

## LOTTIMER'S FASHIONABLE Shoe Store.

ESTABLISHED IN MAY, 1859.

### A. LOTTIMER

takes this opportunity of thanking his numerous friends and customers for the very liberal patronage they have bestowed upon him during the past Thirty Years, and begs leave to say that he has now on hand the largest and best assortment of BOOTS, SHOES, SLIPPERS and RUBBERS for Summer trade that can be found in the City.

He would call especial attention to his large variety of

### Ladies Kid Boots

AND

### Lawn Tennis Shoes

In Ladies, Gents and Boys sizes. Goods may be ordered by Telephone if desired.

Inspection Invited.

### A. LOTTIMER.

210 QUEEN STREET.

### A. Limerick & Co.

York Street, Fredericton.

### Gasfitting & Plumbing

Attended to in all its branches.

### Creamers, Milk Pans and Strainers.

### CREAMERS AT 85 CTS.

### A. LIMERICK & CO.

Desires to inform the public that he has a Large Stock of the above articles, which he will sell Wholesale and Retail, cheaper than ever offered in the market before. Remember these Goods are of our own manufacture, and are of the very best material. Parties wanting Creamers or Milk Pans would do well by calling and examining before purchasing elsewhere.

Fredericton, March, 31, 1889.

### CLIFTON HOUSE.

### Cor. Germain & Princess Sts.

St. JOHN, N. B.

This hotel is situated in a most central position and has all the modern improvements

Telephone Connection, Electric Bells.

A. N. PETERS, PROPRIETOR

Office on Germain Street

### PUBLIC NOTICE

### MAILS CLOSING.

### CITY TIME.

UNTIL further notice, Mails will close as follows:—

For St. John, St. Stephen, Woodstock, the United States and all points West at 6.00 a. m.  
For Chatham and intermediate places via Northern & Western Railway at 7 a. m.  
For St. John, Chatham, Newcastle, Nova Scotia, P. E. Island, Quebec, Ontario, Manitoba, etc., 11.15 a. m.

### ENGLISH MAIL

will close every Monday night via New York at 8.30, and every Wednesday via Rimouski at 11.00 a. m.

Hotel and Street Letter Boxes will be served at 10.30 a. m., and 10.30 p. m.

P. McPEAKE, P. M.

Post Office, Fredericton,  
May 1, 1889.

### Farm for Sale.

A finely situated Farm of about 20 Acres, on the Central Railway, in Kings Co. at Belleisle Creek, with buildings, out buildings, &c., for Sale.

The situation is one of the finest on the Central Railway, near a Station.

Further information and terms can be ascertained of

MISS MARY A. McLEOD,  
Belleisle Creek, Kings Co.

### Our Pulpit.

### Christian Exclusiveness and its Reward.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening June 2d. 1889.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II. Cor. vi, 17, 18.

I have chosen for meditation on this occasion the theme of christian exclusiveness. Exclusiveness, in general, is not to be commended. The exclusiveness that narrows christianity down to its own little sect, and shuts out everything that does not mouth its shibboleths and harmonize in every particular with the peculiarities of that sect, is an exclusiveness that the Word of God condemns. The exclusiveness, too, that would give the gospel to one favored class or caste, and would keep it away from every other, is a bad exclusiveness. And then the exclusiveness that wraps itself up in the long clothing and deep fringes and broad phylacteries of Pharisean sanctimoniousness, and says: "Stand off, I am holier than Thou," is another kind of exclusiveness that the Lord abominates. He speaks of it as a smoke in His nose. These bad kinds of exclusiveness we meet with everywhere. The world is full of them, and the church is not without them. In the shape of bigotry, sectarianism, separatism, close-communication, and much else, it obtrudes itself upon us. But there is at least one good kind of christian exclusiveness, and we want to know about it.

The Corinthian converts, to whom the words of the text were specially addressed, living as they were living in a city wholly given up to every species of idolatry and licentiousness, had to be exclusive, if they were to be at all. They could not associate with the heathen around them, could not mix up with the society of the great commercial metropolis of Greece, without the sacrifice of their christian principles. They tried it, it would seem, but they very soon got all wrong.

And I think I am warranted in saying that the time has not yet come, when society, even as it is with us, is such, so thoroughly leavened with the religion of Jesus, that the christian can dispense with exclusiveness. It is still very necessary for christians to be on their guard against evil companionships, and a dangerous friendship, and the vitiating and debasing and destructive society of the world, and maintain their exclusiveness. One reason, doubtless, why the religious life of the church is so low, and the christian manliness of many is such a weak puny affair, and our usefulness and happiness and much else are far below the standard, is the want of christian exclusiveness. If there was more christian exclusiveness than there is among us, if we would come out from among men of bad moral principles and doubtful moral practices, if we would shun their society and have no dealings with their worldliness and wickedness, we would be better christians, and we would be a power for good that we are not.

#### I. COMING OUT FROM THE WORLD.

Some of the Corinthian converts had been mixing up too much with the heathen around them, and their conduct in this respect had grown to be scandalous, so much so indeed that the apostle's attention was called to it. The citizens of Corinth had their sacred days, their idolatrous festivals, and degrading amusements, and some of the christians had taken part in them. The observance of certain days in a certain way had become an old established custom, and for antiquity's sake, and custom's sake, and the city's sake, quite as much probably as out of respect for the idolatrous superstition that had originated them, all classes of the people were in the habit of observing them. Most likely the christians who took part in them excused themselves on the ground that they did not do so because they had any respect for the idols and heathen deities in whose honor they were celebrated, but simply because they were old established customs. But however pure their intentions may have been, they were sanctioning idolatry; and more than that, they were exposing themselves unnecessarily to temptations, and nothing but evil came of it. Indeed the results were disastrous. Hence, the apostle urges christian exclusiveness as the only cure for such evils. "Wherefore come out from among them."

Now, he does not mean, of course, that they should leave Corinth, and withdraw from all association with their heathen fellow-citizens. Some have understood him to teach something like that, and they have accordingly abandoned society altogether, and lived apart in the solitudes of the desert, or shut themselves up in the still drearier solitudes of monastic institution. But that is not his meaning when he says, "Come out from among them." He did not do that himself. None was ever more

among men, and all kinds of men, than he was. And the religion of Jesus requires us to take our place among men, and do our duties as citizens and as men as well as christians. If the world would tolerate them at all among them, they were to stay, and let their christian influence work, and their christian light shine. They were not to run away off to the woods and mountains, and hide their light under a bushel there.

But there is such a thing as being among men and with them, and yet not being of them. There is a coming out from among them, a breaking up of companionship with them, a leaving off of their evil ways, an abandoning of their society, without going a step from the place where we were born and brought up, and without losing our acquaintanceship with the friends and companions and neighbors we always knew, and without giving up the employment we have always worked at. You can all understand that, I think, and that is all that is meant when it is said here: "Come out from among them."

It is a spiritual coming out from among men that is here referred to. There may be as much mixing with men as ever, and sweeter, but it will be a christian companionship, and where there cannot be that, there will be none; at least, there ought to be none. There will be as hard work as ever, but it will be honest work, and honorable work.

Now, this coming out from among them, is a christian duty that needs to be attended to and insisted on to-day as much as ever. We talk about good society, but it is a misnomer often. I do not say that society with us is characterized with the abomination of old Corinthian society, for it is not. But this let me say, there is about as little of good in it, and as little of God in it. This I am sure of, a christian cannot live much in it without dwarfing his spiritual growth, marring his christian usefulness, and blighting the beauty of his christian character. The leaders of society are not leaders in the church. Those who shine on the street, are brilliant in the ball-room, dress in the height of fashion, and spend their precious time in the fripperies and follies of the world, as it is with us, have none of the Spirit of the meek and lowly Jesus, and are but poor associates for living earnest christians who have a race to run, the good fight of faith to fight, and the crown of glory to win. If I read my Bible aright, becoming a christian implies giving up all this, renouncing the world, ceasing to be conformed to it. "Ye cannot serve God and mammon." The Lord's people cannot go arm in arm with the people of the world, and enjoy the feasts and follies of good society, without more or less of spiritual hurt. If they relish the one, then there must be a nausea for the other.

And then, there is what is called low society as well as high society, but which is worse for the soul's health it is hard to decide. I think the apostle would counsel us to give a wide berth to both. You cannot stand round the corner; you cannot go into the saloons where men gather to drink and gamble; you cannot associate with drunkards and men of loose habits and profane words, without being the worse for it. The only hope of many is to break with the society they have got into, their degrading world-companionships and friendships. To stay where they are is to die. It may be hard, almost cruel, to make a break, but there is no help for it. Duty demands it. Our Salvation requires it. "Wherefore come out from among them."

#### II. CHRISTIAN SEPARATISM

The religion of Jesus is by no means intended to make men selfish separatists, who think they alone are right and all others wrong. On the contrary, the gospel makes men liberal-minded and generous-hearted, and helps them to realize more and more their true brotherhood in the great human family. We may run, and there is some danger of doing so, the idea of exclusiveness and separatism to seed. It hurts no christian to jostle with the world. It sharpens him, liberalizes his ideas, broadens his being, fits him for a larger usefulness. He learns lessons there he needs to learn, and can learn nowhere else. He receives good as well as does good. Our Lord went into society, and there is a going into society that is all right, and a withdrawing from the world that is all wrong. If our religion cannot stand the ordinary rough and tumble of life, all I have to say about it, it is a poor sort of religion. It lacks backbone. It is not such a religion as we need. A healthy soul is not afraid of contact with the world. It can walk and work unharmed amid the evils and temptations of life.

Still, let us not be too sure. We may be too free and easy with the world. While being in the world, we are not to be of it. "Be ye separate." The church and the world are widely different—different as to origin and destiny, aims and ends, character and creed, and the friends of the one cannot be the friends of the other. A christian is different from a worldling, not only on Sunday at church, but on Monday at work. He is actuated by higher motives, and regulates his life by better principles. We may indeed expect too much of a

christian, and judge him by a false standard, but let a christian be anywhere—behind the counter, at the polling booth, on a pleasure-excursion, away from home or at home, off duty or on duty, and he will conduct himself in a way that will mark him out from among the men of the world. If he does not, he is not much of a christian. Men do as others do, and they urge the plea that they have to, if they are to succeed. But not so with the christian. He has no difficulty in doing differently, in following out a different course, in standing where others crouch and fall, in holding his ground where others give way. He is thus separate with a separateness that is more marked almost than if he withdrew himself wholly from the world. Daniel and his three friends were separate in Babylon.

Now, I cannot but feel that too little is made of that idea today. We do as others do. We run with the people. We do not go to God's Word, and finding out for ourselves what is truth, take our stand on that rock, and stand there. I do not say let us be crotchety. Some make as much of mere crotchets as they do of principles. They strain at gnats and swallow camels. They tithe mint and rue, and neglect the great matters of the law and the kingdom. Let us be sure that we are making a stand for something that is worthy of our making stand for, otherwise we are mere sticklers. Too many who separate themselves from their brethren do so on insufficient grounds, and they will not be able to stand. But it is sometimes necessary, if we are to be true to ourselves and consistent christians, to be separate, and when it is necessary for the sake of truth and principle, we should not hesitate to do it, even though we have to stand alone. "Be ye separate."

#### III. UNCLEAN THINGS NOT TO BE TOUCHED.

The unclean thing that the Corinthian christians were not to touch was idolatry. That met them on every hand, and in every shape, and they had to be specially on their guard against it. "Touch not the unclean thing."

But we have our unclean things as well as old Corinth. And at the head of the list we may put intemperance. It is one of the uncleanest of unclean things. How it rolls a man in the dirt of the street, and clothes him with rags, and besmirches his character, and loses him his reputation, and gets him into the worst society, and drags him down down till it has him at the bottom, a poor castaway. There are those among us who think they can drink a little, and it will do them no harm. Ah! it is not hard to see who drinks today. My brother, let drink alone forever, if you would be clean. It poisons the blood. It breeds disease, corruption. It brings a curse. It defiles the soul. Touch not the unclean thing, for you cannot do it without hurt.

The love of money is another unclean thing. I suppose were it not for the love of money we would not have so much intemperance. I am sure no one would be in the liquor-business, would touch with the tips of his fingers the unclean thing, were it not for the money to be made out of it. But there is money in the business, and so for the money to be made out of it, men shut their eyes and ears to the wrong they do, and harden their hearts, and go ahead, wrecking human lives, destroying happy homes, and damning souls.

Money has its uses, its consecrated uses. It was out of gold the altar of incense in the ancient tabernacle, and the candlestick, and the ark and mercy-seat and cherubim, were made. And today gold has its uses in the church. By it still the light of the gospel shines out to every land. And many another good use it has.

But the love of money, the race for wealth today, is a terrible evil. How Mammon drives his slaves, and cares not for the rivers of tears and blood he makes, and the graves he digs, so long as he can heap up gold. And the unclean things men do, let their souls stoop to, to be rich. Ah! better never touch the unclean thing than be a slave to gold.

And pride is another unclean thing. And the pleasures and follies of the world are unclean. All such unclean things we are not to come nigh; we are not even to touch. "Touch not the unclean thing."

#### IV. THE REWARD OF CHRISTIAN EXCLUSIVENESS.

God will receive those who come out from the world, separate themselves from its evils, and touch not its uncleanness. He will be a Father to them, and grant them to be His sons and daughters, and mark them with His special favor.

Christian exclusiveness loses a man a good deal sometimes. It loses him friends. It loses him a situation perhaps. It loses him honor, comfort, ease, prosperity.

It was my hap in the first years of my ministry to be settled over a congregation the most of whom were in some way or other connected with the Albion Mines Coal company. And corporations and companies have not much conscience, nor soul, nor religion. It is to make money they are, and they pay little regard to the Sabbath, or anything else

Continued on third page.

### INTERCO

### 88 Winter Arrangement '89

On and after MONDAY, Nov. 26th, 1888 the Trains of this Railway will run daily, (Sunday excepted), as follows:

TRAINS WILL LEAVE ST. JOHN  
Day Express ..... 7.30 a. m.  
Accommodation ..... 11.20 a. m.  
Express for Sussex ..... 16.35 p. m.  
Express for Halifax and Quebec ..... 13.00 p. m.

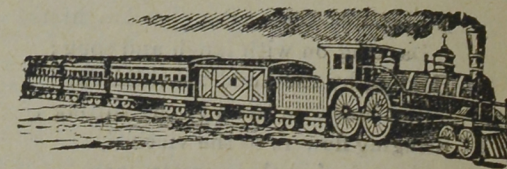
A sleeping car runs daily on the 18.10 train Halifax.  
On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN,  
Express from Halifax and Quebec ..... 7.00 a. m.  
Express from Sussex ..... 8.35 a. m.  
Accommodation ..... 13.30 p. m.  
Day Express ..... 19.20 p. m.

All trains run by Eastern Standard time.

D. POTTINGER,  
Chief Superintendent

Railway Office  
Moncton, N. B. Nov. 20th 1888.



### NEW BRUNSWICK RAILWAY CO ALL RAIL LINE

### Arrangement of Trains

IN EFFECT JUNE 4th, 1889.

#### LEAVE FREDERICTON.

EASTERN STANDARD TIME.

6.00 A. M.—Express for Fredericton Junction, St. John and intermediate points, Vanceboro, Bangor, Portland, Boston and points West; St. Stephen, St. Andrew's Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and points north.  
11.30 A. M.—For Fredericton Junction, John and points east.  
3.25 P. M.—For Fredericton Junction, St. John, etc. Connecting at Junction with Fast Express, via "Short Lines" for Montreal and the West.

#### Returning to Fredericton.

From St. John, 6.10, 8.55 a. m.; 4.45 p. m.  
Fredericton Junction, 7.40 a. m.; 1.05, 6.25 p. m.  
McAdam Junction, 11.35 a. m.; 2.15 p. m.  
Vanceboro, 11.15 a. m.; 12.10 p. m.  
St. Stephen, 9.20, 11.40 a. m.  
St. Andrews, 6.30 a. m.

#### ARRIVE IN FREDERICTON

8.55 a. m.; 2.15, 7.20 p. m.

#### LEAVE GIBSON.

8.00, A. M.—Mixed for Woodstock, and points north.

#### ARRIVE AT GIBSON.

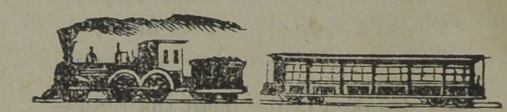
5.55 P. M.—Mixed from Woodstock, and points north.

F. W. CRAM,  
General Manager,

A. J. HEATH;

Gen. Pass. and Ticket Agent.

St. John, N. B., March 29th, 1888.



### Northern and Western Railway.

#### SUMMER ARRANGEMENT.

In Effect May 20th, 1889.

Trains run on Eastern Standard Time.

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

#### Leave Fredericton

3:00 p. m.; Gibson 3:05; Marysville 3:15; Manzer'siding 3:35; Durham, 3:45; Cross Creek, 4:20; Boiestown, 5:20; Doaktown, 6:05; Upper Blackville 6:45; Blackville, 7:10; Upper Nelson Boom 7:40; Chatham Junction, 8:05; arrive at Chatham, 8:30.

#### Returning Leave Chatham

5:00 a. m. Chatham Junction, 5:25; Upper Nelson Boom, 5:40; Blackville, 6:20; Upper Blackville, 6:45; Doaktown, 7:25; Boiestown 8:15; Cross Creek, 9:10; Durham, 9:50; Marysville, 10:25; Gibson, 10:30, arriving at Fredericton, 10:35.

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. C. 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., May 18th, 1889.

### Exhausted Vitality.

THE SCIENCE OF LIFE, the great Medical Work of age on Manhood, Nervous Physical Debility, Perma-Decline, Errors of Youth, and the untold miseries consequent thereon, 300 pages 8 vo., 125 prescriptions for all diseases. Cloth, full gilt, only \$1.00, by mail, sealed. Illustrative samples free to all young and middle-aged men. Send now. The young and Jeweled Medal awarded to the author by the National Medical Association. Address P. O. Box 1895, Boston, Mass., or Dr. W. H. BARKER, graduate of Harvard Medical College 25 years' practitioner Boston, who may be consulted confidentially, Speciality Diseases Man. Office No. 4 Bulfinch Street,

