STORM-CLOUDS BRIGHTENED.

Sermon by Rev. T. De Witt Talmage, D. D.

WASHINGTON, April 24.—This sermon of Dr. Talmage will have a tendency to take the gloom out of many lives, and stir up a spirit of healthful anticipation. Text, Job 37: 21:—"And now men see not the bright light which is in the clouds."

Wind east. Barometer falling. Storm signals out. Ship reefing maintopsail! Awnings taken in. Prophecies of foul weather everywhere. The clouds congregate around the sun, proposing to abolish him. But after a while he assails the flanks of the clouds with flying artillery of light, and here and there is a sign of clearing weather. Many do not observe it. Many do not realize it. "And now the men see not the bright light which is in the clouds.". In other words there are a hundred men looking for storm where there is one man looking for sunshine. My object will be to get you and myself into the delightful habit of making the best of everything.

You may have wondered at the statistics that in India, in the year 1875, there were over 19,000 people slain by wild beasts, and that in the year 1876 there were in India over twenty thousand people destroyed by wild animals. But there is a monster in our own land which is year by year destroying more than that. It is the old bear of melancholy, and with gospel weapons I propose to chase it back to its midnight caverns. I mean to do two sums—a sum in subtraction and a sum in addition—a subtraction from your days of depression and an addition to your days of joy. If God will help me I will compel you to see the bright light that there is in the clouds, and compel you to make the best of everything.

In the first place you ought to make the very best of all your financial misfortunes. During the panic a few years ago you all lost money. Some of you lost it in most unaccountable ways. For the question, "How many thousands of dollars shall I put away this year?" you substituted the question, "How shall I pay my butcher, and baker, and clothier, and landlord?" You had the sensation of rowing hard with two oars, and yet all the time going down stream.

You did not say much about it because it was not politic to speak much of financial embarrassment; but your wife knew. Less variety of wardrobe, more economy at the table, self denial in art and tapestry. Compression, retrenchment. Who did not feel the necessity of it? My friend, did you make the best of this? Are you aware of how narrow an escape you made? suppose you had reached the fortune toward which you were rapidly going? What then? You would have been as proud as Lucifer.

How few men have succeeded largely in a financial sense and yet maintained their simplicity and religious consecration! Not one man out of a hundred. There are glorious exceptions, but the general rule is that in proportion as a man gets well off for this world he gets poorly off for the next. He loses his sense of dependence on God. He gets a distaste for prayer meetings. With plenty of bank stocks and plenty of government securities, what does that man know of the prayer, "Give me this day my daily bread?" How few men largely successful in this world are bringing souls to Christ, or showing self-denial for others, or are eminent for piety? You can count them all upon your eight fingers and two thumbs.

One of the old covetous souls, when he was sick, and sick unto death, used to have a basin brought in—a basin filled with gold, and his only amusement and the only relief he got for his inflamed hands was running them down in the gold and turning it up in the basin. Oh, what infatuation and what destroying power money has for many a man! Now, you were sailing at thirty knots the hour toward these vortices of worldliness—what a mercy it was, that honest defalcation! The same divine hand that crushed your storehouse, your bank, your office, your insurance company, lifted you out of destruction. The day you honestly suspended in business made your fortune for eternity.

"Oh," you say, "I could get along very well myself, but I am so disappointed that I cannot leave a competence for my children." My brother, the same financial misfortune that is going to save your soul will save your children. With the anticipation of large fortune, how much industry would your children have?—without which habit of industry there is no safety. The young man would say, "Well, there's no need of my working; my father will soon step out, and then I will have just what I want." You cannot hide from him how much you are worth. You think you are hiding it; he knows all about it. He can tell you almost to a dollar. Perhaps he has been to the county office and searched the records of deeds and mortgages, and he has added it all up, and he has made an estimate of how long you will probably stay in this world, and is not as much worried about your rheumatism and shortness of breath as you are. The only fortune worth anything that you can give your child is the fortune you put in his head and heart. Of all the young men who started life with forty thousand dollars capital how many turned out well? I do not know half a dozen.

The best inheritance a young man can have is the feeling that he has to fight his own battle, and that life is a struggle into which he must throw body, mond and soul, or be disgracefully worsted. Where are the burial places of the men who started life with a fortune? Some of them in the potter's field; some in the suicide's grave. But few of these men reached thirty-five years of age. They drank, they smoked, they gambled. In them the beast destroyed the man. Some of them lived long enough to get their fortunes, and went through them. The vast majority of them did not live to get their inheritance. From the gin-shop or house of infamy they were brough home, to their father's house, and in delirium began to pick off loathsome reptiles from the embroidered pillow ,and to fight back imaginary devils. And then they were laid out in highly upholstered parlor, the casket covered with flowers by indulgent parents—flowers suggestive of a resurrection with no hope.

As you sat this morning at your breakfast table and looked into the faces of your children, perhaps you said within yourself, "Poor things! How I wish I could start them in life with a competence! How I have been disappointed in all my expectations of what I would do for them!" Upon that scene of pathos I break with a pean of congratulation, that by your financial losses your own prospects for heaven, and the prospect for the heaven of your children is mightily improved. You may have lost a toy, but you have won a palace.

"How hardly shall they that have riches enter into the kingdom of God!" "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven." What does that mean? It means that the grandest blessing God ever bestowed upon you was to take your money away from you. Let me here say, in passing, do not put much stress on the treasures of this world. You cannot take them along with you. At any rate, you cannot take them more than two or three miles; you will have to leave them at the cemetery. Attila had three coffins. So fond was he of this life that he decreed that first he should be buried in a coffin of gold and that that should be enclosed in a coffin of silver, and that should be enclosed in a coffin of iron, and then a large amount of treasure should be thrown in over his body. And so he was buried, and the men who buried him were slain, so that no one might know where he was buried, and no one might therefore interfere with his treasures. Oh, men of the world, who want to take your money with you, better have three coffins!

Again, I remark, you ought to make the very best of your bereavements. The whole tendency is to brood over these separations, and to give much time to the handling of mementoes of the departed, and to make long visitations to the cemetery, and to say, "Oh, I can never look up again; my hope is gone; my courage is gone; my religion is gone; my faith in God is gone! Oh, the wear and tear and exhaustion of this loneliness!" The most frequent bereavement is the loss of children. If your departed child had lived as long as you have lived do you not suppose that he would have had about the same amount of trouble and trial that you have had? If you could make a choice for your child between forty years of annoyance, loss, vexation, exasperation, and bereavements, and forty years in heaven, would you take the responsibility of choosing the former? Would you snatch away the cup of eternal bliss and put into that child's hand the cup of many bereavements? Instead of the complete safety into which that child has been lifted, would you like to hold it down to the risks of this mortal state? Would you like to keep it out on a sea in which there have been more shipwrecks than safe voyages? Is it not a comfort to you to know that that child, instead of being besoiled and fing into the mire of sin, is swung clear into the skies? Are not those children to be congratulated that the point of celestial bliss which you expect to reach by a pilgrimage of fifty or sixty or seventy years, they reached at a flash? If the last ten thousand children who had entered heaven had gone through the average of human life on earth, are you sure all those ten thousand children would have finally reached the blissful terminus? Besides that, my friends, you are to look at this matter as a self-denial on your part for their benefit. If your children want to go off in a May-day party; if your children want to go on a flowery and musical excursion, you consent. You might prefer to have them with you, but their jubilant absence satisfies you. Well, your departed children have only gone out in a May-day party, amid flowery and musical entertainment, amid joys and hilarities forever. That ought to quell some of your grief, the thought of their glee.

So it ought to be that you could make the best of all bereavements. The fact that you have so many friends in heaven will make our own departure very cheerful. When you are going on a voyage everything depends upon where your friends are—if they are on the wharf that you leave, or on the wharf toward which you are going to sail. In other words, the more friends you have in heaven the easier it will be to get away from this world. The more friends here, the more bitter goodbys; the more friends there the more glorious welcomes. Some of you have so many brothers, sisters, children, friends in heaven that I do not hardly know how you are going to crowd through. When the vessel came from foreign lands and brought a prince to our harbor, the ships were covered with bunting, and you remember how the men-of-war thundered broadsides; but there was no joy there compared with the the joy which shall be demonstrated when you sail up the broad bay of heavenly salutation. The more friends you have there the easier your own transit. What is death to a mother whose children are in heaven? Why, there is no more grief in it than there is in her going into the nursery amid the romp and laughter of her household. Though all around may be dark see you not the bright light in the clouds—that light the irradiated faces of your glorified kindred?

So, also, my friends, I would have you make the best of your sicknesses. When you see one move off with elastic step and in full physical vigor, sometimes you become impatient with your lame foot. When a man describes an object a mile off and you cannot see it at all, you become impatient of your dim eye. When you hear of a well man making a great achievement you become impatient with your depressed nervous system of your delapidated health. I will tell you how you can make the worst of it. Brood over it; brood over all these illnesses, and your nerves will become more twitchy, and your dyspepsia more aggravated, and your weakness more appalling. But that is the devil's work, to tell you how to make the worst of it; it is my work to show you a bright light in the clouds.

Which of the Bible men most attract your attention? You say, Moses, Job, David, Jeremiah, Paul. Why, what a strange thing it is that you have chosen those who were physically disordered. Moses—I know he was nervous from the clip he gave the Egyptian. Job—his blood was vitiated and diseased, and his skin distressfully eruptive. David—he had a running sore, which he speaks of when he says: "My sore ran in the night and ceased not." Jeremiah had enlargement of the spleen. Who can doubt it who reads Lamentations? Paul—he had a lifetime sickness which the commentators have been guessing about for years, not knowing exactly what the apostle meant by "a thorn in the flesh." I do not know either; but it was something sharp, something that stuck him. I gather from all this that physical disorder may be the means of grace to the soul. You say you have so many temptations from bodily ailments, and if you were only well you think you could be a good Christian. While your temptations may be different, they are no more than those of the man who has an appetite three times a day, and sleeps eight hours every night.

From my observation, I judge that invalids have a more rapturous view of the next world than well people, and will have higher renown in heaven. The best view of the delectable mountains is through the lattice of the sick room. There are trains running every hour between pillow and throne, between hospital and mansion, between crutch and palm branch. Oh, I wish some of you people who are compelled to cry, "My head, my head! my foot, my foot! my back, my back!" would get some of the Lord's medicine! You are going to be well anyhow before long. Heaven is an old city, but has never yet reported one case of sickness or one bill of mortality. No ophthalmia for the eye, No pneumonia for the lungs. No pleurisy for the side. No neuralgia for the nerves. No rheumatism for the muscles. "The inhabitants shall never say, I am sick." "There shall be no more pain."

Again, you ought to make the best of life's finality. Now, you think I have a very tough subject. You do not see how I am to strike a spark of light out of the flint of the tombstone. There are many people who have an idea that death is a submergence of everything pleasant by everything doleful. If my subject could close in the upsetting of all such preconceived notions it would close well. Who can judge best of the features of a man—those who are close by him, or those who are afar off? "Oh," you say, those can judge best of the features of a man who are close by him."

Now, my friends, who shall judge of the features of death—whether they are lovely or whether they are repulsive? You? You are too far off. If I want to get a judgment as to what really the features of death are, I will not ask you; I will ask those who have been within a month of death, or a week of death, or an hour of death, or a minute of death. They stand so near the features they can tell. They give unanimous testimony, if they are Christian people, that death, instead of being demoniac, is cherubic. Of all the thousands of Christians who have been carried through the gates of the cemetery, gather up their dying experiences, and you will find they nearly all bordered on a jubilate. How often you have seen a dying man join in the psalm being sung around his bedside, the middle of the verse opening to let his ransomed spirit free!—long after the lips could not speak, looking and pointing upward.

Some of you talk as though God had exhausted Himself in building this world, and that all the rich curtains He ever made He hung around this planet, and all the flowers He ever grew He has woven into the carpet of our daisied meadows. No, This world is not the best thing God can do; this world is not the best thing that God has done.

One week of the year is called blossom week—called so all through the land because there are more blossoms in that week than in any other week of the year. Blossom Week! And that is what the future world is to which the Christian is invited—blossom week forever. It is as far ahead of this world as Paradise is ahead of Dry Tortugas, and yet we stand shivering and fearing to go out, and we want to stay on the dry sand, and amid the stormy petrels, when we are invited to arbors of jessamine and birds of paradise.

One season I had two springtimes. I went to New Orleans in April, and I marked the difference between going toward New Orleans and then coming back. As I went on down toward New New Orleans, the verdure, the foliage became thicker and more beautiful. When I came back the further I came toward home the less the foliage, and less and less it became until there was hardly any. Now, it all depends upon the direction in which you travel. If a spirit from heaven should come toward our world, he is travelling from June toward December, from radiance toward darkness, from hanging gardens toward icebergs. And one would not be very much surprised if a spirit of God sent forth from heaven toward our world should be slow to come. But how strange it is that we dread going out toward that world when going is from December toward June—from the snow of earthly storm to the snow of Edenic blossom—from the arctics of trouble toward the tropics of eternal joy.

Oh, what an ado about dying! We got so attached to the malarial marsh in which we live that we are afraid to go up and live on the hill top. We are alarmed because vacation is coming. Eternal sunlight, and best programme of celestial minstrels; and, hallelujah, no inducement. Let us stay here and keep cold and ignorant and weak. Do not introduce us to Elijah, and John Milton and Bourdaloue. Keep our feet on the sharp cobble-stones of earth instead of planting them on the bank of amaranth in heaven. Give us this small island of a leprous world instead of the immensities of splendod and delight. Keep our hands full of nettles, and our shoulder under the burden, and our neck in the yoke, and hopples on our ankles, and handcuffs on our wrists. "Dear Lord," we seem to say, "Keep us down here where we have to suffer, instead of letting us up where we might live and reign and rejoice."

I am amazed at myself and at yourself for this infatuation under which we all rest. Men you would suppose would get frightened at having to stay in this world instead of getting frightened at having to go toward heaven. I congratulate anybody who has a right to die. By that I mean through sickness you cannot avert, or through accident you cannot avoid—your work consummated. "Where did they bury Lily?" said one little child to another. "Oh," she replied, "they buried her in the ground." "What! in the cold ground?" "Oh, no, no; not in the cold ground, but in the warm ground, where ugly seeds become beautiful flowers."

"But," says some one, "it pains me so much to think that I must lose the body with which my soul has so long companioned." You do not lose it. You no more lose your body by death than you lose your watch when you send to have it repaired, or your jewel when you send to have it reset, or the faded picture when you send it to have it touched up, or the photograph of a friend when you have it put in a new locket. You do not lose your body. Paul will go to Rome to get his, Payson will go to Portland to get his, President Edwards will go to Princeton to get his, George Cookman will go to the bottom of the Atlantic to get his, and we will go to the village churchyards and the city cemeteries to get ous; and when we have our perfect spirit rejoined in our perfect body, then we will be the kind of men and women that the resurrection morning will make possible.

So you see you have not made out any doleful story yet. What have you proved about death? What is the case you have made out? You have made out just this—that death allows us to have a perfect body, free of all aches, united forever with a perfect soul free from all sin. Correct your theology. What does it all mean? Why, it means that moving day is coming, and that you are going to quit cramped apartments and be mansioned forever. The horse that stands at the gate will not be the one lathered and bespattered, carrying bad news, but it will be the horse that St. John saw in Apocalyptic vision—the white horse on which the King comes to the banquet. The ground around the palace will quake with the tires and hoofs of celestial equipage, and those Christians who in this world lost their friends, and lost their property, and lost their health, and lost their life, will find out that God was always kind, and that all things worked together for their good, and those were the wisest people on earth who made the best of everything. See you not now the bright light in the clouds?

PIGTAILS SURVIVE THREATENED REFORM.

The proposal that the Straits Chinese should at once cut off their towchangs as a sign that they proposed to initiate great reforms, is, for the present, abandoned. The proposal roused so much opposition that even its warmest supporters admit that, for the present, it is impracticable. In the future many changes will come, and, among the results of these, may be a great Chinese nation wearing its hair after the Anglish fashion. For the present the towchang will remain as the distinctive note of the Chinaman—be he the Son of Heaven at Pekin, or a subject of the Queen of Singapore.—Straits Times.

TOTTERING MANCHU DYNASTY.

The whole of Northern Kwangtung and Southern Fukien provinces are at present in a state of unrest, and the slightest thing may light the torch of rebellion in that portion of the Chinese empire. Already flags and banners containing mottoes treasonable to the present Manchu dynasty have been hoisted in several villages secure in their fastnesses among the hills, and at the lowest calculation some 40,000 hillmen are ready to rise against the Tartars. Many of the villages have smithies of their own to make muzzle-loading guns and factories to manufacture powder.—North China Daily News.

BIRTHS.

WIGGINS—At Waterborough, Queens Co., on April 1st, to the wife of Thomas M. Wiggins, a son.

MARRIAGES.

HOOD-DUNLAP—At 42 Charles street, on April 27th, by Rev. D. J. Fraser, B. D., Wm. C. Hood of Fredericton to Annie Dunlap of this city.

HURLEY-SMITH—At the Unitarian church, St. John, Thursday, April 28th, by Rev. Stanley M. Hunter, Timothy Arthur Hurley of Blissfield, to Isabella Smith, eldest daughter of Elisiea Smith of St. John.

LOGAN-MACDONALD—At St. John, N. B., by Rev. W W. Rainnie, on April 27th, Harry Logan to Laura B. Macdonald, both of St. John, north.

NASE-BEVERLY—At St. John's church, on April 25th, by the Rev. John deSoyres, H. B. Nase to Minnie Hooper Beverly, both of this city.

DEATHS.

COLWELL—At Carleton, on April 27th, Charles Colwell, aged 61 years, leaving two sons and two daughters to mourn the loss of a kind and loving father.

DYKEMAN—At his residence, Water street, Carleton, on April 26th, Charles F. Dykeman, in the 65th year of his age, leaving a wife, two sons and two daughters to mourn their sad loss.

GILLIS—At St. Martins, N. B., on April 18th, Thos. Gillis, aged 64 years, leaving a wife, three daughters and one son and a very large circle of friends to mourn their loss.

KEEP—At Hampton, N. B., April 24, Marilea Kee, aged 47 years.

KYFFIN—At 503 Shawmut avenue, Boxbury, Mass., April 25th, Charles, beloved son of Charles W. and Louisa Kyffin, aged 2 years and 3 months.

LOCKE—At Victoria, B. C., on April 13th, Albert Locke, a native of Yarmouth, N. S., aged 35 years.

McLELLAN—At her residence, City Road, April 28, Mary Ellen, beloved wife of Hugh H. McLellan, aged 28 years, leaving a husband and three children to mourn their sad loss.

PATTON—At her residence, 74 Spring street, Monday evening, April 25th, Catherine, relict of the late Wm. Patton.

WOOTEN—On April 26th, Margaret, relict of the late Wm. Wooten, in the 69th year of her age.

IN MEMORIAM.

Arthur Hansard died at Toronto, Ontario, after three days' illness, on April 28th, 1898, aged 61, formerly of the Ceylon Rifles, second son of the late Hugh Josiah Hansard of Fredericton, N. B., deeply regretted by all who knew him.

(Fredericton papers please copy.)

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

April 27—Str State of Maine, 818, Colby, from Boston, C E Laechler, mdse and pass.

Sch Adelene, 182, McLennan, from New York, Geo F Baird, coal.

Coastwise—Schs Susie N, 38, Merriam, from Windsor; Alice, 50, Miller, from do; Friendship, 65, Seeley, from Apple River; Irene, 90, Pritchard, from Quaco.

April 28—Coastwise—Schs Gipsy, 32, Carey, from Kingsport; Glide, 80, Tufts, from Quaco; E M Oliver, 13, Harkins, from fishing; Sparmaker, 23, Livingstone, from Advocate; Annie Pearl, 39, Downey, from Parrsboro; Blue Wave, 37, Downey, from Amherst; Maggie Lynds, 66, Christopher, from Hillsboro; Ben Bolt, 90, Sterling, from Sackville.

Cleared.

April 26—Str St Croix, Allan, for Boston.

Sch James Barber, Camp, for Boston.

Sch Ada G Shortland, McIntyre, for Providence.

Sch Hunter, Kelson, for New York.

Sch Harvard H Havey, Scott, for Boston.

Coastwise—Schs Temple Bar, Longmire, for Bridgetown; Alice, Trahan, for Belleveau's Cove; Fred and Norman, Trask, for Little River; Maggie, Hines, for Maitland; Adelaide, Jenks, for Windsor; Zulu, Small, for Tiverton; str City of Monticello, Wasson, for Dalhousie.

April 27—Str Gallia, Stewart, for Liverpool via Halifax.

Str Simonside, Kish, for Hull.

Sch Fanny, Sypher, for Milton.

Sch Eric, Harrington, for New York.

Sch Lena Maud, Giggey, for Boston.

Coastwise—Schs Bear, Sweet, for Quaco; Annie Blanche, Randall, for Parrsboro; Zelina, Frankland, for Grand Harbor; Rebecca W, Gough, for Quaco.

28th—Str State of Maine, Colby, for Boston.

Sch Ina, Hanselpacker, for Boston.

Sch Ettie, Howard, from New York.

Sch Wendall Burpee, Beardsley, from Salem; f o.

Coastwise—Schs Wanita, Margarvey, for Annapolis; Eva, Stewart, from Parrsboro; Zina M, Newcomb, do; Susie N, Merriam, for Port Greville.

CANADIAN PORTS.

Arrived.

At Parrsboro, April 25, schs Mark Gray, Sawyer, from Boston; St Croix, Torrey, from do; Ava, McNamara, from New York; barge No 2, Salter, from St John; barge No 3, McNamara, from do; schs Roland, Roberts, from do; Hattie McKay, Durant, from do; Bessie G, Conlon, from Boston; Melinda, Harrington, from Yarmouth; Petrel, Johnsen, from Windsor; Annie, Starratt, from Annapolis.

HALIFAX, N S, April 26—Ard, str Francois Arago (French cable ship), from Calais; schs Raeburn, McLean, from New York; Onyx, McKinnon, from Boston.

At Yarmouth, April 27, str Yarmouth, from Boston; schs Harry, from New York; City of St John, from Halifax; Yarmouth Packet, from St John.

At Vancouver, April 28, str Empress of China.

HALIFAX, N S, April 28—Ard, str Gallia, Stewart, from St John, and sailed for Liverpool.

Cleared.

At Hillsboro, April 23, sch Rebecca A Taulane, Olsen, for Norfolk.

At Hillsboro, April 25, sch John Proctor, Chase, for Norfolk, Va, plaster.

At Parrsboro, April 25, sch Gleaner, McLeod, for Boston; barge No 1, Warnock, for Portland; barge No 5, Warnock, for do; schs Willie D, Ogilvie, for Bar Harbor; Urbain B, Lewelyn, for do; Eva Stewart, Moore, for St John; Annie Blanche, Randall, for do; Free Trade, Brown, for do; barge No 4, Salter, for do; Wallulu, Theal, for River Hebert; Black Bird, West, for Windsor; Alice, Benjamin, for do; Petrel, Johnsen, for do; Annie, Starratt, for Annapolis; Gaza, Mills, for Advocate.

At Yarmouth, April 27, str Yarmouth, for Boston; sch Yarmouth Packet, for St John; str Wilfred C, for Shelburne.

BRITISH PORTS.

Arrived.

At Glasgow, April 25, str Concordia, Mitchell, from St John.

At Londonderry, April 25, str H M Pollock, Newman, from Moville.

At Lamlash, April 23, ship Noreg, Fostner, from Greenock for Bay Verte (windbound).

At Queenstown, April 24, bark Andrada, Adams, from San Francisco.

At Bermuda, April 18, str Beta, Hopkins, from Halifax for Jamaica (and sld); 19th, sch Turban, Buiford, from New York (and was disg 22nd); 24th, str Orinoco, Fraser, from New York.

Sailed.

CARDIFF, April 23—Sld, bark Clara E McOlivery, for Louisburg, CB.

From Dublin, April 23, bark Inga, for Richibucto.

From Preston, April 26, sch Lydia, for Pugwash.

From Hong Kong, April 27, str Empress of India, for Vancouver.

From Liverpool, April 25, bark Hebe, Olsen, for Shediac.

From Lambash, April 25, ship Noreg, from Grenock for Bay Verte.

From Preston, April 25, sch Lydia, for Pugwash.

DUBLIN, April 28—Sld, str Alena, for Halifax.

LONDON, April 25—Sld, str Manitoba, for New York; St John City, for Halifax and St John.

FOREIGN PORTS.

Arrived.

At Mobile, April 3, ship Marabout, Ross, from Cape Town.

At Sagua, April 16, str Riojana, Guerrica, from Matanzas, and sld for Caibarien.

At Fernandina, April 25, sch Canaria, Brown, from New York.

At Philadelphia, April 24, sch B R Woodside, McLean, from Apalachicola.

At Boston, April 23, bark Ontario, Lawrence, from Buenos Ayres; sch Roger Drury, Dixon, from New York.

NEW HAVEN, Conn, April 26—Ard, schs Carrie Easler, from Liverpool, NS; Senator Grimes, from Calais.

PORTLAND, Me, April 26—Ard, schs Annie Bliss, from St John, NB, for New York, with loss of main and mizzen masts; Stella Maud, and Canary, from St John for Boston.

Cld, sch Evolution, Fitzpatrick, for St John, NB.

BOSTON, April 26—Ard, str Prince Edward, from Yarmouth, NS; schs Georgie E, from St John, NB; Advance, from Quaco, NB; I V Dexter, from Barbados via Portland; Swanhilda, from Cheverie, NS.

Cld, schs Clara Rankin, for Meteghan, NS; Ethel B, for French Cross, NS; Pearline and Minnie R, for Annapolis, NS; Vado, for St John, NB; Frank W, for Dorchester, NB; Hattie E King, for St John.

Sld, str Yarmouth, for Yarmouth, NS.

DUTCH ISLAND HARBOR, April 26—Ard, schs Ayr, from St John, NB, for East Greenwich; Neptune, from Machits for Narraganzett Pier, and both sailed.

RED BEACH, Me, April 26—Ard, sch Hyena, from Calais.

DUTCH ISLAND HARBOR, April 26—Ard, sch Ayr, from St John, NB, for East Greenwich, and sailed.

BOOTHBAY, Me, April 26—Ard, schs E H Foster, from St John; Thomas B Reed, and Avis, from do; Nellie Watters, from do; Rivердale, from do.

At Matanzas, April 5, sch Iolanthe, Spurr, from Mobile (and sld 23rd for Mobile).

At Buenos Ayres, April 22, ship Canara, Swatridge, from Boston.

At New York, April 25, brigt Acacia, Hart, from San Andreas; sch Walleda, Kemp, from Cape Haytien.

At Boston, April 26, brigt W E Stowe, Smeltzer, from St Johns, PR.

At Manila, April 27, ship J V Troop, Beveridge, from Newcastle, NSW.

At Boston, April 26, at quarantine, bark Star of the East, Rogers, from Melbourne.

At Darien, Ga, April 26, ship Warrior, Kitchen, from Liverpool.

At Iloilo, Feb 25, bark Hamburg, Caldwell, from Manila for New York.

At New York, April 28, sch Rebecca W Huddel, Tower, from St John (64 hours); 26th, ship Norwood, Roy, from Manila; bark Nicanor, Wolfe, from Bahia.

At Santa Rosalia, April 3, ship Ardnamurchan, Crosby, from Cardiff.

At Sagua, April 18, str Rioniana, Guerrica, from Matanzas (and sailed for Caibarien.)

BOOTHBAY, Me, April 28—Ard, schs Emma Chase, from Red Peach; E C Cates, from Calais; Nellie I White, from Parrsboro, NS; Alaska, from do; Jennie Palmer, from Black River, NS; Oriole, from River Hebert; Ruth Robinson, from Windsor, NS; Harvard H Havey, from St John; G H Perry, do.

ROCKPORT, April 28—Ard, sch Hattie E Grey, from Beaver Harbor.

PROVIDENCE, R I, April 28—Ard, sch Thistle, from St John.

SALEM, Mass, April 28—Ard, schs E H Foster, from St John for orders; G M Porter, from Calais for Tiverton.

Cleared.

At Norfolk, Va, April 25, ship Kings County, Salter, for Rio Janeiro.

At Pensacola, April 25, ship Coringa, Davidson, for Rio Janeiro.

Sailed.

From Havana, April 16, sch Gladstone, Read, for Pascagoula.

DUNKIRK, April 23—Sld, bark Talisman, for Canso, NS.

BREMEN HAVEN, April 25—Sld, sch Clara, for Quebec.

From Pernambuco, April 2, bark Luarca, Starratt, for New York.

From Port Elizabeth, March 31, brig Bertha Gray, Messenger, for Barbados.

From Port Natal, March 30, barks Ensenada, Toye, for Montevideo; 31st Merritt, Gilmore, for ——.

From Rio Janeiro, April 22, str Herschel, Byrne, for New York; 24th, ship New City, Robinson, for Hopewell Bay.

From Matanzas, April 19, sch Iolanthe, for Mobile.

From Macoris, prior to April 23, sch Cheslie, for New York.

From Laurvig, April 18, bark Bergslien, for Nova Scotia.

From Buenos Ayres, April 19, bark Antilla, Read, for Rosario.

From Grimstad, April 19, bark Charles Bal, for Miramichi.

From Charente, April 23, str Escalona, Lindsey, for Halifax.

From St Nazaire, April 20, Urania, for Sheet Harbor.

From Havana, April 16, sch Gladstone, Read, for Pascagoula.

From Perth Amboy, April 26, sch Demozelle, Tower, for Pictou.

NEW YORK, April 28—Sld, str Corean, for Glasgow.

PERTH AMBOY, April 28—Sld, sch Bessie Parker, for St John.

MEMORANDA.

CITY ISLAND, April 26—Bound south, schs Sierra, from St John, NB; Pleasantville, from Liverpool, NS; Maggie J Chadwick, from St John, NB; Luta Price, from St John, NB, via Providence.

In port at Colonia, March 16, ships Anglo-America, Hammond, from Montevideo; Stalwart, Lovitt, from Buenos Ayres; bark Belmont, Ladd, from do, all loading wheat.

Passed Isle of Wight, April 23, str Storm King, Crosby, from Antwerp for Baltimore.

Passed St Helena, prior to April 7, ship Gloucap, Spicer, from Hoile for Delaware Breakwater.

Bermuda, April 22—Sch Sainte Marie ready for sea.

CITY ISLAND, April 28—Bound south, str Portia, from St Johns, NF, and Halifax.

SPOKEN.

Sch Bravo, from St Johns, PR, for Nova Scotia, April 22, lat 24.62, lon 68.10.

Bark G S Penry, Dagwell, from Mobile for Belfast, April 22, lat 51, lon 14.

Bark Ochterlyre, Kennealy, from Portland, O, for Queenstown, March 25, lat 2 N, lon 29 W.

Brig Curreoa, from Macoris for New York (probably April 25th), 40 miles SE of Cape Henlopen.

Bark Athlon, Sprague, from London for New York, April 25, in South Channel.

Bark Turnam Wood, Smith, from Pensacola for Rio Janeiro, April 16, lat 33.39 N, lon 63.52 W.

NOTICE TO MARINERS.

BOSTON, April 24—In a few days a red nun buoy will be placed between Long Island Head Light and Deer Island Light. Vessels must not go between the buoy and Deer Island Light. Vessels of deep draught must use the deep ship channel.

NEW YORK, April 25—The following regulations for the navigation of the southern entrance to New York harbor in time of war have been received from the U S army engineers:

Submarine mines having been placed in position in connection with the defences of New York, the following regulations for safe navigation by friendly vessels and for the protection of the defences are hereby established by authority of the secretary of war:

1. No vessels will be allowed to pass Sandy Hook on the Narrows between the hours of sunset and sunrise. During this interval vessels must not approach within three miles of Coney Island, Gedney's Channel, Sandy Hook or the Narrows.

2. Patrol boats have been stationed above and below the defences. These boats are authorized to stop vessels to inquire into their character, or to instruct them how to pass through the mine fields. The orders of the patrol boats must be strictly observed.

3. Sailing vessels and all small vessels drawing three feet or less, can pass safely through any part of the channels during the daytime.

4. Steam vessels must pass at slow speed through a special channel, which will be marked by buoys.

5. Vessels are warned that if they disregard these regulations they will expose themselves to serious damage and will be liable to be fired on by the batteries.

LEWES, Del, April 25—Pilots report whistling buoy from the Overfalls gone.

NEW YORK, April 26—Notice is given by the Lightsouse Board that the main channel, New York Lower Bay, is closed to navigation by a system of explosive torpedos, except through a "safe passage," marked by nun and can buoys, painted white, placed on the following bearings: First can buoy (from sea)—Romer Beacon, N ¾ W; Oriental Hotel (centre), NE ⅞ N; Elm Tree Lighthouse, NNW ⅞ W. Second can buoy—Romer Beacon, N ¾ E; Oriental Hotel, NE ¾ N; Elm Tree Lighthouse, NNW ⅝ W. Third can buoy—Sandy Hook Main Lighthouse, SSE ¼ E; Romer Beacon, N by E; Elm Tree Lighthouse, NNW ¾ W. First nun buoy—Oriental Hotel, NE¾ N; Elm Tree Lighthouse, N NW ⅝ W; Romer Beacon, N 7-16 E. Second nun buoy—Sandy Hook Main Lighthouse, SSE ¼ E; Romer Beacon, N by E ⅛ E; Elm Tree Lighthouse, NNW ⅜ W. In using the safe channel caution must be exercised. The nun buoys must be left on the starboard hand by vessels entering and the can buoys on the port hand until Sandy Hook Main Lighthouse bears SSE ½ E, when danger is past and regular courses may be resumed.

BOSTON, April 26—No 2 can buoy, located in Pollock Rip Slue, is reported as drifted from proper position; it was not seen by steamer H M Whitney.

WASHINGTON, April 26—Notice is given by the Lighthouse Board that on or about April 30 the sounding of the fog bell at Plum Beach shoal, westerly side of the channel through the western passage of Narragansett Bay, R I, will be resumed during thick or foggy weather, without change in characteristics.

WASHINGTON, April 26—The following regulations for the navigation of the Potomac River in time of war have been issued:

"Submarine mines have been placed in position in connection with the defence of the Potomac River and Washington. These mines are dangerous to vessels travelling at high speed, and to propeller vessels at any speed.

"The following regulations for the safe navigation of the river by friendly vessels and for protection of the defences are hereby established by authority of the secretary of war:

"1. No vessel will be allowed to pass through the channel between the fortifications at Fort Washington, Md. and Sheridan Point, Va, between the hours of sunset and sunrise, or at times of heavy fogs. During these periods vessels must not approach within two miles below the wharf at Sheridan Point or within two miles above the fortifications at Fort Washington.

2—No vessel will be allowed to anchor at any time within the above named limits except by special authority.

3—Patrol boats will stationed above and below the defences. These boats are authorized to stop vessels to inquire into their character or to instruct them how to pass through the mine field. The orders of the patrol boats must be strictly obeyed.

4—Sailing vessels and all small vessels drawing three feet or less can safely pass through any part of the channels during the day time (unless a fog prevails.)

5—Steam vessels must pass at slow speed through a special channel, which will be marked by buoys.

6—Vessels are warned that if they disregard these regulations they will expose themselves to serious damage and will be liable to be fired on by the batteries.