SERMON.

By Dr. S. P. Cadman on Mountain and Plain,

On the subject, "The Mountain and the Plain," the Rev. Dr. S. P. Cadman, pastor of the Central Congregational church, Brooklyn, preached a strong sermon. He took his text from St. Matthew xvii., 19, 20 (Revised Version): "Why could not we cast it out? And Jesus said, because of your unbelief."

ment of your just belief. Ine imperfections which remain in us when this regeneration is accomplished but form an illuminated pathway, which leads to the final estate and blessedness and to tread which affords us constant joy and praise and worship. So there are me nand women here today who have Dr. Cadman said:

"Our Lord was descending from the where He must be manifested again as the Helper and Healer of men. Upon the height He had been glorified. He had received testimony from His Fath-er and the saints of His kingdom. faithless man is only half a power. His Here He made His splemn annuncia tion of suffering, passion and death. Upon the plain the distracted father and the demoniac son awaited His opportune coming. Around them stood the baffled disciples and the disputing scribes, vainly expostulating with each

"The sharp and decisive contrast between the two scenes has been seized by Raphael's great imagination in his picture of The Transfiguration. There the story is depicted beyond the exposition of language in speech which is universal. From the peace and splendor and serenity, which falls on the Mount. Christ is moving downward to greet the expectant crowds beneath. The darkness and the dismay, the tumult and the sorrow are redeemed by ward this exemplar we should move by the group of disciples which looks upward, awaiting their Lord with confidence and expectancy. Their hopes the child rejoice together.

"But the incident has 'a perennial able," to use a phrase of Bishop Phillips Brooks, of the weakness and failure of human life apart from God. It reveals the necessity of a vital interchange between the forces of the shows the struggle, renewed from youth to the grave, between man's conhis habits. He never surrenders to the baleful thought that sin is his superior. He hates the thing he often does: he looks upon it is alien and repulsive, but he asks, as the years roll on, bringing no release, just what the disciples asked privily of the Master, 'Why could not I cast it out?' 'Because of your unbelief,' said Jeseus; in effect, cause of your severance from God. Behind all men, this irrefutable answer implies, there is an omnipotence to be secured by faith, a power which is adequate and irresistible awaiting your call; your insulation means defeat, your disconnection cuts off the only source whence help such as we need

"WHEN A MAN ACCEPTS

the main tenets of the Christian teachrupture between himself and the body places by of received truth in churches, he wonders what a man should believe and sin. how, in order to conquer evil. Professor Johnson has reminded us in his
valuable bood, The Religious Use of
afflict us. It deals in mediative measly entreat its spirit of steadfast faith truths are irresolvable and elementsimple ideas make the majesty of all reasoning being, and they are the products of faith. We neither prove nor evident. Axiomatic abstractions like law, of philosophy and scholarship, of prepare for the spread of their Moslem these are involved in every man's have floated before His august eye. It thinking processes, and however ag- is reasonable to suppose that He medinostic he is in temperament, his doubts are the veneer, his beliefs are the grain "It is noticeable that men's faith in

increduality and terror of the earlier days of scientific investigation have passed away. Birmingham mobs in England wrecked Dr. Priestly's home many years ago, the people there would build him a home if he lived em today, and hoving faith in nature they trust her, they call upon her reservoirs of force and healing, they successfully invoke her aid in a thousand ways which would be absolutely destroyed at the root and gen-have accelerated our progress. "Let us proceed to the highest pbjective upon whom any or all faith can rest, and let us remember that the of the human heart had never aceffects of faith and love depend for knowledged control; He proposes to their nature upon the in blessing and infranchisement of the is about to subdue them. For this end indwelling of the spirit. soul, which comes from faith, exercis- He is sufficient. He does not set aside ed in the noblest man or woman, and filial obedience in China; He sanctions what same trust repose din God, is the it. He does not condemn the intellectmagnitude of difference between that ual culture of Rome and Greece; He

this proposition. It challenges our ap- authority and calm those reigning prin-Casting out is not our business. Stand fact that the upward movements Jesus Christ, by their bigoted, and teenth centuries, an emotional aspect, pharassical interpretations. Theirs is but heralded by grat intellectual not faith, but fanaticism. And the searching and striving. known to the student of the past.

"NOT MAN ALONE, NOT GOD

ALONE.

but God and man as a vital unit, having for a universal purpose, in the individual and the race, the reconstruct-

On the subject, "The Mountain and ment of your just belief. The imperstriven to make their will the will of God, and they who fain would serve Mount of Transfiguration to the plain, Him best are conscious most of wrong within. You gather your scattered forces together and ask the meaning of constant defeat. Because apart

> dreams of moral and spiritual ascendancy wil still be accompanied by the stern realities of recurring disaster. "Let us by faith make a permanent indisoluble alilance with our Redeemer an alilance too often sought hitherto for mere emergency and dissolved when the bitternes sis past. Let us transfer the secret of speed and strength and resistance and overcoming to God in us, working to do His good pleasure. This is the faith of which Jesus spake and is not the incarnation, the historic pledge of this unity, the eternal expression, in the very being of God, of our daily religious necessity? Here we see the conjunction of heaven and earth, of God and man, in perfect harmony and to-

repeated sets of belief and choice and "The problem of the individual is are justified, the boy is released from the problem of the church, and as Jethe grip of his torment; the father and sus is before the individual, the his toric eternal pattern of union and victory, so does the indwelling spirit, the human interest.' It is 'a graphic par- animating life of the church, produce in her as the body of Christ, and the earthly home of God, this same union. "The evils which afflict society today

moutain and the evils of the plain. It noble efforts of the philanthropist aim to lift our ace to educate the ignorant, to improve general conditions, and to scious greatness and his actual little- heal the afflicted. How much of this ness; the gap between his ideals and sympathy is centered upon human sympathy is centered upon human con-ditions rather than human life? The rags of Lazarus appeal. What of Lazarus himself? It would be foolish to decry the good which is being accomplished, but while it should be done, other and greater things should not left undone. Beneath the rags there is a soul, and paradise above for that spul, and until these are taken into account rags will continue; our weakness is in giving temporary relief, and not effecting radical cure. You cannot heal a cold by brushing the coat of the patient. In Moscaw the Russian points with pride to one hospital where 12,000 foundlings are supported; but Russian shame is here,

as well as her tenderness. "Reform prisons and homes for the inebriate and the degraded, not only testify to charity and goodness but to ing, when he is conscious of no deep church is on earth to depopulate these vileness and sin. And the Christian

the Imagination, that certain first ures, in part restraints and in its ly entreat its spirit of steadfast faith, more sinister features in compromises.

What then is the mission of the church?

Spirit, its reliance upon God, its royal ary as primary colors, self evident as What then is the mission of the church? am, august as the sun. These So much and no more, and surely no-eas make the majesty of all thing less, than her Divine Lord has "All the visions of statecraft and

medical skill and humane effort, must tated on these things and though He seems, by shadowy inference, at times, to predict them, they remained, so far as actual establishment was concernnature is seldom disturbed now. The ed, a work for future days. They lay within the content of his toil and sac rifice, but human agencies He should produce, produced them in their turn. Had He appeared on earth as a states man, the wisest and the best of the ages would have bowed to His model constitution, as they do to His Sermon on the Mount. Had He founded school of scholars instead of a pariah band of persecuted saints, the immortal wisdom of His foretokenings would

"CERTAIN MIGHTY AREAS

objectives to control them. Their proud allies of which they cling; that the difference wickedness had not been subdued; He numan being and the infinite God, and goes beyond them. He freed the soul since faith is everywhere necessarily of man, as well as the souls of men; active and since it depends upon its man as a race, men as individuals. He dwells in men whose feet and hands are eager for the divine way and will. He moves on a moving church. He dwells in men whose feet and hands are eager for the divine way and will. He may call upon her for the toil of suffering and death, as in China, for this proposition. It challenges our apparently and calm those reigning principles. peal from the plain to the mountain, ciples, simple and substantial as the from men to God. It proposes to en- mighty rocks which gird the earth and and depend upon it, the gigantic evils able man and expel his evils and re- which, wherein we have obeyed them, I have named can never be abolished generate his life by the help of none have freed the slave and saved the save by displacement under the consave man. Legislation, education and state and built the church and blessed structive regenerating ministry or a clever engineering generally will accomplish the task. And there is a purified the thief. And He died and on God in faith and abounding toward class of religious teaching which prac- rose again to ratify His gospel. Do tically ignores the answer of Jesus, be-members of His church bear this wit-cause it discounts the query of the dis-ness? If so, her coming against our 'Why could not ancient enemies is terrible as an army we cast it out?' It is prone to say, with banners. It is an often observed aloof and let a fresh theophany declare society are preceded, as a rule, by a the result in the saving of the remressival of these generic principles, nant and the judgment of the many. Such people condemn whole strata of another, according to temperament and humanity with a single text of scrip- circumstances. In Reformation days a aure and bewilder and limit the plain doctrinal aspect, in the evangelistic extension of God's mercy and help in movements of the eighteenth and nine-

weary list of superstitions and errors "But certain essentials enter into the arising out of such misdirection is well church of these times of victory. First in place and importance there was an unfaltering faith in her deliverer and God. It exhausted the Psalter in its expression; its devotees were insensible to pleasure and to pain; it endured the witness unto blood, whether in persecuted Protestant or Romanist. broke across the contemplation of priesteraft and simony and harsh, tyrannical intoferance with a dispelling

Annapolis; R. L. Kinney, 74, Priddle, from Moncton.

Sept. 11.—Str Himera, 2351, Lockhart, from Sallie E Ludlam, from do for do; Thistle, from New Haven for do; Onward, from Str Carlisle City, 1894, Paterson, from Stonington, Conn., for St John; Avis, from

strength which no prison house could check, no punishment arrest. Its flam-ing stakes blessomed like Aaron's rod. In spite of dungeon, fire and sword it amcliorated and revolutionized and destroyed and created and made such great interferences as the historian is bound to place in the front of his pages. In the last resort it dismissed every humane name and clung to esus; it dismissed human hope and proclaimed present and divine deliver-ance; it dismissed every human agency mphilosophy, science, law and philan-thropy—as being of insufficient assist-ance in the storming of the last re-doubt and uplifted the cross that philosophy, science, law and philanthropy—as being of insufficient assistance in the storming of the last redoubt and uplifted the cross that through Him who hung thereupon all might be sayed.

Sept. 9.—Str Florence, Williams, for London Via Halifax, Wm Thomson and Co.
Sch Alice Maud, Haux, for Salem for Stetson, Cutier and Co.
Sch Carfield White, Matthews, for New York, C T White—cargo loaded at Apple

"THE STRATEGY OF HIS CAM-PAIGN

of faith is justified by after events. And to this end is the church sent on earth, to bear testimony to the suffi-cient source of power in her union with the spirit of the living God. Her faith in this truth leads her to witness bearing. She is to constantly affirm that there is but one fundamental conception in any effort for man's highest good and that is the Christian religion. Setting forth the living God and our life in His life, the loving God, and our love in His love, the holy God; and our righteousness in His holiness, here is the expulsion of the world's torment and the acquisition of the blessing. The absolute standards a nation's safety emands and without which the world's salvation cannot be accomplished, are always endangered by lessened faith and weakened testimony. 'Come off that pinnacle and live on this plain,' cries Mr. Facing-both-ways. We dare not recreant prove, nor break our trust. Mental, moral and political climates of lower regions without the vigor and the health necessary to advance. They foster our most inglorious dispositions They secure a lazy acquiescence with

error, an ignoble economy of truth and Mr. Morley, the agnostic, commenting on moral failures in whose behalf even bishops have been known to cry lustily, tells us that such boasted ways charactering the voyage of life unfit in are lesser than formerly, but many are us the resoluteness of seir-respect.

Thoroughness is a mistake and lofty subtle and difficult to deal with. The principles are discarded for 'safe' ones. A suspicious word sometimes used to cover impoverished morals and mediocrity of purpose.

"While many speakers, men prominent in clerical life among them, are met together in honest difference, of opinion, to regulate the drink traffic. which largely destroys this city, one may hear, if he listens carefully, the voice of the man who under pressure, unconsciously yields, and who, however sincere in his attitudes, is some what incapacitated for the higher efathwart some of the deepest and best athwart some of the deepest and best instincts of our religious belief, the magnitude of the Students' Volunteer Movement, which has just held its convention in Toronto. Have you not observed that criticism of that movement is turning to praise. 'The evangelization of the world in this generation' Bermuda.

Parrsboro.

HALIFAX, Sept. 9.— Ard, British cruiser Preston, E. Tom London for St John; bark Lorenzo, from Preston, E. At Hillsboro, Sept 9, str Beaver, Stevens, from Harvey, and cld for St John.

At Newcastle, Sept 10, seh Clayola, Berry, from New York; bark Kong Sverre, from Bermuda. aking them unnecessary, in What a cry! But suppose it be the redeeming force, the seasoning salt in our present ease and decadence. I do not

> allegiance to Jesus, the Crucified. IF THOUSANDS OF ARAB LADS turn toward the cities of the East to faith, surely the call for our cultured and consecrated youth to preach the gospel is a vastly more imperative one. Interfere with no man who is busy on the errands of the cross.

"Why cannot the church cast out the devils of drink, of lust, of war, of gambling? If the sane enthusiasm of youth has such a war cry for missions, is it too much to ask 'the abolition of these things in America in this generation?' Shall the sons of the fathers shame them, you saw, with reason; an infin-itely harder thing to do, and if it be so, where is your surety and defense, save in the faith which can remove and sink the mountain to a plain. The truth is, within 200 years, there have been crusades of Christian faith which have accomplished all God asks of us today, and even more. But it seems as though the prudent and the wise are here forbidden by their own hesitancies and God reveals these things to the babies. The earth's unwise ones become the paladiums of grace and destiny by the enabling of faith and the

"And here, as everywhere, the torments of the plain can only be healed by the divine descent from the mount. The union of God and the church in the unity of the Holy Spirit is ours, and imprisonments and hardships, as in Bulgaria. In this is her life and glory, men in love."

SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Sept. 9.—Str. St. Croix, 1064, Pike, from Boston, W G hes, mase and pass.
Sch Rosa Mueller (Am), 242, McLean, from Marbiehead, Peter McIntyre, bal.
Coastwise—Str Brunswick, 70, Potter, from Canning, and cleared for Canning.
At Parrsboro, N. S., Sept., schs Three Sisters, Price, from St John; John Proctor, Haskell, from Portland.
Sept 10—Sch Sallie E Ludlam (Am), 198, Pedersen, from New York, D J Purdy, bal.
Coastwise—Schs Beniah Benton, 36, Mitchell, from Weymouth; Nina Blanche, 30, Crocker, from Freeport; Elibu Burrett, 48, Spicer, from Windsor; Gipsy, 32, Oglivie, from Margaretville; Linhet, 14, Gibson, from Margaretville; Chaparral, 38, Crane, from Advocate Harbor; Murray B, 43, Baker, from Margaretville; Georgie Linwood, 25, McGianahan, from do; Nellie, 59, Sullivan, from Meteghan; Effort, 63, Milner, from Annapolis; R L Kinney, 74, Priddle, from Moneton.
Sept. 11.—Str Himera, 2351, Lockhart, from Sept. 11.—Str Himera, 2351, Lockhart, from

general
Sch Winnie Lowry (Am), 215, Whelpley, from Frenchman's Bay, D J Purdy, bal.
Sch Susie Prescott, 98, Daly, from Boston, F and L Tufts, bal.
Sch R P S, 74, Hatfield, from Calais, F and L Tufts, bal.
Coastwise—Scha Chas Haskell, 66, Haynes, from fishing; John and Frank, 55, Teare, from Point Wolfe; C J Colwell, 82, Alexander, from St Stephen; Sovereign, 31, Peters, from Westport; Violetto, 11, Longmire, from fishing; Havelock, 33, James, from Campobello, and cld for fishing.

River.

Sob Frank and Ira, Barton, for Westerly,
R I, Stetson, Cutler and Co.
Sch Joliette, Gordon, for Boston, Stetson,
Cutler and Co.
Coastwise-Schs Blue Wave, Downey, for
River Hebert; Emma D Endicott, Johnston,
for Parrsbore; E A Lombard, Sprague, for
Hopewell Cape; Oriole, Shanks, for Point
Wolfe.

At Parrsbore, N. C. Carlot.

At Parrsboro, N. S., Sept 8, schs Keewaydin, Dexter, for Rockland; Fortuna, Edwards, for Portland; Bobs, Wagstaff, for
Yarmouth.
Sept 10—Sch Fanny, Urquhart, for New
Bedford.

Sch Ida May, Gale, for Bridgeport.
Sch Jennie E, Morrell, for Westerly.
Coastwise-Schs Sarah E Ells, Houghton,
for Hall's Harbor; Helena M, Woods, for
Parrsboro; Nina Blanche, Crocker, for Freeport. Sept. 11.—Bark Gambattista, Padre, for Buerto de la Luz, Las Palmas, J A Gre-Buerto de la Luz, Las Palmas, J A Gregory.

Sch Agnes May, Kerrigan, for Westerly, N H Murchie.

Sch Myra B, Gale, for New Haven, J M Driscoll.

Sch Rewa, McLean, for New York, A Cushing and Co.

Coastwise—Schs Sovereign, Peters, for Back Bay; Violetta, Longmire, for Annapolls; Dora, Canning, for Parrsboro; Susie Prescott, Daly, for Point Wolfe; Bastern Light, Cheney, for Grand Harbor; Temple Bar, Gesner, for Bridgetown.

Sept 10—Str State of Maine, Thompson for Boston via Maine ports. DOMESTIC PORTS.

Arrived.

HALIFAX, Sept. 6.—Ard, str Beta, from Jamaica, Turks Island and Bermuda; Ulunda, from Liverpool via St Johns, NF; Silvia, from St Johns, NF, and sailed for New York; Halifax, from Charlottetown, P E 1, via Hawkesbury, and sailed for Boston.

HALIFAX, Sept. 7—Ard, str Olivette, from from Boston; steam yacht Wautdis, from Bap Harbor, Me.

Cleared, barkin Bolf, for Port Modes. barktn Rolf, for Port Madoc

HALIFAX, NS, Sept 8—Ard, schs Unique, from Charlottetown for New York, and cld; Cumminger, from Grand Valley for Boston, and cld. what incapacitated for the higher efforts of a sacred profession, in so far as these relate to the question under discussion. Let us bear a witness as a church which is faithful to eternal principles rather than bent to present demands. Contrast with these weakened and debilitated propositions, which run athwart some of the deepest and heat

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