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Just Received
A new stock of the latest and best New York PERFUMES and SACHETS.
We invite you to call and sample them, as they comprise the very sweetest odours.
BARDLEY'S PHARMACY,
109 Brussels St.

Just One More Week
—OF—
Special Reductions
—IN—
JEWELRY
—AND—
SILVERWARE
The past week's selling has made considerable difference in our stock but some excellent money-saving values still await those who will come now, as after Tuesday next we will start arranging for our spring trade and your chance to purchase at a saving will have gone.

A. Poyas,
WATCHMAKER AND JEWELER,
16 Mill Street.

Overcoats

Big Reductions
in the price of
all Overcoats
at our new
store.

15 Mill Street.

Opposite Rankine,
Fraser, Fraser
& Co.

Tiger
Tiger
Tiger
TEA is Pure

TIZ

For tender feet, chilblains,
frost bites, corns and bunions,
sure relief, try a package, 25c
a box at the

Park Drug Store,
312 Brussels St. Phone 2298

We use the latest improved scientific methods to accurately determine the exact lenses required in every case of defective sight. We do the only exclusive optical business in the city. Charges moderate. D. Boyaner Optician, 38 Dock Street.

Acknowledgement.
The following subscriptions are gratefully acknowledged by the Saint John Orphanage Home:
Dr. Thos. Walker \$ 5.03
St. David's Church 15.06
T. H. Estabrooks 50.00
A. Friend 10.00
Mrs. E. Archibald 7.00
Scovill Bros. Ltd. 5.00
Perguson & Page 5.00
A. P. Hazen 5.00
W. F. Leonard 5.00
F. E. Williams 5.00
Mrs. F. E. Barker 1.00
J. W. Van Wart 1.00
Rev. R. A. Armstrong 1.00
Miss W. Barker 1.00

Police Court Saturday.
In the police court on Saturday morning John Morrison, alias Woodrow, was brought before the court on a charge of drunkenness, resisting the police, threatening to kill Samuel J. Aide of the West Side, and breaking a window in Ira Banks' house on the West Side. Morrison pleaded guilty to the charge of drunkenness, but denied the other charges. Police Officer Clarke and Mr. Aide gave evidence and the prisoner was remanded. George Duganard, charged with disturbing Wm. McDonald and breaking tin's boarding house on Smythe street was remanded after the evidence of the complainant and Harry Shonoman was taken. Robert Nichols, charged with assault by Mrs. Ellen Sutherland, was remanded until today. Daniel Donahue, charged with vagrancy, was remanded as was William Daley on a charge of violating the rules governing hackmen at the I. C. R.

PEOPLE'S PULPIT

GOD NOT ALONE

"The Beginning of the Creation of God."
HIS ONLY BEGOTTEN SON

Sermon by Pastor Russell of Brooklyn Tabernacle

Philadelphia, Pa., Jan. 15.—Pastor Russell preached yesterday from the text, "In the beginning was the Word (Logos) and the Word (Logos) was with the God and the Word (Logos) was a God. The same was in the beginning with the God. By him were all things made and without him was not anything made that was made." (John 1, 1-3). He said:

A week ago we considered the time when God was alone. Today let us discuss the first creative act as respects intelligent beings. Long before man was created, or our earth as brought from its chaotic condition, long before angels and cherubim were created, Divine power brought forth a son on the spirit plane—Jehovah's First Begotten—glorious, perfect, beautiful. His own image and likeness.

This glorious one is in our text designated the Logos, the Word, the Image, the Expression of God. In the Old Testament he is symbolically referred to as "Wisdom" in the words "Jehovah possessed me in the beginning of his way, before his works of old." Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him." (Proverbs viii, 22-30).

This mighty one, personified as Wisdom, is declared by St. Paul to be "the first born of all creation" (Colossians i, 15-18). The Psalmist similarly refers to him as Jehovah's "first-born, higher than the kings of earth." Psalm lxxxix, 27. Jesus thus refers to himself as one who had a prehuman existence, saying, "Before Abraham was, I am" (John viii, 14, 24-25). The glorified ascended Christ, in Apocalyptic vision, declared the same truth, "I was the beginning of the creation of God" (Revelation iii, 14). And again he declared, "I am the First and the Last" (Rev. i, 17; ii, 8).

All of these Scriptures fully corroborate the statement of our text that he, who subsequently became the world's redeemer was long before the first born of all creation, but not only in society, but also in honor, dignity and station, above all other sons of God, not one of whom was like himself—the direct creation of Jehovah. "For all things were made by the Logos, and without him was not one thing made that was made."

He was not the creator in the primary sense of the word, but in the secondary sense. He was the active agent of Jehovah in all of his subsequent creative work; thus he was not only the first born of all creation, but individually he was also the last of Jehovah's creation. To this agrees the word of St. Paul, "All things are of the Father and all things are by the Son."

Surely many have failed to appreciate not only the Divine personality of Jehovah, but also the greatness of him who is styled "The Son of God."

In The Dark Ages.

There was a time when God's people did not possess the Bible in their own language, and when education to read it was extremely limited, and when nobody possessed such wonderful Bibles (with references and concordances) as are common today. It should not surprise us that in that far-off time confusing errors crept into the traditional faith of the church. It was the contention of the Jews that Jesus of Nazareth was an impostor and that his mighty works were done under the influence of the fallen angel Belzebub. Should we think it strange that in the heat of discussion some of the followers of Jesus would make extravagant claims for him in their endeavor to oppose the theory that made of Messiah a mere sinful man?

It does not surprise us, therefore, that early in the third century claims were put forward in the name of Christ and his Apostles which neither he nor they ever authorized. The Apostles declared him to be "the Son of God with power, and that he was 'holy, harmless, undefiled and separate from sinners' (Hebrews vii, 26). The Master himself declared, "My Father is greater than I." "I came to do the will of my Father in heaven and not mine own will; thy law is written in my heart."

True, he also declared, "I and my Father are one," but he showed in what this oneness consisted—that it was a oneness of will, of purpose, of work. Because he had fully submitted his will to the Father's will and had made the Father's will his own, therefore they were one.

The Master again illustrated this oneness when he prayed for his disciples that "they all might be one, even as thou Father and I are one" (John xvii, 11, 21, 22). Evidently the Master did not pray that his disciples should all become one in person, but that they should all become of one mind, of one heart, of one disposition through their loyalty and obedience to the Word and to the spirit of God. And this oneness, he declared, was the kind which subsisted between the Heavenly Father and himself.

Leaving the simplicity of the teachings of Jesus and of the Apostles, some went to the extreme of declaring that Jesus was his own Father; that the terms Father, Son and Holy Spirit all applied to one person who manifested himself to mankind in three different ways corresponding to three names—one God in three manifestations. Others took a still different view and claimed that the Father, Son and Holy Spirit were three Gods who operated as one. In proportion as these unscriptural human theories were received, they produced confusion. And when asked how three persons could logically be one person, and how one person could be three persons equal in glory and power, of course no answer could be given. Then the subtlety was raised, "This is a great mystery which nobody can explain."

It should not surprise us from what we know of the structure of human nature that these extreme views were opposed by others of the opposite extreme, some claiming that Jesus was a mere man; that he was born as a other men; that Joseph was his father, etc. Thus we behold the danger of any variation whatever from the precise teachings of the Word of God. It should be needless to say to

us that the Word of God presents a simple and beautifully the fact that the great Creator, the Father of all mercies, is Jehovah God, and that He is the only begotten Son who is yet to be the Saviour of all lives of all Adam's race willing to accept the grace of God provided in Him. And there is one Holy Spirit, "the spirit of truth," "the spirit of wisdom," "the spirit of a sound mind," the spirit of power, energy, will, mind of the Father—which is also the spirit of the Son, and which must be also the spirit of the Holy Spirit, who now come unto the Father as the Son of the adoption which is in Christ Jesus.

The Only Begotten Honored.
Before the beginning of the creation of God, before the Only Begotten of the Father became the Logos, the Father had wonderful purposes in Himself respecting all His great plan for the everlasting future. It included this was to be the Father, and the permission of sin, and the redemption of man from sin and its penalty, and the restoration to be accomplished by Messiah's Kingdom and the glorious work of glorifying further creations in world after world.

But, as the Master declared, these things the Father had kept in His own power—He hid them from the angels, and even to His dearly beloved "only begotten Son." We have seen how this divine secret, of divine purpose, was symbolically represented in the scroll in the hands of Jehovah, as pictured in Revelation v, 1. We have seen that this revelation was delivered to the Lamb, the Only Begotten. One, after he had been slain—after His consecration at Jordan, and in its fullness after His death at Calvary, when He ascended up, glorified at the right hand of the Father's majesty.

But before the Logos was made flesh, before He undertook to be the Father's Redeemer, the Heavenly Father set before Him the glorious proposition. He informed Him that He had a plan, a scroll, and that the execution thereof was to be given to one who would prove himself worthy, by demonstrating His loyalty to the Divine will.

We read that God sent His only begotten Son into the world, but we are not to understand from this that He came under Divine commands, the refusal of which would have meant Divine displeasure and His own degradation. On the contrary we understand the matter clearly when we hearken to the Apostle's statement. He became the Father's Son, the Father before the world was, and humbled Himself to take upon Himself man's form and then consecrated Himself even unto death—because of the joy that the Father had set before Him.

The joy set before the Logos was (1) That He might set the redeemed race of man—a class kindred from the state of sin and death into which all were plunged by father Adam's one act of disobedience.

(2) That He might recover mankind from the state of sin and death into which all were plunged by father Adam's one act of disobedience.

(3) Additionally He was promised the honor and distinction of the Messianic Kingdom by and through which mankind would be blessed and uplifted.

(4) He was promised a special bride class to be selected from among the redeemed race of man—a class having His own disposition of loyalty to God and to righteousness, and faithful unto death—while like Himself, would be exalted in the chief resurrection from the earthly to heavenly condition far above principalities and powers and every name that is named.

(5) He was promised that His own personal distinction would be to all eternity a participation in the qualities of the Divine nature; He would possess, not only glory and honor, but also inherent life, deathlessness, immortality.

For these joys, He left His glory, He was made flesh, He sacrificed His early life and, being raised from the dead, He entered into His promised joy. Since He is waiting in expectation for the completion of the Church, His Bride, the members of His Body, assured that they will be given Him the heavenly for an inheritance and the utmost parts of the earth for His possession, that He may bind Satan, put down sin and uplift the sinner and bring everlasting order out of earth's confusion by destroying the wilfully wicked.

A God but Not the God.
As all Bible scholars know, the word "elohim" in the Old Testament, Hebrew is of plural form, somewhat like our English word sheep. Thus

we read in Genesis, "The elohim (Gods) said, let us make man in our image." This would very properly apply to the Heavenly Father and the Heavenly Son, in full accord with our text. "Without Him (the Logos) was not anything made that was made."

The word elohim signifies, literally, the mighty, the powerful, the great. Surely it would be strictly proper to consider the Logos as the active agent of the Almighty One, Jehovah, who is also styled the Mighty Elohim.

This word elohim not only is used in respect to the Heavenly Father and His Heavenly Son, but it is also used in respect to angels as the messengers of God and of Christ, mighty to the doing of the will of God (Psalm lvi, 6). "Thou hast made man a little lower than the angels (elohim)." Still further notice that this word elohim is used in respect to men; when David, victoriously appointed and active as God's agents they were mighty, or elohim. Thus we read of the seventy judges of Israel appointed by Moses, "The Master shall bring him unto the judges (elohim)" (Exodus xxi, 6).

We have given a very literal rendering of the Greek original in the way that our English version does not show it. As Bible students we have not in the past been sufficiently critical in our study of God's Word, but now, in Divine providence, it is possible for those even who have practically no knowledge of the Greek and Latin languages to understand the Scripture presentations thoroughly. If among my large congregation are unsuccessful in finding authorities and translations that show the interpolations and mistranslations in Holy Scriptures, I shall be pleased to have them write to me for information.

Our text in the common English version misrepresents the true thought of the original, but as we have rendered it the matter is so simple and clear that a child may understand. Jehovah God is from everlasting to everlasting, and He has no beginning. The Logos had a beginning—he himself was the beginning. "In the beginning was the Logos and the Logos was with the God and the Logos was a God"—he was a mighty one, the beginning of creation, the first and the last-creation of the God, the Almighty One—"of whom, by whom and through whom are all things."

William F. Emery, formerly of this city, died on Wednesday, Jan. 11, in New York, where he has resided for the past twenty-five years. He has suffered for some time from acute rheumatism, which finally affected his heart. A partial recovery had been effected, but a sudden relapse resulted in his death. He is survived by his wife, G. F. Emery, of Carlton; two brothers, Dr. A. F. Emery and Charles Emery, and one sister, Mrs. Wm. White, of this city. The interment was made in New York.

Why all who recognize Jesus as the world's Redeemer should recognize the propriety of including him with the Father in their thoughts and in their prayers. This is because, by Divine appointment, he is the Church's Advocate with the Father—the One through whom we are acceptable to God, even the Father. How could we, therefore, ignore our Advocate, our Attorney, our Intercessor?

And with the world in the future, throughout Messiah's reign, this will be equally proper, because then he will be the world's Mediator, standing between God and men, until by His Mediatorial Kingdom he shall have lifted mankind from sin and degradation and death, back to actual justification and harmony with God.

JOHN C. BEATTY DIED YESTERDAY

West Side Man Passed Away
After Illness of Two Months
—His Grandmother Founder
of Seaman's Mission

The death occurred yesterday morning of John C. Beatty, who passed away at his residence, St. George St., in the 70th year of his age. He had been ill about two months, and death was due to heart trouble. Mr. Beatty was very well known and highly respected.

He is survived by his widow who, prior to marriage, was Miss Margaret Mayes, daughter of the late Samuel Mayes. He also leaves one son, S. Murray Beatty, manager of the Fairville branch of the Bank of New Brunswick and one daughter, Miss Elizabeth J., both residing at home. Four sisters also survive. They are Mrs. Ketchum, Mrs. John Olive, Mrs. Charles Olive and Miss Josephine Beatty, all of Boston. The deceased was a member of St. Jude's church. The funeral will take place on Tuesday afternoon with service at the house and interment in Fernhill cemetery.

The death of Mr. Beatty recalls the history of his grandmother, Mrs. Bond, who was well known to the older residents of the West End as the real founder of the Seaman's Mission work in this city. Mrs. Bond was interested in a small mission known as the Bethel which was situated at Sand Point. She was a great friend of the sailors and conducted services for them in the tiny mission. This work she continued for many years.

Wm. F. Emery.
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FUNERAL OF MISS ROSS

LARGELY ATTENDED
in Procession at Funeral of
Terminal Agent's Daughter
—Many Floral Tributes

A very largely attended funeral was that of Miss Gladys Sands Ross which was held yesterday afternoon from the residence of her parents, Mr. and Mrs. L. R. Ross, 1, C. R. depot. A private service was held for the family at the home by Rev. E. B. Hooper, after which the body was taken to St. Paul's church where the public service was held, conducted by the rector and choir. The service was fully choral and was most impressive. After the service the body was taken to the receiving vault in Fernhill.

The funeral was a very large and representative one, there being several hundred railway men in the procession. Many beautiful floral tributes were received testifying to the general esteem in which the young lady was held.

Among them were the following: Mr. and Mrs. Robert Casson, cross; Mr. and Mrs. W. Irving, carnations and roses; Mr. and Mrs. W. H. McQuade, daffodils; Mrs. Chas. E. Lordy, carnations; Mr. and Mrs. James Millican, crescent; Mr. and Mrs. Geo. Keirstead, roses and calla lilies; Mr. and Mrs. C. Nichols, wreath; Mrs. Douglas, carnations; Mr. and Mrs. Robt. S. Ritchie, roses and carnations; Mrs. F. E. Barker, hyacinths; Mr. and Mrs. J. Dunlop, carnations; Mrs. Geo. F. Sands, lilies; Mr. and Mrs. Geo. Blake, carnations; Misses Ketchum, roses; Mrs. Wm. Lee, carnations; Miss Ethel Salmon, violets; Miss Edith Williams, carnations; Miss Lilian Hamilton and Mrs. John Amos, chrysanthemums; Miss Hazel Smith, St. Stephen, roses; Miss Lydia Morrison and Mrs. M. J. Wilson, tulips and roses; Miss Grace Varrel, tulips; Herman Lordy, carnations; H. E. Gould and Major G. A. Dobson, Sussex, wreath; Chas. J. Salmon, combined star crescent and bar; Kenneth E. Fairweather, roses and carnations; David Russell, Montreal, wreath; William Downie, cross; James R. McLean, James M. McIntyre, W. Carey McPeters, Fred W. Fawcett, Susan, anchor; James V. Russell, crescent; Girls of the W. A. Branch of St. Paul's church, violets; St. Paul's Chancel Guild, hyacinths and carnations; I. C. R. Clerks, star; Order of Elks, crescent; I. C. R. Officials, pillow; I. C. R. Freight Employees, malted cross; I. C. R. Elevator Staff, sheaf of wheat.

Pipe Band.
At a meeting of the St. John Pipe Band on Friday evening the following officers were elected: A. Cruikshank, band master; Homer Cruikshank, pipe sergeant; H. MacDonald, pipe corporal; H. Kilpatrick, secretary; Pipers: J. A. Andrews, J. D. MacKenzie, engagement committee. The band has just received from the Old Country some very fine pipes and corns which will add very much to their appearance this summer.

EXPORTS \$3,168,652

BELOW LAST YEAR
Alarming Decrease in Winter
Port Shipments from St.
John—Cut in Half if Present
Rate of Decline Continues

A statement of winter port exports to date, compared with last season, shows a large falling off. Last winter, up to January 12th, the export valuation amounted to \$8,468,126, which went forward in 41 steamers. This season up to the same date, only 28 steamships, sailing returns have been made to the Customs House, and these show a valuation of \$5,299,474, showing a decrease of \$3,168,652 for this season.

The first twenty-eight sailings this season to date, as compared with the same number of sailings last season, show a decrease of \$317,717, thus showing that the steamers are not carrying as large cargoes as they previously did. The export of grain, lumber and cattle, is not up to the average this season, the above products being held for better market prices. Then again some of the sailings have been cancelled.

But before the season closes it is hoped that a larger and better market will be opened up. Already within the past week several of the steamers have left port with larger exports than usual.

The United States exports passing through this port in transit for the United Kingdom are larger this season.

The figures are as follows:—
For 1910, \$1,166,536
For 1911, \$1,665,673
The falling off, it will be noticed is in the Dominion products.
Valuation By Steamers.
The following is a list of vessels showing the total valuation of each cargo for this season:—
Virginian \$ 54,304
Pomeranian 129,290
Kanawha 23,475
Empress of Ireland 228,532
Tunisian 120,590
Athena 85,947
Mont Temple 370,772
Manchester Trader 150,325
Victorian 165,759
Kumara 119,969
Cassandra 61,850
Shenandoah 82,281
Empress of Britain 217,019
Lake Manitoba 151,876
Granplan 123,490
Montreal 353,423
Hesperian 542,111
Manchester Corporation 112,748
Rappahannock 54,860
Lakonia 229,281
Empress of Ireland 399,117
Sardinian 156,579
Tunisian 168,982
Montfort 307,983
Salica 280,208
Monarch 251,873
Corican 260,208
Kanawha 78,959

Total value up to date 1911 \$5,299,474
Total value in 1910 8,468,126
Decrease \$3,168,652
Grain shipments to date 1,686,827 bushels. Grain shipments last season, 2,525,074 bushels.

539 and 547 Main Street

THOMAS' THOMAS' THOMAS'

January Clearance Sale of

FURS

PRE STOCK TAKING

Commencing Tuesday Morning, January the 17th

We place on sale our entire stock of High Grade Furs, comprising High and Low Priced Garments, Neckwear and Muffs, in many instances at unprecedented prices. If you are going to buy Furs, this is your money saving opportunity. All Furs marked at Genuine Reductions. Many of these lines will sell out the first day.

SO DO NOT DELAY

SALE STARTS AT 9 A. M.

Mink Muffs \$75.00 Now \$60.00 65.00—\$62.00 Now 55.00 60.00 Now 50.00 50.00 Now 42.00 35.00 Now 27.50	Pony Coats \$75.00 Coats, Now \$60.00 45.00 Now \$35.00	Grey Squirrel Stoles, were \$20.00, Now \$14.00 Grey Squirrel Throws, were \$12.00, Now \$9.00 Grey Squirrel Throws, were \$10.00, Now \$7.50 Grey Squirrel Throws, were \$6.50, Now \$4.75 Grey Squirrel Muffs, were \$15.00, Now \$12.00 Grey Squirrel Muffs, were \$12.00, Now \$10.00
Alaska Sable Stoles \$25.00 Now \$20.00 30.00 Now 25.00 18.00 Now 15.00 16.50 Now 12.00 Some of these have Double Necks.	Ladies' Fur-Lined Raglans 2 Only \$55.00 Raglans, Now \$42.50 Children's Grey Lamb Collars, \$3.50 up Isabella Sable Stoles Regular Price \$20.00 Sale Price \$15.00 15.00 10.50 12.00 9.00	Persian Lamb Muffs \$25.00 Now \$20.00 \$20.00 Now \$16.50 \$17.00 Now \$15.00
Alaska Sable Muffs Were \$15.00 Now \$12.00	Mink Stoles \$110.00 For \$85.00 85.00—\$75.00 For \$65.00 60.00—\$57.50 For \$47.50 45.00—\$40.00 For 35.00 37.50 For \$32.50 30.00 For \$25.00	Mink Marmot Stoles Were \$25.00 Now \$20.00 15.00 11.00 11.00 8.50 10.00 6.75
Fur Neck Pieces from 50c up	Marmot Muffs from \$5.00 up	

Be one of the satisfied and take advantage of this Sale. These prices for cash only. All Furs in stock included in this Sale.

F. S. THOMAS,

Open till 7 o'clock Each Evening. 539 to 547 MAIN STREET