A SERMON

Preached By Rev. Chas. A. Eaton at Toronto.

Psalm xx., 5—In the name of our God we will set up our banners.

This year opened with three great struggles going on in the world. On the surface there are turmoils, contradictions, local reactions, cross currents subtle and strong, but beneath all and back of all will be found these three supreme conflicts.

First of all is the world-wide grapple of Christianity with the forces of heathenism. In China, Japan, India, the Islands of the Sea, Africa. Wherever the Christian religion in any form has gained a foothold, there the battle is going on. The inertia and moral indifference of non-Christian peoples are at last changing to active opposition. Those cruel social systems that hold human life as a very cheap thing and know nothing of human right or duties are fighting for their life, and they are losing all along the line. It is no longer a local conflict. It is world-wide. A struggle between the Christ of God and the gods of superstition for supremacy in the life of the world. And He shall reign until He has put under His feet all enemies, though the heathen rage and the peoples imagine a vain thing.

The second great world battle is the struggle of a "higher civilization" to break down and supplant the "lower civilizations." This too is going on everywhere. Britain is carving her way through Africa, planting the flag of freedom, order and commerce upon the fortresses hitherto held by the forces of slavery, superstition and chaos. The very evils of our civilization seem more verile than those of heathendom and supplant them at once—France, Germany, Russia are in Africa too, and whatever their avowed motive, their end is the same. And what does the curious and mysterious Chinese situation mean except that the ancient barriers that have held back the progress of the world from that vast kingdom are at last crumbling to pieces before the resistless ongoing of the more advanced people? China will some day move out of herself. It were better that when she does she come to our doors bearing social and religious forces like our own, rather than the forces of corruption and retrogression.

Side by side with these we see everywhere in civilization a great struggle on the part of the Christian countries. It is strong commentary on human nature that only after eighteen centuries has Christianity been able to inaugurate anything like a universal attempt to enthrone conscience as the supreme power in society.

Here is ground for highest hope. We are all sadly conscious of the downward tendencies in life. We know how much easier it is to be selfish than self-sacrificing, to float with the currents of passion and desire rather than breast the tide in the interests of self-control and purity. Yet all over the world these higher principles and forces of which we catch glimpses in moments of moral sanity are gaining ground. Surely, pessimism is out of date.

In this new year all Christians are to have something to say upon each of these great conflicts. We can no longer be narrow in our outlook. The field is the world, and the world is at our doors. No man can give to himself. We must have some message of universal import. When Jacques Cartier landed on Gaspe in 1534, he set up the lilies of France and claimed the country for his king—so must we claim the world for Christ—all men and all of each man—all people—and all rulers, for He is King of kings and Lord of lords. In the long ago all Europe rang with the shouts of the crusaders on their way to rescue the empty tomb of our Lord from the infidel. We fight today to rescue His life from "its modern grave of formalism" and materialism. In the name of our God we will set up our banners.

The Christian church today must stand for spirituality as the first principle of life.

Some trust in Christ; some in horses; some in oppression; some in political finesse. We will make mention of the name of the Lord our God. Let not the Christian church forget that it is a spiritual agency, or it is nothing. We have the authority, the resources, the presence of God promised and pledged for our support—but only in a conflict between spiritual agencies. Goliath defied the armies of Israel. His shield was carried before him by a warrior; his mighty broadsword flashed, terribly in the sun; his spear was like a weaver's beam. "I come in the might of the God of Israel, whom thou hast defied," answered the youthful David; and spiritualism was easily victor over mere brute force.

The only omnipotent forces are spiritual. The church is not bound to offer practical solutions of social difficulties. She is rather to furnish the life out of which answers to all questions will spring, as naturally as the bud from the bough of the rose. We stand for life—for life more abundant. Regeneration is a supreme word in the Christian vocabulary. "Except a man be born again he cannot enter the kingdom of God," which is life and peace and joy and victory in the Holy Ghost. Unless regenerated men create a regenerated society as the expression of the God life within them, they have buried their talent unused, and will hear the Master say at the day of reckoning: "Depart from Me; I never knew you."

(2) The church today must stand for an aggressive and practical Christianity.

The order in the New Testament is, first an experience, then a life, then a theory. We claim that we have the first. We are all too prone to furnish the last, but the life we fail to live. There is an experience in the soul which makes a sinful man a new creature in Christ. To abandon this is to abandon Christianity. Supernaturalism is the cornerstone of our faith. no secularism, naturalism, rationalism must drive us from this. Without God in the soul experimentally we can never have God in the life practically. And there is only one way of proving the supernaturalism of our experience. That is by life. If I act and speak and think exactly as do those who deny the reality of my faith; if I seek pleasure as a chief end; if I lie and devour and oppress in my business; if I become as mere sounding brass in my words, a mouther of pious phrases, then how am I to prove that Christ is in my heart? It cannot be done; for Christ is not there. Men do not gather grapes off thorns, nor figs off thistles. Nor do we pluck the fruits of unrighteousness from a branch abiding in the true vine, who is Christ the Lord, Son of God, and Son of Man.

After we settle the experience and live the life, the next step is a theory. Man is more than a soul. He is a mind as well, and the mind is seeking perpetually to grasp and express in formulas of reason what the spirit feels and knows directly. The Christian must not only feel and live; he must know. He has to give a reason for the hope that is within him.

Jesus Christ is the same yesterday, today and forever. Man is not, because he is not perfect; and unless he changes he cannot advance. This, then, is to be our word for 1898. Aggression is experience by deeper communion with God; by more complete surrender to the influence of His Holy Spirit; by more sincere willingness to do His will. Aggression is practice by enlarging the sphere of our living; by being as good a Christian in the home, behind the counter, in the market, on the exchange, in the school, as we are in church on Sunday; by accepting the truth that "we cannot serve God and mammon." Aggression in theory by attempting to express the large truths of Revelation in terms of modern life so simply and completely that he who runs may read, and a wayfaring man, though a fool, need not err therein.

The Apostolic church solved the problem for us. They met together very often; they prayed much, always in one mind; they gave generously, bearing one anothers' burdens; they witnessed for Christ by their life so consistently and persistently that they turned the world upside down, and in order to silence their clamorous voices men stoned them to death, so that the blood of the martyrs became the seed of the church. And they professed to be and were dominated by the Spirit who was promised by the Lord, given on the day of Pentecost, and whose only home on earth is in the hearts of believers.

The battle is on. Obedience is the one word for us as Christians. We must be and do what we say we are, or fall back into silence. Through individuals, by consistent conduct, the gospel of Christ makes its most distinct and powerful impression upon the world. Let Gideon's test be applied. Are any fearful? Let them go back. If they cannot go back into the gloom, let them remember the promises of God, exceeding many and precious, and in His name set up their banners. Are any weak? Let them fall upon and use the resources of the Omnipotent Spirit, until they are able to cry with Paul, "I can do all things through Christ, who strengtheneth me."

IT'S EASY TO DYE.

Home Dyeing With Diamond Dyes is Pleasant and Profitable.

Beautiful and Brilliant Colors That Will Not Fade—Diamond Dyes Have Special Colors for Cotton and Mixed Goods—How Wise Women Economize in Hard Times — A Ten-Cent Package of Diamond Dyes Often Saves Ten Dollars.

In these days of enforced economy it should be a pleasure to any woman to learn how she can save the cost of a new gown for herself and suit for the little one, or can make her husband's faded clothing look like new. Diamond Dyes, which are prepared especially for home use, will do all this. They are so simple and easy to use that even a child can get bright and beautiful colors by following the directions on each package.

There is no need of soiling the hands with Diamond Dyes; just lift and stir the goods with two sticks while in the dye bath, and one will not get any stains or spots.

In coloring dresses, coats, and all large articles, to get a full and satisfactory color, it is absolutely necessary to have a special dye for cotton goods and a different dye for woollen goods. This is done in Diamond Dyes, and before buying dyes one should know whether the article to be colored is cotton or wool, and get the proper dye. Do not buy dyes that claim to color everything, for their use will result in failure.

MARINE MATTERS.

About 250 bales of hemp from wrecked ship Asia have been landed at Vineyard Haven, having been picked up on Nantucket Shoals.

Captain Kerr of the schooner Nellie I. White, at Digby from New York, reports passing large quantities of wreckage of the ill-fated ship Asia, when off Nantucket.

Capt. James Ellis left Digby a few days ago to assume command of the American schooner Ruth M. Martin, which arrived at Boston on the 24th ult., in charge of Captain Hogan.

E. C. Bowers of Westport has purchased the schooner Minerva, of Lunenburg, for $1,500. She is 83 tons register, ten years old and her new owner will place her in the coasting trade in summer and West Indian trade in winter.

Barktn Madeleine, Capt. Amero, arrived at Yarmouth from Limerick on Feb. 28, after a passage of 70 days. She will load for Buenos Ayres.

Capt. Angus W. Oxner of Bridgewater was washed overboard and drowned from the schooner Olivette while on the voyage from Bridgewater to West Indies.

Ship Lancing, Capt. Chapman, which arrived at London Feb. 27 from San Francisco, reports that while the ship was rolling heavily in the ocean swell on Feb. 27, lat. 22, lon. 41, the maintopsallyard fell causing damage to the lower gear.

A Halifax despatch of yesterday says: Another big lame duck arrived here this morning. On Sunday last the Alpha, from Baltimore for the Baltic ports, sighted the first class steamship Maria Rickmers, from Bremen for Baltimore, in a disabled condition. It was ascertained the tail shaft had broken early on Sunday morning. The Rickmars was taken in tow and brought to Halifax. She will go into dry dock for repairs at once. The Rickmers has 160 steerage passengers—all Germans.

"I saw you kiss him." "Yes, I know it. But he's a hypnotist, you know."—Chicago Post.

SUNDAY SCHOOL.

THE INTERNATIONAL LESSON.

LESSON XI.—MARCH 13.

GOLDEN TEXT.—He that soweth the good seed is the Son of Man.—Matt. 13: 37.

PLACE IN THE LIFE OF CHRIST.—In the last quarter of His second year. A new method of teaching begun on account of the growing opposition spoken of in our last lesson.

HISTORICAL SETTING. — Time — Autumn, A. D. 28. Place—On the shore of the Sea of Galilee, near Capernaum. Jesus near 32 years old. John the Baptist in prison at Castle Macherus.

The Wheat and the Tares.—Matthew 13: 24-30; 36-43.

Read the whole chapter.
Commit verses 37-39.

24. Another parable (a) put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvent; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36. Then (b) Jesus sent the multitude away and went into the house; and His disciples came unto Him, saying, (c) Declare unto us the parable of the tares of the field.

37. He answered and said unto them He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth of His kingdom all things that (d) of His kingdom al lthings that (d) offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

REVISION CHANGES.

Ver. 24. (a) Set He before them.
Ver. 36. (b) He left the multitudes and went. (c) Explain.
Ver. 41. (d) Cause stumbling.
Ver. 42. (e) The weeping.

LIGHT ON THE TEXT.

24. Parable—A fictitious story, true to nature, teaching a spiritual truth. The kingdom of heaven—The new order of things which Christ came to establish, ruled by the principles of heaven. Good seed—Christians, the children of the kingdom, so-called because they bring forth good fruit, and are the means of making others good. In His field—The field is the world.

25. While men slept—In the night: perhaps when Christians are careless and ignorance prevails. His enemy—The wicked one, Satan. Tares—A species of grass which looks, when growing, very much like wheat, but whose seeds are poisonous. The tares are the children of the wicked one, having his nature and deeds.

26. Then appeared the tares—When the fruit came it was very easy to distinguish between the tares and the wheat, for the grains are very different, though the young plants are alike. Fruit, not professions, proves who are good.

29. Lest ye root up also the wheat—The wheat and the tares at first look so much alike that they would be sure to make many mistakes and injure the harvest. Moreover the roots of the two were often intertwined.

30. The harvest is the end of the world, or rather age, dispensation, which ends at the judgment. The reapers are the angels. Tares . . . to burn them. Fire expresses the intensity of the punishment and that there is no escape. And this for two reasons (1) This is all they are fit for. It is the just end and right punishment of the wicked. (2) Punishment is intended to keep wickedness from spreading and destroying all the good just as weeds are burned to keep them from multiplying and destroying the good grain. The wheat into my barn—The good into the kingdom of heaven, where they shall shine forth as the sun, glorious and happy in themselves, and giving light and life and cheer to all around.

GUIDING QUESTIONS.

Subject—The Good and the Bad to be Separated at Last, Each to His Own Place.

Introductory.—Where was this parable spoken? Under what circumstances? Why did Jesus begin this new method of teaching?

I. The Good Seed (vs. 24-38).—What is the kingdom of heaven? To what does Christ liken it in this parable? Who sowed the good seed? (v. 37.) What is the field where the seed was sown? (v. 38.)

What is Christ's purpose in sowing this field? (Tit. 2: 14; John 3: 17.) Who are the good seed? Why are Christians called the children of the kingdom? In what respect are Christians like good seed?

II. The Tares (vs. 25-38).—What are tares? Who sowed them? What is represented by his sowing in the night? By what were they known as tares instead of wheat? Who are like these tares? (v. 38.) In what respects?

III. The Wheat and Tares Growing Together (vs. 26-29).—What did the servants propose to do? Why were they told to let the wheat and tares grow together? Why cannot we always distinguish the good from the bad?

What benefit comes to the evil from this growing together? (Matt. 5: 16; 1 Pet. 2: 12.) What to the good? (Jas. 1: 12; Matt. 5: 10-12.)

IV. Each to His Own Reward at Last (v. 30).—How long did the wheat and tares grow together? What was done with the tares? Why? When is the world's harvest? Meaning of "the end of the world"?

What becomes of those who are like tares? In what respects is the punishment of sin like fire? Does God desire to have any suffer so much? (Ezek. 18: 32) Why must the wicked be shut out of God's kingdom?

What is the reward of the righteous? (v. 43.) In what respects will the good shine like the sun? What have we been told about this reward? (Dan. 12: 3; Rev. 21: 1-4, 21-27; 22: 1-5.)

TEMPERANCE COLUMN.

By the Women's Christian Temperance Union of St. John.

Trust the people—the wise and the ignorant, the good and the bad—with the gravest questions, and in the end you educate the race.

LAST MOMENTS.

"How beautiful to be with God." Like the last notes of the dying swan are these last words of our beloved leader, beautiful and triumphant. The quaint remark to Mrs. Hoffman showed that her dying thoughts were also with the mother whose death had made such a difference in the life of her beloved daughter. "I have crept in with mother." It is not strange that among the "angels hovering round" those fast closing eyes should catch a glimpse of the mother, who had been the guide, the comforter and the inspiration of her life. Frances might see within the veil while the other's eyes were holden, and thus she had "crept in with mother." She had been entirely happy all through her illness, writes one, making pretty little jokes to the very end. The unselfishness of her nature would not let her make others unhappy by her suffering, even if she must assume a cheerfulness she did not feel. Lady Somerset has truly said of her: "An army of women the world over can testify to the unselfish interest with which she has ever placed those who worked by her side in positions of prominence, and labored for their advancement with greater eagerness than she ever sought her own. Among those characteristics which have often struck me is her utter absence of self-assertion." As the last day drew near its close she asked Miss Gordon to sing her favorite hymn, "Gently, Lord, oh gently lead us." The second line she had long since altered from "Through this gloomy vale of tears" to "Through this vale of smiles and fears." She gave directions that there should be nothing gloomy about her funeral. Her coffin was draped in a white silk flag presented to the World's W. C. T. U. and in the beloved white ribbon. When her last address to the World's union was delivered in Toronto there was not standing room for all who came to hear. Strong men strove in vain to hide their tears, while women wept in sympathy. The tenderness and pathos in her voice is beyond description as she dealt with the subject of the difference in opinion in regard to Lady Henry, and mentioned the criticisms of herself that were so unfair and so unjust. Among other things it was said "Miss Willard had been bribed." With what humor and pathos she dealt with this assertion. Her original thought, her quick wit, her plaintive pleading tones, along with her sweet womanliness, made her one of the most attractive of platform speakers. Her executive ability and clear discernment beside her other gifts made her one of the greatest and most successful leaders among women. "How strange 'twill be, with so much gone of life and love, to still live on," and for her "How beautiful to be with God."

"The child who enters life comes not
With knowledge or intent,
So we who enter death must go
As little children sent.
Nothing is known—but we believe
That God is overhead,
And as life is to the living,
So death is to the dead."

—J. C. T.

The above letter was received at a somewhat late hour last evening, and the column that had been ready was kept back. It is always a pleasure to hear in any way from our beloved president, and at this time we know how her heart has been saddened by the death of her friend, and that these words are a token of the esteem in which she held Miss Willard and of sorrow at her death.

The quarterly convention of the W. C. T. U. of St. John Co. will be held in the hall in north end on Thursday next, 10th, at 3 o'clock. There will be a public meeting in the evening. It is expected that the meeting will be one of more than especial interest, as the St. Martins union will be represented, and there will be an address on Social Purity. The county secretary requests that the reports from the societies be sent in to her at once.

WHAT'S IN A NAME?

(St. Louis Chronicle.)

The Countess Marie De La Conception De La Cantesa y Clark De Gobel y Fernandez has succeeded in getting a divorce from Juan C. Gobel y Fernandez. All this happened in Fargo, N. D., and the Dakota divorce courts are entitled to a month's vacation, for this was no ordinary job.

Beware of Cocaine.

Thos. Heys, analytical chemist, Toronto, says:—"I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and any of its compounds from samples purchased in the open market, and find none present." Dr. Chase's Catarrh Cure is a cure—not a drug. Price 25 cents, blower included.

The beautiful snow often covers a multitude of disgraceful sidewalks.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

March 1—Str Cape Breton, 1,108, Patine, from Louisburg, R P and W F Starr, coal.

Sch B H Foster, 124, Wilcox, from Boston, R W Williams, general.

Sch Adelene, 192, McLennan, from Perth Amboy, G F Baird, coal.

Sch Sainte Marie, 167, Morehouse, from Bermuda, R C Elkin, old lamps, etc.

Sch Hannah F Carleton (Am), 189, Faulkingham, from Jonesport, D J Seely and Son, bal.

Coastwise—Schs Margaret, 49, Dickson, from fishing; Louisa, 15, Hargrave, from Point Lepreaux.

March 2—Sch Annie Harper, 92, Golding, from Boston, John P Maloney, bal.

Coastwise—Schs Melinda, 88, Reynolds, from Parrsboro; Thelma, 48, Milner, from Annapolis; Tethys, 9, Johnson, from Welshpool.

March 3—Str Glen Head, 995, Kennedy, from Dublin, Wm Thomson and Co, bal.

Str Halifax City, 1377, Newton, from London via Halifax, Schofield and Co, general.

Coastwise—Sch Wanita, 42, Magarvey, from Annapolis.

Cleared.

March 1—Ship Vanloo, Baker, for River Mersey.

Sch Bonnie Doon, Chapman, for Boston.

Sch Rondo, Spragg, for Boston.

Coastwise—Schs Yarmouth Packet, Shaw, for Yarmouth; Lida Gretta, Ells, for Quaco.

March 2—Sch Alfaretta S Snare, Lawson, for New York.

Sch Rewa, McLean, for City Island f o.

Coastwise—Schs Glide, Tufts, for Quaco; Westfield, Cameron, for Alma; Tethys, Johnson, for Welshpool; Harry Morris, McLean, for Quaco.

3rd—Str St Croix, Allen, for Boston.

Bark Katahdin, Humphreys, for Buenos Ayres.

Coastwise—Schs Rex, Sweet, for Quaco; Bay Queen, Barry, for Beaver Harbor; Thelma, Milner, for Annapolis; str Westport, Payson, for Westport; barge No 2, Salter, for Parrsboro.

CANADIAN PORTS.

Arrived.

At Yarmouth, Feb 28, barktn Madeleine, Amero, from Clare Castle.

Sailed.

HALIFAX, NS, March 1—Sld, str Alpha, Hall, for Jamaica.

BRITISH PORTS.

Arrived.

ADELAIDE, March 1—Ard previously, bark Fram, from St John, NB.

At London, Feb 26, ship Lancing, Chapman, from San Francisco.

At Demerara, Feb 4, sch La Platta, Sloan, from Fernandina.

At Hamilton, Ber, March 1, sch Syanara, Finley, from Jacksonville.

LIVERPOOL, March 2—Ard, str Majestic, from New York.

GLASGOW, March 3—Ard, str State of Nebraska, from New York.

LONDON, March 3—Ard, str Damara, from St John via Halifax.

Sailed.

From London, Feb 26, bark Athlon, Sprague, for Sandy Hook.

From Cape Town, Feb 26, ship Ellen A Read, Landry, for Newcastle, NSW.

From Liverpool, Feb 28, ship A G Ropes, Rivers, for New York.

From Cape Town, Feb 28, bark Annie Bigay, Otterson, for Ship Island.

LIVERPOOL, March 3—Sld, str Vancouver, for Portland.

FOREIGN PORTS.

Arrived.

At Boston, Feb 28, sch Valdare, from Quaco; Romeo, from St John; Stephen J Watts, from Bridgetown.

At New York, Feb 27, sch Shenandoah, Gibson, from Ponce via New Haven.

BOOTHBAY, Me, March 1—Ard, sch Nellie F Sawyer, from Boston.

BOSTON, March 1—Ard, str Roman, from Liverpool via Halifax.

Cld, sch Nevada, for Lunenburg, NS.

Sld, str Boston, for Yarmouth, NS.

BUENOS AYRES, Jan 30—Ard, ship Maren, from St John, NB.

At Quaco, Feb 28, schs Silver Wave, Welch, from Boston; Advance, Stevens; Abbie, Floyd; R Carson, Sweet, and Victor, Smith, from St John.

R Carson towed in the waterlogged sch Hattie McKay of Parrsboro, NS.

At Antwerp, Feb 26, str Storm King, Crosby, from Baltimore.

At New York, Feb 28, sch Emily C Dennison, Comeau, from New London.

At Mobile, Feb 28, sch Gladstone, Read, from Havana.

At Pascagoula, Feb 28, sch Sirocco, Reid, from Havana.

At Wilmington, Feb 28, sch Therese, Metheson, from New York.

At Buenos Ayres, Jan 30, bark Gazelle, from Boston.

At Boston, March 1, ship Caldera, McQuarrie, from Rio Janeiro; sch Bravo, Emeno, from Ponce.

At Montevideo, Feb 22, bark Gleneida, Corring, from New York; str Kelvingrove, Ryder, from Liverpool.

At Manila, Feb 20, ship Brynhilda, Meikle, from Shanghai.

PHILADELPHIA, March 3—Ard, str Assyrian, from Glasgow and Liverpool via Halifax.

BOSTON, March 3—Ard, strs Boston, from Yarmouth; Halifax, from Halifax; Pro Patria, from St Pierre, Miq.

PORTLAND, Me, March 3—Ard, schs Walter Mills, from Boston for St John; Debetta, from St John for New York; Nellie F Crocker, from St John for New York; Maggie J Chadwick, from St John for New York; William Jones, from St John for New York.

Cleared.

At Darien, Ga, Feb 25, bark Valona, Murray, for Liverpool.

PORTLAND, March 1—Cld, str Numidian, for Liverpool; sch Augustus Palmer, for Louisburg.

At Mobile, Feb 28, sch J W Durant, Durant, for Pascagoula.

Sailed.

From New York, Feb 27, bark Peerless, for Manzanilla.

From Havana, Feb 19, sch Sirocco, Reid, for Pascagoula.

From New London, Feb 27, sch Emily C Dennison, Comeau, for New York.

VINEYARD HAVEN, March 1—Sld, sch Mystery.

From New York, Feb 28, bark Wolfe, for Adelaide.

From Darien, Feb 28, bark Valona, Murray, for Liverpool.

From New York, March 1, bark Landskrona, Starrat, for Rio Jeneiro (and anchored in Hart Island Roads; sch Ira D Sturgiss, Kerrigan, for Boston.

From Buenos Ayres, Feb 1, bark Strathhome, Harvey, for Deptford.

From Manila, Jan 15, barks Calburga, Douglass, from Iloilo, to load for United States; E. A. O'Brien, Pratt, for Delaware Breakwater via Cebu.

From Havana, Feb 24, sch Shafner Bros, Lecain, for Mobile.

From Satilla River, Feb 28, bark Antigua, Holmes, for Rio Janeiro.

MEMORANDA.

Passed out at Cape Henry, Feb 27, bark Glenafton, from Baltimore for Coquimbo.

CITY ISLAND, March 1—Bound south, schs Clayola, for St John, NB; Freddie A Higgins, for Grand Manan, NB; A P Emerson for St John.

In port at Buenos Ayres, Feb 10, bark Veronica, Robinson, for Barbados.

In port at Rosario, Jan 10, bark Alberta, Roberts, for Rio Janeiro or Santos.

In port at Villa Constitucion, Jan 15, bark W W McLauchlan, Wells, for Channel for orders.

In port at Manila, Jan 18, ships Treasury, Knowlton, for Delaware Breakwater; barks Hamburg, Caldwell, disg; Plymouth, Salter, for New York; Launberga, McDougall, for United Kingdom; Highlands, Owen, for Puget Sound.

In port at Buenos Ayres, Jan 28, ships Annie M Law, Bain, from Pensacola; Lennie Burrill, Larkin, from Saguenay; barks Mistletoe, Simpson, for Delaware Breakwater; Strathmore, Harvey, for Channel; St Paul, Parker, and St Peter, Skaling, for Rosario and New York or Boston; Mauna Loa, Graham, for Channel; St Croix, Trefry, from Bear River; Belmont, Ladd, from Tacoma; Cedar Croft, Young, for Channel; Hillside, Morrill, from Yarmouth, NS; schs Ameleana, Smith, for Rosario and Channel.

In port at Carteret, March 1, bark Robert Ewing, Irving, to load for St Andrews, NB.

In port at Nassau, Feb 24, brig Ora, Sprague, from Macoris for New York (completing repairs.)

CITY ISLAND, March 3—Bound south, schs Eric, for St John; Rattler, for Grand Manan.

SPOKEN.

Bark Nellie Troop, Trites, from New York for Shanghai, Feb 1, lat 20 N, lon 40 W.

Bark Frieda Mahn, Staben, from St John, NB, for Melbourne, Feb 2, lat 30 N, lon 43 W.

Ship Canara, Swatridge, from Boston for Buenos Ayres, Feb 9, in lat 36 N, lon 46 W.

Bark Nellie N. Slade, from New York, Feb 10, from Rio Janeiro Feb 26, 50 miles south of the South Shoal light ship. (By sch Saint Marie, at this port. The Slade wished to be reported.)

REPORTS.

PROVINCETOWN, Mass, March 1—The body of Captain Dakin of the wrecked ship Asia was picked up this afternoon by fishermen near the mouth of Bass River, in West Dennis. The body was recognized by marks on the clothing.

NOTICE TO SUBSCRIBERS.

Births, Marriages and Deaths occurring in the families of subscribers will be published FREE in THE SUN. In all cases, however, the name of the sender must accompany the notice.

BIRTHS.

MACHUM—At St. Marys, York Co., N. B., March 1st, to the wife of J. C. Machum, a son.

DEATHS.

COCHRAN—In this city, on March 3rd, Hamilton Cochran, in his 70th year, leaving three sons and two daughters to mourn their loss.

McNELLY—At Edmundston, on Feb. 8th, Thomas McNelly, aged 57.
"Safe in the arms of Jesus,
Safe on His gentle breast!"
(Woodstock papers please copy.)

MOTT—At Perry's Point, Kingston, Kings Co., on Feb. 18th, 1898, Susan, beloved wife of John W. Mott, in the 56th year of her age, leaving one son and one daughter and a large circle of friends and relations to mourn their loss.

RYAN—At Jamaica Plain, Massachusetts, Feb. 27th, Mary E., beloved daughter of Philip Ryan, aged 20 years 11 months.

NINE DROWNED.

Schooner Speedwell Capsized Off Key West.

Three Children Among Those Who Met Watery Graves.

The Vessel Was Struck by a Squall—Captain Saved But His Children Lost.

KEY WEST, March 2.—The schr. Speedwell, Capt. Collier, from Marco, Fla., for Key West, was struck by a squall today while off Marquesas, eighteen miles from here, and capsized. Nine persons were drowned, out of twelve all told on board. Among the victims was the three children of Capt. Collier, George, Tom and Wilbur, aged respectively 4, 6 and 8, and the entire Nichols family, Bradly Nichols and his wife, their son and the latter's wife and two grandchildren. The family was from Bridgeport, Conn. Those saved are Capt. Collier, Samuel Gates and Jesse Green, deckhands, and R. W. Bates of Myers, Fla., a passenger.

The Nichols family is said to have been well to do. All had been staying for a month or two at a small hotel kept by Capt. Collier at Marco, and they were on their way home.

The survivors say that the Speedwell, which was a small vessel of about 25 tons, was making slow headway this morning against a head wind. About 7 o'clock Capt. Collier was at the wheel and the Nichols family and the Collier children were in the cabin asleep. Suddenly a squall came howling up abeam. Gates and Green rushed to take in sail. As the jib flapped loose the squall caught the schooner and blew her clean over on the port side. Collier, the deckhands and Mr. Bates were swept over into the seething sea, but caught the rigging just in time to save themselves. The wind, rain and surges drowned the dying cries of the imprisoned Nichols family and the Collier children.

The men lashed themselves to the rigging. After being there for two hours the sea subsided. Then they got the dingy loose, baled her out with a hat, broke a thwart in two pieces, and with these for oars rowed toward Marquesas. After going three miles they were picked up exhausted by a fishing sloop and brought here about 4 o'clock this afternoon.

Samuel Cates, one of the survivors, who was seen at his home here this evening, said: "Captain Collier has been sailing now for twenty-five years in these waters. He is not to blame for this awful thing.

"The squall came up like nothing I have ever seen around Key West. Before we knew it we were lifted off our feet, and in the water; and as for those poor people down below, they were penned in like rats. The wife of the young Nicholas, as pretty a woman as ever stepped aboard a ship, rose to the skylight. I was clinging to the rigging. She waved her hand at me and that's the last I saw of her. When we got off two hours later they were all dead.

"Old Mr. Nichols was the only one to get out of the cabin. I guess he was washed out; for, after young Mrs. Nichols waved her hand at me, I saw what I thought was the coat of old Mr. Nichols floating by. Then I saw his hand and I knew it was not merely a coat.

"We did not see a thing of the children or hear a cry. We had to bale with the hat all the time we were in the dingy and often came very near being swamped."

Soon after being brought into port, Capt. Collier and Jesse Green went out on the yacht Buccaneer, accompanied by a diver to try to recover the bodies.