SERMON.

By Pastor C. T. Russell at St. Louis Before a Large Audience in Music Hall.

ST. LOUIS, Mo., Oct. 2.—Pastor C. T. Russell, of Allegheny, Pa., addressed today a large audience. His topic was "Spiritual Lessons from the Great St. Louis Exposition." His text and discourse follow:

"O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge be increased."—Dan. xii:4.

Innumerable are the lessons to be drawn from the great exposition which has attracted and is attracting to this city hundreds of thousands of visitors from all parts of the globe. Like the great world which it in miniature represents, it contains lessons for the wise and for the foolish, matters of interest for the good as well as for the evilly disposed. The profitableness or unprofitableness of a visit to such an exhibit depends largely upon the mind and heart of the visitor. Some see nothing to interest them except the follies of the "Pike," and these are by no means an inconsiderable number, we are sorry to believe. Others more noble-minded are interested in the general manifestation of the world's progress, testified to n every department of this great exhibition. We have all heard of the sailor who had visited all the principal ports of the world, but could give little account of them except their saloons and dance halls. And so it is sure to be in respect to world exhibitions. Some see nothing in them ennobling, but rather appear to draw evil inspirations from every quarter. Others of loftier mind are stirred to the depths of their hearts and quickened to fresh appreciation of the privileges of our day, to fresh laudable ambitions to their part in ministering to the physical, mental and moral uplift and comfort of the whole world.

TWO VIEWS OF MODERN WONDERS.

Pondering the meaning of the wonderful developments of the past century, two explanations present themselves:

First—To the average mind these wonders speak of a new evolutionary development of our race. Indeed, the Darwinian evotution theory, which has captivated and now dominates the civilized thought, was no doubt suggested largely by an attempt to explain present conditions as related to those of the past. From this standpoint the evolution theory seems logica—much more sol than when it is thoroughly investigated in the light of facts.

The claim that mankind sprang from monkeys by an evolutionary process and that the intervening 6,000 years has marked a gradual rise in the intellectual development of humanity, appeals strongly to the superficial reasoner as being substantiated by present-day conditions and progress, illustrated by the great exposition now being held in this city. But the facts of history do not bear out such a conclusion, and, therefore, do not substantiate such a premise. Were we to ignore hstory and merely follow this course of reasoning backward, the logical conclusion would be that men were monkeys four or five centuries ago—not to consider what they would have been 6,000 years ago. If we look at the modern locomotive and railway train service of 1830, only 75 years ago, and to measure the past according to this ratio of increase in knowledge, skill, etc., we would be forced to think of the people of the seventeenth century as being almost devoid of mechanical skill.

But what do the facts of history attest? Instead of monkeys in the seventeenth century we find Galileo and Sir Isaac Newton; in the sixteenth century we find Luther and Shakespeare, and the thoughts of these great men are so great that they are reverenced today, and many are of opinion that no works written in our time are superior to theirs in depth and breadth of intellectual power. Let us go further back, far beyond the date that modern inventions would lead us to took for monkeys among our ancesters, and we find the great Apostle Paul as an illustration of intellectual power and logical reasoning, more than 1,800 years before steamboats and locomotives were invented. Let us go further back, and four centuries before the Christian era finds Socrates and Plato, whose philosophy, however erroneous, still to a large extent dominates the most intellectual members of our race today. Still further back we come to Solon, the great philosopher and publicist of Athens, and yet further back was the renowned Solomon the Wise, king of Israel, whose proverbs are published today in every land for their recognized wisdom.

A little further back, ten centuries before the Christian era, was King David of Israel, whose psalms are recognised as touching the hearts and sentiments of mankind more widely and more deeply and more thoroughly even than the writings of Shakespeare. How is this? If evolutionary processes have been the method by which our race has attained to present-day blessings and prosperity, should we find great minds all along through the past—minds whose products have refreshed and inspired the best heads and hearts of the world from their day until the present time, and whose words are quoted not only by Shakespears but by every living author and public speaker of note throughout the world today—and quoted, too, approvingly and with the conviction that the quotation carries weight with the intelligent?

ANCIENTS FAR FROM MONKEYS.

The present boasts of its laws, and well it may. Truly no other age ever had better or wiser laws, however much they may be improved to adapt them to our new conditions. But when thinking of these laws, how few consider that upon the basis upon which they all were built was that great system of law which, by divine arrangement, was instituted in the nation of Israel through the great law-giver, Moses. The trouble with the majority of people is that they have never carefully studied those wonderful laws and do not appreciate them. We can well sympathize with the attorney who, having made a study of the matter, exclaimed, "Where did Moses get those laws?" Admitting that the laws of Moses were of divine inspiration, we still must concede that the human intellect through which those laws were given to the world must have been sufficient to have appreciated and grasped them, since Moses was not only the giver of the laws but the enforcer of them also. Where, then, are the evidences of his close relationship to the monkey at a period 3,500 years before our first crude locomotive was constructed?

At that date, too, we find that not Israel alone was above the plane of the monkey, but that other nations also possessed civilization of a high order. The Chinese had the great Confucious more than 2,400 years ago; several centuries still further back the Greeks had their great lawyer Lycurgus and their great poet Homer, and centuries before that the Egyptians manufactured glass, and that of a kind which we are unable to duplicate today, elastic glass. Moreover, the tempering of copper, the secret of which is not now known, was practised in those early days, as is testified by tools which have been found. It was at a still earlier date than any of these things that the great pyramid of Egypt was built—461 feet high, 746 feet square at the base, and covering 12 acres—and still reckoned as one of the great wonders of the world.

If the people of those early days—4,000 years ago—had the skill to construct that wonderful building, which could not have been duplicated one century ago, does it look as though they were monkeys or very much nearer monkeys than we are today? When we learn with astonishment that the great stones in this structure are so closely laid that the thin edge of a knife can scarcely be inserted between them, and when we remember that there is not another building in all the world that exhibits so masterly construction as this, it assures us, dear friends, that there is a great mistake in the theory of Evolution, which would constitute this the "brain age," and which would people the world of the immediate past as well as of the remote past with monkey-men. I am confident that no one in this audience has the ability to lay such masonry as the Great Pyramid exhibits. I am confident that with all the machinery and acknowledged skill of our time in such matters, no mason in the world would undertake such a contract of laying stones in so exact a manner as we find them in the Great Pyramid in far-off Egypt.

We might go further back and find in the records of the only history of that early period of the world—in the Bible—the record of the first man and of how his children were inventors of musical instruments, workers in iron, steel, etc., but we desist, merely calling attention to the fact that the wildest Evolutionists are forced to admit that the human family sprang from one original pair, as the Scriptures declare, and hence, if the evolution theory were true, it would merely prove that one pair of monkeys and no more ever reached the plane of humanity, the likeness of God, and that no others have ever since so attained. But such an admission, as all may readily see, would mean death to the Evolution argument.

THE BIBLE VERSUS EVOLUTION.

Seeing the lameness of the evolution theory, its general inconsistency in the light of facts, let us, dear friends, grasp more firmly the history and revelation which God has provided for us—the Bible. Let us assure ourselves of the consistency of the divine presentation, the very reverse of that proffered us by evolutionists, which we have found unsatisfactory. The Scriptural assurance is that God created our first parents under favorable conditions in a speciallp prepared garden—in his own image—his ofn character likeness—with mental and moral qualities capable of appreciating right and wrong, justice and injustice. Not only does Genesis tell us of the fall of our first parents and point out the hope of the world to be a recovery from sin and its penalty, death, but it points out also the particular line or channel of the human family through which God would send deliverance—through the seed of Abraham. The Scriptures give us the history of Abraham's posterity, through whom the divine blessing for the uplift, the saving of the world, was to come, and they point out Jesus as that Saviour, showing his lineal descent through the nation of Israel from Abraham to whom the promise was made.

We find in the same Scriptures that this Jesus received his name, which signified Saviour, because it should be He who would redeem His people and become the Saviour of the world. We find that in the divine plan it was ordered and arranged that this Messiah should die for the sins of the whole world, and thus by meeting the divine penalty against the lost race, make possible their release from sin and death. We see alho that the opportunity to be thus associated with Him in His coming reign of righteousness was properly offered "to the Jew first;" and that when all the Israelites indeed of that nation had been selected, the rest, blinded by worldly wisdom, lost the favor, the oportunity, of joint heirship with Christ in His kingdom, which then opened to the world in general—whosoever would have an ear to hear and a heart to obey and to walk in the narrow way, taking up the cross of self denial.

The Scriptures give us an account of all these matters, and, moreover, point us to the prophecies by which we see that the Lord foreknew that only a part of the Jewish nation would prove to be Israelites, indeed, and, accordingly, foretold the offer of joint heirship with the Messiah in His kingdom-work of blessing the world would be extended to the Gentiles "to take out of them a people for His name"—to be members of His bride, the elect church. (Acts 15:14.) These matetrs are all consistent with themselves and with the facts as they come down in history.

The great Apostle Paul, writing under inspiration, explains to us how it came about that some of the race are so sunken in degradation—how some lost more rapidly and more completely than others the original image and likeness of God in which our first parents were created. While telling us that we have all sinned and come short of the glory of God, that we are all fallen through one man's disobedience (Rom. 5:12), he tells us how the most degraded of the race reached their miserable condition. He says (Rom. 1:18) that the wrath of God is revealed, manifested, in these degraded peoples—as retribution for their wrong course. Why the wrath of God is thus revealed in these brutish offshoots of the race of Adam, he says (verses 21-28): "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made lige to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanliness through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie and worshipped and served the creature more than the Creator."

Let no one misunderstand the record. It does not say that God brought this degradation upon them, but that these most degraded sections of the human family brought the degradation they are in upon themselves by their neglect of the divine regulations. God merely permitted them to take the course which they, as free moral agents, chose. And all the facts agree with this thought, for we perceive that all through the past, as well as in the present time, those people most influenced by the divine message are the ones that not only are preserved from the deepest degradation, but proportionately as they receive and obey the divine instruction it uplifts them.

Let us now view this great St. Louis exposition from another standpoint, from the scriptural standpoint. Let us see how the divine word explains the wonderful epoch in which you and I are privileged to live, the most wonderful period of the world's history thus far.

PREPARATION FOR THE MILLENNIUM.

The scriptural explanation of the wonderful progress which we see all about us, as emphasized by the St. Louis exposition, is that we are in the dawning of the great millennial age. That coming epoch in the scriptures is sometimes called "The Day of the Lord," and sometimes "The Day of Jesus Christ," respecting which the apostle tells us that "a day with the Lord is as a thousand years." The Apostle Peter under Pentecostal influence refers to this glorious millennial day, saying, "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things, which God hath spoken by the mouth of all His soly prophets since the world began."—Acts. iii: 19-21.

Erroneous theologies have turned reason as well as the word of God upside down in our minds, and it requires a pittle time to get things straightener out again and to discern that, as the heavens are higher than the earth, so are God's ways higher than man's ways. That the second coming of Christ is to usher in the millenium of divine favor toward the world, and not to end probation and hope. That kingdom for which we pray, "Thy kingdom come" will rule the world with "a rod of iron" and establish judgment—justice. It will promptly punish all evil-doing as well as reward all well-doing. And the prophet declares: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

Hastening on, we remind you of the many utterances of the Lord through the prophet Isaiah respecting the glorious millennial kingdom, when the knowledge of the Lord shall fill the whole earth as the waters cover the sea, when all the blind eyes shall be opened and all the deaf ears unstopped, when the blessing of the Lord that maketh rich shall be upon the earth, when the curse shall be removed, "rolled away, happy day." Jeremiah, Hosea, David, Amos, Joel, Ezekiel, yea, all the holy prophets, have spoken of this glorious time of restitutionfi in which not only all the Gentiles shall be blessed, but when natural Israel, cast off from divine favor when Messiah was rejected and crucified, shall look upon Him whom they have pierced, because, as the apostle declares, the Lord will pour upon them the spirit of prayer and of supplication. On this point I commend to every one of you the remarkable words of the apostle Paul in Romans xi:25-33.

The present time, dear friends, is called in the scriptures "The day of His preparation"—God's preparation for the great millennial day. In other words the wonderful inventions and discoveries of our day are here not because this is a "brain age," but because the Lord's "due time" has come to get the world ready for the wonderful blessings yet in store for it. Whoever gives the subject a thought must readily concede that the grandeurs of the perfect time which God hath promised must needs be brought about either miraculously or through natural means. All will re ready to admit that the divine plan generally avoids miracles. In other words, when the "due time" for it came the Lord gradually lifted the curtain, the veil of ignorance and superstition that so long has enveloped the world; and as he did in olden times among the Israelites so today he has done throughout the world, namely, he has quickened the perceptive faculties and powers of certain individuals here and there, with the result that we have about us the wonders of a new world within the last century—the vast majority of them since 1875. Nor are those wonders at an end. As we draw nearer and nearer to the time for the promised blessings of the kingdom, all the etceteras essential are coming forward, nearing perfection, and yet all great electricians, chemists and scientists in general tell us freely that as yet they know little about the various elements with which they are constantly in touch, and that they believe the world is on the eve of greater and more astounding discoveries than any that have yet come to us.

"THE TIME OF THE END."

The majority of Christian people, together with Second Adventists, totally misunderstand the portion of our text which refers to "The time of the end." It does not mean the end of time, but the time of the ending or closing of the present order of things and the period of the gradual introduction of the new order of things. We have not time here to present to you the scriptural proofs showing that this "time of the end" began A. D. 1799—to so many as desire we can supply this and many proofs in the subject in print. We have already been in the time of the end for 105 years, and it is our understanding that there will be ten years more of this "time of the end" before the active operations connected with the establishment of the Lord's reign in all the earth—which active operations will consist of a world-wide "time of trouble, such as never was since there was a nation."—Dan. xii:1.

We have now come to the point where our text becomes the key of this discourse. We quote it again: "O Daniel, shut up the words and seal the book, even until the time of the end. Many shall run to and fro and knowledge shall be increased." I remind you that the prophet had received of the Lord a vision which had perplexed him greatly, to understand which he had made prayer with fasting. An angel had been sent him to explain a certain portion of the vision, but he left other portions unexplained, and Daniel was solicitous respecting the unexplained parts, but was told that all that pertained specially to "his people" and all that was proper for him to understand had already been expounded, and that this remaining part of the vision which he did not understand was not for him to know. As the Apostle Paul declares, "These things were written for our admonition upon whom the ends of the ages have come."—I. Cor. x: 11; I Peter 1:12.)

Daniel's exclamation, "O my Lord, what shal be the end of these things?" got the answer, "Go thy way, Daniel, for the words are closed up and sealed until the time of the end." It is our conviction, dear friends, that we now well understand these matters which Daniel was not permitted to understand, and that our knowledge of them is not the result of superior wisdom and ability, but because we are living "in the time of the end"—that the time has come for the words of the vision to be unsealed, and for all who are the Lord's truly consecrated people to be no longer in darkness respecting these things.

"KNOWLEDGE SHALL BE INCREASED."

The third evidence of proof respecting "the time of the end" is that then knowledge would be increased. Cast your mind over the whole world and note that his part of the prophecy also is unmistakingly in process of wonderful fulfilment today. Your wonderful world's fair testifies to it. Knowledge is increased greatly, universally. Children from 10 to 14 have knowledge communicated to them upon almost every subject, and education is not only free but compulsory. If our conditions do not fulfill this prophecy, pray tell me what would fulfil it. I aver that no prophecy ever has been more clearly, more positively fulfilled than is this one.

The fourth testimony of the angel respecting the great time of trouble closing "the time of the end" is not yet fulfilled; but on every hand we can see that the precedent conditions are ripening. This fourth feature is expressed in the words, "And there shall be a time of trouble such as never was since there was a nation." From other prophetic Scriptures we glean that this great trouble lies ten years in the future. It will be ushered in at the expiration of what the Scriptures designate the "times of the Gentiles," October, 1914, A. D.

Looking all about us, dear friends, we see brewing the elements which will produce that greatest trouble ever known in the world—a time of trouble which the Scriptures depict as most awful, a time in which the passions, the frenzy of mankind will know no bounds, and before which all law and order and all institutions—civil, social and religious—will go down in an awful anarchy. Thank God for the blessed assurance that this great storm of trouble, called in the Scriptures, "the fire of God's anger," is not designed to destroy either the earth or its people, but to be a great lesson to man of the utter failure of his greatest efforts—a lesson which will demonstrate that, while knowledge is power, it can be a power for evil as well as a power for good, and that knowledge is of real advantage, of true value, only to those who are in heart accord with the Lord.

It is the knowledge that is being spread abroad in the world today that is preparing for this great trouble that is coming, and herein we perceive the wisdom of the divine plan in keeping back this knowledge in permitting the curtain of ignorance to hold in check the ambitions and selfishness which knowledge is sure to bring to the unsanctified heart. Knowledge and all these inventions of today are, on the one hand, permitting some to become the masters of the world—millionaires, billionaires — permitting trusts and magnates to so get hold upon the financial strings that within another ten years the millions of the world will be like so many puppets, moved by these combinations and trusts, which will not only regulate the price at which the world may supply its necessities and luxuries, but regulate also the price of the labor which must be paid in exchange for these. Knowledge, on the other hand, has awakened the masses to such an extent that they never again would return to serfdom—rather they would die.

All of ordinary perception have already discerned these signs of the times, and as we measure the increasing momentum by the past, we are very safe to say that ten years from now, the end of Gentile times will indeed bring the predicted time of trouble such as never was since there was a nation. Our Lord Jesus quoting this same prophecy added a few words, saying, "No, nor ever shall be." Thank God that the trouble shall end there, and that following that trouble "the desire of all nations shall come," the blessing of the Lord shall fill the whole earth, Messiah shall reign, and with Him will be His joint heirs, His footstep followers, his elect bride.

Dear friends, if to any extent these suggestions of the spiritual lessons to be drawn from the St. Louis exposition appeal to your hearts and heads as reasonable, scriptural, I urge you to make further examination. We cannot expect that the worldly will be deeply interested in these things, for in this very same chapter we read: "None of the wicked shall understand." Our hope is that the Lord will bless this discourse to the comfirt and further awakeningof some of "the very elect," those whom the prophet in this chapter declares to be the truly "wise," who shall understand. I will be glad to hear from such and freely render assistance, which so many need. Freely we have received of the Lord, and freely we will, in his name, dispense it to others. I thank you for your attention, and trust that the Scriptural lessons of the St. Louis exposition may be long profitable to us in connection with its bearing upon the divine teaching respecting the time of the end.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Oct 18—Sch Rebecca W Huddell, 210, Fardie, from New Bedford, D J Purdy, bal.

Sch Hunter, 187, Hamilton, from New York D J Purdy, brimstone.

Sch Lotus, 98, Greville, from Newark to Fredericton, coal.

Sch Domain, 91, Wilson, from Boston J W McAlary and Co, bal.

Bark Actaeon, Halvorsen, from Liverpool, J H Scammell and Co, bal.

Coastwise—Schs Eastern Light, 40, Cheney, from Grand Manan; Ouida, 9, Cook, from Grand Manan; Venus, 42, Thurber, from Freeport; Fairplay 14, Holmes, from Beaver Harbor; Fred and Norman, 31, Cheney, from Grand Harbor; Citizen, 46, Woodworth, from Bear River; Stranger 20, Brown from Yarmouth; Souvenir 27, Robichaud, from Meteghan; strs Greville, 49, Collins, from Annapolis, and cld; Brunswick, 72, Potter, from Canning.

Oct 19—Str Manchester Corporation, 5586, Heath, from Manchester, Wm Thomson and Co, general.

Str Orinoco, 1550, Bale, from Demerara, West Indies, etc, Schofield and Co, mails, mdse and pass.

Coastwise—Schs Maudie, 25, Beardsley, from Port Lorne; Silver Cloud, 45, Post, from Digby; Packet, 49, Longmire, from Bridgetown; Georgie Lenwood, 25, McGranahan, from St Martins; Bess, 25, Melanson, from St Stephen; Mystery, 14, Mass, from Grand Harbor.

Cleared.

Oct 18—Sch W H Waters, Belyea, for Quincy.

Sch Adeline, Williams, for Lynn.

Coastwise—Str La Tour, McKinnon, for Campobello; R L B, Baird, for Wolfville; Hesperus, Lewis, for Apple River; Ouida, Cook, for fishing.

Oct 19—Bark Guiseppino, Scotts, for Buenos Ayres, fo, Stetson, Cutler and Co.

Sch Pandora, Holder, for Yarmouthville, Me, J R Todd.

Coastwise—Schs Yarmouth Packet, Shaw, for Yarmouth; Susie N, Merriam for Windsor; Effort, 62, Milner, for Annapolis.

Sailed.

Oct 18—Str London City, Furneaux, for London via Halifax.

Oct 19—Str Calvin Austin, Pike, for Boston via Maine ports, W G Lee.

DOMESTIC PORTS.

Arrived.

At Montreal, Oct 16, str Tunisian, Vipond, from Liverpool and Moville.

At Halifax, Oct 17, str Rosalind, from Ne wYork and sailed for St Johns, Nfld; sch Ralph L Hall, from Gloucester, Mass, via Shelburne, NS, and cleared for Banks.

At Hillsboro, Oct 15, sch Roy G Taylor from Parrsboro, and cld for Apple River; 17th, sch Duncan, Pedersen, from New York.

HALIFAX, Oct 18—Ard, sch Willie L Smith, from Shelburne, for Bonnie, Nfld, and cld.

At Hillsboro, Oct 18, sch Helen M, Mills, from St John, and cld; Brookline, Anderson, from Bangor.

YARMOUTH, Oct 19—Ard, schs Shaffner Bros, from Port Hastings; Bobs, from Parrsboro; strs Prince George, from Boston; Senlac, from Halifax; Westport III, from Westport; Harbinger, from fishing; sch Quickstep from fishing.

Cld, strs Senlac, for St John; Prince George, for Boston; Westport III, for Westport; schs Mabel M, for Grand Manan; Milo, for Grand Harbor; Bobs, for Parrsboro.

HALIFAX, Oct 19—Ard, strs St John City, from London; London City, from St John, NB; Baines Hawkins, from Port Hood; Halifax, from Charlottetown and Hawkesbury, and sld for Boston; Pro Patria, from St Pierre, Miq.

Sld, str Florence, Bain, for London.

Cleared.

At Hillsboro, Oct 17, sch Annie Bliss, Huntley, for Newark.

At Chatham, Oct 15, bark Beechdale, Vedossich, for Oran; sch Adonis, Brown, for New York.

At Hillsboro, Oct 18, sch Hartney W, Wasson, for Newark.

At Chatham, Oct 18, bark Fristod, Jacobsen, for River Mersey, fo.

Sailed.

From Sydney, CB, Oct 14, schs Leonard Parker, for Port Hastings; Jessie Lena, for do.

BRITISH PORTS.

Arrived.

At Cork, Oct 17, bark Josva, from St John, NB.

At Glasgow, Oct 16, str Lakonia, from Montreal; 17th, str Laurentian, from New York.

At Liverpool, Oct 16, str Atlas, from Dalhousie via Sydney, CB; 17th, strs Lake Erie, from Montreal; Montfort, from Montreal for Bristol.

At London, Oct 71, str Montrose, from Montreal.

At Sharpness, Oct 14, str Soborg, from Quebec.

At Algoa Bay, Oct 15, str Canada Cape, from Montreal via Cape Town.

GIBRALTAR, Oct 17—Ard, str Princess Irene, from New York, for Naples and Genoa, and proceeded.

DOVER, Oct 18—Passed, str Kydonio, from Pugwash, for London.

PRAWLE POINT, Oct 18—Passed, str Evangeline, from Halifax, for London.

GLASGOW, Oct 17—Ard, str Sardinian, from Montreal via Liverpool.

SLIGO, Aug 8—Ard, bark Bertha, from Chatham, NB.

YOKOHAMA, Oct 18—Ard, str Empress of India, from Vancouver.

KINSALE, Oct 19—Passed, str Bengore Head, from St John, NB, for ——

LIVERPOOL, Oct 19—Ard, str Ottaman, from Portland.

LIZARD, Oct 17—Passed, str Tampican, from Montreal, for London.

LONDONDERRY, Oct 17—Ard, str Fos, from Rimousk, via Sydney, CB.

CARTHAGENA, Oct 8—Sld, sch Jessie L Smith, for St John's, Nfld.

CADIZ, Oct 13—Sld, sch Canada, for St John's, Nfld.

INISTRAHULL, Oct 19—Passed, ship Athena, from Cape Chatte, for Ardrossan.

LIVERPOOL, Oct 19—Sld, str Welshman, for Portland; Mount Royal, for Montreal.

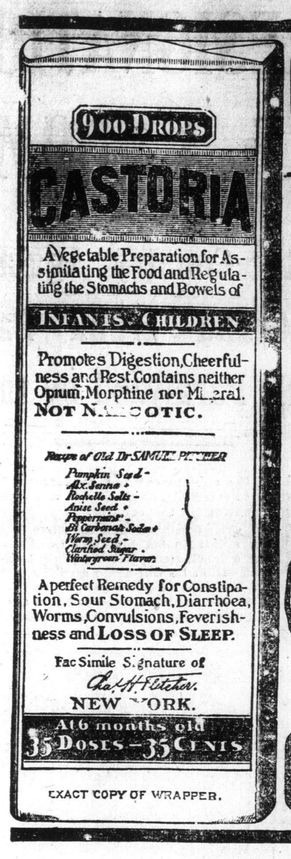
LIVERPOOL, Oct 19—Sld, strs Baltic, for New York via Queenstown; Friesland, for Philadelphia, via Queenstown.

Sailed.

From Glasgow, Oct 17, strs Mongolian, for Montreal; Parthian, for do.

From Cardiff, Oct 15, str Lord Lansdowne, for Halifax.

From Liverpool, Oct 17, str Mongolian, from Glasgow for Halifax and New York.



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From Barbados, Sept 29, bark Avoca, Dernier, for Pensacola; Oct 1, schs Ethyl B Sumner, Beattie, for Hayti; 6th, Success, Loubert, for Gaspe.

MANCHESTER, Oct 15 — Sld, str Manchester Importer, for St John, NB.

SHIELDS, Oct 16—Sld, str Denova, for Montreal.

FOREIGN PORTS.

Arrived.

At Rotterdam, noon Oct, 18, str Platea, Marsters, from Norfolk for Hamburg.

At Boston, Oct 17, strs Winifredian, from Liverpool; Philadelphian, from London; schs Pleasantville, from Liverpool, NS; Sagamore, from Philadelphia.

At Eastport, Me, Oct 17, schs Hortensia, from New York; G M Porter, from do; Decorra, from do; Rex, from St John.

At New Rochelle, Oct 17, sch Ida M Barton, from St John.

At Newburg, Oct 17, sch Wm B Herrick, from Windsor.

At New York, Oct 17, brigt Ohio, from St John; str Furnessia, from Glasgow.

At Stonington, Conn, Oct 17, sch Onward, from Fredericton.

PORTLAND, Oct 18—Ard, sch Luta Price, Oriole and Alaska, from New York, for St John.

CITY ISLAND, Oct 18—Bound south, strs Silvia, from St John's, Nfld, and Halifax; Donald, from Sydney, for Perth Amboy; schs Genevieve, from St John, NB.

VINEYARD HAVEN, Mass, Oct 18—Ard and sld, schs Kit Carson, from Bangor, for New York; Samuel Hart, from Stonington, for New London; Telumah, from Bangor, for Bridgeport.

Ard, schs Perry Stezer, from Newport News, for Boston, (parted flying jib stay); Morris and Cliff, from Rockland, for New York; M K Rawley, from Bangor, for do; Helen, from High Island, for Jersey City; Abbie Keast, from Hantsport, for orders.

Passed, schs Hattie H Barbour, from New York, bound east; Wm L Elkins, from St John, for New York; Frances C Tunnell, from Boston, for Norfolk; Jennie E Righter, from Windsor, bound west; Robert Graham Dun, from do, for Newburg.

BOSTON, Oct 18—Ard, schs Comrade, from St John; Alice Maud, from do.

Below, ship (supposed) Adriana, from Java.

BOOTHBAY HARBOR, Me, Oct 18—Ard, schs Hattie E King, from Boston; Yankee Maid, from do.

At Buenos Ayres, Oct 18, bark Robert S Besnard, Andrews, from St John.

HYANNIS, Mass, Oct 19—Ard, sch Hattie H Barbour, from New York, for eastern port.

CALAIS, Me, Oct 19—Ard, sch Julia and Martha, from ——.

Sld, sch L M B, for Cheverie, NS.

NEW YORK, Oct 19—Cld, schs Rhoda for Liverpool, NS; Civilian, for Bass e Terre; Nellie,, for Weymouth, NS; Melba, for Windsor, NS; Wandarian, for Walton, NS.

CITY ISLAND, Oct 19—Bound south, str Horatio Hall, from Portland, Me; schs Marjorie J Sumner, from Bridgewater, NS; Harold J McCarty, from Richmond, Me; T W Cooper, from Bangor, Me, via Bridgeport; Kit Carson, from Bangor.

BOSTON, Oct 19—Ard, schs Neva, from Bear River; Sarah A Blaisdell, from Bangor.

BOOTHBAY HARBOR, Me, Oct 19—Ard, schs Winchester, from Philadelphia; Ida May, from New Bedford; D W B, from New Haven; Romec, from Providence; E C Gates, from Norwolk; Forest Belle, from Machias; Swallow, from St John, NB; Walter Scott, from do; Ann McCann, from New Bedford; Belmont, from Weymouth, NS.

Sld, sch Silver Leaf, for New York.

CHATHAM, Mass, Oct 19—Light east winds; cloudy at sunset.

PORTSMOUTH, NH, Oct 19—Ard, sch R Carson, from New York, for St John.

SALEM, Mass, Oct 19—Ard, schs Ernest T Lee, from Calais, for New York; Clifford C, from New York, for St John, NB.

PHILADELPHIA, Oct 19—Ard, str Nora, from Hillsboro; schs Frank W Benedict, from Windsor, NS; Chilce Harold, from do; Elizabeth T Doyle, from Hillsboro; James Boyce, from do.

Cld, str Georgetown, for Portland; schs W S Fielding, for Canso, NS; Daylight, for Bath; Van Allens Boughton, for Boston; Alice Holbrook, for do; James W Elwell, for do.

VINEYARD HAVEN, Mass, Oct 19—Ard, schs Georgia, from New Bedford, for St John, NB; Jonathan Cone, from Calais, for Westport Point; Maple Leaf from Parrsboro, for orders.

Sld, schs Abbie Keast, from Hantsport, for New York.

Cleared.

Cld, sch Annie, for Salmon River.

Sailed.

From Salem Oct 17, schs Manuel R Curza, for St John; Prudent, for St John.

From Tjilatjab, Oct 18, str Eretria, Mulcahy, for Sourabaya.

From Antwerp, Oct 16, str Virginian, for Montreal.

From Denia, Oct 12, str Jacona, for Montreal.

From New York, 6 a m, Oct 18, str Trebia, Halton, for Norfolk.

Sld, schs Alma, for New York; Julia Baker, for Boston; Gold Hunter, for do; W D Mangam, for do; Wm Pickering, for Neponset, Mass; Loduskia, for Stonington, Me.

Sld, schs Marjory Brown, for coal port; tug Gypsum King, towing barges Gypsum Queen, Lizzie Burrill and J B King No 20, for Windsor.

From City Island, Oct 18, bark Savoia, for Windsor.

MEMORANDA.

CHATHAM, Mass, Oct 17—Passed south, str Silvia, from Halifax, for New York.

INISTRAHULL, Oct 16—Passed, strs Corinthian, from Glasgow, for Montreal; Sardinian, from Montreal, for Glasgow.

TORY ISLAND, Oct 16—Passed, str Montfort, from Montreal, for Bristol.

LIZARD, Oct 15—Passed, str Lake Simcoe, from Montreal, for Havre and Rotterdam.

CAPE RACE, — Passed Oct 18, 7 a m str Mantinea, Pye, from St John, for Brow Head for orders. Wind north; fresh; fine.

CAPE HENRY, — Passed out, Oct 16, str Orthia, Cole, for Deptford and Sunderland.

CITY ISLAND, Oct 18—Bound south, strs Silvia, from St John's, Nfld, and Halifax; Donald, from Sydney, for Perth Amboy; schs Genevieve, from St John.

PRAWLE POINT, Oct 18—Passed, str Kydonia, from Pugwash, for London.

LIVERPOOL, Oct 17.—The following is a copy of cable from captain of the bark Sofala, from Barry, for Esquimalt, (before reported put back to Stanley, FI, about Sept 29, damaged), dated Punta, Arenas, Oct 6: "Arrived Falklands Saturday, cargo shifted, strong list to port, bulwarks and stanchions carried away, decks strained and leaky. Lost 12 sails and quantity of rope; doing all necessary quickly and cheaply as possible. Ship all right.

MISCELLANY.

VINEYARD HAVEN, Mass, Oct 16—Sch Ada G Shortland after being pumpe out by steam, her three pumps could not keep her free and she filled full of water again. She was towed to New Bedford today by tug S C Hart and will discharge her deckload and be hauled out on railway for repairs.

NOTICE TO MARINERS.

PORTLAND, Me, Oct 15—Machias Bay, Foster's Channel and Brothers Passage to Chandler's Bay and River, Me.:

Notice is hereby given that Brothers bell buoy has gone adrift. It will be replaced as soon as practicable.

CROUP IS DEADLY!

It must be stopped quickly. Nothing so sure as Nerviline. Give it internally, and rub it on chest and throat—croup soon vanishes. No doctor can write a more efficient prescription than Polson's Nerviline, which reaches the trouble and cures quickly. The marvelous power of Nerviline will surprise you; it's the best household remedy for coughs, colds, sore chest, croup, and internal pain of every kind. Large bottles have been sold by dealers for nearly fifty years at 25c. Don't forget Nerviline when you go to the druggist's.

WARRANT FOR ARREST.

Mrs. William Marshall, whose husband left her about three months ago, taking with him $72 of her money, and it is thought taking another woman along in his flight, has taken out a warrant for his arrest, and is determined to prosecute him for stealing. Mrs. Marshall belongs to Newfoundland, and is endeavoring to return home.