POOR DOCUMENT

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., SATURDAY, JANUARY 2, 1904.

Rev. B. N. Nobles of Carleton Speaks on the Saviour's Words, "He That Findeth His Life Shall Lose It, and He That Loseth His Life for My Sake Shall Find It"-Lessons Drawn from the Text.

Mat. x-39: "He that findeth his life shall lose it and he that loseth his life for My sake shall find it." The connection in which these words occur is this: Jesus was about to send forth the Twelve on a missionary tour throughout the cities of Israel. Before sending them away, however, He delivered unto them a brief address, in which He gave directions regarding methods of procedure and foretold experiencs which would find fulfilment more or less complete in the case of the Twelve and in the life of

subsequent disciples in general.

He speaks plainly of the opposition and persecution which would be met. Their going forth was as that of sheep into the midst of wolves, but they were to be protected. "Not a sparrow falls to the earth apart from the Father. Ye are of more value than many sparrows. Fear not them which kill the body but have not power to kill the soul." Still further particularizing as to the treatment they might expect, He tells them that this opposition and persecution will not come alone from the enemy and stranger. It will come in some cases from friends and even from one's It will come in some cases from friends and even from one's own family. "Brother shall deliver up brother to death, and father the child, and children shall rise up against parents and cause them to be put to death." Then bethinking Himself that some might be tempted to yield and refrain from identifying them with His cause when adherence would subject them to such family troubles, Jesus proceeds to say: "He that leveth father or mother more than Me is not worthy of Me; and he that leveth son or daughter more than Me is not worthy of Me; and he that taketh not his cross and followeth after me is not worthy of Me." It was at this juncture in this remarkable discourse that Jesus gave utterance to the words of the text: "He that findeth his life shall lose it, and he

that loseth his life for My sake shall find it."

The thought is substantially the same as that expressed by Jesus on other occasions in slightly different verbal form: "Whosoever will lose his life shall lose it and whosoever will lose his life for My sake will save it."

"Whosoever shall seek to save his life shall lose it and whosoever shall lose

his life shall preserve it."

What is the thought Jesus had in mind? What did He mean to teach?

Some have interpreted His thought to be this: The man who will risk his life and lose it in the service of the Lord, that is to say, in the service of right and truth, will find eternal life in the world to come; while he who, in the endeavor to protect and save himself from bodily harm or death, life beyond the grave. It was this view which the martyrs entertained—so assured that in losing their lives for Jesus' sake they would find eternal life in the paradise of God, they refused to deny the faith, but gave themselves up to be burned in martyr fires or torn by wild beasts in the public arena. It seems to me, however, that this interpretation falls short of the full meaning of the passage. Jesus meant this, and more too. This interpretation limits the fulfilment of the word to the future life. But in my judgment this word of Jesus finds fulfilment in this life and without the death of the individual, as well as in the world to some. Let us seek

them for the larger meaning.

We look back over the centuries and vonder in Egypt we see Moses, a We look back over the centuries and yonder in Egypt we see Moses, a prince enjoying wealth and distinction. He beholds the oppression of his own people, and he yearns to relieve them. But what can he do? To speak or act will mean indictment and death in all probability. Prudence and self-interest say: "Hold your peace." One day he sees an Egyptian in an out of the way place, smiting a Hebrew and killing him. Prudence and self-interest whisper: "Don't interfere, you will get yourself in trouble."

But Moses cannot be a silent partner to such injustice and a law or two we the part of his countryman and the oppressor is slain. In a day or two we shall see Moses flying into the wilderness. "Oh, Moses: what a mistake little later, consumed with remorse, he takes his life. What he sought to shall see Moses flying into the wilderness. "Oh, Moses: what a mistake you made. Better to have let your countryman be killed. Yours was a thankless task. In Egypt you might have spent your life in case, enjoying the advantages of wealth, learning and royal friendship, but now the privilege is forfeited. It is all the same so far as Egypt and the cause of the Hebrews are concerned as if you were dead. You have done no good. You have lost your opportunity. You have forfeited your life. You might have saved it for the good of your countrymen in Egypt, but you have lost it." So speaks the voice of unbelief and compromise.

Forty years pass. And now in the same wilderness where we saw Moses a fugitive from Egypt we now see the great Hebrew host, with all their right and truth remorse, he takes his life. What he sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sought to save himself—to preserve his life avoid comes to pass. He sou

Forty years pass. And now in the same wilderness where we saw Moses a fugitive from Egypt we now see the great Hebrew host, with all their wealth of flock and herd. Onward they go, while signs and wonders declare God's care for them. One man their leader. And later upon Mount Sinai is mediated through this same man, a law for the Hebrews and for all the world of men. Who is he? this great man so favored of God and in such repute among the people? Who is he? Moses. In losing his life as an Egyptian prince he found it later as the deliverer and law-

A few years ago, a Presbyterian clergyman in a provincial town gave himself to the cause of the poor and oppressed, working in the interests of moral, temperance and religion. The sleuthhounds of the salcon set upon him. In course of time his years are numbered for that community. But God is on the scene and makes full provision. The seed is left to germinate and bring forth its harvest, and Geggie, losing his life in Truro, finds it in Toronto, where he is now spending the strength of it.

About thirty-five years ago there lived in a little country village not feath miles from this city a goodly man whose soul was distressed delivered.

About thirty-five years ago there lived in a little country village not forty miles from this city, a goodly man, whose soul was distressed daily as he marked the fearful ravages liquor was making upon many residents of the village and surrounding country. So he set himself to work to banish the liquor tavern from the place. For years the agitation went on, but insufficient moral support was given him. Finally he removed from the village where, in his work of love, he had suffered so much, yet had not seen his desire realized. But God had been on the scene. The seed had found ledgement. Some years since the last was seen of a select in that found lodgement. Some years since the last was seen of a saloon in that community, whose residents are now temperate and law-abiding. But what of the man himself? He removed to this city. The hand of the Lord has been upon him for good in things temporal and things spiritual.

Prosperity has attended him, and his influence as a citizen has been wholesome and good. He lost his life to Springfield, he found it in this city.

And there was Jesus. Before Him had risen the vision of a kingdom

of heaven on earth and a world redeemed. With unwavering persistency ne presses on toward the realization of the vision, ever moving at the instance of His Father's will. When His course was found to be awakening pronounced hostility from those in authority in church and state, men tried to dissuade Him. They urged compromise and entreated, but without avail. He will not do other than the right though it might save Him. He scorns to compromise with evil or falsehood in any form. As a result of His course He is crucified outside the walls of Jerusalem. "Misguided man, He meant well, but He was not wise. With His personal magnitism, His wonderful knowledge of men and withal His power to work miracles, He might have gathered under His banner all Israel and delivered the His ruin. He might have saved Himself and been a blessing; as it is, His life has been a failure. It has been lost to us." So judged some when Jesus had died. nation from her bondage to Rome. But alas, His unyieldingness has been

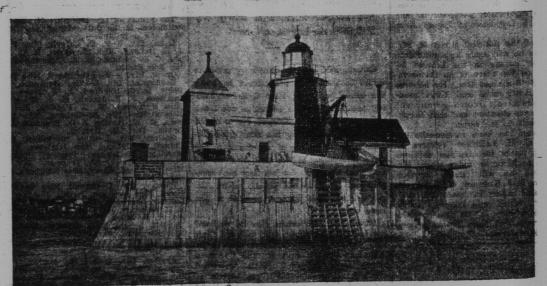
But was His life lost, even though He died on Calvary? Was His life a failure even though His ministry lasted but three short years? No, no. The world owns His sovereignty today. He lives the King in the lives of multitudes. He spared not himself; He did not seek to protect and save His life at the sacrifice of truth and right. He lost His life to Israel and saved it unto the world. In the losing of Himself He saved Himself—saved His name, saved His influence, saved His cause, saved His life.

Speaking of Jesus and His death recalls to our mind Pilate. I see him sitting on his judgment seat. Before him stands the faultless Christ, and on the street below the surging crowd, clamoring for His blood. Pilate healtstee to deliver Him into the hands of that merciless bigoted rabble. life a failure even though His ministry lasted but three short years? No,

hesitates to deliver Him into the hands of that merciless, bigoted rabble. hesitates to deliver Him into the hands of that herefless, bigoted rabble.

Then some one cries out: "If thou let this man go thou art not Caesar's friend." It is enough. He hears in those words a threat to report him to the emperor. To be true to himself may mean his removal from the procuratorship of Judia. So in order to save himself, he yields and delivers trains of thirty-six cars each, nine trains of thirty-six cars each, nine trains of thirty-six cars each will run every 24 hours. An appropriation of \$5,150,000 has been made for

THE BEACON LIGHT IN ITS LONESOME WATCH AT CITY'S WATERY GATEWAY.



The "Beacon Light," St. John Harbor.

There is that about the beacon which teems to hint of some subtle sympathy between it and the memory of the fleets of generation ago. The same kinds that tion as a place whose citizens understood sailing craft construction.

The brigs and barques have made their final voyages, but the beacon remains.

his cause, his honor, his influence, his life.

find it-shall save it."

NEW RUSSIAN RAILROAD.

ron Bands Now Connect St. Petersburg and

Vitebsk, 300 Miles.

St. Petersburg, Dec. 26-A new railroad,

350 miles long, from St. Petersburg to

will be extended to Kieff and Odessa.

will be extended to Kieff and Odessa. Washington, Dec. 26—According to a report received at the state department from United States Commercial Agent Greener, at Vladivostock, Siberia, under date of July 25, 1903, Russian settlements have made their appearance at nearly all the larger railroad stations in Manchuria. Besides railroad offices and houses for employed there are many private buildings.

said that there will be an auction sa of lots next year. In the meantime pr

temporarily.

Regarding the affairs of Siberia, M

passages; and such will find sooner or later that he has signally failed—

methods and in the administration of philanthropic and benevolent enterprises. "He that will find his life—whosoever seeketh to save his life, will lose it; and he that loseth his life for My sake shall find it—shall save it."

Hear ye this and observe it, ye youth, ye young men and women, called of the Lord to His church and service, but who hesitate and dally.

You say: "To obey means the losing of myself. I ought to enter un-

trammelled into the contest in the business life, the professional life, the

social life, the industrial life to which I aspire. I owe it to myself to enter

the arena of competition unhampered. To obey the call of Jesus and His

THE PERPETUAL

WAR

going on in every human body between health and dis-

ease. On one side are poor

the other ar sunshine, rest,

cheerfulness and nourish-

Get in the sunlight and try

SHE STREET, SHE SHE STATE

over-work,

accidents. On

There is alway

bad a

colds,

Scott's Emulsion.

food

worry

ment.

the beacon is lighted, and at sunrise the light is extinguished. During thick weather the fog bell is kept ringing. From this it will be seen that any person of average capabilities, can, upon earnest application, soon master the intrices of the duties interested in the approximent.

In many respects, the occupant of the becon enjoys advantages denied the town bred person. Whether rents soar or de-Comes murmuring with foamy lips
And knocking at the vacant piers
Calls for its long lost multitude of ships."

The weather scarred house in the harbor, with its scarlet and immutable old orb, will look vainly for a return of the millitude that is lost.

Partridge Island Light 113 Years Ago.

One hundred and thirteen years ago a light was established on Partridge Island, and for several decades following, the placing of lights around and about the harbor and elsewhere down the coast,

The first keeper was Mr. Clark, but a school in the natter of profound indifference. A policeman does not theraten him with extinction for negelcting to keep his portion of the sidewalk free from saws and shouldering past neatly stacked fire wood; broused along to the end and same to another door and a small window.

The former was locked, and peering through the soiled paves of the latter, the beacon stores—a jumble of barrels, firkins and baskets—were dimly seen. At least, they resembled stores. Five minutes more—I can't guarantee this, but I don't wear a watch—but it didn't seem any longer—and smoke of the streets, and slivered and smoke of the streets, and slivered and smoke of the streets, and slivered and the beacon was again left to its solitude; to the eternal lap-lap around its sloping sides, and the faintly aimless ringing of the buoy beyond the island.

severe, as he tied his boat by the steps of the International wharf.

A dull red painted and austre looking

didn't open.
"Try the knob," quoth my companion.
I tried. It did not avail. We went to the

and Crew Take to Boats, But Have Terrible Experience.

that he has sacrificed himself and forfeited his honor, name, influence, self. While he who scorns to compromise with evil or error or falsehood, but who rather than do so chooseth to sacrifice himself, is the person referred to in the latter clause of these passages; and he will find in the end that in losing his life—in his sacrifice of himself he has really saved himself, Hear ye this and observe it, you men and women called from time to time to take your place on the side of moral questions, and social, industrial and political reforms, and reforms in business and professional

ing proved futile.

Captain Smith with his crew and one passenger arrived at Ponce in two small boats, completely exhausted and almost naked, having made their way through terrible seas. There were no fatalities and the only serious injury was suffered by one sailor who had his leg broken and who is now in the hospital. The British consul at Ponce attended to the immediate

Oratory vs. Gladiatorial Deaterity. Mr. Chamberlain is still shaking the Mr. Chamberlain is still shaking the nation as though he had been rejuvenated by the gout. People crowd to hear him. They listen, they shout, they delight in his fighting grit, his sardonic humor, in his platform style. But they may vote against him all the same.

An orator of the old school Mr. Chamberlain is not, and has never pretended to be. His vocabulary is remarkable neither for richness nor amplitude. He has none of the Mississippi sweep of Mr. Gladstone's resistless fluency or Disraeli's genius for epigrammatic ridicule. The secret of his power is his gladiatorial deviterity.

He ignores the weaknesses of his own

He ignores the weaknesses of his own He ignores the weaknesses of his own case with a contemptions rejection of the defensive attitude. But if there is a single weak spot upon the enemy's side, he is at that spot—he is upon it with a feline swiftness of action and sureness of stroke. As he stands to speak with the characteristic lynx-eyed look, the peculiarly pointed profile and the concentrated suggestion of cool and dangerous intention belonging to the whole man, he constantly remainds you of a panther about to spring. There is nothing vague, misty,

There are no extravagant or eccentric gestures. There is no scraping of the ground with his knuckles like the great Grattan when the prophetic fit was on. He extends his palms in quiet reasonable ness or ironical deprecation. He beats home a meaning with the restrained emphasis of a clinched hand that always seems somehow to mean business. There are no theatwical thunders, no stage whispers. When Mr. Chamberlain attacks an adversary, his most damaging passages are fluted in a dulect planies no. One of his admirens ways that with the mere management of his voice, he could hold the prolonged attention of a public meeting by There are no extravagant or eccentri The reson Scott's Emulsion fights so powerfully for health is because it gives so much more nourishment than you can get in any other way.

It would certainly be a

REVELATION

to prospective purchasers of

PIANOS and Organs

If they had any idea of the number of instrments sold from our warerooms during this month so far. The only reason we can give is the old story:

Good Value for Evry Dollar deposited with us. Buy an instrument for the New Year and take advantage of our special prices. Here are a few samples: A limited number of new style Layton Bros. Upright Planos, large siz with latest improvements, including third

Holday Pic. \$195 cash. Other Pianos

by 2 different makers. Prices, \$25 to \$290. Easy payments.

Instruments shipped on approval to any point in Canada, on trial for ro days, and if not satisfactory can be returned

Further particulars furnished on application.

LAYTON BROS.

144 Peel Street,

MONTREAL

Sudden Death of Halifax Mar, Halifax, Dec. 29—(Special)—The death occurred here tonight suddenly of Franklin R., eldest son of the late Richard Paver and brother of W. C. Paver, of Moncton.

"There goes the Byron of Billville."
"Poet, is he?"
"I should say so. Dashed off an ode on the supper for the benefit of the church steeple in ten minutes, and still had three minutes left in which to catch a train."

Atlanta Constitution.

This afternoon the Liberals held their

It was carried unanimously that George G. Sanderson be nominated as a candulate to fill the vacancy in the local house of Nova Scotia caused by the resignation of A. F. Stoneman.

These Books Are For the Sick. Written after 30 years' experience

Which shall send?

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys.
Book 4 on Women.
Book 5 for Men (sealed).
Book 6 on Rheumatisms.

Only tell me the book you need. The book will show you what I learned after 30 years as

and difficult diseases.

It will give you my experience of 30 years in hospitals and at bedsides. It is this experience that made it possible for me to write these books for the sick.

The books tell how I perfected my prescription—Dr. Shoop's Restorative. How by scientific experiment I traced out the causes that bring on chronic diseases.

I found invariably that where there was a weakness, the inside nerves were weak. nerves were weak. Where there was a lack of vitality, the

und, I ways found weak nerves, hought of, but the vital organs Where weak organs we Not the nerves commonly ves. The inside—the invisi This was a revelation

It is known the world hat I did not fail to cure In the extremely difficult cases, my me in each forty treated. I found

tolic press. But, thought I, will discovery—The real power of Dr. ay came to me—like an inspiration. on trial," said I. "Then they will they realize the "I will offer it to the st in each city and village in America.

They agreed to co-op Now by any sick one

Dr. Shoop's Restorative

Can be Taken At My Risk.

For a full month I will let you use it entirely at my risk. Send no money. Just write me for the book you need. When I send it I will tell you of a druggist near you who will permit the month's trial. Use the Restorative a month. Then decide. If you say to the druggist, "It did not help me," that will relieve you of any expense whatever. He will bill the cost to me. This is my way of clearing your mind of all doubte as to what Dr. Shoop's Restorative can do.

No matter how prejudiced, you cannot dispute this absolute security I offer. You cannot resist an offer like this if you are at all sick. If you have a weakness, write me. If you can't do things like you used to do them, tell me about it. Write in confidence. As a physician I will tell you a way to help. Get my book now-today.

Address Dr. Shoop, Box 11, Racine, Wis. Mild cases not chronic, are often cured by one or two bottles. At

TAKES FIRE AND SINKS,

Cargo of Nitrate of Soda Exploded

San Juan, P. R., Dec. 27.-The British schooner rigged steamer Lady Joicey, Captain Smith, bound from Chilean ports to Savannah (Ga.), Wilmington (N. C.), and New York, with a full cargo of nitrate of soda, took fire and sunk seventy-five miles due south of Porto Rico last Wednesday.

The cargo of the Lady Joicey exploded and the vessel went down within two and and the vessel went down within two and a half hours, all efforts to save her hav-

wants of the shipwrecked mariners, who are expected to arrive here tomorrow.

church means putting myself at a disadvantage among my fellow contestants. Under the circumstances and ideals that prevail in this world one cannot achieve success and attain eminence in his calling unless in battle with competitors he makes use of their weapons of warfare. To obey the call and enter the service of Jesus will mean to me the sacrifice of all—the ruin of my hopes, the blighting of my life, the loss of myself."
Hear ye the word of Jesus: "He that will find his life—whosoever seeketh to save his life will lose it; and he that loseth his life for My sake shall

this improvement. He also states that the preliminary work for the railroad fine from Kiakhta to Peking via Urgha, has been accomplished.

spring. There is nothing vague, misty, or involved about what he says. There is not one separate phrase that will be memorable to posterity. Yet upon the work of the immediate moment every