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#### A KING.

'Twas a king who dwelt in a palace grand—  
So grand that—what do you think  
Wherever he looked, on either hand,  
The walls were a beautiful pink!  
Beneath a carpet of gold was spread  
As rich as the costliest crown.  
And lo, for a ceiling, high over his head  
The blue of the sky looked down.

And never a king, in tale or song  
Enjoyed such a wonderful song.  
The air that he breathed the whole day long  
Was laden with perfume rare,  
And, walls and floor, in a scented bath  
This palace was sprayed each night  
A marvelous, delicate aftermath,  
To a day of sweet delight.

And when he was hungry (this fortune pet)  
He made no beck or call,  
But turned where a table was always set,  
And ate of the pink, pink wall!  
Now, what was his name? Pray, don't ask me  
Perhaps some scientist knows,  
He was only a beetle who lived, you see,  
Deep in the heart of the rose.

#### SERMON ON KNIVES.

BY REV. WM. HAMILTON.

"Nine and Twenty Knives."—Ezra 1, 9.

"A strange text," methinks I hear someone ready to say. Yet strange as it may seem it forms part of that "scripture" which "is given by inspiration of God and is profitable for instruction." But how, it may be asked, can these words yield instruction to the pious mind? Haunted by this question, and impressed by the thought that each passage of scripture, however obscure, has some purpose to serve in divine revelation, we purpose subjecting these words to a careful examination in the hope of finding and pointing out some lessons which they suggest.

Their connection must not be overlooked. They form part of a description of articles which Nebuchadnezzar, king of Babylon, had taken from the temple at Jerusalem when he led God's ancient people into captivity. These articles had for many years been treasured up in the house of his gods. Now, however, they were brought forth by Cyrus, king of Persia, and delivered unto Sheshbazzar, the prince of Judah. In company with his brethren he was about to return to Jerusalem where the king, prompted by the Spirit of God, had given commandment to rebuild the temple and to place therein "the vessels of the house of the Lord."

Among the articles mentioned are "nine and twenty knives." These were used exclusively in the temple service and that only for sacrificial purposes. While not overlooking this fact it may be well at this time to glance at the generic meaning of the word knives. They are sharp and, when applied to any part of the body, occasion pain. Frequently do they separate members of the human frame and defile them with blood. How emblematic then are they of some phases of individual, social and national life.

And, first, the knife is the emblem of pain. Pain in one form or another is experienced by every member of the human race. Though not altogether exempted from physical pain there are men who suffer only to a very limited extent. Others, again, suffer severely and that throughout the whole period of their lives. These pains may result from an accident as sudden as it was applied, or they may be occasioned by disease, or arise from some disturbance of the functions of the human system. In some cases they have no apparent cause while in others they result from careless-

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ness in abusing the laws of nature. To alleviate them men frequently have recourse to the surgeon whose knife cuts the parts affected in attempting to remove the ailment from which they suffer.  
But physical pain, severe as it sometimes is, does not exceed the mental anguish which men frequently experience. Its intensity all are not given to know, but its reality admits of no dispute. In alluding to the sufferings which Mary, the mother of Christ, was to endure in connection with her distinguished Son, Simon addressing her said, "Yes a sword" or knife "shall pierce thine own soul." And is not a sword or knife a fitting emblem of mental suffering? If the one cuts the body the other pierces the soul. And O, how intense at times these piercings are! When the individual is living under the shadow of some calamity which threatens to rob him of his wealth and reduce him to penury and want; when death snatches from his embrace friends who were wont to solace and comfort him; when he is brought face to face with the bitter consequences of ill-deeds, which, after years of concealment, threaten him with exposure; or when his sins stare him in the face and expose him to the wrath of God in time and throughout eternity—when, I say, such a crisis arises in his history his mental sufferings surpass description.

The knives brought back from Babylon were "nine and twenty" in number, and the pains, physical and mental, experienced by members of the human race are not merely severe but also numerous. Their number no one can reckon, their severity no language can describe, and their duration in some cases is commensurate with the period of human existence.  
Secondly, the knife is the emblem of social discord. This is clearly indicated by Solomon who says "There is a generation whose teeth are as swords, and their jaw teeth as knives." And how true is this! It is a fact, though one deeply to be deplored, that there are persons, not openly vicious or of bad repute, who so far from ministering to the wants of the poor and defending the innocent when unjustly assailed, are too ready, actively or passively, to lend their influence in furthering some object which all right minded persons not only may but must condemn.

Such persons may move in "society" and be ready to deplore the vices of the multitude. They may profess to sympathize with the suffering, yet how frequently do we find among them those who cherish a feeling of malice toward some less favorably situated than themselves, or who have the temerity to differ from them. Such a feeling poisons their minds and obscures the sinews of their endeavours. Occasionally it is cherished by some who lay claim to the Christian character. And how apt is it to warp their judgment in forming an estimate of those toward whom it is entertained! Instead of placing themselves in a proper attitude for ascertaining correctly their opinions and intentions, and making allowance for differences of temperament, education, and

environment, they are pleased at times to ascribe to them the worst of motives. They misinterpret their actions, misconstrue their words, and wilfully fail to do justice to their character or conduct. How differently they act in this regard from the course they pursue in viewing a painting or any work of art. In gazing at the latter they place themselves in the most favorable position so that they may see it to the greatest advantage. But they do not deem it necessary to pursue this course in forming an estimate of those toward whom they are unfavorably disposed. Nay; do they not place themselves in such an attitude as is calculated to obstruct their view of, and increase their prejudice toward, them?

And persons who harbour such feelings do not unfrequently indulge in slander. And do not misrepresentation and slander out like a knife? This is felt by those whose failings are greatly magnified, and whose virtues are lessened, if not altogether concealed. And is this any matter for wonder? No verily. When those whose nature is deeply sensitive have motives, unjust and ungenerous, imputed to them in the performance of noble and disinterested deeds; when their words, calculated to soothe and comfort some disconsolate heart, are traduced and vilified; and when their lives, far above reproach and distinguished for acts of rare benevolence, are foully slandered—when these things are so there is not a striking propriety in the language of the Psalmist who says that the teeth of the sons of men are as "spears and arrows, and their tongue a sharp sword." And what dissimulation does a change in our lot frequently reveal! "How much levity, inconstancy and falsehood—how much hypocrisy, ingratitude, and treachery—are laid open by a change to the worse in our external circumstances!" And have not many occasions to say with David "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did usquify himself against me; but it was thou, a man mine equal, my guide and mine acquaintance."  
If, then, you have suffered; if friends, so far from acting a friendly part have treated you unkindly, if they have cherished toward you a malicious spirit, slandered your character and grossly misrepresented your words and actions—if you have thus suffered, do not the ill you bear pierce like knives the tenderest sensibilities of your nature?

Thirdly, the knife is the emblem of international strife and bloodshed. As individuals we are subject to pain of body and anguish of mind; as members of society we are exposed to ill which lessens our happiness and intensifies our sufferings; and as members of the nation we are not exempt from strife, violence and bloodshed. That the nations of the earth are frequently at variance one with another, and have recourse to the use of arms, is a fact sadly to be deplored, but one whose reality cannot for a moment be called in question. The causes which lead to this state of matters are numerous and diversified. Ambition,

love of power, and desire for territory are not the least prominent of the motives which influence nations to go to war with one another.

The Jews, on returning from their captivity in Babylon, may have entertained the hope that the wars which had devastated their lands and laid their temple in ruins would cease. This hope, it is but reasonable to conclude, was strengthened by the message of the prophet who associated with the temple about to be erected in Jerusalem the coming of Him who was to be the Desire of all nations. The time, they doubtless thought, was nigh at hand when men "shall beat their swords into plowshares, and their spears, into pruning hooks" and when "nation shall not rise against nation, neither shall they learn war any more." But so! This time had not yet arrived. Strife, bitter and long continued, were yet to prevail. This fact is one which it behooved God's people to know, and Jehovah may have intended to intimate this when among the things brought back from Babylon "nine and twenty knives" were included.

And what was true of the Jewish nation is no less true of the other nations under heaven. In all ages, in every quarter of the globe, and at different stages of civilization, nations have at times engaged in war. And what is the result? Conceal it as you may, or gloss it over by high sounding phrases, war is nothing short of legalized murder and brutality refined. At times it may be necessary to protect a nation's rights, but it is frequently resorted to when the differences between the contending parties might be amicably arranged. And what are the results of war? Wrongs may be redressed and territory acquired. Honors and rewards may be secured by those who by their daring, valor and skill have distinguished themselves in the field of battle. But at what expense have territory been acquired and honors purchased? How many lives have been sacrificed? how many brave and gallant soldiers have been maimed and permanently injured? and how many families, clad in the weeds of mourning, have been robbed of loved ones and mourn over blighted hopes and shattered prospects? When you think of the desolation occasioned by war, the lives that have been sacrificed and the feelings engendered, there is cause, abundant cause, to affirm that it is typified by a "knife" or "sword."

Lastly, the state of matters we have attempted to describe in the preceding part of this discourse, as suggested by the words of our text, is painful in the extreme. But is there no hope that the condition of man in his individual, social and national capacity may be improved? Yes! Thanks be unto God another thought is here suggested fitted to dispel our fears and awaken our hopes. And this thought is that the knife is the emblem of sacrifice. The "nine and twenty knives" brought back from Babylon had formerly been used by the priests in the discharge of their official duties; and by their restoration God evidently intended to point out the fact that the sacrifices offered up in the first were to be continued in the second temple.

Sacrifices had been offered up unto God long ere the temple had been erected at Jerusalem. Abel brought unto Him the firstlings of his sheep and the fat thereof. Noah on coming out of the ark, where he and the members of his family had been mercifully preserved from the devouring flood, offered up as an expression of gratitude a sacrifice to the Most High. And Abraham took an knife in his hand when God, to test his faith, commanded him to offer up his son. This sacrifice he was not permitted to offer for God accepted the will for the deed and provided a ram which the patriarch offered up instead of Isaac.

The sacrifices which these men presented were characteristic of the dispensation to which they belonged. They were offered by God's appointment, and formed an important part of a service which met with His approval. And the temple, the scene of this worship, must at times have presented a striking spectacle. Here lambs, emblems of innocence, had their bleedings for aye hushed, and their blood mingling with that of oxen and of he goats flowed like water at the foot of the altar. Such a sight though fitted to repel was in perfect harmony with the past dispensation, one of whose leading features was that of sacrifice. But the blood of animals could not purge the consciences or take away the sins of the worshippers. Why then shed it when the prophet plainly intimates that the Lord will not be pleased with thousands of rams? It may seem strange that such a worship should receive the approbation of Jehovah—a God of infinite purity and equanimity. But this worship was symbolical in its character.

And of what was it a symbol? On the

one hand it prefigured the guilt and pollution of man and on the other the atoning work of Christ. Human guilt was such that no sacrifice other than that offered by God's "Eternal Son on the cross of Calvary could wash it away. And of this sacrifice which Christ was in due time to offer those living under the law were constantly reminded by the victims slain upon the altar. These sacrifices were but types of the sacrifice of Christ. And how great its efficacy! It washes away the foulest stain on the part of the sinner, leads to a change of state in the sight of God, and completely alters his destiny. This power it possessed ere it was offered on Calvary. But there was a peculiarity about the sacrifice of Christ. He was at once the victim and the sacrificing Priest. In His hand there gleamed the knife which He plunged into His own heart. "No man," says He, "taketh my life from me, for I have power to lay it down and have power to take it again." What a marvellous act of self-sacrifice! How beneficent in its character! How far reaching in its issues! Truly Christ died that we might live, and lives to bestow upon us the benefits of His death.

What then, in conclusion, is your relationship to Christ who turned the knife upon Himself that men might be spared its piercing wounds? Are you estranged from Him and treat His atoning death with indifference or contempt? If such is your character, and if you continue obdurate and impenitent, you must experience the probing of God's knives in time and throughout eternity. But, if related to Him as your Saviour, rest assured that He has borne your griefs and carried your sorrows. Here you will be spared the wounds of the sword though you may experience the chastenings of the rod. These shall refine and purify your nature and prepare you for that land where you shall be forever free from pain of body and anguish of mind. There God shall wipe away all tears from your eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.—Amen.

No dye is sold in more shades or finer ones than **Magnetic Dyes**. Price 10 cents for any color.

#### LIFE OF PRESIDENT MCKINLEY.

A STANDARD HISTORICAL WORK.

(From the Guelph Herald of Sept. 15.)  
The World Publishing Company of Guelph, Ont., have arranged to issue in Canada the best of all the forthcoming books on the life of the late President McKinley. It will be a magnificent work, profusely illustrated, written by Murat Halstead, the celebrated war correspondent, the man that was selected by the Government of the late President McKinley to write the official report on the Philippine Islands. Murat Halstead has been a life-long friend of President McKinley, and it will be a labor of love for him to finish this book, which has long been in preparation. It will be complete—his boyhood, manhood, war services, political and social life, assassination, full account of the assassin and the anarchist's conspiracy connected therewith, medical treatment, death, burial and state funeral. The book is so cheap and so excellent that every family should have a copy.

We understand that a magnificent portrait of President McKinley, 18 x 22 inches in size, on card board, will be given with each copy of the book.

The work will be sold by subscription, and agents will find an announcement of interest to them in another column.

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If you desire to make a handsome mat or rug, select one of the Diamond Dye Mat or Rug Patterns sold everywhere by the best dealers, and color your yarns, rags and other materials with Diamond Dyes, and you will have colors as rich and beautiful as can be seen in the most expensive imported rugs. If your merchant does not sell the Diamond Dye Mat and Rug Patterns, write to The Wells & Richardson Co., Limited, Montreal, Que., and they will send you design sheets free.

#### MAIN RIVER.

SEPT. 20.—Of late I have become very neglectful and indolent, but as some one has replenished the fire for the evening it will not be at all uncomfortable to spend the remainder of the evening in writing, and my first correspondence will be addressed to THE REVIEW.

The sailor was evidently correct in his estimations, for the flood has already subsided and the gay and giddy throng who have floated so lightly on its bosom, have sailed away to "a warmer clime and a broader view."

Quite a number of our girls and boys have returned to their various occupations in the United States. Many also have gone hither for the first time to seek employment in the fabulous city of Boston.

Messrs. Jas. and Jos. McDermott boarded the south-bound train at Harcourt. They will make connections with the St. John train at Moncton and proceed to Minneapolis, Minn., stopping on the way for a few days at Eastport, Me., and West Newton, Mass., to visit relatives.

The Misses Lena and Maggie McLeary left Tuesday for West Newton, Mass. Their sister, Miss Yvonne, accompanied them as far as Moncton where she will remain for a few days visiting friends.

The basket social in Bass River was a decidedly quiet affair and all agree that they spent a perfect afternoon and evening of enjoyment.

Miss May Fitzpatrick will soon return home.

Mrs. William McDermott, of Greenville, Me., who has been enjoying her vacation here, is now visiting friends in Bass River.

It is a rather remarkable thing at this late date for a man to silence the wind. It happened so, however, one evening recently, when at comparatively a single word that which had been furious by blowing was quelled, and so quickly that the very air which a moment before had been polluted, seemed relieved.

The rosy-cheeked apples, the scattered brown leaves and the frost-bitten potato-foretells the departure of summer's funeral and the approach of the royal monarch, autumn, whose rain shall be short and sad.

Raffles are already on the programme, a la Fall.

The first stroke of twelve has just sounded and the last spark has perished beside the ashes of its martyred brothers. The room has become chilled and methinks I had better retire, else I too, like Edgar Poe might be favored (?) with a visit from "The Raven." While the lamp still burns, I will say good-night.  
THE UNSCRUPULOUS IDLER.

#### Victims of Catarra Prejudiced.

Tried snuffs, they failed. Ointments and washes failed. Said there was no cure. Knew there wasn't because he had tried them all. This is how prejudice acts. There is however a balm in Gilead, a sovereign remedy for Catarra, not dangerous because it acts quickly, not unpleasant because it is sure to cure. Its name is CATARRHOZONA. It destroys germs, it soothes, it heals. As certain as death to cure, as pleasant as sunshine to use. That's CATARRHOZONA. Your money back if it is not so. 25c. and \$1.00. For sale at R. O'Leary's General Store, Richibucto.

#### "CANADIAN HOME JOURNAL"

BOUGHT BY MR. HUGH C. MACLEAN.

That the tendency to amalgamation now-a-days has been extended to journalistic circles as well as commercial, is shown by the recent purchase of the Canadian Home Journal by Mr. Hugh C. MacLean, publisher of The Ladies' Magazine, Toronto. The Journal, which was established many years ago, will be discontinued as a distinct publication, and will be merged into The Ladies' Magazine, which has already won a place for itself as the popular home paper for Canadian women.

### CASTORIA

For Infants and Children.

Dr. J. C. F. Little

"I believe it was Gray who spoke of thoughts that breathe and words that burn," said Dorey's people.  
"Yes," added Childers, "but stuff was not unknown, even in Gray's day."  
—Pittsburg Chronicle-Telegraph.