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Fredericton, March, 31, 1889.

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(Continued on third page)

John Haslin.

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GREY COTTONS;

TRUNKS;

REMNANTS,

John Haslin.

Our Pulpit.

KNOWN BY THEIR FRUITS.

SERMON PREACHED BY REV. A. J. MOWATT.

In St. Paul's Church on Sabbath Morning Dec. 1st, 1889.

"Wherefore by their fruits ye shall know them." - MAT. VII. 20.

In the context our Lord cautions His people against false prophets, dangerous errorists, teachers of unsound doctrine, preachers of another gospel. He compares them to wolves in sheep's clothing. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravishing wolves."

We are not afraid of sheep. They are gentle and pure, innocent and harmless. We love and trust them. We know they will not hurt nor betray. But wolves are very different. We are afraid of them. We flee from them. A sight of them is enough to awaken terror and put us on our guard. We cannot love and trust a wolf.

Now, there are wolves among men, wolves in society, wolves in the church, wolves in the home. But you do not always know them. They take the precaution to look as little like a wolf as possible. They are wolves in sheep's clothing. They hide their true character, conceal their real motives. They profess to be so gentle, so unselfish, so disinterested, so pious and pure. And sometimes they win their way into the church, and into christian homes, and high up in the best society, and it is not known what evil beasts they are, until many have fallen victims to their rapacity.

And then the Lord proceeds to tell us how best to know them. It is by their fruits, not by their appearance. "Ye shall know them by their fruits." This He goes on to illustrate by a sort of parable or object-lesson on fruit-trees, and the text is the conclusion He arrives at. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."

Now, in further illustrating the text, I remark, first of all, that we have here a most excellent doctrinal text. "Wherefore by their fruits ye shall know them."

You have an orchard perhaps, an orchard, let us suppose, you are proud of, and want to put to the best account. You have planted it with the choicest fruit-trees. It is not for ornament you have an orchard, but for fruitfulness. You want to make it pay, and no tree is of any value simply because it is peculiar, odd, modern. It may be of stately appearance, beautifully variegated foliage, its flowers showy and striking, its fruit quite remarkable in some respects. The name of the fruit tree may be high sounding and euphonious, a great mouthful of Latin. But you will not care for that. You will want to know whether the fruit is good, whether it is palatable and saleable, whether it is worth the trouble it takes to grow it. And so often you have to say with regard to some tree you let into your orchard because it comes to you well recommended and of promising appearance: "Its looks are the best about it. It promises well and does ill. It looks as if it would yield a fine crop of fine fruit. But when the fruit comes to be gathered it is both small in quantity and poor in quality. The truth is, as a fruit-tree it is a fraud, and all it is good for is to be cut down and burned up."

Well now, just as you would test fruit-trees, so are you to test doctrines, opinions, theories, beliefs. Some of them come to you with the recommendation perhaps that they are ancient, others that they are modern, others that they are peculiar, others that they are popular, others still that they have high-sounding names, great mouthfuls of Latin, Greek, Hebrew. But it is yours and mine to find out, if we can, what sort of fruit they yield, whether it is as good as it looks, whether it is all it promises. Good doctrines, sound opinions and beliefs, like good fruit-trees, yield good fruit, but if bad, unsound, unscriptural, like bad trees, they yield bad fruit. "Wherefore by their fruits ye shall know them."

This opens up to us a wider field for investigation and discussion than I can enter upon. All I can hope to do, all I have time to do, is to briefly refer to a doctrine or two.

And take, for instance, such a doctrine as that of justification by faith. "Justification is an act of God's free grace; wherein He pardons all our sins, and accepts us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone."

Our Lord, nineteen centuries ago, went among the lowest classes, the ignorant poor, the outcast and dangerous portions of society, and He held out

to them a free pardon of all their sins for His sake alone. He preached such a doctrine to publicans and sinners, to malcontents and rebels, to harlots and brigands. He did not lay upon them months of hard penance, a good-behaviour test for a longer or shorter period, conditions hard to comply with. No; on the contrary, He pardoned them right off, pardoned them almost too easily.

He said, you remember, to the city-sinner weeping at His feet: "Thy sins, which are many, are forgiven. Thy faith hath saved thee; go in peace." He told the dying thief, and he was no pilferer, but a brigand of the worst type, that he would be with Him that day in paradise. All He said to Matthew the publican was: "Follow me," and the publican followed Him, but thenceforward he was done with his old life. For the vilest of sinners, the loosest of characters, the veriest Scapegraces, the roughs and toughs of society, the refuse of the streets and slums and purlieus of such a town as Capernaum, drunkards, libertines, lepers, He had the same offers of pardon to make, as to such respectable Pharisees as Nicodemus, the young ruler, Joseph of Arimathea, and others.

Now, there were, and there are still, those who think that such a doctrine as justification by faith, must yield fruit dangerous alike to church and state. It is not safe, it is perilous, to fling upon society a lot of newly pardoned men and women. It is hazardous to give them a place and standing in the church and society. So modern moralists hold and teach.

But not so taught the Lord. And the doctrine of justification by faith as He taught it, was not bad, not dangerous. It lifted poor fallen men and women up and saved them. It inspired them with a new hope. It put them into new relations with regard to Himself and all else. See yonder the city-sinner! She washes His feet with tears; but He does better than that for her, for He washes her soul with His blood, and sends her forth to be a city-saint.

Oh it makes all the difference in the world whether a man is pardoned or unpardoned, all the difference in the world to himself, and all the difference in the world to the world! To be unpardoned is to be in a state of sin, guilty, condemned; to be pardoned is to be saved. No guilt! no condemnation! no wrath to come! Oh that I could give you to know what sin is, and then what it is to have your sins pardoned through the blood of Christ, for then you would not want to sin any more, you would not want to be a drunkard any more, you would not want to steal any more, you would not want to live the evil life any more, and the church and society would be that much the gainers!

Blessed fruit-bearing doctrine is that of justification! What fruit of life it bore as Christ preached it! What a glorious yield from it as Paul preached it! This too was the doctrine that in the lips of the great monk yielded the reformation of the sixteenth century. And year by year, through the ages, it is yielding good fruit, and much of it. It blossoms and fruits out in the churches of the reformed faith, in aggressive christian enterprise, in wide missionary effort, in a glorious harvest of good that is being gathered in every land.

But, take another sort of doctrine, that of universalism, and let us test it with this fruit-test of the Master. It promises much. It assumes to embrace in its wide loving helpful arms the whole world, and to save everybody now and forever. It preaches to every creature, No retribution! Oh we will want to have so fair and fine a fruit-tree planted in the garden of our creed!

Universalism is a recoil perhaps from the brimstone and hell-fire preaching of other days, the stern and relentless calvinism of our forefathers. But indeed it is as old as the garden of Eden. It was, No retribution! the serpent preached to Eve, and so persuaded her to eat the forbidden fruit. "Ye shall not surely die." Oh what a doctrine for a lost and dying world! What hope it should inspire in human breasts! What help it should bring to wretched fallen men! But alas! it has ever been a lie. It was a lie in Eden, and it is a lie today, and a lie can never help the world.

The universalist church is quite a large body in the United States, but it is unprogressive. All the church has done for the last decade is to hold its own. In 1877 they reported 41,029 families, in 1888 they reported 41,474 families, notwithstanding the immense advance of the country's growth in population. Ten years ago they had nine churches in Canada; I am not sure that they have that many today. I can find no report for last year. I know of but one church in the Maritime Provinces, the church of the Redeemer in Halifax, the home of free thought. But if it lives at all, it no more than lives. They report no missions to heathen lands, no work done in the slums of the great cities. That church gladdens no heathen country with the good news it has to tell, radiates no foreign shore with its eternal hope, is not a power for good anywhere. It puts men to sleep, quenches their zeal, paralyzes effort, hurts instead of helps.

I knew of but one out and out universalist, and if he was a sample of what that faith does for those who accept it, then I do not wonder that that church does not grow. His mouth was full of words, and good words too for the most part--I mean of a kind--but his hands were not full of good deeds. He helped no good cause. No one ever heard of him trying to forward any scheme of benevolence. He lived a forbidding life; he wore a forbidding appearance; he died a forbidding death; he went into a forbidding future.

If therefore we are to judge of a doctrine, not by what it assumes and presumes to be, but by what it does of real good for men, for society, for the world; if we are to judge of universalism by its growth, its influence, the churches it builds, the missions it supports, the good it does; then we must arrive at the conclusion, that the doctrine is not what it seems. Applying to it th's test of the Great Master, it is condemned: "Wherefore by their fruits ye shall know them."

Again: I find here a test of the churches.

The different churches may be regarded as fruit-trees in a garden. Here, let us suppose, is a great, towering, wide-spreading, strong-rooted tree that wants to crowd out every other, so that it may be alone in the land. Then here is another, but it is not so vigorous in its growth, and yet it has all the pretensions and assumptions of its great neighbor. Only its fruit is fit to be eaten. Let the clouds of heaven rain their rain only upon it. Let the sunshine warm only it. Let the breezes blow only upon it. Stand aside, all ye trees in the garden, and make room for this exotic to grow. Let it overshadow you with its importance. And then there are other fruit-trees, some of them of strong and vigorous growth, and they do not believe in giving way to any other tree. They claim that their fruit is good, comparing advantageously both in quantity and quality with that of other fruit-trees, and they mean to hold their ground and grow, and thus prove their claim to place and recognition in the land.

And their claims go for something. It is not a fruit-tree's size, nor its pretensions and assumptions that commend it, but the fruit it yields. A tree perhaps is overgrown in size, coarse and consequential, and its fruit abundant, such as it is; but then, if a large proportion of its fruit is unfit for use, wormy and worthless, and the best not any too good, it will not be as much to its owner as another tree that is not so large, but its fruit of superior quality, less liable to decay, freer from rottenness and corruption. A tree is known by its fruit.

Now, my parable needs no interpretation. You can see right through it. There are different ways of testing the churches according to this Divine rule. You may test them as to their growth. You may test them as to their spiritual aggressiveness. You may test them in regard to the good they are doing for those that come within their reach and influence. You may test them as to their missionary enterprise. You may test them as to the character and life and worth of their own membership, and as to the good work they are doing in the community where they are. You may ask, you have a right to ask, what a church is doing for its members and adherents. You have a right to expect, that a church, whose head is the Living Lord Himself; whose heart is the dwelling-place of the Spirit of love and light, purity and power, grace and energy and peace; whose membership is the chosen of the earth, and elect of God; and whose rule of faith and law of life is the Word of God, should do great things, stand high, be holy, yield not only good fruit, but also much good fruit.

Are, then, the members of the churches right-living? To what extent are they temperate? To what extent are they honest, pure, free from all vice, unspotted of the world's pollutions, its immoralities and criminalities? To what extent are the churches fulfilling their mission as churches of Christ? Such are some of the questions we should expect to be put to us as office-bearers and members of the churches, and we should be able to render a good account of our stewardship. And if not, we should want to know the reason why, for by our fruits as churches we are to be known. It will not do for us to plead today our antiquity, our size and importance, our glorious history, our record, our wealth, our pompous claims, and so on. What are our fruits?--that is what the Lord wants to know, and that is what the world wants to know, and according to our fruits so will we be judged, and approved or condemned.

Now, in the Dominion the churches stand thus as to numbers: Roman Catholics, 1,971,982; Methodists, 748,607; Presbyterians, 697,370; Episcopalians, 590,337; Baptists, 291,130. There are other bodies, but they are small. If, then, as our Lord declares, we are known by our fruits, our Roman Catholic brethren ought to lead all the rest of the churches a long way. And

(Continued on third page.)

INTERCOLONIAL RAILWAY.

89 Winter Arrangement '90

On and after MONDAY, 15th Nov., 1889 the Trains of this Railway will run daily, (Sunday excepted,) as follows

TRAINS WILL LEAVE ST. JOHN

Day Express for Halifax & Campbellton... 7.30 Accommodation for Point du Chene... 11.15 Fast Express for Halifax... 14.30 Fast Express for Quebec and Montreal... 16.20 Express for Sussex... 16.35

A Parlor Car runs each way daily on express trains, leaving Halifax at 7.15 o'clock and St. John at 7.30 o'clock. Passengers from St. John for Quebec and Montreal, leave St. John at 16.20 and take sleeping car at Moncton. The train leaving St. John for Montreal on Saturday at 16.20, will run to destination on Sunday.

TRAINS WILL ARRIVE AT ST. JOHN

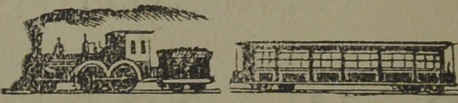
Express from Sussex... 8.30 Fast Express from Montreal and Quebec 11.10 Fast Express from Halifax... 14.50 Day Express from Halifax & Campbellton 19.25 Express from Halifax, Picton & Mulgrave 23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

All trains run by Eastern Standard time.

D. POTTINGER, Chief Superintendent

Railway Office Moncton, N. B. 15th Nov., 1889.



Northern and Western Railway

WINTER ARRANGEMENT.

In Effect November 4th, 1889.

Trains run on Eastern Standard Time.

Passenger, Mail and Express Train will leave Fredericton daily (Sunday excepted) for Chatham.

Leave Fredericton 7.10 a. m.

Returning Leave Chatham 8.10

Train will arrive at Chatham at 3.30 p. m., from Fredericton. The train from Chatham will arrive at Fredericton at 3.45 p. m.

Connections are made at Chatham Junction with I. C. Railway for all points East and West and at Gibson with the N. B. Railway for St. John and all points West and at Gibson for Woodstock, Houlton, Grand Falls, Edmundston and Presque Isle, and with the Union S. S. Co. for St. John, and at Cross Creek with Stage for Stanley.

Tickets can be procured at F. B. Edgecombe's dry goods store.

THOMAS HOBEN Superintendent

Gibson, N. B., Nov. 4th, 1889.

New Crockery, CHEAP

First quality English Coloured Tea Sets 44 pieces \$2.62. Fancy Coloured Dinner Sets \$6.60. Elegant New English, French and German China Tea and Breakfast Sets at J. G. McNALLY'S.

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with same Attention and Promptness as under the former management.

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Dated the 24th day of August A. D., 1889.