

THE NOTE OF JUBILANCE

Cheerfulness Should Characterize Christmastide.—on the Duties of the Time.

Kindness and Beneficence to the Poor and the Distressed—The New Song Which is to be the Sweetest and the Most Inspiring Yet—Composed—'Twill Yet Be Sung in the Heavenly Land.

Entered according to Act of Parliament of Canada, in the year 1904, by William Bailey, of Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Dec. 4.—In this season there is the jubilation note of the approaching Christmas festivities, which, the preacher contends, should be characterized by cheerfulness, kindness and beneficence to the poor and the distressed. The text is Psalm xvi, "Oh, sing unto the Lord a new song!"

SOMETHING EVERY WOMAN SHOULD KNOW.

Are You the One Woman Neglecting a Mother's or a Wife's Duty, or Are There Countless Thousands.

Many women formerly full of robust vigor, with clear complexions and bright, vivacious spirits find themselves slowly losing their good looks and strength, fading under the influence of an unknown cause, ignorant of their real condition. Just when a woman should be at her best she becomes depressed, fretful, nervous and irritable. You ask, "She has been so busy planning, has been so absorbed with her social duties, her work has been so continuous, that she scarcely allowed herself a moment's relaxation."

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Any Boys?

If there are boys in the house, or girls either, then croup, coughs, catarrh, bronchitis, and sore throat are sure to be there, too, sooner or later. Don't crowd their stomachs with medicine, just have them breathe-in the vapor of Vapo-Cresolene; they'll like it, and it will give immediate relief. In this way you put the medicine right on the place that needs it. For whooping-cough it's the perfect cure.

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But, though these old master musicians are masters to us, they were not masters to themselves. They struggled continually to give expression to higher and nobler conceptions than they were ever able to write. Even in their minds there were harmonies far better than those that they have given us. Their masterpieces fell far short of their ideals. In their rhapsodies and dream lives they were continually exploring whole realms of perfect sound harmonies which were continually crying to them: "Set me to music. Play me up the piano or the harp. Sing me in solo and oratorio." The result was these old masters were continually trying to make more perfect combinations of sound, to echo to mortal ears the strange, weird, transcendent voices that were calling to them out of the "musical worlds of David."

Our holiday song, in the first place, should be a cheerful song. It should not be a dirge or requiem, a lament or a dead march in "G minor"; it should not be an antiphony for the matins of the dead; it should be joy on the wing; it should be the chorus of "Laughing Waters"; it should be a Hosanna, a hallelujah, a psalm, a doxology and a praise. Tears and which have no place in the new song coming holiday season. What said David in reference to this new song which made a sad song into the Lord's? No, in seven distinct places in the Psalms the great singer of Israel cries, "Make a joyful noise unto the Lord." The first great essential of a cheerful Christmas song should be cheerfulness. We should hear it in every sound that is uttered; we should hear it in the loud notes; we should hear it in the soft notes as well.

The new song of Moses and the Lamb should be a cheerful song. And yet the strange fact is that many of our best composers, who sing their gospel songs, have the chargers which they harness to their musical chariots walk with leaden feet. Instead of flying with the wings of the song birds. No minister of the Lord Jesus Christ, no Sunday school teacher, no Christian teacher, will truly tune songs when they start them in the minor key. "The great success of your father's ministry," said Dr. Reed, the president of Dickinson College, to me some months ago, "was his unbounded cheerfulness." Then Dr. Reed said, in a kind of a soliloquy, "Oh, that all gospel messengers could make their sermons a cheerful message for tired men and women!"

Yes, the new song we sing ought to have the keynote of cheerfulness. That is the first great essential. Why should it not be cheerful? "If we believe in God, if we believe in what Christ has done for us, have not we a belief which should uplift every heart into the highest realms of Christian joy? Suppose I am an artist. Suppose I send one of my pictures to the World's Fair at St. Louis or to the Salon of Paris. Suppose I to-day receive a letter from the authorities of that art exhibit something like this: "Dear Sir—We are glad to inform you that your picture has received the first prize in the class of portrait painting. You will not only receive a medal for the same, but also a check for \$5,000, which is to go to the winner of that prize. We congratulate you on your success, and we are glad that your state will henceforth be known as the home of one of the greatest artists of this generation."

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So many of my loved ones are gone. My daughter was here last Christmas; she is gone now forever. Is it a mother's vacant chair, or a father's or a wife's or a husband's? Yes, I have been a good giver to the grave, and that grave has taken the best I have. It is not the time for me to sing; it is the time for sobbing. Then I cannot give financially as I used to give. I have had many financial reverses during the past few months. Then I cannot do as I used to do for others. How can I gradually breaking. My own health is a new song? I am like Rubini and Bordini and Cuzzoni and Pasta and Malibran. After their voices went they were gone forever. Ah, my friends, you can sing the new song of hope and salvation if you will. The great trouble of your life is not that you have had great troubles, but that you have not waded way down knee deep, hip deep, shoulder deep, lip deep, into God's promises and comforts to get a suitable inspiration for your new song.

The great trouble with you is that when trouble comes, instead of throwing yourselves more and more upon the divine strength, you have let go of God's strong hand and only depended on your own strength. The great trouble of your life is not that you have had great troubles, but that you have not waded way down knee deep, hip deep, shoulder deep, lip deep, into God's promises and comforts to get a suitable inspiration for your new song.

When we sing our new song shall we bring spiritual blessings to others also? The great hosts which shall enter heaven may be augmented if we sing our new song as we ought to sing it. Charles H. Spurgeon, the famous London preacher, once had a wonderful dream. He saw a great throng passing through the gates of the new Jerusalem. "Who are these, and whence came they?" he asked. "These," said his guide, "are the hosts and martyrs. These are they who have laid down their lives for Christ." "But," said the man, "I never was a martyr." "I cannot walk with you," said the man, "but you are a martyr." "How can I sing a song of cheerfulness and of hope for myself and others when everything seems to be going wrong in my own life? I feel just as did the writer of the One Hundred and Thirty-seventh Psalm. Then all was sadness and gloom to him. He seems to see the Jews huddled together in captivity. There he seems to gather them together, as the Jews to-day are gathered at the foot of Mount Moriah, at the "wailing place" under the walls of the old temple. Their captors come to them and cry: "Sing, sing! Sing as you used to sing in Jerusalem." They answer, "How shall we sing the Lord's song in a strange land? Then you say to me: 'This coming Christmas you will find me in a strange land. Why,' you say, 'everything in my life is so different from what it used to be."

When the musical leader in the old village choir loft, before the organ and the piano had forced their way into the church edifices, wanted to start the hymn, he would strike his tuning fork and hit it to his ear. For this he would sing the coming Christmas holiday and strike the tuning fork of hope and life and eternal conquest through Christ. May the same angel which sang over the Christmas manger sing for us to-day over that rifled tomb a new song of salvation for a dying world, and a conquest for a dying people, to-day in this world as well as in that which we are to enter hereafter.

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Read Tip	Read Tip
No. 10, P.M.	No. 8, A.M.
No. 11, P.M.	No. 9, A.M.
No. 12, P.M.	No. 10, A.M.
No. 13, P.M.	No. 11, A.M.
No. 14, P.M.	No. 12, A.M.
No. 15, P.M.	No. 13, A.M.
No. 16, P.M.	No. 14, A.M.
No. 17, P.M.	No. 15, A.M.
No. 18, P.M.	No. 16, A.M.
No. 19, P.M.	No. 17, A.M.
No. 20, P.M.	No. 18, A.M.
No. 21, P.M.	No. 19, A.M.
No. 22, P.M.	No. 20, A.M.
No. 23, P.M.	No. 21, A.M.
No. 24, P.M.	No. 22, A.M.
No. 25, P.M.	No. 23, A.M.
No. 26, P.M.	No. 24, A.M.
No. 27, P.M.	No. 25, A.M.
No. 28, P.M.	No. 26, A.M.
No. 29, P.M.	No. 27, A.M.
No. 30, P.M.	No. 28, A.M.
No. 31, P.M.	No. 29, A.M.
No. 32, P.M.	No. 30, A.M.
No. 33, P.M.	No. 31, A.M.
No. 34, P.M.	No. 32, A.M.
No. 35, P.M.	No. 33, A.M.
No. 36, P.M.	No. 34, A.M.
No. 37, P.M.	No. 35, A.M.
No. 38, P.M.	No. 36, A.M.
No. 39, P.M.	No. 37, A.M.
No. 40, P.M.	No. 38, A.M.
No. 41, P.M.	No. 39, A.M.
No. 42, P.M.	No. 40, A.M.
No. 43, P.M.	No. 41, A.M.
No. 44, P.M.	No. 42, A.M.
No. 45, P.M.	No. 43, A.M.
No. 46, P.M.	No. 44, A.M.
No. 47, P.M.	No. 45, A.M.
No. 48, P.M.	No. 46, A.M.
No. 49, P.M.	No. 47, A.M.
No. 50, P.M.	No. 48, A.M.
No. 51, P.M.	No. 49, A.M.
No. 52, P.M.	No. 50, A.M.
No. 53, P.M.	No. 51, A.M.
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No. 72, P.M.	No. 70, A.M.
No. 73, P.M.	No. 71, A.M.
No. 74, P.M.	No. 72, A.M.
No. 75, P.M.	No. 73, A.M.
No. 76, P.M.	No. 74, A.M.
No. 77, P.M.	No. 75, A.M.
No. 78, P.M.	No. 76, A.M.
No. 79, P.M.	No. 77, A.M.
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No. 81, P.M.	No. 79, A.M.
No. 82, P.M.	No. 80, A.M.
No. 83, P.M.	No. 81, A.M.
No. 84, P.M.	No. 82, A.M.
No. 85, P.M.	No. 83, A.M.
No. 86, P.M.	No. 84, A.M.
No. 87, P.M.	No. 85, A.M.
No. 88, P.M.	No. 86, A.M.
No. 89, P.M.	No. 87, A.M.
No. 90, P.M.	No. 88, A.M.
No. 91, P.M.	No. 89, A.M.
No. 92, P.M.	No. 90, A.M.
No. 93, P.M.	No. 91, A.M.
No. 94, P.M.	No. 92, A.M.
No. 95, P.M.	No. 93, A.M.
No. 96, P.M.	No. 94, A.M.
No. 97, P.M.	No. 95, A.M.
No. 98, P.M.	No. 96, A.M.
No. 99, P.M.	No. 97, A.M.
No. 100, P.M.	No. 98, A.M.

Trains are run by Atlantic Standard Time.

Gen. Mgr. Can. Gov't Ry. Montreal, N.S.

U. A. SHARP, Superintendent, P. E. I. Railway, Halifax, N.S., Nov. 16th, 1904.