

LOTTIMER'S FASHIONABLE Shoe Store.

ESTABLISHED IN MAY, 1859. A. LOTTIMER

takes this opportunity of thanking his numerous friends and customers for the very liberal patronage they have bestowed upon him during the past Thirty Years, and begs leave to say that he has now on hand the largest and best assortment of BOOTS SHOES, SLIPPERS and RUBBERS for Summer trade that can be found in the City.

He would call especial attention to his large variety of

Ladies Kid Boots

AND

Lawn Tennis Shoes

In Ladies, Gents and Boys sizes. Goods may be ordered by Telephone if desired.

Inspection Invited.

A. LOTTIMER.

210 QUEEN STREET.

A. Limerick & Co.

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 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.

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

PUBLIC NOTICE

MAILS CLOSING.

CITY TIME.

UNTIL further notice, Mails will close as follows:-

For St. John, St. Stephen, Woodstock, the United States and all points West at 6.00 a. m. For Chatham and intermediate places via Northern & Western Railway at 7 a. m. For St. John, Chatham, Newcastle, Nova Scotia, P. E. Island, Quebec, Ontario, Manitoba, etc., 11.15 a. m.

ENGLISH MAIL

will close every Monday night via New York at 8.30, and every Wednesday via Rimouski at 11.00 a. m.

Hotel and Street Letter Boxes will be served at 10.30 a. m., and 10.30 p. m. P. McPEAKE, P. M. Post Office, Fredericton, May 1, 1889.

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 Sale.

The situation is one of the finest on the Central Railway, near a Station. Further information and terms can be ascertained of

MISS MARY A. McLEOD, Belleisle Creek, Kings Co.

Our Pulpit.

The Little Sympathy of Wicked Associates in the Hour of Trial.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening May 19th. 1889.

"And they said, What is that to us? See thou to that."—MAT. XXVII. 4.

The text is the reply Judas received from the priests and rulers, his accomplices in crime, when he came back to them overwhelmed with a sense of his guilt and seeking their sympathy. No sooner had he betrayed Jesus into the hands of His enemies, than, it would seem, a terrible remorse seized him, and with that terrible remorse preying upon his conscience, he went back that very night to those who had hired him to do the foul crime for them, and he told them that he had done very wrong and was sorry for it, and wanted them, it is evident, to take back the money and let Jesus go. At all events, he would hope and expect, if the affair had gone too far to be undone, that he would receive their sympathy and protection. But if he had any such hope, how bitterly was he disappointed. With hard looks and cruel words they soon gave him to understand that they did not want to have anything more to do with him, and that he need not expect any sympathy from them. When he told them what trouble of mind he was in about the crime he had committed against his innocent Master, they said to him, "What is that to us? See thou to that." Hence, the wretched traitor feeling himself utterly abandoned on all hands, threw down the price of blood, and went straight away and hanged himself.

Now, observe here, in the first place, how very ready the wicked are to make friends and gather around them associates when they have some evil purpose of their own to subserve by means of them.

I see Judas going to the priests to sell his innocent Master for thirty pieces of silver. He is as mean a sneak-thief as ever hired, and a soulless heartless dog, without one spark of anything like manliness about him; but for all that see how ready those wicked priests and rulers are to make his acquaintance. They receive him with every mark of respect, fawn upon him and flatter him, and make him believe, the poor silly fool he is, that he is well nigh everything to them. As soon as he gives some inkling of his intentions, a chief place is assigned him at once among them, and he is of much consequence.

I can hear those flatterers fooling the silly dupe in words such as these: "O Judas, we always thought you had too much good sense about you, and too much intelligence, to let yourself be imposed upon by the Arch-imposter you have been following the last three years. We did not wonder that some of those clownish Galilean fishermen were imposed on, but we did wonder that such a shrewd man as we give you credit for being held to him so long. But your eyes have at last been opened. We always thought you would come out all right, and prove yourself loyal to mother church and country. Oh you cannot understand how delighted we all are to have you with us to-day, and how ready we are to come to terms with you! Not every one enjoys the honor we have extended to you in admitting you to a place among us."

Thus, those designing officials would palaver and flatter the poor silly fool into an idea that he was somebody, too good a man to throw himself away in the service of so vile a fanatic as was Jesus. As he withdraws in order to act his part in the wicked compact, he imagines those priests and rulers are greatly taken with him, and think so much of him, and will be true to him and stand by him. Never had such attentions been paid him before as there. Why, did not the high-priest specially thank him for the good service he was rendering his country! And then what a money-making transaction to himself it was going to be! Ah! betraying pays better than believing!

So thought Judas. And so think many today. Poor fool! it was not hard to make friends with the priests and rulers when a tool was wanted with which to betray Christ. The high priest, Caiaphas, was ready enough to take Judas, or anybody else, into his most sacred friendship, who would rid the world of Jesus for him.

And, my hearers, this know that the world's friendship is not hard to get when it has a purpose of its own to subserve by you. If you will do the wrong the world wants you to do; if you will prostrate your manhood and womanhood before its shrines of lust and power; and especially, if, like Judas, you will betray into its cruel hands Christ and His church and people, the world will be all favor and friendship towards you. You will be its white-headed boy for the time being, and there will be no end to its gifts and honors.

It is often said by way of a disparaging comparison in favor of the world and against the church, that the world

and his friends beat the church and her friends out and out in picking up an acquaintance with strangers, and more especially with the young, and in making friends with them. And it is too sadly true. When young people leave home, and especially when they go to the large cities, the first to find them out perhaps, and get acquainted with them, in general, are the worthless and wicked. This is to be deplored. But it is much easier pointing out the evil and deploring it than remedying it. I am free to admit that the church and her office-bearers and members are often seriously delinquent in their duty with regard to strangers, and I am not going to excuse the church and christians at all. A great deal more might be done, and ought to be done, in gathering into the church than is done, and alas! many are perishing through the church's neglect and want of faithfulness. I am free to admit all that.

But there is another side to this subject, and it is here where the world has so much the advantage of the church, and do what the church will the world must continue to have the advantage. He has always plenty of idlers and street corner loafers about who have nothing else to do but squirt tobacco juice, tell their rude ribald jokes, catch the unwary, and they are ever on the alert to pounce upon and filch of both their money and good name the unsuspecting and simple-hearted and silly.

Then in the estimation of the generality of the young of both sexes the world can do more for them than the church, and has inducements to offer them superior to those the church offers. He has grander places of entertainment where to take his friends, and pleasures that are more entertaining and fascinating to regale them with when they come. At all events, he has the knack of making the young people think so, and that amounts to very much the same thing. The Prayer-Meeting cannot compete with the pleasure-party, the Bible-class cannot entertain like the Billiard-Saloon, the pulpit cannot draw like the theatre, the old wine of the gospel cannot please and intoxicate like the new wine of folly and drunkenness. How dull and stupid, cold and formal, everything about religion and the church is! To the young and gay and thoughtless! They want life and liberty. They want society, companionship, fun, laughter, nonsense. As therefore they are sure they can get more of what they want in the world, they go there rather than to the church, and they choose the world's friends to be their friends, and the world's fun to be their joy.

And then another thing that tells in the world's favor and against the church is this, that it is so much easier to gain the world's friendship than the church's. How much easier it is to get acquainted with the wicked and worthless of the world than with the good and true of the church, and how much easier to get a position and standing in the world than in the church. There is such a careless off-hand dash of familiarity with the worthless of the world towards strangers that make them feel at home at once among them, and that dashing familiarity young people, and especially young men, rather like, are taken with. They like so much to be taken notice of and made friends with right off-hand, without any formal roundabout introduction or long acquaintanceship; and then they like position or what seems to be position, without the trouble and toil of laboriously and slowly climbing up to it through hard industry, and honest effort, and real worth of character.

Now, all this the world can do, without in the least compromising himself or endangering his interests. The world has all to gain and nothing to lose through such friendliness and condescension on his part. Those who come to him from our christian homes and Sabbath Schools and churches are always superior to the world in every respect, and it is therefore a real gain to have them come. But with the church it is otherwise. The church has sacred interests to guard, and only those who have commended themselves by their faithfulness can have position and standing in her. It does not always work well to be too familiar with strangers here. Now and again you may entertain an angel, but oftener you may find a wolf in sheep's clothing, a devil in an angel's guise. They must win her confidence before they can have it. She can be kind and watchful and considerate, and she ought to be, but much beyond that, she has to be slow in going. Thus, the church must always be placed at a disadvantage with the world in making friends with a certain class.

And then it is no mission of the church to cater to amusement or to go into business. She may do it sometimes, or rather her friends do it for her, but it is a mistake. No church can run in the race with the world when it comes to be fun and worldly gain. The world will beat her every time, for it is not in her line. If it is fun our young people want, a good time, or if it is to make money, to amass the dollars, then I have no hesitation in saying to you, this is not the place for you. It is not for pleasure or profit we are a church; it is for men's highest interests, their spiritual and eternal well-being, their salvation. I

grant indeed that it will not be against true joy to be here, nor in the way of real success. On the contrary, the happiest man is the best christian, and the most successful man is the man whose treasure is in Heaven. Still, if it is simply to have a good time you come here, a hearty laugh, an hour's lonsense, or if it is to get on and up in the world; then, I candidly say to you, do not come here, for you will be disappointed. It is not our mission as a church to provide fun for the young or open up avenues of success to the pushing and progressive. But if you want to hear the gospel, to learn of Christ, to know your duty, to grow heavenwards and Godwards, then you are welcome; we are glad to have you come and be with us.

Now, my hearer, you may think the world can do better for you than that, and you are disposed to go with the world. But how is it that you cannot see, that the world has a purpose of its own to subserve by you, and so it is very attentive to you? It is not your good, but its own it is seeking, when it is fawning around you and flattering you so much. You have got to pay well for all the selfish world does for you. He is ready enough to propose to you: "Let us have one purse," when the purse is yours, but catch him making you any such proposal when the purse is his. Hence, my young friends, you had better be chary of the world's friendship and his seeming attentions, for they are not what they look to be.

Observe, next, how little sympathy the wicked have for their associates in crime when the hour of trial comes.

The hour of trial is the true test of friendship. If friendship will stand that test, it will stand anything. If love's fires will burn on as brightly as ever when the sunshine of prosperity has faded from the heavens, and the dark and wintry night of adversity has settled down, then such a love must be a true love. The friend who will take an old friend to his heart when the world's adversities and struggles have worn the elbows out of his coat, and the knees out of his pants, and the rosy roundness of health and youth and beauty out of his face, is a real friend. Such a friend is worth having and such a friendship is worth keeping sacredly.

But how with Judas' new-made friends the priests who had hired him to betray the Son of God, his true friend? The friendship of Jesus had found him when he was a nameless nobody, and had patiently held to him all the way through, although he soon proved himself unworthy of friendship, and had made him all he was. But he bartered away his one true friend, the friend of years, and the friend of adversity, for the friendship of an hour, and the friendship that complicity in crime begets. And of course it was a very flattering-tongued friendship while it lasted. It was all smiles and caresses. But then it did not last. When the deed of blood and shame was done, when the true friend was sacrificed at the shrine of lust for the sake of this new friendship, and when the dark hour came, and alas! it was not long in coming, how about those new-made friends of his? Did they stick to him like the old one he had sacrificed for their sake? Ah! no. When the hour of trial came they would not own him. He told them a pitiful story, told them how overwhelmed his soul was with remorse and begged them to give him their sympathy, but they heartlessly said to him: "What is that to us? See thou to that."

And that was the prodigal's experience. He went off to the far country, that Utopia of his, with full pockets. When he got there everybody was so kind. His friends feasted and feted him every day, and danced and drank with him all night. It was one unending round of pleasure with him. There were so many he had to go to see, and so many came to see him. But by and by his money failed, and when that failed, his new-made friends deserted him. The only friend he had left sent him to the fields to feed his hogs, and he kept him so near the starvation-point that the poor fellow was glad to help himself to the hogs the hogs were fed with. But that harsh treatment did him good. It woke him up, brought him to his senses. It led him to think of his home and his father-friend who had loved him earliest and best. And so he went home, and when he arrived with his pockets empty, his clothes in rags, and his youth and beauty and promise all gone, that old time friend of his was still true, and took him to his arms, and loved him with the old love, and welcomed him back to his home as the lost one found.

Ah! my young friends, you think perhaps the world is so good and kind. Everybody is your friend. But I want to tell you the dark hours are coming that will test that world friendship for you, and shew you that there is nothing real and lasting and good in it. When the hour of trial comes, where will those world-friends of yours be, and what will they do for you? Will they share with you your sins and sorrows, the sins they helped you to commit, and the sorrows they helped to bring? Will they watch with you through your hours of darkness and make sacrifices to alleviate your sufferings? Ah! not they.

Continued on third page.

INTERCOLONIAL RAILWAY.

88 Winter Arrangement '89

On and after MONDAY, Nov. 26th, 1888 the Trains of this Railway will run daily, (Sunday excepted), as follows:

TRAINS WILL LEAVE ST. JOHN

Day Express.....7.30 a. m.
Accommodation.....11.20 a. m.
Express for Sussex.....16.35 p. m.
Express for Halifax and Quebec.....18.00 p. m.
A sleeping car runs daily on the 18.10 train Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

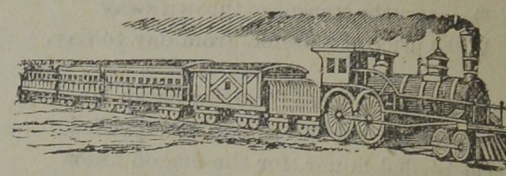
TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec.....7.00 a. m.
Express from Sussex.....8.35 a. m.
Accommodation.....13.30 p. m.
Day Express.....19.20 p. m.

All trains run by Eastern Standard time.

D. POTTINGER, Chief Superintendent

Railway Office
Moncton, N. B. Nov. 20th 1888.



NEW BRUNSWICK RAILWAY & O

ALL RAIL LINE

Arrangement of Trains

IN EFFECT APRIL 29th, 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. Andrew's Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and points north.

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

3.25 P. M.—For Fredericton Junction, St. John, etc.

Returning to Fredericton.

From St. John, 6.10, 8.55 a. m.; 4.45 p. m.
Fredericton Junction, 7.40 a. m.; 1.05, 6.25 p. m.
McAdam Junction, 11.35 a. m.; 2.15 p. m.
Vanceboro, 11.15 a. m.; 12.10 p. m.
St. Stephen, 9.20, 11.40 a. m.
St. Andrews, 6.30 a. m.

ARRIVE IN FREDERICTON

8.55 a. m.; 2.15, 7.20 p. m.

LEAVE GIBSON.

8.00, A. M.—Mixed for Woodstock, and points north.

ARRIVE AT GIBSON.

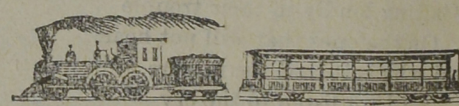
5.55 P. M.—Mixed from Woodstock, and points north.

F. W. CRAM, General Manager,

A. J. HEATH,

Gen. Pass. and Ticket Agent.

St. John, N. B., March 29th, 1888.



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; Mazer'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.

Exhausted Vitality.

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

