men. This is the story of matter in all its combinations, of life in all its forms, and of mind in all its phenomena. This, in brief, so far as we have yet learned, is the story of all creation, and of all propagation.

Let me illustrate what I mean by the oak. God's ideal for the oak is a majestic tree, 6 feet in diameter and 10 feet in height, with mighty roots taking deep hold of the rocks and mighty branches sweeping the clouds—a very giant that can wrestle with the storms and play with the lightnings. But in its beginning, as it sprouts from the acorn, the oak is a tiny shoot which the foot of a little child could effectually crush. God makes it thus, and says to it "Go forward;" and then the little plant, obedient to the Divine command, through cloud and sunshine and changing season, goes on and out and up, until at last, by means of the law of progress in the form of growth, it has fulfilled the word of God, and stands before the eyes of men in all the imposing grandeur of its towering and solid maturity.

Take the eagle as another illustration. God's ideal for the eagle is an imperial bird of great size and strength, with amazing keenness of vision and with pinions for majestic flight, the mountain crag its castle, and its pleasure-ground the sky.

Such is the Divine ideal for this noble bird. But the young eaglet emerges from the shell a feeble little creature, and if you could see it during the first week or two of its existence, and could stroke with your hand its soft yellowish down and look into its pale bluish eyes, its feebleness would probably excite your pity. But as the little thing feeds and exercises, it grows and strengthens, until at last, under the operations of its law of progress, it can soar from the nest, launch into the air, gaze directly into the noonday sun, beat down the storm clouds under its seven foot spread of wings and sail from continent to continent, through oceans of azure above, over the oceans that roll below.

But in this discussion we must rise out of life into mind, and then still ascend from the intellectual to the spiritual. We will therefore consider man as an illustration of the truth we are pursuing. God's ideal for man is a most exalted and sublime being, with mental and moral endowments of tremendous scope, so immeasurably superior in parts and powers to all else we know, that it seems the whole creation must culminate in him. God designed man in his own image, intended him for communion and companionship with Hiself, determined to make him his vice regent here on the earth, and proposed at last to share the government of the universe forever. The thought of such dignity is an astonishing and overwhelming conception, but nothing less than this is God's ideal for man, if I read the Scriptures aright.

But the distance between inception and completion is greater here than elsewhere, not only because man is destined to rise higher than other creatures, but also because he begins lower. It is a well known fact that the young of the human species is inferior in strength and activity to the young of many of the lower animals. True, we walk around the cradle of the sleeping infant with soft and reverent step, and this is fitting. Heaven itself looks down on human infancy with reverence. I doubt if it is too strong to say that God stations a quaternion of guardian angels at the four corners of every little crib in the land. But the reverence with which we regard the child arises from a prophetic instinct of what the child will be,. rather than from any perception of what it is now.

The human baby is the absolute extreme of feebleness, helplessness and ignorance. It cannot stand nor walk nor even creep. It cannot think. It does not know. It has no true perception, nor any mental action whatever, apart from what we call instinct. It is utterly without the moral experiences — without love, without hate, without hope, without faith. Though belonging to the kingdom of God, it knows as little of God as Herbert Spencer used to insist that he and the rest of mankind knew. It is nothing but a bundle of unconscious organized life, with inherent capabilities not yet manifest. It hasn't ability enough to recognize itself, nor will it ever have memory enough to remember itself at this stage of its being. Were it not for that first miracle of Providence in human life—the mother's love—it would perish from the earth on the day of its birth.

But wait a litle and see. Wait until the mother's fostering care and the father's disciplinary training, and the instruction of the schools and the churches, and all the various appliances of Christian civilization, have wrought their vast part in connection with the universal law of development and progress—and then observe the child, now become the man. How wonderful and indescribable the result! That little child now stands erect and surveys the high places of the earth. He climbs the heights, and walking with God on the horns of the mountains, he surveys the heavens. He counts the stars and calls them by their names. He knows he is superior to suns and systems. His heart thrills with pulsations that are mightier than ocean currents or solar influences. He sees, He knows. He understands. He reasons. He feels withing himself the mighty mastery. He calls out to God, and God answers him. The scepter is already in his hand, and the crown is in sight that the Son of Man Himself will soon place on his brow. Henceforth he is king, and alive forevermore with a life that will rule the world and conquer death.

Such is the law of progress which is here applied to the church, both collectively and individually. We are here solemnly commanded to rise up and seize our inheritance. Never before in all the ages was there such a concurrent blast of trumpets from all quarters of the globe calling the church to go forward. Let the columns form and the march begin.

WILL IMPROVE CANADA EASTERN.

Traffic Manager Tiffin Says a Much Better Service Will be Put on.

Traffic Manager Tiffin of the I. C. R. and Mrs. Tiffin passed through the city last evening in a private car on their way to Boston on a pleasure trip.

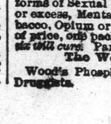
Speaking to the Sun with regard to the Canada Eastern, Mr. Tiffin said that while he had gone over the road his inspection was not of such a close character as would determine just what improvements may be necessary. He thinks the roadbed is in fairly good shape, but of course general section work will be required.

The rolling stock, too, is very good so far as it goes, but there is not nearly enough of it for the work the I. C. R. hopes to do. This stock will have to be added to until the road is fully equipped.

Asked about the shops at Gibson, Mr. Tiffin said he did not think any work would be lost to them on account of the transfer of the I. C. R., but rather that more would be done. Having a greater rolling stock would certainly mean that more repair work would be necessary, and the I. C. R. would be very foolish to haul cars to Moncton when shops at Gibson are so convenient.

Mr. Tiffin added that although nothing definite had as yet been discussed the service on the Canada Eastern will be greatly improved. "It is true," said he, "that there have been a number of trains running daily on the road, but the present service is nothing to what we will put on. I see that the senate has passed the bill, and I do not think the transfer will take very long to accomplish."

SCILLY, Aug 11—Passed, str Lake Simcoe, from Montreal for Havre and Rotterdam.



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The Wood Company, Windsor, Ont.

Wood's Phosphodine is sold by all St. John Druggists. 367

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Aug 9—Sch Genevieve, 124, Butler, from Stamford, A W Adams, bal.

Sch Comrade, 76, Kerrigan, from Boston, J E Moore, bal.

Coastwise—Schs Venus, 42, Thurber, from Meteghan; C J Colwell, 8, Alexander, from Point Wolfe, and cld; Temperance Bell, 76, Wilcox, from Advocate Harbor; L M Ellis, 34, Lent, from Westport; barge No 5, 443, Warnock, from Parrsboro; str Mikado, 48, Lewis, from Apple River, and cld.

Aug. 10.—Str Baltic (Aus), 2321, Cattarinish, from Cardiff, J H Scammell and Co, bal.

Str Ocamo, Fraser, from West Indies, etc, Schofield and Co, mails, mdse, and pass.

Bark Hinemoa, 2203, Rovan, from Hamburg, J H Scammell and Co, bal.

Str Stalheim (Nor), Hilt, 1258, from Newcastle-on-Tyne, Wm Thomson and Co, bal.

Coastwise—Str Brunswick, 72, Potter, from Canning, and cld; schs Citizen, 46, Woodworth, from Bear River; Nina Blanche, 30, Crocker, from Freeport and cld; Hains Bros, 46, Hains, from Freeport; Murray B, 43, Baker, from Canning; Gazelle, 47, Priest, from St George; Effort, 63, Milner, from Annapolis; Thelma, 49 Apt, from do.

Aug 11—Sch Albert D Mills, 326, Snow, from Apalachicola, Florida, Jas A Likely, pitch pine.

Sch Priscilla, 101, Granville, from New York, A W Adams, hard coal.

Sch Free Trade, 73, Priddle, from Providence, RI, J W Smith, bal.

Coastwise—Strs Senlac, 614, McKinnon, from Yarmouth; Beaver, 42, Reid, from Hillsboro; schs Temple Bar, 44, Gesner, from Bridgetown; Silver Cloud, 45, Post, from Digby.

Cleared.

Aug 9—Sch Pandora, Holder, for Boston.

Coastwise—Str Aurora, Ingersoll, for Campobello; barge No 4, Tufts, for Parrsboro; barge No 1, Nickerson, for do; schs Harry Morris, Loughey, for River Hebert; R P S, Baird, for Wolfville; Yarmouth Packet, Shaw, for Yarmouth.

Aug. 10.—Sch Lena Maud, Giggey, forBridgeport.

Sch Harry Miller, Miller, for City Island f. o.

Coastwise—Schs Mildred K, Thompson, for Westport; A L B, Bent, for Hampton, N. S.

Aug 11—Sch G H Perry, Wood, for City Island f o.

Sch Frank and Ira, Branscombe, for New Haven, Conn.

Sch Alice Maud, Haux, for Vineyard Haven f o.

Sch W H Waters, Belyea, for Vineyard Haven f o.

Coastwise—Schs Emma T Storey, Gough, for St Martins; Chieftain, Tufts, for Alma; Joliette, Gardon, for do; Silver Cloud, Post, for Digby; Alma, Tufts, for St Matins; Effort, Milner, for Annapolis; Temple Bar, Gesner, for Bridgetown; Pansy, Pike, for Point Wolfe.

Sailed.

Aug. 10.—Str Florence, Williams, for London via South Sound, Nfld.

Str Calvin Austin, Pike, for Boston via ports.

Aug 11—Str Loyalist, Phillips, for London via Halifax and Havre, France.

Str Calvin Austin, Pike, for Boston via Eastport.

DOMESTIC PORTS.

Arrived.

HALIFAX, NS, Aug 9—Ard, strs Silvia, from New York, and sld for St Johns, NF; Prince Arthur, from New York via Yarmouth,. and sld to return; sch Carl E Richard, from Antigua.

At Hillsboro, Aug. 8, schs Island City, Day, from Portland; Helen M Hatfield, from Parrsboro, and cld for River Hebert; Two Sisters, Matthew, from St John, and cld for Harvey.

HALIFAX, Aug. 10.—Ard, strs Hektos, from Quebec; Pro Patria, from St Pierre, Miq; Olivette, from Charlottetown and Hawkesbury, and sld for Boston; Halifax, from Boston and sld for Hawkesbury and Charlottetown; schs Basutoland, from New York; Lillian Blauvelt, from Philadelphia; Elsie, from Newark; sch yacht Elmira, from New York via St John, N B.

At Hillsboro, Aug 9, str Nora, Stabell, from Philadelphia.

Cleared.

At Louisburg, Aug 2, str Cunaxa, Starratt, for Brow Head and London.

At Port Mulgrave, NS, Aug 7, sch J W Hutt, from Campbellton, NB, for Philadelphia.

At Chatham, Aug. 8, str Herbert Horn, Hinz, for Preston.

At Campbellton, Aug 5, str Hidwig, Jense, for Belfast; 6th, bktn Hero, Christiansen, for Douglas, Isle of Man; sch Evolution, Boudrot, for Providence; Albani, Parks, for New York.

Sailed.

Sld, str Rosalind, Clark, for New York.

From Hillsboro, Aug 9, sch Island City, Day, for Newark, NJ.

From Louisburg, Aug 8, 10 p m, str Hermod, Gabrielsen, for Boston.

BRITISH PORTS.

Arrived.

GLASGOW, Aug 8—Ard, str Kastalia, from Montreal and Quebec.

ABERDEEN, Aug 7—Ard, str Black Heath, from Pensacola via Sydney, CB.

LIVERPOOL, Aug 9—Ard, str Montcalm, from Montreal and Quebec.

LONDON, Aug 9—Ard, str Montezuma, from Montreal for Antwerp.

BROW HEAD, Aug 9—Passed, str Eva, from Halifax, NS, for Liverpool.

AVONMOUTH, Aug. 10.—Ard, str Montcalm, from Montreal via Liverpool.

PLYMOUTH, Aug. 10.—Ard, str Bremen, from New York for Cherbourg and Bremen, and proceeded.

KING ROAD, Aug. 9.—Ard, str Pontiac, from St John, NB, for Sharpness.

LONDON, Aug. 10.—Ard, str Londesborough, from Chatham, N B.

At Manchester, Aug 10, str Londesborough, from Chatham.

At London, Aug 10, str Evangeline, from St John and Halifax.

At Sharpness, Aug 10, str Leuctra, Grant, from St John.

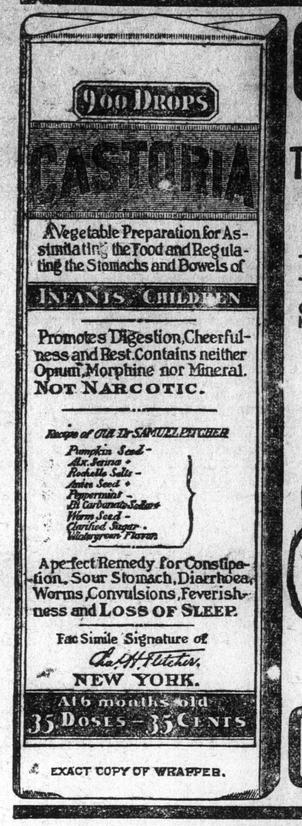
At Aberdeen, Aug 7, str Blackheath, James, from Pensacola via Sydney, CB.

Sailed.

From Liverpool, Aug 8, bark Edna H Smith, for St John (not as before).

PLYMOUTH, Aug 8—Sld, sch Spinaway, for Newfoundland.

At Middlesborough, Aug 6, str Hurona, Dorwood, from Montreal.



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At Melbourne, Aug. 6, str Nemea, Shaw, for Sydney, N S W.

SOUTHAMPTON, Aug. 10.—Sld, str Kronprinz Wilhelm, from New York via Cherbourg.

LIVERPOOL, Aug. 10.— Sld, str Welshman, for Portland.

GLASGOW, Aug. 9.—Sld, str Alcides, for St Johns, N F (not previously).

SHARPNESS, Aug. 9.—Sld, str Micmic, for St John, N B.

From London, Aug 8, bark Fristad, for Miramichi.

From Sydney, NSW, Aug 10, str Nemea, Shaw, for Brisbane and Newcastle, NSW.

From Exmouth, Aug 8, sch Spinaway, for Newfoundland.

FOREIGN PORTS.

Arrived.

At Philadelphia, Aug 8, sch William Marshall, from St John, NB, in tow.

NEW YORK, Aug 9—Ard, schs Ella M Willey, from Port Royal; Lillian Woodruff, from Gonaives; Crescent, from Bermuda.

SAVANNAH, Aug 9—Ard, str Mantinea, from Sydney, CB.

PHILADELPHIA, Aug 9—Ard, str Manchester Exchange, from Manchester via St John, NB.

CITY ISLAND, NY, Aug 9—Bound south, schs Wentworth, from Halifax; Preference, from Dalhousie, NB; Howard, from Gaspe, PQ; Pilgrim, from Jordan Bay, NS.

PORTLAND, Me, Aug 9—Ard, schs Laura C Hall, from River Hebert, NS; J B Martin, from Bath, to load for the provinces.

VINEYARD HAVEN, Mass, Aug 9—Ard, schs Georgia E, from St John, NB, for New York; Sarah A Townsend, from Hantsport, NS, for do; Annie Harper, from River Hebert for Pawtucket.

Passed, schs Manuel R Cuza, from St John, NB, for New York; Gertrude L Trundy, from Port Greville for do; Roger Drury, from St John, NB, for Philadelphia..

At Rio Janeiro, Aug 8, bark Alkaline, Frisble, from Rosario, etc, for New York.

At Matanzas, July 28, bark Hornet, Churchill, from Gulfport.

At Suez, Aug 7, str Pharsalia, Foote, from Manila, etc, for Boston and New York .

HONG KONG, Aug. 10.—Str Tartar left here at 2.30 p. m. today (Wednesday) for Vancouver.

CHATHAM, Mass., Aug. 10.— Fresh south winds; rain at sunset.

Passed south, str Rosalind, from Halifax for New York.

PHILADELPHIA, Aug. 10.— Ard, sch Fortuna, from Hillsboro.

CITY ISLAND, Aug. 10.— Bound south, schs Pleasantville, from Liverpool, N S, via New Haven; Eduardo, from Musquodobolt, N S.

VINEYARD HAVEN, Mass., Aug. 10.—Ard, sch Abbie and Eva Hooper, from South Amboy for Saco; St Anthony, from Port Johnson for Wellville, N S; Harry, from Loone Cape, N S, for New York; S A Fownes, from St George, S I, for orders.

Sailed, schs Georgia E, from St John, N B, for New York; Sarah A Townsend, from Hantsport for do; Annie Harper, from River Hebert for Pawtucket.

Passed, schs Frank W Benedick, from Windsor for do; Robert Graham Dunn, from Hillsboro for Chester, Pa.

BOSTON, Aug. 10.—Ard, schs E Merriam, from Harvey, N B; Olivia, from Clementsport, NS; Virginia, from Port Greville, N S.

At Savannah, Ga, Aug 9, str Mantinea, Pye, from Sydney, CB.

Cleared.

NEW YORK, Aug. 10.— Cld, sch Rewa, for St John; Otis Miller, for St John; Edward, for Sydney, N S; Calabria, for Hillsboro, N B.

Cleared, schs Henry Sutton, Ella L Davenport, and Henry Weiler, for Hillsboro.

From Havre, Aug 5, str Quebec, Walker (from Rotterdam), for Montreal.

From Eastport, Me, Aug 8, sch G Walter Scott, for Alma, NB.

From Cadiz, Aug 4, sch Ivanhoe, Hare, for St Johns, NF.

Sailed.

From New York, Aug 8, str Mascot, for Tilt Cove, NF; British King, for Gravesend and Antwerp; ship Forrest Hall, for Hong Kong.

From San Francisco, —, bark Norma, McLaughlin, for Melbourne.

HAVRE, Aug 5—Sld, str Quebec, for Montreal.

Sld, str Munin, for Bay of Islands, NF.

Sld, sch John Biemiller, for Windsor, NS.

CADIZ, Aug 4—Sld, sch Ivanhoe, for St Johns, NF.

LONDONDERRY, Aug. 8.—Sld, bark Fristad, for Miramichi.

SALEM, Mass., Aug. 10.— Sld, schs Elizabeth T Doyle, for Hillsboro; Jas J Malloy, for Partridge Island.

SPOKEN.

Malin Head, Aug 7—Passed, str Larne, from Newcastle, NB, via Sydney, CB, for Belfast; 8th, str Montcalm, from Montreal for Bristol.

Lundy Island, Aug 6—Passed, bark Boreas, from Dalhousie for Penarth Roads.

Bark Hinemoa, Rovan, from Hamburg for St John, N B, Aug 5, lat. 49.31, lon. 61.50.

Bark Pharos, Tonkin, from Sunderland for St John, N B, Aug 5, lat. 43.24, lon. 60.53.

Bark Sophie Kirk, Johnston, from New York for Wilmington, Aug 6, off Body's Island.

MISCELLANY.

ROCKLAND, Me, Aug 7—With her damaged hull patched so that she leaked but little, str City of Rockland, which grounded on Mussel Ridge Ledges July 26, left for Boston today in tow of a tug. At Boston she will be repaired for a continuation of her coastwise service next season.

Vineyard Haven, Mass, Aug 7—Sch Joseph G Ray, Olsen, from Newport News for Bangor, had anchor caught in telephone cable in Vineyard Sound yesterday. Anchor was cleared by Susie D, without injury to cable, and vessel proceeded.

Str Maylu had machinery disabled and is now laid up for repairs.

Ship Kings County, Salter, from Pensacola July 21, with lumber to order, vessel to S Reynard and Co, Jubilee in a terrific squall, was hove down, beam ends and obliged to cut away spars and sails. Put into this port for repairs. Is bound to Rio Janeiro.

Barge True Blue, laden with cargo of 900 tons coal, before reported ashore off Penfield, Long Island Sound, was raised by the Baxter Wrecking Company on the 6th inst. and taken to Bridgeport.

BOSTON, Aug. 8.—It was announced today that steamer Austrian, which was partly burned in the Mystic wharf elevator fire in July, will leave here Aug. 17 for Glasgow. She is being temporarily repaired. Her permanent repairs, which will be made in the old country, are expected to run in the neighborhood of $60,000.

Sch Mary Sanford, while lying at pier 12, East River, loading for Cienfuegos, was run into Monday night, and was subsequently towed to Hoboken and docked for repairs.

CRANBERRY ISLAND, Me, Aug 9—Sch Lucy Elizabeth, of Ellsworth, Me, went ashore this morning on Baker's Island bar, ½ mile SSE of this station. She was floated off by station crew; no damage to vessel. Crew saved.

GALVESTON, Tex, Aug 9—Str Louis Luckenbach, laden with steel rails and fish plates, attempted to enter port this morning without a pilot and grounded head on upon a sand bar near the red buoy off quarantine station. Condition not serious, and expects to get off at flood tide.

GLOUCESTER, Mass, Aug 9—Schs Arrow, Jewett, which arrived today reports sighted submerged wreck 8 miles off Cape Cod, apparently a three masted coal schooner, part of which had been cut off by collision. Capt Jewett was unable to learn name of vessel, but recovered boat's compass and other articles.

VINEYARD HAVEN, Mass, Aug 9—Sch Ella F Crowell, before reported is making temporary repairs here, when completed will sail for destination.

REPORTS.

Ship Milverton, from New York for Anjer, July 21, lat 38.15 N, lon 51.50 W (by str Pectan).

Passed City Island, Aug 8, sch Coral Leaf, Pettis, from Diligent River, N S, for New York, with piling to C N Kempland; vessel to J F Whitney and Co.

Sch Lavonia, Tower, from Port Greville, NS, for New York, with piling to Stanley H Milner; vessel to Miller and Houghton.

Sch Silver Leaf, Morrisey, from Walton, NS for New York, with plaster to D L Haigh; vessel to J F Whitney and Co.