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Gents \$3.00 DONEY Lace Boots

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Fredericton, March, 31, 1889.

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Picture copied and enlarged.

Our Pulpit.

Seeking The Lord Early.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church on Sabbath Evening Sept. 8th, 1889.

"Those that seek me early shall find me."—PROV. VIII. 17.

Wisdom is supposed to be speaking here. Out of her stores of gathered experiences she brings help and encouragement to the young. She tells them if they seek her early, they will find her. Within their reach are the highest attainments, the sunlit summits of knowledge and power. Her words are pleasant and helpful to those who want to rise, whose souls are ambitious to attain the untrodden heights of knowledge, the glittering peaks of fame. "I love them that love me, and those that seek me early shall find me."

To many today, and to some here perhaps, there is no wisdom higher than that of the ancients, the wisdom of the schools, the wisdom that flows down to them from the hill of knowledge. They ask what the fathers say, they listen to the lore of the ages, they want to know what the scientists and scholars teach, what the learning of today has found out, and to them that is all the wisdom they care about.

And I do not deny that those who seek only the wisdom of the schools may find help here. If you want knowledge, you can have it. If you want to shine amid the glittering host of the world's science-men, you can get there. If you want to be honored, mighty, brilliant, you can be that. Here is the way up to all that good and glory, and it is worth while making an effort to attain it, a strong determined effort.

The heights by great men reached and kept,

Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

But there is a better wisdom than that, a wisdom too, my young friends, that will do more for you. It is the voice of the true wisdom that speaks to you here, the inspiration of the Almighty, the wisdom that makes men wise for both time and eternity. Jesus speaks here. We know the voice to be His. We recognise it by the sweetness and tenderness of the tones. How He would win us from the empty pursuits of the world, and draw us to Himself, and satisfy our souls with His truth and grace. "I love them that love me, and those that seek me early shall find me."

I find here, then, what we are to do to obtain, the way we are to go about the great business of life, if we would succeed. We are to seek, seek early, seek diligently, seek with all our might, and if we thus seek, we will find.

Now, first, seeking—I want to speak to you of that. And you are not wholly strangers to it. You see a man sometimes with his head bent, and his eyes intent upon the ground, and with slow steps moving along, and you know he is seeking—seeking something lost. Or again, you see a man hard at it from daylight to dark, every energy he has on the utmost stretch as he works, and you know he is seeking—seeking success, seeking a fortune perhaps, seeking position, power, honor.

Some of you have left for a time your homes in the country and those dear to you, and you have come to this city seeking—seeking knowledge, seeking an education, seeking a professional training, seeking admission to this or that institution, seeking to be fitted for your life's work, seeking employment, seeking you hardly know what. Thus you know something about what it is to seek, and perhaps you are feeling somewhat blue over it that your first efforts at seeking are very far from being encouraging. You expected to find an open door, no hard examinations to pass to enter, no obstacles thrown in your way, no rude denials, no harsh refusals. But you are finding it otherwise, and you feel tonight like giving it all up, and going back to the mean humdrum of the life you have left.

Now, the seeking state is a most interesting and important state to be in. I do not say it is pleasant to be in such a state. Indeed it is often very far from being pleasant. You are restless, anxious, not sure always how it is going to issue with you. It is sometimes a groping in the dark, a feeling one's way, a weary struggle that may come at last to nought. Still, it is at least an interesting state to be in. It is one that tests the stuff a man is made of. It draws him out, if there is anything in him to draw out. It is almost better for a man to seek than find. The struggle of seeking, the hard bitter work, the effort he has to put forth, and so on, are good for him stimulating, strengthening. And then anticipation often awakens more pleasure than actual possession. You look forward to the joy of coming up to what you are aiming and struggling after; but when you come there, and the position is yours, the thing sought for in your hands, it is not always the good you hoped it would be.

But the seeking state is especially interesting for this reason, that God is interested in seeking souls, and He is near with His gracious helpfulness. He smiles approvingly and encouragingly on their efforts. They may be mistaken efforts, but better even mistaken efforts than no efforts; better even mistaken efforts than dead indifference, useless ease, the spiritual condition that folds up its hands and shuts its eyes and says, "It is no use to try to do anything." Earnest energetic seekers are in the way of their duty, or they want to be, and angels are hovering near such. They are in the way of hope, and in the way of help too, for those who want to do and are willing to try, will always be helped. And they are on the only way there is to success. There is no finding without seeking. Thus the seeking state is indeed an interesting one. "I love them that love me, and those that seek me early shall find me."

But again, learn here, that not every seeking is finding. You may seek, and I may seek, and not find. Let us not be reckless, unwise, in our seeking. What madness to seek a crop on some rock-waste. What futility to fling away your life trying to do what cannot be done, planning a railroad to the moon, shooting Niagara in a tub. What uselessness to fish for trout in every wayside pool, dig at the root of every tree for a pot of gold, convert every tower-head from the country into a prophet. Let us look before we leap. Let us exercise a little common sense in our seeking, and not let every ignis-fatua fool us away from the beaten track. You have your boy-dreams, and you think them prophetic, like Joseph's, and you go about seeking some one to throw you into a pit, so that at last you may find your way down into some Egypt or other, and then to the throne. Beware of dreams. You ate too much pie for supper, and so your dreams. Believe them not.

The seeking that is to issue in finding is the seeking that seeks the Lord. "Those that seek me." There is ever so much seeking that costs more than it comes to. A boy with his gun over his shoulder will travel weary miles, and hunt all over the woods for a partridge, and then has to come home without it; whereas, if he had stuck to his work, he would have made enough in the same time to have paid for a half dozen partridges. And so it is with seeking in the higher matters of the kingdom, life and destiny. You go out of your way, clear away from the path of duty, and perhaps rectitude, to seek, and you seek hard. You seek what is not worth the trouble. With sleeves rolled up, and every energy stretched to its utmost tension, you seek the world, gold and glory. Oh how you seek to catch the ear of the crowd, to win the applause of those perhaps who tomorrow would turn round and trample you with their rude feet into the dust of the street! Ah! turn away from all such vain seeking, and seek the Lord. Seek to know Him. Seek His favor and peace. Seek to do His will and abide in His love. In a word, seek Himself. He is the true gold, His glory the glory unfading, His salvation the everlasting joy of the soul.

Again, early seeking is the finding. Seeking. I take that to mean early in life. It may, of course, mean something else. The revised version, I observe, prefers *diligently* to *early*, putting *diligently* in the text, and *early* in the margin. *Early* sometimes means early in the day. The Psalmist speaks of early seeking in that connection: "Early will I seek Thee." He used to rise early, rise long before the busy streets were astir with bustle and business that he might have a quiet time with his God. Our Lord, too, rose early, and betook Himself to the woods and hills, where, hours before the day, He gave Himself to prayer and meditation. And a good practice it is to get into the way of rising early for the seeking of God. Then He can be found as He cannot be found later in the day when the sin and worry of the world seethe and surge around the soul. If a man in the service of the public in any way, a professional man, a statesman, a busy business man, a clergyman even, cannot get near God in the early morning, he cannot for the rest of the day.

But the early seeking so highly commended in the text is the seeking of early life. And nothing is lovelier and sweeter this side of paradise than to see the blossoming beauties of lily lives laid on Christ's altar. He is glad of their fragrance, and their fragrance is as sweet to Him, and as much to him, as the fruitfulness of the aged saints, full ripe christian lives. You see Him yonder with the happy children around Him laughing and joyous, and the little ones clinging to Him, and there is more in His words than we dare venture to take out of them, when he says: "Suffer the little children to come unto me, and forbid them not, to come unto me, for of such is the Kingdom of Heaven."

Early piety ought not to be a rare thing. And it is not. Indeed, it should be, rather, a rare thing to find a child and young person not pious. If early seeking is the best seeking, the seeking that finds most easily, and if Jesus is as fond of children as He seems to be and

as He says He is; then early piety should abound. We should have in our homes and Sunday-schools, and churches, multitudes of little christians, boys and girls and young people, seeking and finding the Lord, and who indeed never knew anything else but a pure pious christian life. Ah! perhaps we do not want it, and so we do not have it, and what a loss it is—a loss both to them and us, a loss to the home and the church, a loss of love-life and sunny years, a life of sweet influence and bright example, a loss that busy earnest years in after life cannot make up.

Child piety is strongly commended in the Word of God. Over and over again the training of the young in religion is urged and made a sacred duty. And do we not find, that some of the grandest men of the oldentime, the men who did so much in their day for the world, who championed the truth and were the church's heroes, the men whose names are still towers of strength to all who want to do right and work out any good cause, the men whose bright example shines down through the ages and are pillars of light and power still;—do we not find, I say, that so many of those men, whose early years we know anything about, were pious from their childhood up?

Moses was a bright example of early piety. So was Joseph who did so much for Egypt in his day. There are boy-preachers to-day, and we think them prodigies, and wonder at their piety and power as so extraordinary and unheard of. But Samuel was a child-prophet, and almost as soon as he learned to speak he lisped the messages of the Lord. And David the giant-killer, and Josiah the boy-king, and Jeremiah the boy-prophet, and the brilliant Daniel, and the mighty John the Baptist, and Jesus of Nazareth, were all bright examples of early piety. And to-day, too, so many of the grandest men in church and state, the men who fill modern pulpits, lead modern armies, are at the head of modern enterprise, and are doing so much to work out modern reforms, began their brilliant career with seeking the Lord early. With all this therefore to teach and influence us, early piety should be more common among us than it is.

Again, early seeking is not all; there must also be *diligent* seeking, the seeking that means to find. Indeed modern exegetes favor the idea of *diligent* seeking to that of *early* seeking. The revised version reads thus: "Those who seek me diligently shall find me."

We may begin early enough to seek the Lord and be religious, and yet we may not find much. We send our children early enough to Sunday-school, and initiate them almost as soon as they can know anything into the truth and mysteries of religion, but so little in the shape of real results seems to come from it. We are often bitterly disappointed. Early piety blossoms out so lovely and full of promise, but alas! so often it fades before it comes to be anything. It is like the morning cloud, the early dew, how beautiful the misty morning-cloud as it lifts from the vale and floats heavenwards! But when you look again it is gone. It has melted away. And what purpose has it served? no field has it watered, no pilgrim's head has it shaded from the noonday's burning sunbeams. How beautiful too is the early dew as in glittering bead-drops it gleams all over the meadow in the morning sunshine! You expect it to do so much for your fields. But presently it is gone, and your fields are as dry and parched as ever. So with much of what we call early piety. It is a fading flower an evanescent cloud, no permanent good.

Ah! the trouble is, there is a lack of diligence along with the *early*. Let diligent seeking go along with early seeking, and then the results will be different. To crown a day with your efforts, you must begin early and keep at it with a faithfulness that does not tire out and give up till the sun goes down. And so with our life-day. To make the most and best of life, you must begin early to seek the Lord, and you must keep right on through the weary years, never giving up, never turning aside from your purpose, till the last beam of daylight dies out of your sky.

Ah! diligence—how much there is in it! how it wears the life, consumes the years, exhausts the strength, quenches zeal! And yet, what diligence can do! What mountains of difficulty it can climb to the top of! What grand results it can accomplish out of the most meagre and untoward beginning, and unto the meanest sort of materials at hand to do its work; O my young hearers, do not tell me there is no chance for you, no prospect opening up before you! Diligence along with *early* can do anything that can be done, achieve any success, rise to almost any height. You look up to-night and Heaven seems to you so high above you, so clear away out of your reach. But at your feet rises a ladder, the ladder which Jacob saw, and one slow step after another upward through the years will bring you to the stars, and higher than the stars, to the feet of God, to be with Jesus where He is, and there is nothing higher than that.

Lastly, the finding. Those that seek the Lord early, diligently, shall find Him.

(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, 11.11
Fast Express for Halifax, 14.30
Express for Sussex, 15.35
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, Pictou & 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.

ROOM PAPER!

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New Patterns!

Spring Stock of House Paper,

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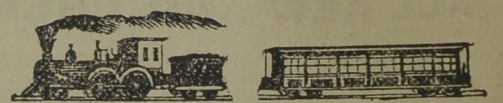
5,000 Rolls AMERICAN PAPER
11,000 Rolls ENGLISH PAPER;
3,000 Rolls CANADIAN PAPER;

Will be sold in lots to suit purchasers at a low price for cash.

Wholesale and Retail, at

Hall's Book Store

Cor. Queen and York Streets, F'ton.



Northern and Western Railway

SUMMER ARRANGEMENT.

In Effect May 20th, 1889.

Trains run on Eastern Standard Time.

A 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

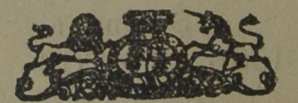
5:00 a. m. Chatham Junction, 5:25; Upper Nelson Boom, 5:40; Blackville, 6:20; Upper Blackville, 6:45; Doaktown, 7:25; Boiestown 8:15; Cross Creek, 9:10; Durham, 9:50; Marysville, 10:25; Gibson, 10:30, arriving at Fredericton, 10:35.

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. 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

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. VANCOUGHNET,
Deputy Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa 11th May, 1889. 25-5-134