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Fredericton, March, 31, 1889.

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I have now in stock a large supply of fresh GROCERIES which I am selling CHEAP FOR CASH.

This is the place for the laboring class, and Mechanics and Farmers to trade and save money.

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164 QUEEN STREET, - FTON

Our Pulpit.

THE VALLEY OF DECISION.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church on Sabbath Morning Nov. 17th, 1889.

"Multitudes, multitudes, in the valley of decision!"—JOEL III. 14.

The patriot-prophet sees here a battle-scene of the oldtime close under the walls of ancient Jerusalem. A battle is being fought out in the valley of Jehoshaphat, a valley that runs along the east side of the city and round to the north. Hosts of men, helmeted, mailed, cuirassed, greaved, with flashing swords and glittering spears, are struggling together in deadly combat, both sides determined to win, both sides sure of victory. Now it is this side that seems to have the advantage; anon it is that. Thus wavers the struggle, so evenly balanced is it, and it is not known what the issue is to be. The carnage is fearful. The Brook Kedron, running through the valley, flows with blood. Men are mown down in long swaths of death. And still the struggle goes on, and the decisive blow that is to end the agony one way or another is not struck, is so slow in being struck. And so much is at stake. The interests of a nation and a great people are at stake. The interests of truth, religion, the world's future, men's salvation, are at stake. How terrible if truth should fail, if God's people and cause should suffer defeat, if Jerusalem should have to be given over to the cruel invader! Such is the battle Joel watches with intensest interest from his watch-tower in the temple, and what a picture of the scene he gives us in these expressive words of his: "Multitudes, multitudes, in the valley of decision!"

Scholars find the historic allusion here in the great battle fought, in the days of Jehoshaphat, King of Judah, against the confederate army of Moab, Ammon, and Edom, peoples living close by on the east of the Jordan and the Dead Sea. These old enemies of the Lord's people entered into a secret alliance, and marched on to Jerusalem. But the Lord, through His prophet, gave the king and the people timely warning, and undertook to fight their battle for them. It was a time of much anxiety, but the enemy suffered a disastrous defeat. We have the account of this great battle in second Chronicles, twentieth chapter.

But while that may be the historic allusion here, it is of another sort of battle the prophet speaks. I look upon his language as parabolic, and it is as a parable I take it. Joel's expressive words, as Peter shews us, reach down to gospel times, and find their fulfilment in what is going on to-day, and thus I would interpret and illustrate and apply the suggestive text. "Multitudes, multitudes, in the valley of decision!"

And first, observe here, a wide struggle is going on, a great battle is being fought out. This struggle has been going on down the ages, and gathering force and volume as it rolls along. Never before in the world's history was the struggle so general as now, and so fiercely waged. And it will go on more and more fiercely until it is fought out, until at last the decisive blow has been struck, and there is a great glad peace in all the earth. This is the battle the prophet watched, with so much of keen interest and concern, in his early day, as it was being fought out, under his very eyes, in the valley of Jehoshaphat. And the struggle is still going on, and we are all in it more or less. It is the battle of the Lord against the devil, truth with error, right and wrong, the church and the world, liberty and tyranny, salvation and sin, light and darkness, virtue and vice, the Spirit of God as He makes His influence felt and tell for good in the world in the lives of christians, and the evil world-spirit as he pervades society and animates the children of men.

This struggle breaks out every here and there in some special form or other. In some lands it assumes the character of a struggle for liberty, an uprising against tyranny and oppression. Men who have been long ground down under the heel of despotism, have come to know that they were made for something better than to be bought and sold and used like cattle; and so, as if inspired, called of God, they have risen up in their might, and they have flung from them the tyrant's chain, and struck a blow for liberty that was decisive.

Elsewhere again it is a struggle against error, the battle of the gospel with the systems of idolatry that enchain the millions still in heathen darkness. This is the struggle that is going on all around the frontiers of civilization, and is being slowly fought out. Farther and farther into the territories of heathendom the truth is being carried by the brave pioneers of the gospel, and island after island, country after country and people after people, are being reached and won. And not always is it a bloodless battle. Sometimes the strug-

gle is very real, necessitating the sacrifice of much blood and treasure.

Then the labor-question is another form of this struggle in our day. Labor and capital, poverty and wealth, want and waste, groaning need and grasping greed, right and wrong, go down into the valley of decision, every now and again, and have at one another with a fierce hell-hate. After a while a truce is called, an armistice is arranged, so soon to be followed again by the breaking out of hostilities. And so the battle goes on, more and more widely and wildly, until God only knows what the end is to be.

Then the liquor-question is just now, with us, in this city, a form of this old struggle of good and evil, and we are getting ready to go down into the valley of decision, and, ranged on opposing sides, very unhappily mixed up indeed, church-member against church-member, christian against christian, temperance-man against temperance-man, we are to struggle it out. Oh that we could see, more than we do, eye to eye, in these struggles! There would not be so many of them, and they would be far more decisive. As it is, however, the evil is emboldened and encouraged by the unhappy differences of opinion, and divisions, and oppositions, among the Lord's own people, and succeeds as it could not otherwise succeed; and so the struggle is ever being renewed, and the battle is ever being fought over, through the long earnest years. Oh we want a glorious revival, and then we would know, as we do not seem to know now, which side to take in the struggle, which side to pray for, and work for, and fight for!

It is said by would-be prophets today, Second-Advent people and the like, men who think they have a mission to tell the world what is to be in the days to come, men who are presumptuous enough to give day and date for their predictions, that the next decade is to see one, or a series, of the greatest wars that the nations have ever been called upon to face.

And possibly so. I know not. But this I know, that very little indeed would today touch off Europe into one vast conflagration, for it is just now one huge powder magazine, and the very atmosphere is surcharged with fiery vapor. Still, there may be no great war. The struggle may go on as it has been going on, a political struggle, a moral and spiritual struggle, a war of words and ideas, a struggle of opinions and theories, with here and there a break out in some form or other, until the good is triumphant over the evil, and Jesus reigns by His Spirit of love over the nations of the earth. I grant indeed, that the next ten years may do much for the world, more for it than any century of the past has done. That is reasonable. And a general war in Europe might hurry to a conclusion some things that have been and still are in a state of unsettledness. But, for my part, I cannot hope, that, in the next ten years, the Eastern question, so-called, the question of the world's evangelization, the question of the union of the churches of Christendom, the Jewish question, the question with regard to Roman Catholicism, the labor-question, the Sabbath-question, the liquor-question, and many another question, can be worked out to a satisfactory solution. If we are to form any estimate of what is to be from what has been, then it is clear that many decades of years must yet come and go, ere the battle of good and evil, the struggle going on in the valley of decision, that the prophet Joel saw in his day, and that we may see in our day, will be near-hand ended. "Multitudes, multitudes, in the valley of decision."

Again: Observe where this battle is being fought out, and what the question at issue is. And it is being fought out in the valley of Jehoshaphat, close under the walls of Jerusalem, and every move made in the progress of the struggle, every blow struck, every sword-cut and spear-thrust, have to do more or less directly with the church and the interests of religion.

Yonder perhaps the struggle shapes itself into a purely political question, a question of finance or franchise, political privilege, home rule, nihilism versus absolutism, and so on. Elsewhere it is the labor-question, and it looks to us as only a question of dollars and cents, no great underlying principle at stake. Away west it is the Chinese problem, or the Indian question. Here just now it is the liquor-question. Thus in so many forms and aspects the struggle presents itself. But this know, that everywhere and somehow, it has to do with the interests of religion, the cause of the gospel, the working out of the church's future.

Looking at the struggle that is going on all over the world, to the cursory observer it is so mixed up that it is not always easy to say what side men are on, and what they are fighting for. And men do not know themselves. They are in it often, and on this side or that, for very different reasons. Perhaps they have been dragged into the struggle, and so care nothing whatever about the great question at issue. They would fight just as hard on the

other side, if it had happened they were on it. To many it is a mere matter of money or glory. They have some interest of their own to work out, a question of their own to settle, and they are on this side or that, this side today and that tomorrow, as best serves their own little purpose.

And so you find men in the struggles that are going on, the battles that are being fought out under the walls of Jerusalem, strangely, almost ludicrously, mixed up. Here perhaps is an out and out man of the world on the side of religion, for the time being, on the side of righteousness, truth, temperance, purity, piety. And then, on the other hand, here is a professed christian, a member of the church, a good and true man, side by side with, wedged in between, scoffers, libertines, drunkards, evil-doers of all sorts, on the world's side, and he is doing the best he can for the side he is on. That is how it is everywhere, and devils laugh, and angels weep.

But it ought not to be. There is a right and wrong side in every struggle, and it can never be a matter of indifference where we are, where our sympathies are, where our influence is. There is a side in every struggle where the Lord is, and a side where He cannot be; and where He is not, there they should not be.

It may be asked, what has such and such a struggle to do with the church, and what has the church to do with it? And yet, whatever is of interest to men, whatever concerns their usefulness and happiness, is of interest to the church and her Lord. There are, however, struggles going on today so closely identified with her own work in the world, such struggles as the labor-problem, the Sabbath-question, the temperance question, and so on, that she cannot afford to stand idly by, and see them fought out under her very shadow, and take no part in them. They concern her. They affect every interest she has.

Oh then, fellow-christians, let us look to where we are in relation to such live everyday questions, lest we may be found fighting against the Lord! I grant we should not be too fast in saying: "The Lord is on our side! The Lord is on our side!" We may find He is not with us. Sometimes He is not with His people, because they do not seek to be with Him. Sometimes He gives their cause over to the hands of their enemy to humble them, and brings the church into that miserable state in which her own children turn against her, and fight against her. That was the sad case with Zion of old, and it may be again with the Zion of today. But the Lord's cause will yet triumph in the world. In this and that struggle there may seem to be defeat and disaster, for the time being, and this and that reform-movement may be thrust back. That has been the history of the struggle of good and evil, the church and the world, and the enemy has had his short triumphs. Right has been trampled down, Christ crucified, religion despised, truth fallen in the street, the people of God ashamed to own that they were the people of God, and the world and the flesh and the devil having it all their own way. But they do not have it long their own way. Their triumph is short. On and on goes the struggle yonder in the valley of decision, close up to the walls of Jerusalem, under the very shadow of the church's steeple, right up to her doors and down her aisles; and there comes the day, sooner or later, when the issue is no longer doubtful, when the cause of the cross triumphs, when the mighty Christ reigns and His people reign with Him. O blessed day for the world when that day comes! But alas! it has not yet come, and in the meantime it is as the prophet of old describes it: "Multitudes, multitudes, in the valley of decision."

Again: Observe that the struggle going on yonder under the walls of Jerusalem is with a view to decision.

Want of decision is the great drawback here. You do not know where men are, what side they are on, what views they hold on the great questions of faith and duty, whether, when it comes to be do or die, they will be true; and, indeed, they do not know where they are themselves. Today they are Presbyterians, and with us in everything with so much of seeming earnestness; tomorrow something comes up that they do not like, and they are not with us, they are elsewhere. Today they are heart and hand in certain reforms, full of zeal and faith; tomorrow they are turned round somehow, and pulling down with their own hands what they once built up. Oh why is it that men are so easily influenced this way or that, and so utterly unreliable when the great struggle comes?

I have already referred to the fact that men are very much mixed up in the struggles that are going on in the world. There are questions that you would be sure would divide men just right, put all the good on one side, and all the bad on the other. But not so. No matter how much a question is right and another is wrong, you will find God's people on both sides, and so conscientious in their way about it, and you will find those who are not God's people, and who have no conscientious scruples one

(Continued on third page)

INTERCOLONIAL RAILWAY.

89 Winter Arrangement '90

On and after MONDAY, 18th 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	11.15
Fast Express from Halifax	14.30
Day Express from Halifax & Campbellton	19.25
Express from Halifax, Picton & Malgrave	23.30

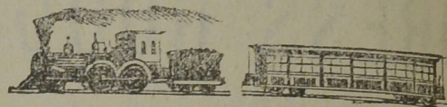
The trains of the Intercolonial Railway to and from Montreal are lighted by electricity and heated by steam from the locomotive.

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.

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

Leave Fredericton 7.10 a. m.

Returning Leave Chatham 8.10 a. m.

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. Edgcombe'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.

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wish to save money on Carpets, Curtains and Table Linen then call at McNALLY.

GAINED THE DAY.

Our Parlour Suits take the lead. We cannot produce them fast enough to meet the wants of our Customers. Leave your orders early and get best value in Canada.

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CABINET MAKING

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UNDERTAKING.

THE CABINET MAKING AND UNDERTAKING BUSINESS, heretofore carried on by the late Jackson Adams, will be continued by the Subscribers, (the sons) at the

OLD STAND,

Court House Square, - Fredericton with same Attention and Promptness as under the former management.

Caskets of Finest Quality, Coffins and all Funeral Necessities always on hand. Dated this 24th day of August, A. D., 1889.

JAMES ADAMS,

JOHN G. ADAMS.