

NEW FALL GOODS

RECEIVED AT

LOTTIMER'S

FASHIONABLE SHOE STORE

Ladies Fine American Rubbers;
Misses and Children's American Rub-
bers for Spring Heel Boots;
Ladies Jersey Lily Oxford Tie Shoes;
Ladies American Oxford Tie Shoes;
Ladies Oil Pebble Lace Boots;
Ladies Oil Goat Button Boots;
Ladies French Kid Button Boots,
Gents Kid Elastic Side Boots;
Gents Calf Plastic Side Boots;
Gents Cowhide Long Boots;
Gents Kip Long Boots,
Boys Long Boots;
Child's Long Boots;
Gilt Edge Dressing in Barrels;
Velvet Oil, for Oiling and Blacking
Ladies Boots.

Don't forget to buy your Boots
and Shoes at

LOTTIMER'S SHOE STORE

210 QUEEN STREET.

'88. N. B. '88.

UNIVERSITY.

The Books of Xenophon. . . Hall's Book Store
The Books of Homes. Hall's Book Store
The Books of Virgil. Hall's Book Store
The Books of Cicero. Hall's Book Store

Plato.

The Books of Euripides. . . Hall's Book Store
The Books of Horace. Hall's Book Store
The Books of Livy. Hall's Book Store
The Books of Demosthenes. . . Hall's Book S

Caesar.

The Books of Sophocles. . . Hall's Book Store
The Books of Juvenal. Hall's Book Store
The Books of Thucydides. Hall's Book Store
The Books of Aeschylus. . . Hall's Book Store

The Books of Aristophanes. Hall's Book S.
The Books of Terence. Hall's Book Store
The Books of Herodotus. Hall's Book Store

Goodwin's Greek Grammar;
Allen's Latin Grammar;
Anthon's Lat.-Eng. and Eng.-Lat. Diction-
ary;
Liddell and Scott Greek-Eng. Lexicon;
Smith's Principia Latina Part IV.

The stock of Classics, as you will per-
ceive, is complete. The French Classics also
is very large to meet the requirements of
Colleges and High Schools.

All information from a distance answered
promptly.

M. S. HALL,

Opposite Normal School, next City Hall,
Fredericton, N. B.

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

Exhausted Vitality.

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



Our Pulpit.

Words of Caution Against Self-Security.

SERMON PREACHED BY

REV. A. J. MOWATT

In St. Paul's Church Fredericton Sunday
morning Nov. 11th 1888.

*And take heed to yourselves, lest at
any time your hearts be over charged
with surfeiting, and drunkenness, and
cares of this life, and so that day come
upon you unawares. For as a snare
shall it come on all them that dwell on
the face of the whole earth. Watch ye
therefore, and pray always, that ye may
be accounted worthy to escape all these
things that shall come to pass, and to
stand before the Son of man.*—LUKE
xxi. 34-36.

The disciples had called our Lord's
attention to the massive and splendid
stones of which the foundations and
walls of the temple were built, and with
which it was adorned. Cotemporary
writers tell us that some of the founda-
tion stones of the sacred edifice were
solid blocks sixty feet long, nine feet
high, and some ten in thickness. To
look at the pile of architecture as it
towered up in its massive grandeur,
and to look at the strong-walled city,
with its castles and palaces, its gates and
towers, around about, men felt and said
that the temple and city were built to
last forever, that no power on earth
could overthrow Jerusalem, that no
engines of war the nations could bring
to bear upon it could destroy so strong,
so impregnable a city. And that seems
to have been the feeling of the disciples.

But the wise far-seeing Master felt
differently, and He startled them with
His ominous and terrible words. He
told them the day was coming, and al-
ready near at hand, when those great
stones, so immovable seemingly, would
not be left standing one upon another,
and when the whole city would be
levelled with the ground, and all its
power and glory clean swept away.
And then He went on to tell them that
the terrible event was to take place in
their own day, and He gave them de-
finite directions what to do to escape
the unparalleled horror. They were
not to wait until the city was in a state
of siege. As soon as they learned of
the approach of the invading army,
they were to betake themselves to sud-
den and precipitous flight. If they
were in the field at work, they were not
to turn back for their clothes even.
They were not to wait on one another,
but each one was to flee and save him-
self as best he could. "Let him which
is on the housetop not come down to
take anything out of his house.
Neither let him which is in the field
return back to take his clothes." And
even then but one out of two would be
able to make good his escape. "I tell
you, in that night there shall be two
men in one bed; the one shall be taken,
and the other shall be left. Two women
shall be grinding together; the one shall
be taken, and the other left. Two
men shall be in the field; the one shall
be taken, and the other left."

And then in the text He cautions
against self-security, and the careless
ease and indulgence that beget self-
security, and stand in the way of watch-
fulness, faithfulness, diligence, earnest-
ness. "But take heed to yourselves,
lest haply your hearts be overcharged
with surfeiting, and drunkenness, and
cares of this life, and that day come
on you suddenly as a snare; for so shall
it come upon all them that dwell on the
face of all the earth. But watch ye at
every season, making supplication, that
ye may prevail to escape all these things
that shall come to pass, and to stand be-
fore the Son of man."

Now, my hearers, in further illus-
trating and applying the text, we are
here cautioned in the first place, against
self-security. It is a danger that lurks
in every man's way, and in every re-
lation of life, and it trips a man up and
brings him down when he least suspects
that there is anything wrong. It is so
natural to us somehow to make our
selves believe that all is well with us
when all is very far from being well.

We are sick sometimes. Disease has
fastened upon us. But we do not want
to believe we are sick. It is not a pleas-
ant thought, and we cast it from us.
Others can see it, but we cannot see it,
for we do not want to see it. And so
we live in our own wretched self-
security, until suddenly some day we
are prostrated and must die; whereas,
if we had used timely precautions and
ordinary care we might have lived and
been useful for years.

We are in business perhaps, and our
affairs are not in a sound state. But of
course we do not like to think that, and
we do not think it. We go on as we
have been going on, getting farther and
farther into trouble. We make our-
selves self-secure. But some morning
the crash comes, and our business goes
all to pieces, and we are ruined, and we
wake up to know when it is too late
what a dangerous thing self-security is.

I find here a caution against national
self-security. You see yonder the peo-

ple of Jerusalem self-secure. They are
buying and selling, marrying and giving
in marriage, living carelessly and ease-
fully, making themselves believe that
all is well with them. They are trust-
ing to their strong walls and gates.
They look at the great stones of their
temple, and they are not afraid of any
invader. They laugh at the earnest
Son of God as He goes up and down
their streets telling them with tears in
His eyes that doom is coming. They
cannot see it, for they will not see it.
But the Son of God was right, and they
were wrong, and they found it out when
it was too late.

And as a nation, may we not be mak-
ing ourselves self-secure? We boast of
our great war-ships and great guns just
as the Jews of old did of the great
stones of their temple. We pride our-
selves in our military prowess, and call
ourselves the foremost nation in the
world to-day in war-making. As the
lion among beasts, so is Britain among
the nations. We point to our Gibraltars
and Quebecs, and we laugh at the
invader. We tell the nations that the
sun never sets on British territory, and
every breeze that blows flutters the
meteor flag of Old England. Our forts
and arsenals stand out on every head-
land, and our ships of war and com-
merce rock on every sea. And so we
go on with our boast. But may not
that boasted lion strength of ours be
our weakness? All the beasts may rise
against the lion because he is the lion,
and then he will wish he were not the
lion.

It is as a nation we are making our-
selves secure behind walls of stone,
plates of steel and oak planks, we are
making a mistake that will prove our
ruin. These things have a place as yet
in national defence and greatness, too
much of a place unhappily; but the true
strength of a nation is the righteousness
of its laws, the purity of its govern-
ment, the piety and prosperity of its
peoples, and the Lord of hosts in the
midst. There is an invasion that comes
from within, an invasion that betrays
with a kiss, that steals the people's
hearts, that puts suspicion to sleep and
then shears away the locks of strength,
that poisons the fountains of truth and
puts out the eyes of right seeing; and
against such an invasion, stone walls,
and ironclads, and great guns, and
armies of redcoats, are utterly power-
less. That is the sort of invasion, it
seems to me, the empire today has most
to fear, an invasion of our liberties, an
invasion of our blood-bought rights as a
people, and the only safeguards against
such an invasion are sleepless watchful-
ness and outspoken faithfulness on the
part of the nation's watchmen. Oh if
ever the pulpits throughout the Empire
should lose their power, if something
else than the gospel should be preached
in them, if the watchmen on Zion's
walls should sleep in the night and fail
to give timely warning of the enemy's
stealthy approach; then alas! our great-
ness as a nation would depart, and our
glory fade! And there is danger of it.
It has taken centuries of toil and hard
fighting to bring us up to what we are,
but it may take less than a single century
to bring us down. I have seen the glory
of a summer blighted by a single night's
frost, and let us be afraid of national
self-security, for so soon it may blight
us as a nation, fade our glory, and
curse our prosperity, and there will
come a sad end to us as a nation.

Again, I find here a caution against
church self-security. It was that that
wrecked the ancient Jewish church,
that demolished the temple at Jerusalem
—that more than anything else. The
priests and people made themselves
believe that their church, the church
that God Himself had founded, would
stand forever, and they made themselves
quite easy about it. And as soon as
priests and people began to do that,
their church began to go down, its glory
to fade, its light to go out, its life to die,
and it went down—oh how down!

And here let us fear for our own be-
loved Zion, for that which ruined the
ancient Jewish church will ruin ours.
We belong to a church whose antiquity
reaches back to the days of the apostles;
a church that in the Piedmontese val-
leys defied the encroachments and per-
secutions of the Papacy, and kept burn-
ing on her altars the pure simple faith
of the gospel; a church that to-day more
than any other has a right to the title
Catholic, for more than any other she
reaches out to all lands and to all peo-
ples with her glad helpfulness. And
yet if we are satisfied with what our
church is and has done, and if we set-
tle down to a state of church self-security,
the glory of our church will perish, and
we will cease to be a living power in
the world.

Again, I find here a caution against
individual self-security. It is so easy
for us all to fall into this dangerous
spiritual state. We come to think after
a while that we can afford to take it
easier than we have been doing, that
we need not go to church quite so regu-
larly, that we need not work so hard
for the church, that we need not give
so much, nor be on our knees so often;
and so we sleep when we should watch,
and indulge when we should fast, and
rejoice when we should weep, and be-

fore we know, we have fallen, and all
but lost our souls.

"Take heed to yourselves," said the
Master to His disciples. The secret of
a nation's greatness and prosperity, and
a church's life and power and growth,
is for the individual members thereof to
take heed to themselves, each and every
one to do their own little part, to be
faithful to their own trust, to do their
own duty. It is because this one and
that one slack off, and let things go, that
great nations and strong churches go
wrong, and languish and die. You
keep your eye open, my hearer, to see
how your neighbor does. You want in
your busy meddlesome way to look after
his politics, to see that he votes to suit
you. And in church matters, too, you
want to help him. You want him to
think your way, to worship as you wor-
ship, to go to the church you go to, to
kneel at the altar you kneel at, and to
hold the faith you profess to hold. You
call him a heretic if he does not, and
think his chances of salvation are not
good. But the best way to help others
and to help the cause of truth, is to take
heed to ourselves. Our being faithful
goes a long way towards making others
faithful. We are anxious about others,
our children, our neighbors. We think
them in the way of evil, and we talk to
them, and pray for them, and agonize
our souls about them; whereas, it may
be, we are in their way, and we do not
know it. Thus, how important for us
to take heed to ourselves, lest while we
preach to others we ourselves may be
castaways, and lest we may be the chief
hindrance in the way of others being
what they ought to be.

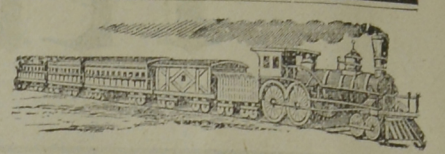
Then, in the next place, the Lord
cautions us against those evil propensi-
ties and habits that tend to bring about
self-security—such as, luxurious living,
intemperate habits, worldliness, care-
less ease, slothful sleep. "And take
heed to yourselves, lest at any time
your hearts be overcharged with sur-
feiting, and drunkenness, and cares of
this life, and so that day come upon you
unawares. For as a snare shall it come
on all them that dwell on the face of
the whole earth."

If we enquire how it was the great
nations and states and cities and families
of antiquity came to go down, we will
find that the cause was in themselves,
their pride and indulgence. You see
yonder the smoke of the prosperous cities
of the plain of Jordan ascending to
Heaven, and you want to know why it
is. And the prophet tells us why; it
was their pride, and fulness of bread,
and abundance of idleness, and their con-
sequent lewdness. You ask how the great
city of Tyre came to decline, and at last
to perish utterly from the face of the
earth, and you find it was for much the
same reason. You ask again what has
become of Egypt, and Babylon, and
Nineveh, and Jerusalem, and Rome, and
you find they have gone—gone because
of their pride, and luxury, and intem-
perance, and idleness, and lust, and
lewdness. And these same things are
as ruinous to the nations and great
cities and great families of to-day as in
the long ago. And they are at work.
The intemperance of the Anglo-Saxon
peoples is appalling and ruinous. Drunk-
enness wallows on the streets of our
cities. Luxurious living, and extrava-
gance in dress, and abundance of idlen-
ess, and the pride that goes before a
fall, and grasping greed and worldliness,
and careless ease, and insatiable lust,
are even now widely prevalent. As
therefore it was said in other days, ex-
ultingly and triumphantly said: "Babylon
the great is fallen, is fallen"—fallen
because of her pride and drunkenness,
her luxury and lust; so, is there not
some fear that it may yet come to be
said, and said with an exulting triumph-
shout: "Britain the great is fallen, she
who was so long the mistress of the sea,
she upon whose wide empire the sun need
never to set, she who was once the glory
and wonder of the world, the envy and
terror of the nations—she has fallen,
fallen because drunk, drunk with the
excess of wine, beastly drunk?"

But it is His own people, you and
me, the Lord cautions here against these
evils. It is well enough to look out
over the nations, and see, if we can, how
it is there; but let us not forget to see
how it is with ourselves. Intemperance
may be creeping in upon us, and we
may not know it. Every now and again
we hear of pillars in the church falling
into this snare of the devil. But intem-
perance is not the only danger we are
to be on our guard against. We may
not drink too much, but we may eat too
much, or we may sleep too much, or we
may be too fond of dress, or too much
given to pleasure. Oh! in so many
ways we may hurt our usefulness,
wreck our souls. One man does it with
his drinking, another with his eating, a
third with his sleeping, a fourth with
his working, a fifth with his idleness, a
sixth with his care, a seventh with his
carelessness, and so on, and so on.

We walk and work, we sleep and eat,
amid snares, and when we think we are
safest, then we are in the greatest
danger. You see how it is with the silly
birds. They alight, and greedily and
heedlessly pick up the food that has been
spread for them; but they see not the
snare that has been set for them. Pre-

Continued on third page



NEW BRUNSWICK RAILWAY CO

ALL RAIL LINE
Arrangement of Trains
IN EFFECT OCTOBER 22nd 1888.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

6.25 A. M.—Express for St. John, and
intermediate points, McAdam Jun-
ction St. Stephen, Vanceboro,
Bangor, Portland, Boston and
points West; St. Andrew's Houlton,
Woodstock, Presque Isle Grand
Falls, Edmundston and points
north.

12.00 M.—For Fredericton Junction St
John and points east.

3.15 P. M.—For Fredericton Junction,
St. John and points East.

ARRIVE AT FREDERICTON

9.25 A. M.—From Fredericton Junction
St. John and all points East.

2.30 P. M.—From Fredericton Junction,
Vanceboro, Bangor, Portland
Boston, and points West, St. John St
Andrew's, St. Stephen, Houlton,
Woodstock.

7.15 P. M.—Express from St. John, and inter-
mediate points, St. Stephen, Houlton,
Woodstock and points north.

LEAVE GIBSON.

.00 A. M. Mixed for Woodstock, and
points north.

ARRIVE AT GIBSON.

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

H. D. McLEOD, F. W. CRAM,
Supt. Southern Division. General Manager
A. J. HEATH, Gen. Pass. and Ticket Agent
St. John, N. B., March 29th, 1888.

FISHER & FISHER

Attorneys and Solicitors.

OFFICE IN

Fisher's Building, Queen Street,

FREDERICTON N. B.

C. H. B. FISHER, Q. C. G. FRED. FISHER, B. C. L.

Money to Loan.

Jackson Adams

PRINCIPAL

UNDERTAKER,

COUNTY COURT HOUSE SQ.,

Opp. Queen Hotel.

LARGE STOCK

—AND—

Low Rates

—AT—

Owen Sharkey's.

COMPRISING IN KIND THE FOLLOWING, VIZ:—

LADIES' DRESS GOODS in Cashmeres,
Serges, Suitings, and Stuff Goods in all de-
sirable shades and colors, Velvets, Plushes,
Jersey, Shawls, Squares, Scarfs, Carsets, Hose,
Gloves, Men's, Youth's and Boys' Ready-Made
Clothing, Coats, Vests, Pants and Undercloth-
ing, Scotch and Canadian Tweeds and Worsted
Coatings, Furnishing Goods, Hats, Caps, Ties
Shirts, Silk Handkerchiefs, Gloves and Braces.
Also Grey and White Cottons, Paints, Tickings,
Ducks, Drills, Swansdowne, Table Linens
Towelings, Cottons Warps, Flannels, all colors,
Blankets, Table and Floor Oil Cloths, Carpets
etc. Horse Blankets, Sleigh Robes, Trunk and
Valises.

Prices will compare favorably with any in
the Trade. Remnants always on hand.

O. SHARKEY

William Wilson,

SECRETARY-TREASURER, YORK,

Barrister and Attorney - - Law
Conveyancer, etc.

Office, Queen St., F'ton, Opp. Post Office.

Accounts Collected, Loans Negotiated.