SEMI-WEEKLY SUN, ST. JOHN, N. B., NOVEMBER 26, 1904.

SERMON.

Preacher, at the Plymouth Church, Brooklyn, N.Y.

He

Edited by Newell Dwight Hillis man to whom life has given the most Mr. Dawson was heard recently by and best sometimes has a moment the largest audience that has yet aswhen he seems as though he is feeding upon ashes. A man who builds himself sembled in Plymouth church. His theme was "The Ministry of Night." the finest house has a moment when he He made a vignette of Nicodemus. Se looks upon it with cold and indifferent eyes. It has ceased to charm him. A far from being a timid and cowardly character, he rather interpreted the ruler as deeply reflective-a man who did social scale has a moment when he and the world seemed empty to him, even mine." Was not that a new not wear his heart upon the sleeve, and says: "Is it worth while?" He knows he did not think the struggle worth birth? Or, take a more recent story. something is wanting. loved the night because there was a poetic likeness between his dark glimpses of another and higher kind of "and," says the man who tells the traveler, said about himself. In sub- Thomson and Co, general. life which is not his. He meets people story, "nature, whether human or oththoughts and a shadowed world. it may be, much poorer and much less erwise, was not made to be reformed. Mr. Dawson read several letters. One was from a man who had a tragedy in his life, and was in vain seeking to to spread peace, perfection and perfume cannot altar." Why, even Luther in Livingstone and behind Livingstone he make reparation, but knew not the about them as they go. He says: "Oh, one of his despondent moments said: found Christ. For, he said, as I stood, land, A W Adams, bal. path. Another was from a Yorkshire that I could be like them. There is a "You must take men as they are; you day by day, beside Livingstone in the better kind of life and I have not loved cannot alter." Why, even Luther in Dark Continent and saw the simplicity lad, who had gotten into the downward it." My friends, are these things true as I said last night, if that be true of the man, the love of the man, and of us? Have we had these moments? there is no hope for any one of us. how he lived up to the things he proway, and had made shipwreck of his career-a youth who said he had drifted into the meeting the night before. Nicodemus had had them and that experienced ruler and teacher, as he was, Cut of a sheaf of letters Mr. Dawson spoke in detail of a few only, saying secret of the best kind of life. There tres who say to us "Despair and die." hat they made his heart ache, and that are many men who call themselves Is it true? Christ says it is not true. in looking upon an audience of well-Christians here tonight of whom that He who came "to seek and to save dressed and highly respectable people, he had begun to realize how many call ourselves good and are believed to tures that seem to be unchangeable tragedies and sorrows were concealed be good, and yet we have not found behind a fair exterior. Perhaps no serthe ultimate secret of the perfect peace vice thus far has been so profoundly that is in Jesus. If we are honest with though a man be old, old in habits, old interesting. One striking characteris ourselves we know there is something in sin, he can be born again. That is tic of the meeting was the unusual pro lacking. Here is a ruler and a teacher portion of men of middle age. The hymns Mr. Dawson selected were in Israel, a great, wise and good man. and he says, "I have not got what I He proceeds to put three points to His

"Nearer. My God. to Thee." "I need want,' 'and he went to Jesus by night. Thee Every Hour" and "When I Survey the Wondrous Cross." Miss Grace THE EXAMPLE OF NICODEMUS. Hornby sang, "Jesus, Thou Art Stand-Here is the first thing I want you to ing.'

Mr. Dawson said:

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notice: Nicodemus did something-he | it should be clear and acceptable to an went to Jesus. He did something posi-The subject on which I wish to speak tive; he did something that cost him to you tonight I have called "The min- much. Do you think it was an easy istry of the Night." The text is found thing for this proud and cultured man, in John iii:2 and 3: "The same came who all his life had taught other. peoto Jesus by night (that is Nicodemus) ple, to go to Jesus of Nazareth to be and said unto him, Rabbi, we know taught? Oh, I think I see him on his the Jewish faith. Picture the pagan that thou art a teacher come from God, way to Jesus that night, taking the as he comes to Jerusalem, barbarous for no man can do these miracles that quietest and the darkest road lest he Thou doest except God be, with him, should be seen. By turns hot and cold Jesus answered and said unto him, as he thinks about his position. At one Verily, verily, I say unto you, except moment burning with eagerness and a man be born again he cannot see the the next moment ashamed of his erkingdom of God." rand. There he goes, down the road, Three times Nicodemus is mentioned hoping that no fellow Pharisee is in the gospel story. Each time the fact abroad. But he did it, and it cost him is mentioned that he came to Jesus by something. My friends, it always costs night. Three times he merges into his- us something to come to Jesus. It is tory: First, as an inquirer after truth, not an easy thing. And in spite of all seen intellectual changes and how shall

again as a witness and lastly as a dis- the reverence and authority that clothe ciple of Jesus Chirst. On each occasion | the Christian today it is still difficult to the phrase is repeated: "He who came come to Jesus. What can Jesus teach to Jesus by night." Why is it that this one who is a ruler in Israel? Thing of peculiar stress is laid upon the fact that all that stands in the way. The Nicodemus came to Jesus by night? I engagements, social reputation, conventhink it is because John would lay em- tion and those notions about religion tellectual process and it should be inphasis upon the fact that Nicodemus which have become second hand to him had a mind that was dark with per- and the dislike to anything like extraplexity and difficulty on the great prob- vagance or enthusiasm. It needed THE SOUL MUST BE RECREATED. lem of the soul and of religion. He boildness for that man to take the path came by night because there was some- that led to the Galilean that night. thing in the dark cover of the night Where there is a little misery men will which answered to the condition of his be bold. The man whose heart is really

He says in the second place it is necessary not only you can but you must own soul. To some of us it is only aching for peace and rest will not stop be born again. Note the words. Christ when the night closes around us with to think about what there is thought of says plainly that without rebirth you somber shadows; it is only when the him and he must do something. To feel, can never see the Kingdom of God. You night of some great grief overtakes us; to hope, to wish, that will not help remember the story about Turner, the it is only when the immense loneliness him. It is action that saves us, and so great artist. How some one said: "Mr. of the night presses and forces itself Nicodemus, laying aside every weight, Turner, I never saw such sunsets as every conventionality, takes the dark you paint," and he replied: "Don't you

this time to justify yourself upon these towe meadows, dreaming of hell, frighgrounds. You say "I am what I am tened in every fibre of him and horriand I cannot help it; my habits are fied. He heard two old women, sitting fixed, my thoughts are fixed, my per- in the sun, talking of the love of Christ, 'The Ministry of Night"-W. J. Dawson, the London sonality is no longer plastic. How and the big heart of John Bunyan can a man be born again when he is opens! Is not that new birth? Have sonality is no longer plastic. How and the big heart of John Bunyan you any better, phrase for it? "Can a man be born again when he is old?" HOW A MAN IS BORN AGAIN.

Look at John Wesley. At 40 years of Translate this into spiritual langu- age he was hardened into a formalist.

"You must be born again," says Christ.

You must because you can. Yea,

the answer Christ gives to Nicodemus,

and He says: "Marvel not." and then

astonished listener. First of all to the

question of Nicodemus. "How can these

things be?" Christ replies thus: It is

an intellectual process and therefore

intelligent man. "Art thou a ruler in

Israel that has never seen anything

that answers to a new birth?" What

Christ referred to, I think, was this:

There were in Jerusalem pagans who,

from time to time became converts to

and unthinkable. After many cere-

monies he becomes a convert to Juda-

ism and is lawfully called "a son of

"Have you seen that and yet when

the new birth is spoken of you are in-

If Jesus were speaking to us tonight

He might say: "Have you never seen

miraculous changes? have you never

you say it is impossible to be born

again? Men are born again whenever

they receive a great new truth: when-

ever a new lot comes into their lives.

"Marvel not," says Christ, in the first

place because it is intelligible, an in-

And then Christ puts a second point.

credulous?"

telligent.

Abraham."-Jesus says to Nicodemus:

Newark, J W Smith, coal. Here is the story: I remember Our ways after forty years are toler-Sch Preference, 243, Gale, from New reading many years ago in a note-book ably fixed, and this hidebound ritual- York, L G Purdy, coal. of one of our novelists. It runs in ist bows in the meeting house, on the Coastwise-Schs Murray B, 43 Baker, this way: The story is about a man site of which I have often preached, from Margaretville; Rhoda, 68, Gupwho was held fast in the grip of drun- and while a simple Moravian speaks of till, from Campobello; Citizen, 46, kenness, but by power of will broke his the love of God the heart of Wesley from Bear River; Augusta Evelyn, 30, vice and for twenty years kept from melts. He says, "I believe that God Scovil, from fishing; Ethel, 22, Trahan, man who has climbed highest in the the drink, and then, when his wife died did for Christ's sake forgive my sins, from Belleveau Cove; str Brunswick, 72, Potter, from Canning, and cleared Nov 23-Str Manchester Exchange, gets keeping up and sank back again, You remember what Stanley, the great 3,649, Varwell, from Manchester, Wm stance he said that when he went to Sch Pardon G Thompson, 162, Mc Africa to find Livingstone he was the Lean, from Rockland, A Cushing and successful than he, and yet they seem You can develop, you can check, you biggest atheist in London. He found Co. Sch Pandora, 98, Holder, from Port

Christ has given?

soul begin to root.

Str Alcides, 2,181, Horsburgh, from Glasgow, Schofield and Co, general. Sch Domain, 90, Wilson, from Bos ton, J W McAlary, bal. There advances toward us out of the fessed, he asked himself, "Is he crazy, Coastwise-Schs Utah and Eunice

terrible shadows that gather around what's the matter with him?" Until 33, Outhouse, from Freeport; Maudie, knew that he had not found the true the closing of our life the awful spec- finally through Livingstone, something 23, Beardsley, from Port' Lorne, and of Christ came into the heart of Stanboth cleared; Wanita, 42, Fulmore ley, and he says: "Livingstone confrom Windsor; Ethel and Carrie, 15 verted me but he never meant to" Wooster, from Grand Harbor; R P S can be said. There are those of us who the lost" came to change the very na- And a few months ago this man, who 79, Baird, from Londonderry; str Midescribed himself as "the biggest athekado, 48, Lewis, from Apple River. ist in London" dies saving to his brok. Nov. 24.—Sch Rothesay, 279, Phipps from New York, J W Smith, bal. en-hearted wife, "Do not weep; we shall meet again." That from the man who Sch Ida May, 119, Gale, from Boston was "the biggest atheist in London!" D J Purdy, bal. Is not that new birth? Have you any

ton, master, bal

Coastwise-Schs Audley R. 19. Boyn better phrase for it than the one that ton, from Grand Manan; Eastern Light, 40, Cheney, from Grand Manan; And now, think of what it means to Sea Flower, 10, Thompson, from fishbe "born again." To get back to your ing; Emma T Storey, 40, Gough, from childhood. "Oh, that I were a child Grand Harbor; Lady Aberdeen, 17, again, free from all the errors and dis-Brown, from Grand Manan; str Sentresses: free from all the stains and lac, 614, McKinnon, from Halifax via soils of the past! You can, you can. ports; sch Geo L Slipp, 98, Ogilvie You can get back to childhood again. from Parrsboro; Lady Aberdeen, 17 For Naaman there was the river that Brown, from Grand Harbor; Garfield washed away the leprosy of the flesh: 99, Seely, from Apple River; Mabel, for you "there is a fountain opened in 38. Maxwell, from Harvey; Maitland, the house of David for sin and unclean-44 Hatfield, from Five Islands. ness." where the soul may be washed Sch Pansy, 76, Pike, from Boston, A clean. To get back to childhood, to

SHIP NEWS.

PORT OF ST. JOHN.

Arrived

on, from Boston, R. C Elkin.

Nov. 22 .- Sch Norman (Am), 299, Kel-

Sch Wanola, 262, Wagner, from

W Adams, bal . Sch Effie May, 67, Choke, from Bos

Cleared.

star is a start. There is a vast float-Nov. 22 .- Coastwise-Schs Nellie D, ing nebulae. If it will only cohere at Dickson, for Beaver Harbor; Emily, some little point, then the body will be-Morris, for Advocate; Alfred, Guthrie, gin to form and presently you will have for Sandy Cove; Hustler, Thompson, a star. All that you want is the point and Emerson, Taye, Thurber, for fishof contact, the cohering point, then the ing. new life will begin to grow and the new Nov 23-Sch Lewanika, Williams, for

Barbados. Sch J C Gregory, Barnes, for Fort de France, Mart, and St Lucia.

Sch Rewa, 122, McLean, for New York.

Coastwise-Schs Alma, Tufis, for Alma; Augusta Evelyn, Scovil, for fishfor no one knows better than I do how difficult it is to speak them, and no ing; str Mikado, Lewis, for Pt Wolfe; barge No 4, Tufts, for Parrsboro. one here can fell me so plainly as shall tell myself when I leave this pul-Nov 24-Bark Guiseppe, Coflero, for pit tonight, how badly and imperfect-Bordeaux

Sch Abbie Keast, Belyea, for New ly I have spoken of them. But my hope is that Jesus is now going to fin-Bedford. ish the sermon for He had a wonderful Soh A P Emerson, Maxwell, for City

Island f o. way of making people understand what Sch Garfield White, Seely, for Bosthe new hirth meant without even men-

tioning it. The young ruler did not ton-cargo loaded at Apple River. Coastwise-Schs Sea Flower, Thomunderstand anything about the new birth until Jesus said: "Sell all that son, for Musquash; Ethel, Trahan, for from St John; Union, from River He-

Sailed.

DOMESTIC PORTS

Arrived.

Campobello

thou hast and give to the poor." He Beleveau Cove; Rhoda G, Guptil, for bert. PORTI

for Halifax.

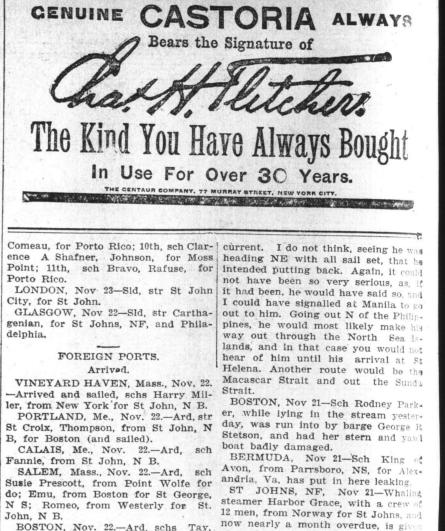


The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of

and has been made under his per-Charty, Hutchers sonal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children-Experience against Experiment.

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William Hunter said he was in co last with J. H. Rol in McLaughlin's some other fellow

When Robertson

said "Billy I'm g

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VOL. 27.

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that we he to get face to face with the mystery of the soul. road to the door of the humble Galil-It was so with Nicodemus. He had ean, and his spirit, as he goes, says, come to feel dissatisfaction, and the "What must I do to be saved?" loneliness of a soul that finds mystery came to Jesus. everywhere in life too great for it. He came to Jesus by night and the night was in his own soul. Why did he come to Jesus about his difficulties? Because he had watched Jesus, he had heard his words and he had perceived any of these feelings I have describthat there was a secret about Christ ed, I think your whole soul and mind that he desired to understand. I re- will be straining to know what it was member on a certain date, some months that Jesus had to say to Nicodemus. ago, two things happened, I read in a Within the little room, there stands newspaper a little story about one of the old, wise ruler and scholar face the most famous and brilliant actresses to face with the young unauthorized of Europe, who, when she was con- teacher. Nicodemus can hear his own gratulated upon her wealth and fame, heart beat as he enters that quiet said: "Don't speak of that, what I want room. His quiet, well ordered life has is rest, rest, rest." And later in the never known an adventure like this. day I sat by the bedside of a poor dy- He is tempted even now to turn back. ing seamstress, a worn out child who It seems such folly to suppose that had toiled with her needle to keep her this young unlettered. Gallilean can mother's home together and she said: teach him anything. He feels very "I have rest, I am quite happy." And much as the wise and philosophic peo-I thought if I could only bring these two ple of Sienna felt when they went to women together, the brilliant actress hear Catherine preach. How should to the bedside of he poor seamstress, the daughter of a poor tanner have would not the brilliant actress have anything to say to them? He felt as said: "There is a secret here I want. the great people of the court and the It is worth all my fame, all my wealth. aristocracy felt when they went to hear Tell me the secret."

THE SECRET OF JESUS.

My friends, there is a secret in the haps, proud, curious, coldly critical world, the sublimest of all secrets you have entered this service tonight. which we call the secret of Jesus. Rome perceived it long ago. It was not Him? I suppose that he expected some doctrine that conquered Rome; it was philosophic discourse, something new not preaching that same into Rome and in theology. Religion was for this with eloquence stirred the echoes of man, remember, merely a matter of in the great pagan city a new kind of speaks is to make him understand that bye." brows and tranquility in their eves: and is the whole of life. To understand Rome, tired out with pleasure and lust, it, to receive it, to find its divine secret maid, "These people have a secret; what it is not enough that you should open is it? We want to know it." And this door of your mind and the door welve centuries later there arose a man of your judgment. Your whole mind called Francis of Assisi, humble and and heart and will have to be created and down the world with the tranquil- so that it may be said that he is born Jesus by night.

The first thing I wish you to notice is laws of nature. "How can a man be hat it is not an old and obsolete story; torn again when he is old?" In other thereof but canst not tell whence it that it is not an old and obsolete story, torn again when he is out. In the the thereof but canst not tell whence it the sanew and living story, because it words, how can a man's nature be comes or whither it goes." So is evany kind of life that is not the best. up for yourselves by hundreds of in- not that ye must be born again." Now, what do I mean by that state- finitesimal acts of personality. There hot mean to say that it is constant, nor- impressionable. There was a time mal and intense. It is not in the pow- when, chameleon like, you tooy your coer of human nature to sustain itself at lor from your environment. That has

wish you could see them?" What he meant is quite clear. It is that there is a sight of the soul as well as a vi-He sion of the eye and it requires the soul

WHAT JESUS SAID TO NICODE-MUS.

drew near, what did you see? Just a Now, if you are at all interested in what the church is? Would you have guessed anything about the waves of feeling ebbing and flowing and heeting from wall to wall? Would you have guessed anything about the sacred and accumulated memories which to me seem to be speaking at this mo-Would you have known anyment? thing about the sacred songs and prayer? You must come in to see what the church is. And Jesus says: "I am the door. If any man will enter in and find Me he shall be saved." No won- but of God. der you say to Christian people: "I cannot see what you see." It is because the soul has not been recreated. You will never see the sunset on the cross where your Maker died, or the sunrise on the sepulchre whence He rose for your justification till you get Whitfield preach. How could a poor Oxford Sizer have anything to say to them? He felt as some of you feel, per-

the new divine sense created in you by must be born again. You cannot even born again. And then Christ puts the third point, What did he expect Christ to say to which is the most difficult. He says: "This is a spiritual process." There I can fancy you parting company with me at once. You follow me when I the city and aroused the interest of the intellectual curlosity, and the most that say it requires the creation of the powpeople. Preaching there was, but there he expected was some new puttings of er within us, but now, when I come to was something more. There grew up an old truth. The first word Jesus the spiritual process you say "Goodmen and women with calm upon their religion is not a part of a life, religion which lies behind matter and is not explained by matter. Here is a man who the other day was overtaken with a great and awful terror thinking of a friend he had not thought of for 20 years, and he could not explain it. At that very moment that friend was bepoor, but whose face shone with the over again. "Except a man be born ing tortured to death by cannibals. You poor, but whose face shole with the order again he cannot see the kingdom of believe there is such a thing as telepeace of God. The greatest interfects again in the christ's word. It is a pathy. You believe that some strange to know what the secret was, where the bigger thing than Nicodemus imagin-wave of sympathy, or personality, trabeace came from. That was what Nico- ed to be a Christian. It means the velled over the world from ear to ear demus did. Here was one who went up re-infusing of a man's entire nature, of these two separated friends. You and down the world with the trangulater of that it has to saw creature. And say, "Inat is intelligible. I have heard things like that myself." Yet you say. "That is intelligible. I have heard ment. And Nicodemus, walking in the when Nicodemus heard that he mar- won't believe that in your own heart darkness of his complexity, said: "Can velled and said: "How can these things and in others God has fashioned an apdarkness of his complexity, said: "Can vened and said. They can these darks and in others God has fashioned an ap-He tell me what the secret is? I also be?" Why did Nicodemus marvel? paratus to receive this message and want it." That was why he came to He gave his reason quite plainly. He His power. Listen to the words says that such a process is against the Jesus: "The wind bloweth where

is a representative story. It represents changed? Think of it. Here are you ery one that is born of the Spirit. Out two things common to mankind in all sitting yonder tonight, who for ten, of far eternities God comes to you like two things common to manking in all sitting yonder tonight, who ton that of far eternities God comes to you like ages: The desire to discover the best twenty, thirty, forty, and fifty years a wind and you have felt this and kind of life and the dissatisfaction with have lived in this world daily building some of you feel Him now. "Marvel ment and that dissatisfaction? I do was a time when you were plastic and THE WORLD FULL OF PRACTICAL

PROOFS "Ah!" you say; "but these are theor the straining point of agony and great passed long ago; your habits and prin-ies; we have heard them before. Can painful feeling all the time. We have cipies are fixed; your views of life, you give us instances? Can you give our opiates for our pain, we have our your way of looking at things, your us practical proofs?" Why, the world love for those who are dependent upon very speech and manner are fixed. is full of them. Look at that man bowus, we have our pride and our pleasure. Your friends, those who know you best, ing on Pilate's staircase at Rome and we have our ambitions and books and know these defined characteristics of hear him as though an angel spake-a music, but they are only opiates. The you. They know that beneath the out- voice that says: "The just shall live by pain is there still, a hungry, gnawing ward suavity there is an impenetrable faith." Martin Luther gets up, the pain, which makes over and over again habit, just as, under the soft loam Reformation begins! Was not that new Into violence, a worm that coils around there sometimes runs a ridge of rock birth? Look at that poor unhappy the heart and feeds upon it, and from that will turn the edge of the sharp- wanderer with a sad broken heart gotime to time we feel the cruel tooth. A est weapon, and you are accustomed by ing up and down through the wet Els-

thing he had not got. And the wo man of Samaria did not understand anything about it until Jesus said. "Go. fetch thy husband." Then she knew. to see Christ. As you came to this and SimonPeter did not know what spichurch tonight and looked up as you then his heart melted within him. And

understood then that there was some-

get the weight of sin off, to start anew

-Jesus says you can. Science tells us

that all that is wanted to create a new

CHRIST WORKS IN WONDERFUL

And now, may Christ himself teach

you and me what these things mean

WAYS.

mass of looming walls a light here and so it may be that there is here tonight mass of looming walls a light here and there, and if you had stayed outside how much would you have known of what the church is? Would you have something you have not got. "You must be born again. Or, there may be a woman here who knows not how great her sin is because she is used to Liverpool, N S. it. "You must be born again." There may be a man whose life is a ghastly tragedy, as papers say, and Christ says: You may be born again. And His promise is that, as many as receive Him to them shall He give power to become the sons of God, even to those that believe on His name, which are born, not of the flesh, nor of the will of man, Oh, there has been many a soul born

within these walls. There are men and women here tonight who know what it means though they could not get up and tell it, but they do know that they have been changed by the miraculous grace of God through Jewhich these things are seen. You who went away into the night. Are see the Kingdom of God until you are Or, like, Judas, are you going away you going through the night to Christ? fax. into the night. It is always dark where Christ is not; it is always light where Christ is.

MARRIAGES.

BEESLEY-PREAPER .- At the residence of the brother of the groom, Grey's Mills, on Nov. 17th, by the Rev. H. Pierce, B. A., Joseph A. Beesley of Long Reach, Kings Co., to Julia A. Preaper of Goff's, Halifax Co., N. S.

LEGERE-BENNINGTON - At St Rose's church, at 7.30 a. m., Nov. 22, by Rev. Charles Collins, Edmund Legere of Randolph to Miss Bennington of Shediac. SMITH-VANWART .- At the home of

the bride's father, Grey's Mills, Long Reach, on Nov. 15th, by the Rev. H. Pierce, B. A., Harry Gray Smith of Long Reach, to Mahala E. Vanwart.

DEATHS.

HANLIN .- At East Somerville, Mass., Nov. 21st, Moses A. Hanlin, formerly of St. John, aged 65 years. PARLEE.-At her home, Millstream, Kings Co., N. B., on Nov. 18th, Eliza, wife of Russell Parlee, aged 57 years, leaving a husband, five sons and one

daughter to mourn their loss. IRAVERS-In this city, on Nov. 21st, Katharine A. Travers, beloved wife of Boyle Travers, M. D. WASSON .- At Waterborough, Queens Co., N. B., on Thursday, Nov. 17th, 1904, David N. Wasson, in the 41st

year of his age. Before. After. Wood's Phosphedine,

The Great English Remedy. Sold and recommended by al druggists in Canada. Only ret-able medicine discovered. Si packages guaranteed to cure al Weatware all effects of ano HA packages guaranteed to cure all forms of Sexnal Weakness, all effects of abuse or axcess, Mental Worry, Excessive use of To-bacco, Opium or Stimulants. Mailed on receipt of price, one package \$1, six, \$5. One will pleuse, siz will cure. Pamphlets free to any address. The Wood Company, Windsor, Ont-

Wood's Phosphodine is sold by all St. John

bados; schs Carrie, from Boston for Summerside; Sebago, from Dalhousie for Philadelphia. HALIFAX, Nov. 22 .- Ard, str Siberian, from Glasgow and Liverpool via St Johns, N F, and cleared for Philadelphia; sch Elsie, from New York' via At Dalhousie, Nov 18, str Micmac,. Fraser, from Newport, E. At Moncton, Nov 22, sch Maple Leaf, Randall. from Providence HALIFAX, Nov 23-Ard, schs Ralph F Hogdon, from Boston; Admiral Dewey, from Gloucester, Mass, for Fortune Bay, and cleared. YARMOUTH, Nov 23-Ard, strs Boson, from Boston; Senlac, from Halifax; sch Kestrel, from P E Island; str Lord Kitchener, from Parrsboro. At Quebec, Nov 17. str Manchester Importer, Fisher, from Montreal for Manchester, and sailed 18th.

Cleared. Cld, sch Dorris M Pickup, for Annapolis; strs Senlac, for St John; Boston, for Boston; sch Coronation, for Hali-

Salled. Sailed, str Ulunda, Chambers, for

Liverpool via St Johns, N F. From Dalhousie, Nov 21, str Genkan, for Brow Head, f o. From Chatham, Nov 21, str Tordenskjold, Kroger, for Brow Head, f o. From Hillsboro, Nov 11, str Nora, Labrador). Stabill, for Chester, Pa.

Sld, str Halifax, Ellis, for Boston. BRITISH PORTS. Arrived.

At South African port, previous to lost. Nov 21, bark Helena Wyman, of Bath, Me. from Rosario.

SYDNEY, N. S. W., Nov. 22 .- Arrived previously, ship Challenger, from Port Townsend. ara, from River du Loup.

SWANSEA, Nov. 21 .- Ard, str Mascot. from Tilt Cove.

LONDON, Nov. 22 .- Ard, str Henley, from Darien via Sydney, C B. LIZARD, Nov. 22 .- Passed, str Hun-

garian, from Montreal for London. At Barbados, Nov 10, bktn Emma R Smith, Foote, from Old Calabar; sch Clara, Ernest, from Mahone Bay; 11th, str Orinoco, Bale, from Hallfax, etc. via St Lucia for Demerara, via St

Vincent, and sailed. GIBRALTAR, Nov 22-Ard, sch Girl of Devon, Batteau, from Labrador. KINSALE, Nov 23-Passed, str Ottoan, from Portland for Liverpool. LIVERPOOL, Nov 22-Ard, strs Sylvania, from St John and Halifax; Briardene, from Ship Harbor, NS; Sachem, from Boston; 23rd, Lakonia, from Montreal for Glasgow.

At Bermuda, Nov 22, sch Alexandra, Blinn, from Savannah. Sailed.

From Barbados, Nov 5, bark Ensenlang Point, as she could not have got ada, Morris, for Santa Cruz, Cuba, and there in that time, as the currents New York; sch Ida M Shafner, Saun- would have been against her. If the ders, from Annapolis for Berbice; 7th, master had put in anywhere, Japan bark John S Bennett, McKay, for Gon- would have been the place, as she aives and Providence; schs Mercedes, would have had favorable winds and

AND. Me., Nov. 22-Ard, schs Ida May, from St John for Boston; C passed a vessel's house bottom up. A Holder, from St John for Warren, At St Michaels, Azores, Nov 23, str Leuctra, Grant, from Cardi. At Hawkesbury, C B, Nov 19, brigt NEW LONDON, Conn. Nov 23-Ard. Blenheim, from Bay Chaleur for Bar-

BERMUDA, Nov. 22 .- Strs Zamb Rooney, from Sourabaya for Delawar Breakwater, and Heathcraig, Blacklin schs Gabelle, from Liverpool, NS; Walfrom do, etc, for do, have arrived here ter Miller, from New York. for coal. VINEYARD HAVEN Mass Nov 23 -Ard and sld, barktn Hattie G Dixon.

up as lost.

ports Nov 22, 47 miles

Str Lillie, from Port Maria, etc. re-

side standing with two windows

painted white. One hour later, lot

wreckage and a vessel's side, etc.

REPORTS. from St John for New York. VINEYARD HAVEN, Mass., Not Ard, sch Mauna Loa, from New York 22 .- The sch Bessie Parker, from Por Johnson for St John, N B, complet Passed, str Osceola, from Portland

temporary repairs today and sailed for or New York. her destination. REEDY ISLAND, Nov 23-Passed CAPE RACE, NF, Nov 21-Passed down, str Genesee, from Philadelphia strs Tunisian, from Montreal for for St John and Halifax. erpool: Laurentian, from New) DUTCH ISLAND HARBOR, RI, Nov for St Johns, Nfld, and Glasgow; Lake

23-Ard, sch John G Walters, from Manitoba, from Montreal for Live River Hebert NS pool. STONINGTON, Conn, Nov 23-Ard, Passed down at Quebec, Nov 18, 81 schs Frank and Ira, from St John. Lake Manitoba, from Montreal Cld, sch Beatrice, for St John.

Liverpool; Athenia, from do for Glas GENOA, Nov 20-Ard, sch C B Spen- gow. cer, from Labrador via Gibraltar. Passed out at Father Point, Nov Cleared. str Bengore Head, from Montreal

PHILADELHIA, Nov. 22 .- Cld, str Dublin. Genesee, for St John and Halifax. In port at Buenos Ayres, Oct 10, bai Reform, Spicer, for Rosario (to load Cleared, schs Priscilla, for St John;

quebracho for New York). lice Maud, for do. NOTICE TO MARINERS MISCELLANY. BOSTON, Mass., Nov. 22 .- Notice LONDON, Nov. 20 .- The report that given by the Lighthouse Bo ard the ship Trafalgar, from Mobile for Bue-

lantern showing a white light has b nos Ayres, is ashore 50 miles from Replaced temporarily on a sunl cife. Brazil. is erroneous. dredger in main ship channel Bost Sch Protector, is ashore near Rota, Harbor, Mass., midway between up Spain. She will probably prove a total middle gas buoy and dredged chan wreck. (The Protector is a vessel of 98 tons, and in command of Captain imate bearings Orient Heights buoy No. C 1, on the following appr Dyer, arrived at Gibraltar Nov 8 from tower, NNE%E; Deer Island house, ESE%E; Spectacle Island

Sch McClure, Weston, from Ship Harbor, N S, for New York, reports wreck lies in 25 feet of water at water and the top of derrick sho heavy NE gale, about 25,000 laths from deckload were washed overboard and wreck will probably be raised in a days.

Sailed, str Osceola, for Rosario via Rock driller Comusett caught New York. Saturday while at work in the m Sailed, schs Lotus, from St. John for ship channel and sunk there, after New York; Florence and Lillian, from ing flooded in an attempt to que Bangor for do; Norumbega, from the flames. She is a dangerous GLASGOW, Nov. 21.-Ard, str At- Bangor for do; Hortensia, from River struction. Four hundred pounds Hebert for do; Alaska, from Sand dynamite were thrown overboard PLYMOUTH, Nov. 22. - Ard, sch River for do; Ira, from St John, N B, the crew before they left her.

Rap, from Bay Roberts via Queens- for Westerly; Jennie C, for St John, N ernment buoyed it; doubtless it B; Bessie Parker, for do; Oceanic, raised. Some dynamite was from New York for Halifax; Shafner floating yesterday and recovered. Bros, from Nova Scotia for New York: McClure, from do for do. INDIGESTION AND HEADACHE

Sailed, schs Lillian, for Bangor; Mr. Duncan McPherson, Conte rescent, for Vineyard Haven; Scotia Alta., writes: "I was for many year? Queen, for New Bedford.

BOOTHBAY HARBOR, Me., Nov. and derived no relief from the m troubled with indigestion and heada 22 .- Sld, sch Ella Maud, for St Andremedies I used. A friend advised rews, NB; Onward, for St John, NB; use of Dr. Chase's Kidney-Liver Pi Rewa, for do. and after taking four boxes, the resu LONDON, Nov 11-The following has is that I am once more in the full et

been received from the captain of the joyment of the blessings of good steamer Radnorshire re speaking of ship Troop, from Manila for St Helena and Delaware Breakwater: The position was 18.48 N, Ion 120.53 E. She had all sail set and was heading NE. She was not crippled. The captain reported that one man had died and others were ill from fever, that he was bound

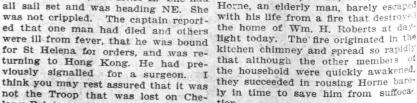
tion. CASTORIA. The Kind You Have Always Bought Bears the Signature

A CLOSE CALL.



for St Helena for orders, and was returning to Hong Kong. He had previously signalled for a surgeon. I think you may rest assured that it was

ROCHESTER, N. H., Nov. 24 .- Wm



health."