

GENTLEMEN

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"Doney" Heel Plates Attached.

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Splendid Value

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A BOTTLE of Jocky Club PERFUME GIVEN AWAY with EVERY PAIR.

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A. Limerick & Co.

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Gasfitting & Plumbing

Attended to in all its branches.

Creamers, Milk Pans and Strainers.

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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.

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WEST END GROCERY STORE.

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

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164 Queen Street

FREDERICTON, N. B.

Pictures copied and enlarged.

Our Pulpit.

Temptation.

SERMON PREACHED BY

REV. A. J. MOWATT.

"And lead us not into temptation"—LUKE XI. 4.

The text is the sixth petition in the Lord's Prayer. The disciples seem to have come upon the Master while He was at His devotions, and the little they saw and heard made them feel that He could pray as they could not; so they asked Him to teach them. And He gave them the form of words we have here, a prayer at once so simple and sublime, so short and yet so comprehensive, so beautiful and fitting, that it must ever continue to be, so long as men need to pray, the prayer of prayers. It is the prayer of a child lisping its little wants at a mother's knee, and it is the prayer of a sage grappling strongly with the perplexing problems of the universe. It lifts one up close to God—"Our Father!" It links to Jesus, for He prays for Himself with us. He utters His own wants as well as ours. Oh what He means, with the forty days of the temptation in the background, when He looks up to His Father and ours, and says for Himself and us: "And lead us not into temptation!"

Now, it seems to me specially fitting to discourse on this theme today, for this reason, that loving ones are on their knees praying for the tempted and the young.

And first, we learn here that we are exposed to temptation. The prayer implies that. The way it is put is almost startling. I do not think we would venture to put it into words such as these, if Jesus had not done it for us. The words imply, you see, that Our Father in Heaven has so much to do in the temptations that come to us. They do not imply that He tempts us. He cannot do that. One of the sacred writers, James, settles that for us thus: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when He is drawn away of his own lust, and enticed." It is thus clear, that whatever hand our Heavenly Father has in our temptations, and He has a hand in them, and more of a hand perhaps than we at first think, He has no such hand as to make Him a participant in our temptations.

He has this hand in our temptations—He made us temptable, and placed us where temptations lie all around our path. He could have made us, I suppose, so that we could not have been tempted, but He did not choose to make us so; it did not serve His purposes with regard to us to make us so. He made us with wills of our own, free to choose and act for ourselves in the region of morals, responsible for our own conduct. He placed us in the right, and able to do the right, but where we could go wrong, if we wanted to. Perhaps, indeed, as moral and responsible beings, we could not be otherwise than the temptable fallible creatures we were and are. At all events we were, and are, most temptable and fallible creatures; we were so from the hands of our Creator, and we still continue to be so.

In Eden yonder, side by side with the tree of life, grew the tree of knowledge of good and evil, the tree whose fruit looked so pleasant and tempting to our first mother, and yet to touch and eat it—and she knew it—meant death, a wide world-death. Now, why was so fatal a tree created at all? And if its creation was necessary, why was it planted where it was planted? Why not outside the happy garden, or in some obscure corner? Or, if it must be planted in the midst, why was its fruit not unpleasant-looking, black instead of bright? Ah! so many questions thrust themselves upon us here, questions that perplex, trouble, questions that we cannot answer.

And so still. The tempter has been described to us as cloven-footed, green-eyed, foul-mouthed, a seven-headed monster of grim and terrible form. But if so, we have never seen him. He has never come our way. Ah! the truth is, the tempter with his temptations come to us in all that is beautiful of form and attractive of shape. He finds out what we like, where our garden is, and there in the midst of our flowers and pleasures, he turns up in the shape of a pleasant companion, a very dear friend, one we love and feel we can trust; and, before we know, we are being tempted, assailed in our weakest point, palavered into an evil-doing that we could not have believed ourselves guilty of. You think you have never seen the devil perhaps, whereas, my hearer, he has been all round about you many a time, and fooled and fettered you into more than is wrong, than you know. Even now, as you sit there, he comes patting you on the back, and calling you a good fellow, and you believe it all, you swallow it right down, and all the time you are not good, and you ought to know it.

What I wish here to impress upon you, and myself too, is this, that the subtlest and worst temptations are close

to us where we are, and when we are where we ought to be as we think. The tree, with the beautiful fruit of temptation, was in the midst of the garden, and planted there, not by the devil, but by the good hand of God. The woman did not need to go out of the garden to be tempted. It was close beside her where she was. And temptation is close beside us where we are when we are where we ought to be. You tell me, "I do not go sneaking down the dark streets where the cloven-footed monster night after night riots. I keep far away from the smell of his foul breath, and so I am safe." Ah! my brother, he is in your christian home. It is not the inebriating cup he presses to your lips, but the fruit that is pleasant to the eye and seemingly good to make you wise. All the tempting that is done is not done in the dark back streets, in the haunts of vice, in the filthy drinking-dens, under the sign of the great red dragon. No Eve tempted Adam in the garden. Peter tempted Christ in the midst of the good work, and across your own table may come to you temptation. In the hallowed hours of duty and privilege it may come. And through the best of men, the Peters, as well as the worst.

You say, "Let us take temptation out of men's way," but you cannot do that. It has ever been in men's way. And it is meant to be in men's way. The tree of temptation was in the midst of the garden. Jesus was led into the wilderness by the Holy Spirit to be tempted of the devil. And temptation is where I am, and where you are, and we have to face it in some shape, and fight it out, if we are to be any good.

Temptation has thus its uses. It is part of our moral training. He it a poor good man, who is a good man because he cannot help himself. No thanks to some that they are good. They have never had a chance to be anything else, so to speak. You say in your way of it: "What a pity the tree of knowledge of good and evil was planted in the garden, was planted anywhere for that matter! And what a pity the subtle serpent was created! If it had not been for them Adam and Eve would have continued in their first goodness." Yes, and not much of a goodness, as we know now, it would have been. I think God let temptation at them, just to show them and us, what a poor weak sort of goodness that Eden goodness of theirs was, and any goodness indeed that has never been put to the test. You are ever saying, when the beautiful-lived and promising ones of our christian homes go down before temptation, and turn out so badly: "Oh what a thousand pities that ever temptation got at them!" But can you not see, that it is the wise arrangements of God to let temptation at men in some shape? It is by this means they are taught to choose the good and hate the evil, and it is only thus they can be taught.

Again: The danger of temptation is implied here, "And lead us not into temptation." It is not wrong to be tempted. The sinless Son of God was tempted, and the temptation He was exposed to was a real temptation. We shall never know how much of a struggle He had out in the wilderness to keep His ground against His mighty assailant; but, that the struggle was a terrible one, long-continued, and such as to call forth every energy, is very evident.

You are tempted day by day to an evil course, tempted to steal perhaps, tempted to betray your trust. Your position exposes you to temptation. You are where the money that is not your own is ever in your hands, and a thousand times a day it comes to you to take some. Your companions say, "Take some!" "Take some!" Thus, in so many ways you find yourself tempted, and you are ready to fall. And this is as much your danger as anything—your temptableness. You feel as if you have already sinned, because you have been tempted so often and so hard. But there is no sin in being tempted. Let that be clear to you. Not until you yield to the temptation is it sin. Never let the tempter get an advantage against you, by making you believe, that because you have been tempted you have already sinned and fallen. That is one way he succeeds in getting advantage over many, and so they are taken by a cunning device of his, taken before a single shot is fired, taken before a battle is fought.

But then, on the other hand, if you are tempted, do not make light of it. To be tempted is not to sin, but you are in danger. If a temptation comes to you day by day, you had better be afraid of it. Why does it continue, and perhaps grow? Is it because you like the idea, and so want to hold on to it? You like to finger over the money that is not yours, and you keep on wishing it was yours. You put it into your pocket just to see how it would look and feel to have it there. You count up how much good it would do you, if you had it to spend. Ah! do you know where you are? You are in the outer circles of the vortex, and unless you make a dash for life you are lost.

So with you who are toying with the cruel wine-cup. You look at it, and you think you would like to have a taste. And what harm can there be in

that? One glass is not going to make you a drunkard. Others drink and drink, and they are not drunkards. It is a foolish fear that fills a wine glass with so much of sorrow and woe. So you get over poor scruples after a while, and take your first drink. You do not like it, and you think you will never take another. But one glass opens the way for another, and so it goes on. Perhaps it may take you ten years, or twice ten years, to learn to be a drunkard, but you will learn after a while, if you will keep at it. And the devil cares not how long it takes to carry his point, for he knows he will carry it, if you will only yield at all.

And so with all the temptations that come to men. He may not be able to tempt me to steal or to drink, but if he can get at me in another way just as fatal, what does he care? You may not be a drunkard, but you may be a hypocrite, and the doom of the hypocrite is as terrible as that of the drunkard. Let us not be so sure that because we are not tempted as so many are tempted, and therefore we are not tempted at all, and in no danger. Ah! the man who is most self-secure is the man who has the most to fear. The devil is sure of the man he does not tempt. It is not by any means a good sign not to be tempted. But we are often tempted when we think we are not. O my brother, look well to yourself, for temptation in some form is where you are, and temptation in any form is dangerous.

You think, some of you, that you are in no danger from temptation. You can pass the drinking-saloon, hour after hour, and day after day, that terrible vortex where so many happy hopeful destinies are utterly wrecked, and you are not sucked in. It is no temptation to you perhaps, and you think he is no man who falls a victim to the drink-temptation. You despise him. And money again is no temptation to you. You can handle thousands and thousands of dollars, and the thought of stealing never once enters your mind. But somewhere about you, my hearer, is a weak place, and the enemy of your soul knows just where to lay his hand on it, and how to get at you; and, in an unguarded moment, he will make an assault, as he knows how and where and when, and down you will go an utter wreck.

Thus, there is danger in temptation for you, and you need to pray every day you live this prayer of the Blessed Master: "And lead us not into temptation."

I learn again here, that while we need not hope to be without temptation, we should pray to be kept from it, and we should use such means as are within our reach to lessen it.

Men invite temptation. They walk right into it. They as much as say to the mighty tempter, "Here I am for you, O Satan; come, and try your hand!" And he is not slow to come. Perhaps they are given to drink. So many alas! are given that way. But instead of keeping out of the way of their temptation as much as possible, they go where it is, and of course they are tempted and fall. Lounging at the street corner is a standing invitation to drink, and so much else that is evil. When we pray not to be led into temptation, therefore, we are to avoid the places where the cruel tempter lurks, where he sets his snares for unwary and heedless feet. Our prayer is a farce, if, when we have prayed, "Lead us not into temptation," we get up from our knees, and go straight away to our old haunts and our former boon companions.

As I understand it, this prayer means that I am to do all I can to put temptation out of my own way, and out of the way of my brother-men. And I may put temptation out of my way by keeping out of its way. Temptation has its own place. In the garden of Eden it was confined to one spot, the place where the tree of knowledge grew. Now, it was the woman's mistake to be near that tree. I do not say it was wrong for her to be there, but it would have been better for her, humanly speaking, not to have been there. Where the tree with the tempting fruit grew was the tempter, and so she was caught.

And thus so many are caught. Down the street are places where temptation comes to men, the drinking-dens, the places of amusement, the billiard halls, the haunts of lust. The devil seems to stay round these places, and to those who frequent such places, who gather there to spend their evenings or their leisure hours, to meet with their companions and friends, he comes as he does not come to men at work or where duty calls them. We have no business to be in the places of doubtful resort, and to be there is to put ourselves in the way of temptation, and we will be sure to suffer for our recklessness. I do not wonder that many are growing up bad, reckless, godless, intemperate, vicious. It would be strange if they did not, brought up as they are on the streets, and around the doors of crime and licentiousness.

Then I am to have no parley with the tempter. The woman foolishly stood, and talked, and talked to the serpent, and he talked her into the sin. Now, how different with our Lord! When the

(Continued on third page)

INTERCOLONIAL RAILWAY.

'89 Summer Arrangement '89

On and after MONDAY, 10th June, 1889 the Trains of this Railway will run daily, (Sunday excepted), as follows

TRAINS WILL LEAVE ST. JOHN

Day Express for Halifax & Campbellton, 7.00
Accommodation for Point du Chene, 11.10
Fast Express for Halifax, 14.30
Express for Sussex, 16.35
Express for Quebec and Montreal, 16.35

A Parlor Car runs each way daily on express trains, leaving Halifax at 8.30 o'clock and St. John at 7.00 o'clock. Passengers from St. John for Quebec and Montreal, leave St. John at 16.35 and take sleeping car at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

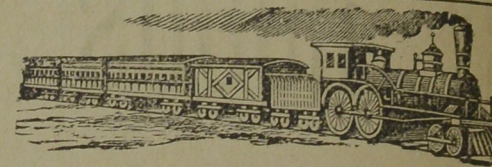
Express from Sussex, 8.30
Fast Express from Montreal and Quebec, 10.50
Fast Express from Halifax, 14.50
Day Express from Halifax & Campbellton, 20.10
Express from Halifax, Picton & Mulgrave, 23.30

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. 8th June, 1889.



NEW BRUNSWICK RAILWAY CO.

"ALL RAIL LINE" to BOSTON &c.
"THE SHORT LINE" to Montreal, &c.

ARRANGEMENT OF TRAINS
IN EFFECT JULY 8th, 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. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and points north.

11.20 A. M.—For Fredericton Junction, St. John and points east.

3.20 P. M.—For Fredericton Junction, St. John, St. Andrews, St. Stephen, Houlton, and Woodstock. Connecting at Junction with Fast Express, via "Short Line" for Montreal and the West.

Returning to Fredericton.

From St. John, 6.40, 8.45 a. m.; 4.45 p. m.
Fredericton Junction, 8.10 a. m.; 1.00, 6.25 p. m.
McAdam Junction, 10.20 a. m.; 2.06 p. m.
Vanceboro, 10.55 a. m.;
St. Stephen, 9.00, 11.40 a. m.
St. Andrews, 7.55 a. m.

ARRIVE IN FREDERICTON

9.20 a. m.; 2.10, 7.15 p. m.

LEAVE GIBSON.

11.30, A. M.—Express for Woodstock, and points north.

ARRIVE AT GIBSON.

10.10 A. M.—Express from Woodstock, and points north.

F. W. GRAM,
General Manager,

A. J. HEATH,
Gen. Pass. and Ticket Agent.



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; Marzer's 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. 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., May 18th, 1889.



NOTICE

It is hereby given that all communications in respect to matters affecting the Department of Indian Affairs, should be addressed to the Honorable E. Dewdney as Superintendent General of Indian Affairs, and not as Minister of the Interior, or to the undersigned. All Officers of the Department should address their official letters to the undersigned.

L. VANKOUGHNET,
Deputy Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa 11th May, 1889. 25-5-13.