COMMON SENSE.

Talmage Wants More of It in Religious Matters.

More Practical Wisdom Is Desirable in Doing Good.

Absurdities of Church Architecture and Management—World's Great Need.

Dr. Talmage in this discourse advocates more practical wisdom in efforts at doing good and assails some of the absurdities in church architecture and management. The text is Luke xvi., 8, "The children of this world are in their generation wiser than the children of light."

That is another way of saying that Christians are not so skillful in the manipulation of spiritual affairs as worldlings are skilful in the management of temporalities. I see all around me people who are alert, earnest, concentrated and skilful in monetary matters, who in the affairs of the soul are laggards, inane, inert. The great want of the world is more common sense in matters of religion. If one-half of the skill and forcefulness employed in financial affairs was employed in disseminating the truths of Christ and trying to make the world better, within ten years the last Juggernaut would fall, the last throne of oppression upset, the last iniquity tumible, and the anthem that was chanted over Bethlehem on Christmas night would be echoed and re-echoed from all nations and kindred and people, "Glory to God in the highest, and on earth peace, good will to men."

Some years ago, on a train going toward the southwest, as the porter of the sleeping car was making up the berths at the evening tide, I saw a man kneel down to pray. Worldly people looked on as much to say, "What does this mean?" I suppose the most of the people in the car thought that the man was either insane or that he was a fanatic, but he disturbed no one when he knelt, and he disturbed no one when he arose. In after conversation with him I found out that he was a member of the church in a northern city, that he was a seafaring man, and that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men—men with such courage for God as that man had—ten such men would bring the whole city to Christ; 1,000 such men would bring this whole land to God; 10,000 such men in a short time would bring the whole earth into the kingdom of Jesus. That he was successful in worldly affairs I found out. That he was skilful in spiritual affairs you are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common sense in matters of the soul that they have in matters of the world, this would be a very different kind of earth in which to live.

COMMON SENSE LACKING IN CHURCH MATTERS.

In the first place, my friends, we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together, and they resolve upon putting up a bank, the bank is especially adapted to banking purposes. If a manufacturing company puts up a building, it is to be adapted to manufacturing purposes. But adaptiveness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church. He says, "I like it very well, but I can't hear." As though a shawl factory was good for anything but making shawls! The voice of the preacher dashes against the pillars. Men sit down under the shadows of the Gothic arches and shiver and feel they must be getting religion or something else, they feel so uncomfortable.

Oh, my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it, no excuse for lack of fresh air when the world swims in it. It ought to be an expression not only of our spiritual happiness, but of our physical comfort when we say: "How amiable are thy tabernacles, O Lord God of Hosts! A day in thy courts is better than a thousand."

Again I remark we want more common sense in the obtaining of religious hope. All men understand that in order to succeed in worldly directions they must concentrate. They think on that one object, until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their common sense, they put in that one direction, and they succeed. But how seldom is it true in the matter of seeking after God. While no man expects to accomplish anything for this world without concentration and enthusiasm, how many there are expecting after awhile to get into the kingdom of God without the use of any such means!

AWISDOM IN SOUL SAVING.

A miller in California many years ago picked up a sparkle of gold from the bed of a stream which turned his mill. He held that sparkle of gold until it bewitched nations. Tens of thousands of people left their homes. They took their blankets and their pickaxes and their pistols and went to the wilds of California. Cities sprang up suddenly on the Pacific coast. Merchants put side their elegant apparel and put on the miner's garb. All the land was full of the talk about gold. Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets—gold, gold, gold!

Word comes to us that the mountain of God's love is full of gold; that men have been digging there and have brought up gold, and amethyst, and carbuncle, and jasper, and sardonyx, and chrysophrasus, and all the precious stones out of which the walls of heaven were builded. Word comes of a man, who, digging in that mine for one hour, has brought up treasures worth more than all the stars that keep vigil over our sick and dying world. Is it a bogus company that is formed? Is it undeveloped territory? Oh, no; the story is true. There are hundreds and thousands of people who would be willing to rise and testify that they have discovered that gold and have it in their possession. Notwithstanding all this, what is the circumstance? One would suppose that the announcement would send people in great excitement up and down our streets, that at midnight men would knock at your door, asking how they might get those treasures. Instead of that many of us put our hands behind our backs and walk up and down in front of the mine of eternal riches and say, "Well, if I am to be saved, I will be saved, and if I am to be lost I will be lost, and there is nothing to do about it."

Why, my brother, do you not do that way in business matters? Why do you not tomorrow go to your store and sit down and fold your arms and say: "If these goods are to be sold they will be sold, and if they are not to be sold they will not be sold. There is nothing for me to do about it." No, you dispatch your agents, you print your advertisements, you adorn your show windows, you push your goods, you use the instrumentality. Oh, that men were as wise in the matter of the soul as they are wise in the matter of dollars and cents!

GOD'S SOVEREIGNTY.

This doctrine of God's sovereignty, how it is misquoted and spoken of as though it were an iron chain which bound us hand and foot for time and for eternity, when, so far from that, in every fibre of your body, in every faculty of your mind, in every passion of your soul, you are a free man—a free man— and it will no more tomorrow be a matter of choice whether you shall go to business through Pennsylvania avenue or some other street, it will be no more a matter of choice with you tomorrow whether you shall go to Pennsylvania or New York or stay at home, than it is this hour a matter of free choice whether you will accept Christ or reject Him.

In all the army of banners there is not one conscript. Men are not to be dragooned into heaven. Among all the tens of thousands of the Lord's soldiery there is not one man but will tell you, "I chose Christ; I wanted Him; I desired to be in His service; I am not a conscript—I am a volunteer." Oh, that men had the same common sense in the matters of religion that they have in the matters of the world—the same concentration, the same push, the same enthusiasm! In the one case a secular enthusiasm; in the other, a concentrated enthusiasm.

Again, I remark we want more common sense in the building up and enlarging of our Christian character. There are men who have for forty years been running the Christian race, and they have not run a quarter of a mile. No man would be willing to have his investments unaccumulative. If you invest a dollar, you expect that dollar to come home bringing another dollar back. What would you think of a man who should invest $10,000 in a monetary institution, then go off for five years, make no inquiry in regard to the investment, then come back, step up to the cashier of the institution and say, "Have you kept that $10,000 dollars safely that I lodged with you?" but asking no questions about interest or about dividend? Why, you say, "That is not common sense." Neither is it, but that is the way we act in matters of the soul. We make a far important investment than $10,000. We invest our soul. Is it accumulative? Are we growing in grace? Are we getting better? Are we getting worse? God declares many dividends, but we do not collect them. We do not ask about them. We do not want them. Oh, that in this matter of accumulation we were as wise in the matters of the soul as we are in the matters of the world!

ETERNITY IN THE BIBLE.

How little common sense in the reading of the scriptures! We get any other book and we open it, and we say: "Now what does this book mean to teach me? It is a book of astronomy. It will teach me astronomy. But the Bible will teach me just one thing. Get the world converted, and get us all to heaven. That is what it proposes to do. But instead of that we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to fight other Christians with, or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible, and we do not like that, and we do not like the other thing. What would you think of a man lost on the mountains? Night has come down. He cannot find his way home, and he sees a light in a mountain cabin. He goes to it; he knocks at the door. The mountaineer comes out and finds the traveller and says: "Well, here I have a lantern. You can take it and it will guide you on the way home." And suppose that traveller should say: "I don't like that lantern. I don't like the handle of it. There are ten or fifteen things about it I don't like. If you can't give me a better lantern than that I won't have any?"

Now, God says this Bible is to be a lamp to our feet, and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We stop and say we do not like this about it, and we do not like that, and we do not like the other thing. Oh, how much wiser we would be if by its holy light we found our way to our everlasting home? Then, we do not read the Bible as we do other books. We read it perhaps four or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know what end of the book is up. We drop our eye perhaps on the story of Samson and the foxes, or upon some genealogical table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else, instead of opening the book and saying, "Now I must read for my immortal life; my eternity is involved in this book."

GIFTS FROM HEAVEN.

How little we use common sense in prayer! We say, "O Lord, give me this," and "O Lord, give me that," and "O Lord, give me something else," and we do not expect to get it, or, getting it, we do not know we have it. We have no anxiety about it. We do not watch and wait for the coming. As a merchant, you telegraph or you write to some other city for a bill of goods. You say, "Send me by such express or by such a steamer or by such a rail train." The day arrives. You send your wagon to the depot or to the wharf. The goods do not come. You immediately telegraph: "What is the matter with those goods? We haven't received them. Send them right away. We want them now or we don't want them at all." And you keep writing and you keep telegraphing and you keep sending your wagon to the depot or to the express office or to the wharf until you get the goods. In matters of religion we are not so wise as that. We ask certain things to be sent from heaven. We do not know whether they come or not. We have not any special anxiety as to whether they come or not. We may get them and may not get them. Instead of 7 o'clock in the morning saying, "Have I got that blessing?" At 12 o'clock monday, asking, "Have I got that blessing?" At 7 o'clock in the evening saying, "Have I received that blessing?" and not getting it, pleading, pleading—begging, begging—asking, asking until you get it. Now, my brethren, is not that common sense? If we ask a thing from God, who has sworn by His eternal throne that He will do that which we ask, is it not common sense that we should watch and wait until we get it?

But I remark again, we want more common sense in doing good. Oh, how many people there are who want to do good and they are failures! Why is it? They do not exercise the same tact, the same ingenuity, the same strategem, the same common sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although they may not feel arrogant in their soul. Or they may have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why, I have to look clear down before I can see you, you are so far beneath me." That manner always disgusts, always drives men away from the kingdom of Jesus Christ instead of bringing them in.

IMITATE JESUS CHRIST.

When I was a lad I was one day in a village store, and there was a large group of young men there full of rollicking and fun, and a Christian man came in, a good Christian man, and without any introduction of the subject and while they were in great hilarity, said to one of them, "George, what is the first step of wisdom?" George looked up and said, "Every man to mind his own business." "Well, it was a very rough answer, but it was provoked. Religion had been hurled in there as though it were a bombshell. We must be natural in the presentation of religion to the world. Do you suppose that Mary in her conversation with Christ lost her simplicity, or that Paul, thundering from Mars hill, took the pulpit tone? Why is it people cannot talk as naturally in prayer meetings and on religious subjects as they do in worldly circles? For no one ever succeeds in any kind of Christian work unless he works naturally. We want to imitate the Lord Jesus Christ, who plucked a poem from the grass of the field. We all want to imitate Him who talked to farmers about the man who went forth to sow, and talked with the fishermen about the drawn net that brought in fish of all sorts, and talked with the vine dresser about the idler in the vineyard, and talked with those newly affianced about the marriage supper, and talked with the man cramped in money matters about the two debtors, and talked with the woman about the yeast that leavened the whole lump, and talked with the shepherd about the lost sheep.

Oh, we might gather even the stars of the sky and twist them like forget-me-nots in the garland of Jesus! We must bring everything to Him—the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the saffron of floating cloud, the tangled surf of the tossing sea, the bursting thunder guns of the storm's bombardment. Yes, every star must point down to him, every heliotrope must breathe His praise, every drop in the summer shower must flash His glory, all the tree branches of the forest must thrum their music in the grand march which shall celebrate a world redeemed.

BLASTED BY SIN.

Now, all things so, what is the common sense thing for you and for me to do? What we do I think will depend upon three facts—three great facts.

The first fact, that sin has ruined us. It has blasted body, mind and soul. We want no Bible to prove that we are sinners. Any man who is not willing to acknowledge himself an imperfect and a sinful being is simply a fool and not to be argued with. We all feel that sin has disorganized our entire nature. That is one fact. Another fact is that Christ came to reconstruct, to restore, to revise, to correct, to redeem. That is a second fact. The third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common sense thing for us to do in view of these three facts? You will all agree with me—to quit sin, take Christ, and take Him now.

Suppose some business man in whose skill you had perfect confidence should tell you that tomorrow, Monday morning, between 11 and 12 o'clock, you could by a certain financial transaction make $5,000, but that on Tuesday perhaps you might make it, but there would not be any positiveness about it, and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less—when would you attend to the matter? Why, your common sense would dictate: "Immediately I will attend to that matter, between 11 and 12 o'clock tomorrow, Monday morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect, and less and less. I will attend to it tomorrow." Now, let us bring our common sense in this matter of religion. Here are the hopes of the gospel. We may get them now. Tomorrow we may get them, and we may not. Next day we may and we may not, the prospect less and less, and less and less, the only sure time now—now. I would not talk to you in this way if I did not know that Christ was able to save all the people. I would not go into a hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority for saying he may be saved.

A DIVINE RAPHAEL.

Suppose in Venice there is a Raphael, a faded picture, great in its time, bearing some marks of its greatness. History describes that picture. It is nearly faded away. You say, "Oh, what a pity that so wonderful a picture by Raphael should be nearly defaced!" After awhile a man comes up, very unskilful in art, and he proposes to retouch it. You say, "Stand off! I would rather have it just as it is. You will only make it worse." After awhile there comes an artist who is the equal of Raphael. He says, "I will retouch that picture and bring out all its original power." You have full confidence in his ability. He touches it here and there. Feature after feature comes forth, and when he is done with the picture it is complete in all its original power.

Now, God impresses His image on our race, but that image has been defaced for hundreds and thousands of years, getting fainter and fainter. Here comes up a divine Raphael. I shall call Him a divine Raphael. He says, "I can restore that picture." He has all power in heaven and on earth. He is the equal of the one who made the picture, the equal of the one who drew the image of God in our soul. He touches this sin, and it is gone; that transgression, and it is gone, and all the defacement disappears, and "where sin abounded, grace doth much more abound." Will you have the defacement or will you have the restoration? I am well persuaded that if I could by a touch of heavenly pathos in two minutes put before you what has been done to save your soul, there would be an emotional tide overwhelming.

"Mamma," said a little child to her mother, when she was being put to bed at night; "mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night after I had put you to bed I heard a cry, a shriek up stairs. I came up and found the bed was on fire, and you were on fire, and I took hold of you and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand. But I got that, my child, in trying to save you."

O man, O woman, I wish today I could show you the burned hand of Christ—burned in plucking you out of the fire, burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you.

THE WEST INDIES.

Hon. Joseph Chamberlain Discusses the Situation.

The Government Proposes a Grant to Aid the Sugar Industry.

In his speech at the banquet given by the Liverpool chamber of commerce, Mr. Chamberlain reviewed at length the West Indian question and the report of the royal commission thereon, and emphasized the "great injury of the bounty system, which, while ruining the West Indies, brings a gain estimated at £2,000,000 to Great Britain." The government party, he said, believed the country "generous and just enough to remedy this crying injustice."

He was glad that Belgium had anticipated Great Britain in calling a conference on the subject, and hoped this might succeed better than former conferences. There were many objections, he continued, to countervailing duties, which would "involve us in commercial treaty difficulties with foreign nations," but the main objection was that while the trade they wished to save amounted to 200,900 tons, Great Britain's own sugar imports amounted to 1,500,000 tons. It seemed unscientific to benefit the former by injuring the latter.

"Therefore," he said, "the government has decided to exhaust every alternative before having recourse to such a drastic measure; and, feeling that the recommendations of the commissioners, though good, would not work quickly enough, the chancelor of the exchequer has consented to propose to parliament a very large grant in aid to the West Indies."

"The grant will not be so large as the incidental gain Great Britain derives from the bounty system; but it will be large enough to enable the industry and the population to tide over a crisis until continental nations recognize the impolicy of the bounty system."

Mr. Chamberlain expressed his conviction that the immediate relief measures to be proposed in addition, which, he said, he could not as yet explain in detail, would "stimulate the sugar industry and enable all well managed estates to hold their own, while tending to the ultimate prosperity of the colony."

LONDON, Wednesday—Mr. Chamberlain's West Indian scheme, outlined last evening at Liverpool, meets with scant approval. The Times says:

"We are not greatly enamored of the system of doles to which by some fatality the present government has resorted with unusual frequency. Perhaps for this urgent case it was the most expedient device, but it ought to be very clearly recognized as purely a temporary measure, and as in no way absolving the government from dealing with the matter on a sound, permanent footing."

The Standard warns Mr. Chamberlain that his proposal "savors of protection," and that he must be prepared to deal with criticism.

The Daily News also promises Mr. Chamberlain that the opposition "will deal with his plan on its merits when it appears," and asks whether he has forgotten the vehement language in which he condemned the late government for voting a small grant to Newfoundland.

The Daily Mail confesses to a feeling of "intense disappointment."

It is said that whales can remain under the surface of the ocean for an hour and a half.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Jan. 18.—Str St Croix, Allan, from Boston, C E Laechler, mdse and pass.

Coastwise—Schs Melinda, 88, Reynolds, from Parrsboro; barge No. 3, 431, McNamara, from Parrsboro.

Jan. 19.—Str Lake Ontario, 2741, Campbell, from Liverpool via Halifax, Troop and Son, mdse and passengers.

Ship Vanloo, 1497, Baker, from Penarth via Bermuda, Wm Thomson and Co, bal.

Sch Etta A Stinson (Am, Hogan, from Portsmouth, J E Moore, bal.

Sch Stephen Bennett (Am, 199, Glass, from Portsmouth, R C Elkin, bal.

Coastwise—Schs Satellite, 26, Hicks, from Westport; Rita and Rhoda, 8, Ingalls, from North Head; Aurelia, 21, Scovil, from Grand Manan; Alph B Parker, 39, Outhluse, from Tiverton; Yarmouth Packet, 76, Shaw, from Yarmouth.

Jan 20—Sch Annie A Booth, 192, Wasson, from Portsmouth, J H Scammell & Co.

Sch Frank W, 99, Cole, from Salem, F Tufts, bal.

Sch Bertha Maud, 82, Wilcox, from Boston, R W Williams, flour, etc.

Sch Hattie Muriel, 84, Wasson, from Salem, J W Keast, bal.

Coastwise—Schs Valkyrie, 9, Bancroft, from North Head; Emma T Storey, 40, Foster, from Grand Manan; Thelma, 48, Milner, from Annapolis.

Cleared.

Jan. 18.—Str Lake Winnipeg, Jones, for Liverpool via Halifax.

Jan. 19.—Str Taymouth Castle, Forbes, for West Indies via Halifax.

Coastwise—Schs Seattle, Hicks, for Westport: Willie D, Ogilvie, for Parreboro; Hattie McKay, Durant, for do.

Jan 20—Str St Croix, Allen, from Boston.

Sch Viola, Finley, from Grenada.

Sch Ira D Sturgis, Kerrigan, from New York.

Coastwise—Schs Yarmouth Packet, Shaw, from Parmouth; Emma T Storey, Foster, from North Head; Rita and Rhoda, Ingalls, from do.

CANADIAN PORTS.

Arrived.

At Parrsboro, Jan 19, schs No 2, Salter, from Yarmouth; No 4, Salter, from St John; Trader, Merriam, from do; Susan and Annie, from do; D W McKay, Bullerwell, from do.

At Parrsboro, Jan 19, schs Trader, Merriam, for St John; No 2, Salter, for do.

Sailed.

HALIFAX, Jan 20—Sld, strs Lake Winnipeg, Jones, from St John for Liverpool; Halifax City, Newton, for St John.

BRITISH PORTS.

Arrived.

SCATTERY ROADS, Jan. 17—Ard, bark Ebenezeer, from St John, N B, for Limerick.

At London, Jan 19, str Cheronea, Marsters, from St John.

LIMERICK, Jan. 19.—Ard, bark Ebenezeer, from St. John, N B.

MELBOURNE, Jan. 14.—Ard, ship Elli, from St John.

At Glasgow, Jan 20, ss Sardinian, from New York via Liverpool.

At Southampton, Jan 20, ss New York, from New York (passed Hurst Castle at 3.40 p m).

At Newcastle, NSW, Jan 19, ship J V Troop, Beveridge, from Port Elizabeth.

At Liverpool, Jan 20, ss Teutonic, from New York.

At Barbados, Jan 13, bark Douglas, Crosby, from Mauritius.

LONDON, Jan 20—Ard, str Cheronea, from St John.

Sailed.

From Barry, Jan 17, ship Charles S Whitnew, Atkins, for Cape Town; barks Corona, Brown, for do; Dunvegan, Bell, for do.

From Penarth, Jan 17, ship Forest King, Le Blanc, for Rio Janeiro.

LIVERPOOL, Jan. 18.—Sailed, str Barcelona, for St Johns, NF, and Halifax (not previously).

From Liverpool, Jan 18, bark Siddartha, Gerard, for Para.

From Jamaica, Jan 14, stmr Alpha, Hall, for north.

LIVERPOOL, Jan 19—Sld, str Siberian, for Halifax.

FOREIGN PORTS.

Arrived.

BOSTON, Jan. 19.—Ard, sch Fred Gower, from Louisburg, CB; E H King, from Grand Manan.

Sailed, strs Canada, for Liverpool; Norse King, for Antwerp; Boston, for Yarmouth, NS; schs Annie, for Salmon River, N S; Lizzie Dyas, for Belleveau Cove.

HOOTHRAY, Me, Jan. 18.—Ard, schs Fravie Hayden, from Portland; Emma W Lay, from do; Sarah E Nightingale, from Eastport.

BUENOS AYRES, Dec. 20.—Ard, bark Hillside, from Yarmouth, NS.

NEW HAVEN, Conn., Jan. 18.—Ard, sch Marion, from St John, N B.

PORTLAND, Me., Jan. 18.—Ard, str Numidian, McNicol, from Liverpool; schs Hunter, Whelpley, from New York for St John, N B; J Chester Wood, Osmore, from Grand Manan for New York; Velma, Young, from do; Genesta, Priest, from do; Otis Miller, from St John, NB, for do; Silver Wave, from do; Calvin F Baker, from Port Greville, N S, for do; Edith and May, Kelley, from Calais for Fall River; G M Porter, Johnson, from Calais for Fair Haven; S D Sawyer, from do for New York.

PORTSMOUTH, N. H., Jan. 18.—Ard, schs Roger Drury, from Hillsboro for New York; Mary F Corson, from St John for New York.

At New York, Jan 19, strs Majestic, from Liverpool; Nodriand, from Antwerp.

BUCKSPORT, Me, Jan. 19—Ard, schs Annie C Quiney, from Souris, P E I.

PORTSMOUTH, N. H., Jan. 19—Ard, sch L B Sargent, from Calais for Boston.

BOSTON, Jan. 19.—Ard, str Prince Edward, from Yarmouth, NS.

Sailed, str Prince Edward, for Yarmouth, N S.

CITY ISLAND, N. Y., Jan. 19.—Ard, schs Mary F Pike, from Eastport, Me; Henry May, and C J Willard, from Red Beach, Me.

MACHIAS, Me., Jan. 19.—Ard, schs Cathie C Berry, from St John for New York; Georgia Myers, from St John for New York.

At Fernandina, Jan 17, sch Syanara, from Mayaguez.

At Buenos Ayres, Dec 12, barks Ontario, Lawrence, from Port Williams, NS; 13th, Abcona, Manthorn, from Bridgewater; Jan 16, bark Grenada, Gardner, from Satilla.

At Santos, Dec (not Jan) 3, brig Hebe, Coon, from Paspebiac.

At Rio Grand do Sul, Dec 3, bark Glenafton, Mundy, from New York.

At Mobile, Jan 18, sch Gladstone, Read, from Havana.

PORTLAND, Me, Jan 20—Ard, str Cacouna, Whalen, from Louisburg, CB.

FRANKFORT, Me, Jan 20—Ard, schs Clifford I White, from New York for Bangor.

SALEM, Mass, Jan 20—Ard, schs Walter Miller, from Edgewater for St John; Romeo, from Edgewater for St John.

BOSTON, Jan 20—Ard, strs Boston, from Yarmouth, NS; Halifax, from Halifax.

Cleared.

NEW YORK, Jan. 18.—Cld, sch John M Plummer, for Grand Manan.

At New York, Jan 17, barks Nellie Troop, Trites, for Shanghai; Luarca, Starratt, for Pernambuco; sch Cygnum Princess, for St Pierre and Port de France.

At New York, Jan 17, sch Gypsum Emperor, for Georgetown.

Sailed.

From Montevideo, Dec 11 (not previously), barks Ulranima, Rabadan, for Barbados 14th, Stranger, Leibka, for New York.

From Christiansted St Croix), Jan. 12, sch Cheslie, Hatfield, for Jacksonville.

VINEYARD HAVEN, Mass., Jan. 18.—Sld, schs Walter Mills, Harvard H Havey, Winnie Lawry, Romeo, Eric, Hazelwood, and Chapole.

Sailed, schs Bonnie Doon, for St John, NB; Madagascar, for Calais; Annie F Kimball, for Red Beach.

SALEM, Mass., Jan. 18.—Sailed, schs Seth V Smith, for Calais; B Waterman, for do; Clarence, for St. John.

HYANNIS, Jan. 18—Sailed, sch Abbie and Eva Hooper, for Portland.

From Antwerp, Jan 15, bark Alexander Black, Dunn, for Portland, Ore.

From Tenerife, Dec 21, bark Brazilian, Tellefsen, for Bridgewater.

From New York, Jan 17, brigt J C Hamlen, jr, for Rio Janeiro.

NEW YORK, Jan. 19.—Sailed, strs Paris, for Southampton; Britannic, for Liverpool.

VINEYARD HAVEN, Mass., Jan. 19.—Sailed, sch Mary F Corcon, from St John for New York.

From Banjowangie, Nov 21, ship Walter H Wilson, Duffy, for New York.

From New York, Jan 18, bark Luarca, Starrett, for Pernambuco (and anchored in Hart Island Roads); schs Gypsum Emperor, Monroe, for Demerara (and anchored in Hart Island Roads); Gypsum Princess, Merriam, for St Pierre and Fort de France (and anchored in Hart Island Roads).

From Buenos Ayres, Dec 3, barks Albertina, Dill, for New York; The Frederick, Simpson, for Colastine; 23rd, bark Thos Faulkner, for Sapelo.

MEMORANDA.

Passed out at Delaware Breakwater, Jan. 16, bark Alkaline, from Philadelphia for St. Lucia.

Passed down at Reedy Island, Jan 16, brig Ohio, for Rosario.

In port at Turk's Island, about Dec. 31, sch. Leconia, Card, for New York, to sail Jan. 1.

LIZARD, Jan. 18.—Passed, str Cheronea, from St John, N B, for London.

CITY ISLAND, N. Y., Jan. 18.—Bound south: Schs Rebecca W Huddell, from St John, N B; Walter M Young, from Lubec, Me; Pefetta, from St John, N B.

In port at Las Palmas, Dec 26, sch San Antonio, Bonet, from St John, N B, repg.

Passed Delaware Breakwater, Jan 17, brig Ohio, from Philadelphia for Vera Cruz.

ISLE OF WIGHT, Jan. 19.—Passed, str Baltimore, from Boston for London.

DELAWARE BREAKWATER, Jan. 19—Passed up, str Assyrian, from Glasgow and Liverpool via St Johns, N F, and Halifax for Philadelphia.

Passed Lundy Island, Jan 18, ship Theodore H Rand, Morris, from Cape Town for Barry.

Passed Flushing, Jan 15, ship Andelana, Gillies, from Antwerp for New York.

Passed Deachy Head, Jan 17, stmr Anacea, Robinson, from Savannah for Bremen.

In port at Buenos Ayres, Dec 13, bark John Gill, McKenzie, for Rosario and New York or Boston.

CITY ISLAND, Jan 20—Bound south, sch Roger Drury, for Hillsboro, NB.

NOTICE TO MARINERS.

PORTLAND, Jan. 17.—To Carvers Harbor from southward—Notice is hereby given that Colts Ledge buoy, spar, No. 2, has gone adrift. It will be replaced as soon as practicable.

REPORTS.

MALAGA, Jan. 19.—The British bark Barbadian, Capt. Palmer, which arrived here Jan. 2 from St. John N. B., encountered such a heisterous passage that her cargo is damaged by the sea water.

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.

BURKE.—At No. 237 Brussels street, on Wednesday afternoon, January, 19th, 1898, to the wife of Dennis Burke, of a daughter.

CAMPBELL.—At Titusville, on Saturday, Jan. 15th, to the wife of Robert Campbell, a daughter.

MURDOCK—At Amherst, N. S., Jan 18th, to the wife of W. B. Murdock, a daughter.

MARRIAGES.

CARR-ROLSTON.—At the Baptist parsonage, Fairville, by Rev. Geo. White, on Jan. 19th, Charles J. Carr of St. Martins to Miss Nellie Rolston, daughter of the late James Rolston of this city.

ROGERS-BREEN—At the residence of the bride's parents, Moss Glen, Kings Co., on Jan. 19th, by Rev. Mr. Payson, Jennie V., daughter of Cunningham Breen, to Charles E. Rogers of Elmsdale, Kings Co.

DEATHS.

BARNES.—At the Narrows, Queens Co., on Wednesday, Jan. 4th, 1898, Otty Willmer Barnes, aged 7 years and 7 months, youngest son of Fred and Maggie Barnes. —(Boston papers please copy.

GRAY—At Moss Glen, on Jan. 19th, after a lingering illness, Amanda M., beloved wife of George S. Gray, leaving a husband and one daughter to mourn their sad loss.

FEARS OF A FLOOD.

The Ohio is Rising Rapidly, Having Gone Up Three Feet Wednesday Night.

LOUISVILLE, Ky., Jan. 20.—Fears are entertained here of a flood. The Ohio is rising steadily. During last night the rise was three feet, but the rain has ceased, and the rise this morning was not so great. At noon the reading at the locks was 23 feet 2 inches; in the canal 48 feet 7 inches. Reports indicate that much damage was done throughout the state last night by the heavy rain and wind storm. Thomas Gross, a drummer, was drowned while crossing a swollen stream near West Baden, Ind. A son of a farmer named Drury and a negro farm hand, while crossing a Cumberland river ford in Jackson county, Tenn., were also drowned. In Falmouth, Ky., a Methodist church was unroofed, and barns and farm houses in Carrard, Grayson, Henderson, Union and Hickman counties were damaged. The Cumberland, Licking, Big Sandy and Green and all their tributaries are booming, and many of them are out of their banks. At Leavenworth, Ind., the tow boat Job Williams, with a tow of sixty coal boats, were sunk in the storm there last night. Fourteen of the coal boats were sunk and two of the steamers crew were drowned. At Ridgeway, Ills., a very disastrous wind and rain storm visited that portion last night, unroofing houses and drowning stock. The backwaters of the Ohio and Wabash rivers are inundating this territory.

ALBERT CIRCUIT COURT.

HOPEWELL CAPE, Jan. 18.—The January term of the Albert county circuit was opened today at 10 a. m. by Judge Landry. There was a larger attendance of prominent men than has attended a circuit in this county for twenty years. Dr. A. A. Stockton, Dr. Wm. Pugsley of St. John; Attorney General White and L. Allison of Sussex; R. W. Huston and Allan W. Grey of Moncton; C. A. Peck, Q. C., W. A. Trueman, J. H. Dickson, Geo. Steadman, members of the local bar; Messrs. Tweedie and Powell of Westmorland are coming tomorrow.

The grand jury is as follows: J. H. Rhodes, C. E. Carter, Geo. A. Carman, E. H. Robinson, John A. Scrilen, J. H. Turner, M. Mullin, M. Downing, D. A. Moore, Samuel Grey, Joseph Stevens, George W. Barber, Arthur Burns, Wm. A. West, Geo. Barnett, Geo. Carslie, Chipman Bishop, Frank Taylor, Jordan Steeves, David Ludwick, Caleb Dowling, Judson Cleveland, J. M. Smith and S. F. Ryan.

There were two criminal cases on the docket—Fred Wilbur for theft, and Herby Williamson for wounding.

True bills were found by the grand jury in both cases.

The Williamson case was taken up. The attorney general for the crown and C. A. Peck for the prisoner. The crown's evidence is all in in the case.

The attorney general will appear in the other criminal case; Dr. A. A. Stockton for the prisoner.