# SPECIALTY?

THE \_\_\_

Gents \$3.00 DONEY Lace Boots

WITH THE CELEBRATED

"Doney" Heel Plates Attached.

THEY ARE

-FOR-

A BOTTLE of Jocky Club PER-FUME GIVEN AWAY with EVERY PAIR

210 QUEEN STREET.

# Limerick

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 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.

YT. JOHN, N. B

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

Telephone Connection, Electric Bells.

A. N. PETERS, - PROPRIETOR Office on Germain Street

# Cheap for Cash.

WEST END GROCERY STORE.

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 he is gone. class, and Mechanics and Farmers to trade and save money.

Tea, Sugar, Oil and all staple Gro-Special Grades of Tea, all at lowest

Butter and Eggs taken in exchange

for Groceries. J. J. FOX.

West End Grocery, Fredericton.

## 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

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

Further information and terms can beascer-

MISS MARY A. MoLEOD. Belleisle Creek, Kings C

### Gur Pulpit.

Knife to the Throat; or, Christian Suicide.

SERMON PREACHED BY

## REV. A. J. MOWATT.

"And put a knife to Thy throat."-Prov. XXIII. 2.

Now, do not be shocked, but I am going to recommend tonight a sort of christian suicide. I find it here: "Put a knife to thy throat."

Some months ago I sat beside an earnest christian lady at a banquet, and when the wine came on, I gently quoted the text as to the point. I expected that she would know all about it. But she did not seem to know that there was such a text in the Bible, and she was somewhat shocked. And perhaps not a few here tonight did not know till tonight that any such advice had ever been given, and you do not like it. You are shocked at the boldness and rudeness of the figure, and you quarrel with me for introducing it here. You would have occused Solomon of want of politeness, had you been near him when she wrote it. You would have taught him better manners than to tell you, who sip your wine, or swill down your strong drink, and who luxuriate where indulgence fattens, to put a knife to the throat.

But a knife to the throat, though a stern remedy, is sometimes the only one. Sore diseases require sore cures. The kind physician comes sometimes with his cruel surgical instruments, and he literally puts a knife to the throat, and cuts deep. No one likes it, but it has

to be done.

And wine-bibbing and gluttony are sore moral diseases today. They are endangering the life of the church and the body politic. They are ravaging homes and hearts, spreading sorrow and woe far and wide over society. So the Merciful Physician of souls comes to us here in the word, and with His own loving hands He put a knife to the throat of His children as the only effectual cure. They do not like it. They wince. Their blood runs cold. It shocks and pains. But it has to be done. Better a knife to the throat; better lose a right eye or a right hand, than the soul. "If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast Stock of the above articles, which he will sell into everlasting fire. And if thine eye Wholesale and Retail, cheaper than ever offered offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than hav ing two ey's to be cast into hell fire.' "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." And here, "Put a knife to thy throat."

> And first here, I would argue that our self-preservation demands that we put a knife to the throat. We must either put a knife to the throat of our indulgence in eating and drinking, or the day will come, when we are not looking for it, that a knife will be put to our throat, and we will find ourselves the unfortunate victims of our own reckless indulg-

You say, "I can eat anything and drink anything without self-injury. I can indulge in all sorts of table-luxuries, and feel none the worse afterwards. can drink wine, whiskey, brandy, and all the otherdrinks, swill them down by the decanter at all hours, and I am all the better for them. Here I am at fifty, sixty, hale and hearty, and I have drunk enough in my day to float a ship."

Now, I am not going to give you a lecture on hygiene, but I would simply say this, that no man can afford to trifle with the laws of health. If he eats and drinks poison, and alcohol is poison, he will suffer for it. The man who is soaked through and through with liquor boasts to you how well he feels, how strong and vigorous he is, and all that. But at the very time he is boasting of his health and vigor, you can see in his face and all over him the evil effects of his indulgence. He is a mass of disease, and let a cold seize him, or a fever, and

For health there is nothing like the strictest temperance both in eating and drinking, even abstemiousness. A plain simple diet, homely fare, substantial food and not too much of it, and pure water to drink, are what we want to make us strong for our life-work, to give us vigor and courage in the hour of duty and danger, to keep us fresh and young when others fade and fail, and to fit us for doing nobly, grandly right up to the very close of a long useful busy life.

But impaired health, much as that is. is not all. There are other dangers arising more especially from the free use of stimulants, the drinking habits of men. It is well known how the drinking habit grows insidiously upon most men, until they are utterly and helplessly under its horrible tyranny. Drinking men are always telling us that there is no danger. They know how to take care of themselves, and all that. But if they knew how to take care of themselves, they would not let a drop of it pass down their throat. So far as I can judge, and

the work of trying to help men, that is talk to you about this matter of drinkthe only safety. Let men drink ever so ing, because I feel that you must have moderately; let them be ever so watch- your deep thoughts about it as well as I, ful; and, there is always danger, that and you are not unreasonable. I have sometime and somewhere, their indulg- never found the people so when I apence will get them by the throat.

or it will throttle you. No man, I care "Is it worth the while to have a little not who he is, can indulge safely. Your indulgence for ourselves, when it has to health is being slowly undermined. be enjoyed over the ruin of others, or You are learning a habit, acquiring an even at the risk of the ruin of others.' appetite, that will yet rule over you with a rod of iron. You will sometimes slow to grant it, can drink intoxicants Accommedation for Point du Chene.....11.10 at home was not in the habit of drinking. no doubt you think so, although I do not Express for Quebec and Montreal......16.35 I do not remember of ever seeing him think so. But even though it were so, the worse of liquor. But he came to you know as well as I do, that others town, and he drank too freely. The end cannot do what you are doing. Your town, and he drank too freely. The end cannot do what you are doing. Your for Quebec and Montreal, leave St. John at of it was, that on his way home, he fell son cannot do it. Your friend cannot 16.35 and take sleeping car at Moncton. out of his carriage, and broke his neck. do it. Your partner in business cannot How terrible to stagger drunk into do it. Your neighbor cannot do it. You

ing once not oneself, insane, incapable! a very few can drink intoxicants without If our child take a fit, how alarmed we drinking to excess, and excess, you will are! And yet, grown men, men of years agree with me, is bad, injurious, ruinous. and experience, will make themselves Now, if you can drink or let it alone, incapable, insane, with drink. God has and that too without much self-sacrifice, given us reason, thought, intelligence, is it not a duty, a kindness, you owe to and, in our folly, we take that which is your weak brother, to let it forever alone God like in us, and we trample it be for his sake? Your drinking moderately, neath the feet of lust, appetite, passion. whether you think so or not, does tempt We talk the silliest and absurdest non- others to drink immoderately. Speak to sense. We are more senseless than our them about their drinking, and at once dog, our horse, our hog. We do what we they refer you to this one and that one ought never to forgive ourselves for do- in the church, and high up in society, as ing, and we do not know it. Oh I being respectable christian people, who, think if we could hear ourselves and see notwithstanding, take their wine or their ourselves as we are in a state of drunken- whiskey sometimes, and they argue, if ness, we would put the knife to our you drink why should not they? Of throat, and we would never drink an- course their reasoning is lame in both its other drop!

demands the stern measure of a knife to pose. And for my part, I feel it safest the throat of indulgence. It must be and best not to let him have in my exeither christian suicide with us, or that ample even the poor one. And such worse suicide that we shudder to think also is the Apostle's teaching: "It is or speak of. We must kill the drink- good neither to eat flesh, nor to drink lust, or it will kill us, somehow, some- wine, nor anything whereby thy brother where, sometime.

I argue, again, that the duty we owe weak." to others, the interest we have in the Thus I argue; that the duty we owe to well-being and well-doing of those around others, and the influence we have over us, the influence we have over others, them, and our responsibility with regard and so much else, make it imperative to them as a brother's keeper, demand upon us to put a knife to our throat.

We are not our own, I have no of our indulgence. would rather not be bound up with- sake, the same shall save it."

than the good. It is not hard to destroy your field than in your barn. very likely he will do more to pull you are risks in letting it out of your hands-

others to help you. minister, one a foreign missionary. The grasping. for help, he plunged in, and seizing the man of him. doctor's hand, with a terrible struggle, But that is not the way men are made. he and they together succeeded in getting That sort of child bringing-up is ruinous ashore. But it was near being a heart- to both his health and morals. He must rending calamity. The two first ones know how to rough it. Let him tumble had been so long in the water, that they around with the rest of the children, and had to be brought to.

and destiny. One sinner may drag that I had not much of the over-care and down with him so many others better the home-indulgence that beset flabby than he is himself. And all around us, muscles, and weak nerves, and a stunted men, locked and inter-locked by so many growth, and a pettishness that nothing influences, are dragging down one an- can please; and I hope I will have grace other, and are being dragged down them- given me to let my own boys tumble selves, and the ruin of precious souls is their way up to be something. I know a wide ruin, a vast woe.

rage, storm and thunder. I want to be

I have been now nearly twenty years in gentle, tender, reasonable. I want to proached them with reasons that had As a rule, you must either throttle it, right in them. And I ask you this,

do not understand why they cannot do it And, O my hearers, just think of be- as well as you, but it is a fact, that only legs, but when a man wants a reason or I argue, then, that self-preservation an excuse, a very poor one serves his purstumbleth, or is offended, or is made 6.00 A. M.-Express for Fredericton Junction.

that we should put a knife to the throat

right to do with myself as I may choose But again, I take higher ground still, to. I belong to others more than to and argue for christian suicide, if you myself, and it is very wrong for me to will, on the ground of self-sacrifice and do anything to mar my fitness for the self-denial are necessary to the attainment service I owe to my fellow-men around of the highest happiness and the grandme. Others have an interest in me, est good. Solomon says, "Put a knife to and I have an interest in them. They thy throat," and the Christ says still are helping to make me, and I am help- more profoundly, "If any man will come ing to make them; or, we are doing the after me, let him deny himself, and take St. Stephen, 9.00, 11.40 a. m. other thing for one another—unmaking, up his cross daily, and follow me. For | St. Andrews, 7.55 a.m. marring, hurting, destroying. We are whospever will save his life shall lose it; bound up with others—some that we but whosoever shall lose his life for my

in the great bundle of life, and we stand If you would keep a thing in the best or fall together. We are our brother's sense, it is not always wise to take the keeper, and a solemn trust it is, and he most care of it. For instance, you have is our keeper, and we and he are very a choice kind of wheat, and you want to much according as we and he are kept. keep it. Well I am not talking in par-You will often hear it said of a drink- ables when I say, that about the best 10.10 A. M.—Express from Woodstock, and ing man that he is the worst to himself, way to keep it, is to take it some beauti-But no man can be bad to himself. ful spring morning, and scatter it broad- F. W. CRAM. without being bad to others, yea, worse cast in your field. Of course the birds to others than himself. He is only one: will have a feast on it, and the vile they are many. Along the street he weevil will prey upon it by and by, and staggers preaching intemperance where a good many other things will have their it tells, and it is easier to preach the bad own out of it: but still, it is safer in

men, but how hard it is to save them. The way to keep your money again, Try it, and you will find how hard it is. is not to hoard it up in your chest-lock-Take hold of a drinking man, a poor er, but to spend it wisely, profitably—to sinner, and try to lift him up to man- keep it going. Men of enterprise and hood, usefulness, piety, Heaven; and energy understand that. Of course there down with him, than what you can do you may never get it back again; but to lift him up. Indeed, you may have there are risks, too, in keeping it as well to let him go to save yourself, or get as using it, and it is for using, not hoarding, that money has been given us. So, Four young men went down to bathe let it go! And somehow it finds its way in the river one summer evening—one a back to us, and a blessing with it. It medical student, one a physician, one a does not pay to be close-fisted; hard

medical student plunged into the water, You have a child you love, an only and soon was drowning. The Mission-child, and you are so anxious to have ary rushed in and seized him, and was him spared to you, and to grow up to be dragged under. He was not able to a joy to you and the world. So you shut pull him ashore. He held up his free him up all winter where there are no hand in mute appeal for help. The drafts, and where the thermometer doctor was the next to rush in. He stands at 70 degrees. If he must go out grasped the missionary's hand, and strug- you wrap him in overcoat, mits. and gled for the shore. But he, too, was mufflers, and encase his little feet and dragged under. Only the minister was legs in water-tight boots. He cannot left, and it seemed to him that all must play with the rest of the children, lest he be drowned, and that, too, through the may catch the measles, or hooping-cough, sheer recklessness of one who could not or scarlet-fever, or learn bad habits. He swim. But he could not stand there on must not climb high, lest he fall and the shore, and see three men drown be- break his neck or his back. He must fore his eyes. He will rather make the not go to the river, lest he get drowned. fourth. So with a cry up to Heaven Thus you keep him, and hope to make a

come home to you cold, wet, hungry, and And so in the higher matters of life sick, too, sometimes. I bless Godto-night this, that about the worst thing I can do O my brother-men, let me reason for them is to do too much. If a child ith you. I do not want to rave and has not the stamina to stand what other

(Continued on third page)

### INTERCOLONIAL RAILWAY.

# '89 Summer Arrangement

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

TRAINS WILL LEAVE ST. JOHN

Some of you, it may be, although I am | Day Express for Halifax & Campbellton .... 7.08

A Parlor Carruns 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

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 locomptive. All trains run by Eastern Standard D POTTINGER.

Chief Superintendent Railway Office Moncton, N. B. 8th June, 1889.



'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. St. John and intermediate points, Vanceboro, Bangor, Portland, Boston and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmund-

ston 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 pm McAdam Junction, 10.20 a.m.; 2.06 p. m. Vanceboro, 10.55 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.

points north.

General Manager,

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

## Northern and Western Railway

SMMER 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's riding 3:35; Durham, 3:45; Cross Creek, 4:20; Boiestowr, 5:20; Doaktown, 6:05; Upper Blackville 6:45; Blackville, 7:10; Upper Ivelson 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; Doaktewn, 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 Chathan. 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, Edmund-ston 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 Gibson, N. B., May 18th, 1889.



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 the Department should address their official letters to the undersigned. letters to the undersigned.

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

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