

RUBBERS

Rubber Boots,

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LOTTIMER'S FASHIONABLE Shoe Store.

GENTS' RUBBERS in the following Styles :-

Pure Gum, (said to be the best manufactured) Heavy Plain Rubbers, Sandel Rubbers, Self Acting Rubbers, Argyle, Zepher and Oakland.

LADIES' RUBBERS, in imitation Sandels, Croquet and Heavy Plain.

LADIES FINE RUBBERS, in the following Styles :-

Pure Gum, (best quality manufactured) Climax, La France, Zepher, Doherty, Winthrop, Van Zandt and Terry (common sense.) Also, a large variety in Boys', Youths, Misses and Children's sizes.

As usual a Fine Assortment of RUBBER BOOTS of Woonsocket and Canadian Manufacture for Gentlemen, Boys, Youths, Ladies, Misses and Children.

A. LOTTIMER.

210 QUEEN STREET,

Fredericton, N. B., 20th.

A. Limerick & Co.

York Street, Fredericton.

Gasfitting & Plumbing

Attended to in all its branches.

Creamers, Milk Pns 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.

BROWN AND PALMER FREDERICTON, N. B.

MANUFACTURERS OF

Oil Tanned Larrigans, Shoe Packs and Moccasins,

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A specialty, the best Winter Boots made in Canada.

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CLIFTON HOUSE.

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

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A. N. PETERS, PROPRIETOR

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Exhausted Vitality.

THE SCIENCE OF LIFE, the great Medical Work of age on Masbhood, 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 Jewelled 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. Speciality Diseases of Man. Office No. 4 Bulfinch Street,



Our Pulpit.

HOW TO HEAR.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday morning May 5th. 1889.

"Take heed therefore how ye hear."—LUKE VIII. 18.

The ear is a most curious and complex organ. We think a watch a complex piece of mechanism, but it is simple compared with the organ of hearing. This organ is divided into the outer ear, the middle ear, and the inner ear. The outer ear is so constructed as to gather up the wavlets of sound and concentrate them upon the drum of the ear. The middle ear is the drum of the ear, and a tiny sort of drum it is, about the size and shape of an ordinary kidney-bean. Over its outer and inner ends are stretched two membranes under the control of two delicate muscles by which we can loosen or tighten them at will. Inside of the small ear-drum is a sort of chain made up of four little links, each link a curious little bone, called from their fancied shape, the mallet, the anvil, the round bone, and the stirrup. Along this delicate chain are carried the vibrations of sound to the inner ear. The inner ear is more wonderful still, a marvel of mechanism, and I will not attempt any description of it, for it is more than I can do. Such is the organ of hearing.

Now, our Lord exhorts us here to be careful as to what use we put this delicate organ. If an idea of its usefulness and purpose may be gathered from the evident skill bestowed upon its construction by the Creator, then we would be warranted to infer that the ear is a most useful organ, designed for a great and good purpose, and therefore to degrade it in any way,—to employ it perhaps, as is common both among savage and civilized peoples, as a convenient place to hang trinkets and display jewelry; to use it as a sort of sewer into which are poured the scandals of the streets and the silly gossip and chit-chat of society; and to open it wide to all that goes for news and knowledge, is as evil as its purpose is good. "Take heed therefore how ye hear," or as it is in Mark's gospel, "Take heed what ye hear."

I. HEARING AND KNOWING

There is implied here the idea that hearing has much to do with our knowing, and therefore with our living and doing and character-building. Among the five senses—seeing, hearing, smelling, taste and touch, the five sources, or rather avenues, of knowledge from the world without we have, that of hearing I think I am safe in saying, is second to none, and in some respects the most important of all, for it is by the hearing of the ear, directly or indirectly, that the most of our knowledge is received, and the knowledge too that is of most importance to us.

Seeing is good, better than hearing perhaps, so far as it goes, but then it is necessarily limited. You can neither see far nor much, and you may never in fact see anything of much importance to yourself or others. To see the street you live on, and some do not get much beyond that; to see the farm you work, the fields you plough and sow, the harvests you reap; to see the goods you sell and the money you make, the little world you live and move in, is not necessarily to see much. All you care to see is your own interests perhaps, and to see your own interests you may not and need not see much, for they may be contained within a very small compass, and they may be as commonplace as they are small. The great stirring events that are doing so much for the world, the marching of armies and the fighting of battles, the surge and sweep of the tides of progress, the rise and fall of states and churches, the discoveries of science and the wonders of modern invention and enterprise, are not perhaps where you can see them, do not come within the horizon of your vision. If, then, all you knew was simply what you saw with your own two eyes, and these not any too wide awake to what is to be seen, you would not know much, and especially you would not know much of what you needed to know most.

The ear however is open, as the eye is not, to all that is going on in every land, and to all that has been said and done in every age. All you read in your daily newspaper, and from books and pamphlets, you are more indebted to the ear for than to the eye. Seventy-five per cent of what you read perhaps was originally heard. You see it on the printed page, but it was heard through the clicking telegraph, heard by the news-gatherer at the street-corner, heard as it came pouring in a cataract of words from the lips of impassioned eloquence, heard and heard again and again before it is where your eye can see it.

We open this Book of books, the sacred Word of God, the book that tells us the thrilling story of man's ruin and God's love, and we think we see, and

may be mine, much of it perhaps, too we do see, but we see only what others heard. Had it not been for their hearing, our seeing would avail nothing, and we must hear as well as see—hear the voice of God speaking to our hearts, our consciences, if what we see and read is to tell upon our character and lives.

We cannot see today what was in other days and in other lands. We cannot see Eden and its happy pair. We cannot see the ark and the flood. We cannot see Mount Moriah and its altar. We cannot see the cross and the tomb. Men say, if I could see, I would believe, and they go far yonder where the sacred feet of the Son of God trod to see. And they see—see what? They see modern Jerusalem with its wretched Moslemism. They see Olivet. They see the Jordan. They see the Lake of Gennezerath. And much else they see. But how sadly disappointing the seeing is. They dig down underneath the debris of ages of war and neglect and superstition, and try hard to see. But it is no use—they cannot see; and they are glad to come back to what is written, and hear what Matthew has to say, and what Mark has to say, and what Luke has to say, and what John has to say, and what Paul has to say, if they are to believe anything. We are thus dependent for much we know, and especially the knowledge that makes wise unto salvation, to the hearing ear.

II. THE RESPONSIBILITY OF HEARING

There is a knowledge it is all the better for us to know perhaps, but it is of no great consequence to the most of us in living our life and doing our work whether we know it or not, I refer to the knowledge taught in the schools—science, philosophy, literature, mathematics, classical learning, and such and such. A man cannot be a scholar without such knowledge. He needs it if he wants to walk and work in the higher spheres of life and usefulness. But he can be a man without it. He can be a good and useful man without it, a respected citizen, an earnest christian, a man of high attainments in virtue and truth, one to whom men look for help and inspiration and practical wisdom in living their hard real everyday life. But if he is to be such a man, there is a knowledge he must have, he cannot do without. He must know Christ. He must know the truth, the truth that is the truth indeed. He must know the knowledge that saves. He must know his duty, his needs, himself, his relations to the world to come, the way of peace for his soul. In a word, he must know the gospel, and that blessed saving and sanctifying knowledge comes by hearing. The Apostle in his letter to the Roman christians emphasizes this; he winds up a pithy argument on how to be saved thus: "So belief cometh of hearing, and hearing by the word of Christ."

If therefore, as I have tried to make clear, we are so dependent on the ear for what we know of the knowledge that is of the utmost importance to us, the knowledge that saves the soul, builds up character, blesses the life, then our responsibility in the matter of hearing is very great. It is for us to say whether we will hear or not, and so have such knowledge or not. The responsibility is largely in our own hands. Hence our Lord says: "Take heed therefore how ye hear," "what ye hear."

You send your child to school, but if he will not hear, how can he learn? And he may not hear; he may be heedless, inattentive, listless, dull of hearing, and so day by day the lessons are lost upon him.

Those who know tell us there are two minute muscles in the drum of the ear, which is the hearing apparatus, and these muscles are under the control of our will. They are attached to the outer and inner membranes and by them we can stretch the membranes to their utmost tension or let them be loose. We hear whether we want to or not to some extent. We hear sounds, the buzz of voices, and we catch here and there a word of what is being said. But when we want to hear in earnest, we listen; we attend; we bring our ear to be wide open towards the sound or voice, and we catch every syllable, the faintest whisper.

Now, so with hearing the gospel, the voice of God speaking to our souls, our consciences, our heart, our will. We may not want to hear, and so we do not take the trouble to come where we can hear. We stay far away from the ringing truths, the searching words of God. Or if we come where God speaks to us out of His word, where the truth in trumpet-tones rings, we do not come to hear, and we do not sit with ears intent to what is said. We are perhaps listless, sleepy, indifferent, uninterested. We hear a sound perhaps, a sound more or less pleasant to hear, the music of eloquent words; but when we come to go away, and some one down the street or in our home asks us what the text was, and what the sermon was about, we cannot tell. We heard, and yet we did not hear. We did not hear well enough to get an intelligent idea of what was said. And it was something we should have heard, something we needed so much to hear, something of no little interest to us. It would have helped us to live our life, if we had heard it. It would have

cleared our way of the difficulties there perhaps, if we had heard. It might have done so much to lift us up, make us, save us. But alas! we did not hear, and so much was lost. The golden truth was spoken, the truth that made others rich and glad, and it was so easy to hear; and yet through our heedlessness we lost the opportunity, and eternity alone can tell what we lost. Thus what a responsibility it is to hear.

III. HOW TO HEAR

It is not enough to hear simply. It is his to hear who has ears to hear. Ears imply grave responsibilities. "He that hath ears to hear, let him hear." But when a man has heard, all is not done. There is a how to hear as well as a what to hear.

For the time being you have brought your ears away from the gossip of the streets, the chaffer of trade, the din of the workshop, the palaver of men as they discuss the questions of the day, the interesting or disappointing news of the week, and you have brought them here to hear what the Lord has to say to you. And that is well and wise. But that is not all. Our Lord cautions us in even hearing the gospel. "Take heed therefore how ye hear."

We may hear to criticize, to find fault with what is said, and the way it is said. Now, far be it from me to say that the pulpit is not to be criticized, that preachers are too sacred to be hissed and spat on and mouthed over, and that their way of presenting the truth and preaching the gospel is all it should be. There is a wholesome criticism. The pulpit may assume too much dignity. Preachers have their mannerisms that are hurtful to their efficiency, and it is good to be raked over now and again. We make mistakes. We are not always wise. We drag into the pulpit matters that should have no place there. We air our learning, our theories, our own ideas of things. We take advantage of the pulpit perhaps to have a fling at some questions we have no sympathy with, and at parties we are opposed to. Thus a wholesome criticism may do good, and is all right.

For my own part I do not expect to get through the world without coming into collision with some one or other, and of stirring up against me more or less of opposition, and I know I richly deserve criticism even when I have tried to do the best I could. The Master was misunderstood and criticized and found fault with, and why not the servant?

But, then, there is a critical spirit, a fault-finding carping mood, that is fatal to right hearing, and we should be afraid of it, for it is as bad as it can be. Some people of exceedingly small minds and shallow attainments pride themselves in their cleverness to be able to criticize sermons, point out blunders, scent heresy, and much else that to them is so very objectionable. They hear to count the mistakes in grammar and pronunciation, the repetitions of certain words, and what sounds to them as doubtful and dangerous doctrine. Ask them what they thought of the sermon they heard, and they would say: "Well, we had ten grammatical blunders, we had a score of incorrect pronunciations of words according to Noah Webster, we had one word repeated one hundred times by actual count, we had a dozen of mixed up metaphors, and its theology was new school." And yet, perhaps the same sermon was the means of some one's salvation, the opening up to men of the way of life, the lifting away from their souls of a dark cloud, and the doing of great good. "Take heed therefore how ye hear," and be not too captious and critical.

Again, we may hear and not do. That sort of hearing is common, but it is none the less evil, fatal. Our Lord condemns it in very strong denunciatory terms. Men come where the gospel in its purity and power is preached. They hear the truth, and they are interested in it, or seem to be. But when they go away to live their life, to do their work, to buy and sell, they are not the better for what they heard. They are as worldly, as self-seeking, as untrustworthy, as void of right principle. They hear, but they do not. They let the gospel in at one ear and out at the other. It reaches not their heart and hands. It cannot be seen in what they do, the way they live, that they ever heard of right, duty, the fear of God, the claims of the gospel, the love of Jesus, the power of the cross, and the judgment of the world to come.

Ah! what use is it to hear, if we do not? Unless we go away to crystallize into deeds, to work out into real life, the glad tidings of salvation, we are fools, silly triflers. What is it we hear? Is it truth? Is it worth hearing? Is it of any interest, and of any importance? If it is, then we should hear, so that we may do. We should take what we hear away as seed-truth to be sown and grown into a glad life-harvest of results. My hearers, what have you done with all the sermons you have heard? Where are the practical results of all this speaking and hearing? You may say, it is all my fault. There was nothing to take away, nothing that was worth working out. Ah! the hearer has his responsibilities as well as the preacher and it is not always the preacher's fault, if the results are so meagre and unsatisfactory. Some of it

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, N. B.
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, N. B.
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.



Northern and Western Railway.

WINTER ARRANGEMENT.

In Effect November 28th, 1888.

Trains run on Eastern Standard Time.

A Passenger and Freight Train will leave Fredericton every morning (Sunday excepted) for Chatham.

Leave Fredericton!

7:10 a. m.; Gibson 7:15; Marysville 7:35; Manzer's siding 8:05; Durham, 8:20; Cross Creek, 9:05; Boiestown, 10:30; Doaktown 11:30. Upper Blackville 12:45 p. m.; Durham, 1:20; Upper Nelson Boom 2:20; Chatham Junction, 2:40; arriving at Chatham, 3:30.

Returning Leave Chatham

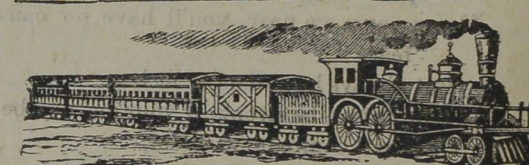
8:00 a. m. Chatham Junction, 8:40; Upper Nelson Boom, 8:55; Blackville, 9:50; Upper Blackville 10:25; Doaktown, 11:35; Boiestown 12:35, p. m.; Cross Creek 2:00; Durham, 2:40; Marysville, 3:30; Gibson, 3:40, arriving at Fredericton, 3:45.

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 all Western points and 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., Nov. 28th, 1888.



NEW BRUNSWICK RAILWAY CO

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.



INTERCOLONIAL RAILWAY.

TENDER FOR OIL.

SEALED TENDERS addressed to the Chief Superintendent of the Intercolonial Railway, Moncton, and marked on the outside "Tender for Oil," will be received until Saturday, 11th May, 1889, for the whole or any part of the Oil required by this Railway during the year commencing July 1st, 1889.

Copies of the specification can be obtained from T. V. Cooke, General Store Keeper Moncton.

All the conditions of the specification must be complied with.

D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B. 22d