

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. MOLE
Belleisle Creek, King Co.

Our Pulpit.

The Church Worthy of Men's Respect.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday morning Nov 4th. 1888.

"These things write I unto thee that thou mayest know how men should behave themselves in the House of God, which is the church of the living God, the pillar and ground of the truth."—REVISED VERSION, I. TIM. III. 14, 15.

Timothy, a young preacher, is left in charge of the christian church at Ephesus, a great charge for so young a man, and the aged Paul, who is anxious about him as a father is anxious about a son, writes to him in relation to his work in the great heathen city, instructing him, warning him, charging him, stirring him up to increased faithfulness and diligence, and giving him to realize what a responsible position it is his to occupy. He tells him he hopes to be able to come soon and visit him in his field of labor, but lest something detain him he writes what he wants to say. "These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God"—the revised version has it thus—"that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth."

The apostle, you see, wants the youthful pastor and his people to have high ideas of God's House. He is afraid, seemingly, lest the dignity of the church may suffer to some extent at the hands of one so young and placed where he is. The people may take liberties with him, and the cause may suffer. There was continual danger, as we learn from what had occurred at Corinth, of the new converts conducting their worship, and behaving themselves in the service, after the grotesque and ludicrous fashion of the worshippers in the heathen temples. They had their Saturnalia, their drunken feasts, their dances, their leaping and contortions, their processions—the priestesses of Diana the goddess of Ephesus, with hair streaming, singing, shrieking, raving, around the famous temple, and all in the name of religion; and the young converts to the christian faith, having been brought up to that sort of worship, and not knowing anything better, were disposed, in their new-found joy, to worship Jesus, their God, in His temple, as their companions and friends worshipped Diana, their goddess, in her grand temple. But that must not be. To worship Jesus as they worshipped Diana, to praise Him as they praised her, to conduct themselves before Him as they used to do before her, was dishonoring to Him and degrading to themselves. They must be taught how to behave in the House of God. They must give up these old and abominable heathenish practices, and learn to be sober and sensible, joyous and happy without being silly and trifling, earnest and fervent without being ridiculous and frenzied. In a word, they must be taught to know what the church of the living God is, its nature and character, its worship and work, and so learn how to behave themselves before God and in His House. "These things write I unto thee that thou mayest know how men ought to behave themselves in the House of God, which is the church of the living God, the pillar and ground of the truth."

Now, the thought here, is the church's true dignity, the respect and reverence she claims and is worthy of; or, to keep the homely and undignified language of our good old English Bible here, which however has a beauty and force all its own, the behavior of men in the House of God and in relation to all the church is.

And first, the church's true dignity, the respect men have for her, their behavior toward her, depend in some measure, more than we think perhaps, on the mere building, the House of God. A house, a building, is something ecclesiastically. It is so much of a something that it cannot be done without. We cannot have a church without a house. In all ages and in all lands we find a building of some sort wherever God is worshipped. Perhaps not much of a building, a simple earth-altar, a rude cairn of unhewn stones. God's house takes shape, and corresponds in its character, and grows in grandeur, according to the circumstances and ideas of His people. When His people dwelt in a tent, He dwelt in a tent with them, and went where they went. When they were settled and had their ceiled houses, it was fitting that He should have His House, His grand temple. When our fathers had only log-huts, God was content to dwell among them in the humble log-church, and rich were the tokens of His presence and power there. But now when our circumstances have improved, and we are erecting our grand houses, we must see to it that His House corresponds, lest we put him to shame among His people.

He needs no House. What House can we build for Him, who fills all in all, who is here and there and everywhere? The Spirit of God cannot be confined within temples made with hands. But we need a house as we gather around His feet for worship, and that being so, when we build a House for Him, a house we call God's House, He comes and dwells in it among us. There He meets with us very specially. There He reveals to us His gracious power. There we find Him when we seek Him, find Him as we cannot find Him anywhere else; for, much as He loves the dwellings of Jacob, the happy hallowed homes of His people, He loves still more the gates of Zion, His own House.

Since therefore there must be a House of God, it should be worthy of us and worthy of Him. You respect a man or otherwise according to his house; you cannot help it. You go along the street, and in one of the prominent places, on a corner-lot, stands a house that is not worthy of the position it occupies. All around it perhaps are fine houses, palatial residences, and you cannot help but take notice of it and call attention to it. It is a little mean shanty, old in style, wrinkled up and worn out with age. Once in a time perhaps it had been quite a house, but that time has long since gone by, and it ought to have been replaced by something more in keeping with its surroundings before now. But you are told perhaps that the Great So and So lives there, the leading man of the place, the Mayor of the town, the man that all men look up to for counsel and instruction. Well, it may be so, and he may be a worthy man in very many respects and live in that mean dwelling, for it must never be lost sight of that the house a man lives in is not the man; still, living there, you cannot have the respect for him you want to have for him, and should have for him. Living there, he courts disrespect, invites rudeness, develops misbehavior towards himself. You do not care to go and see him. You do not want to know him. You pass by over on the other side of the street.

Now, let God's House be such a house, the meanest house in town, a house so shabby that it stands there on the corner ashamed of itself, inviting all the bad boys around to pelt it with stones and bedaub it with mud, and disfigure it within and without with their rude attempts at carving and painting. It is clear, I think, the people have no right ideas of God, nor respect and reverence Him, else His House would not be in the delapidated state it is. The moment the people begin to wake up to their duty towards God, that moment they look to His House and see how they can make it worthy of Him. If it needs cleaning up, they clean it up. If it needs re-furnishing, they re-furnish it. If it needs repairing, they repair it, or perhaps they build a new one. And everything about His House they look to, the state of the finances, the way the ordinances of religion are attended to, the way missions are supported, the interests of God's House in every respect. On the other hand, shew me a House of God out of repair, in a sad state of neglect, and I will shew you a community where the name of God is not feared, religion not respected, the Sabbath not kept, the people careless and worldly.

I do not plead here for houses of God so grand and costly that the people cannot pay for them. That is a temptation that congregations fall into to their hurt, a serious drawback to the interests of religion. We may build houses of God too fine for the poor in their plain clothes to go to, and too expensive for them to enjoy privileges in. But then, on the other hand, let us not put off the Lord with the meanest and shabbiest house in the town. I care not much for ecclesiastical architecture. Piles of stone have been heaped up into buildings that are more adapted for prison-houses than gospel-churches. They are dark forbidding edifices, somber and solemn, grim and awful, telling us of despair and doom, rather than of Hope and Heaven, the joy of Salvation, and the rapture of peace with God. Still, it is a gain to have a House, that, in its architecture is adapted to be a true House of God, a House that in some measure reflects the goodness and large-heartedness of God, that opens wide its doors and invites men to come in to something better than they have, that welcomes the poor to comfort and hope and rest, that wins the tempted one from the false glare around him luring him to Hell and leading him up to the true glory with all its reaches of blessedness, and that, not only on Sabbath, when its deep-toned bell rings out its loud call to duty and privilege, but, all the week through, stands there, in its solemn grandeur, speaking to men of the unseen, and telling them that God dwells among them.

Thus, the House of God simply as a house, may tell for good upon men, and may win or lose their respect for religion and all that is sacred and true. "These things write I unto thee that thou mayest know how men ought to behave themselves in the House of God."

Again! The church is worthy of the respect and reverence of men, their good behavior, because of what she is in relation to God, "Which is the church of the living God."

The word rendered church here in the original is used for any sort of gathering of people as well as a religious gathering. It means the *called out*, and men may be called out for one purpose or another. Demetrius of Ephesus called out the silversmiths and created a mob in the city, making them believe that their business was in danger because of the spread of the new doctrines, and for some two hours they howled up and down the streets. Now that bellowing mob was an *ecclesia* as well as this orderly gathering assembled here to-day.

It is not, then, the fact that men are called out, that there is a gathering of the people large or small, a rabble or a solemn assembly;—it is not that that is to strike us. But so often indeed it is just that that strikes us, and the larger the crowd, the *ecclesia*, the more we are struck, the more we wonder. And yet how little it takes to call out a crowd. Beat a big drum, blow a trumpet, open your mouth and simply yell, and how soon a crowd will gather, such as it is. People will be called out of their homes, their places of business, their shops and offices, and away from where they are at work. They will be called away from duties the most sacred, business the most urgent, work the most pressing, trusts the most important, services the most solemn, and—for what? Yonder at Ephesus, where Timothy is pastor, on the occasion of the silversmith riot, after men had howled up and down the streets for two whole hours, and were tearing at one another with a savage ferocity, it began to be asked what it was all about and the most of the rioters did not know even some of those who were shouting the loudest and raving the wildest, and when they did know, and found it was no concern of theirs, they shrunk away home, feeling what fools they had made of themselves, but just as ready to be fooled again wherever an interested Demetrius chose to raise a cry.

Now, God has raised a cry in our streets. He calls men out. He finds them engrossed in business, wasting their life in ease and indulgence, swallowed up in the world, dead in sin, and He calls them out of that to be for His service, to be His people, to do His will. And there are those here and there, groups of them, dozens, scores, hundreds, thousands, who heed his call, and break with what they have been, and come out to be His, and they are therefore His *called out*, the *ecclesia* of the living God.

Diana's Temple at Ephesus was then in the height of its splendor, and was regarded as one of the seven wonders of the world. It was a noble pile of architecture of the Ionic order, 425 feet long and 220 feet broad. It had 120 pillars of polished marble, sixty feet high, seven of them being the gifts of kings, and thirty six of them curiously inlaid with metal work. It was the grandest temple in the world, and men flocked from every land to pour their offerings on the shrine of Diana. In this splendid temple was an image, said to have been of ebony or vine-wood, others of stone, an uncouth female figure, many-breasted, representing the goddess. This dead image, this useless piece of carved wood, was that around which clustered the grandeur and devotion of ancient Ephesus and made her famous.

But in Ephesus there was another temple, the church of the living God. I said another temple, but there was no temple such as Diana's, with pillars of marble, and paintings and sculpture, the wondrous art-creations of the gifted Praxiteles. Timothy's people were too poor to have anything better than an upper room, or a hired hall. But they themselves were the temple, the workmanship not of human hands but of the Divine Spirit, and in that living temple of human hearts and human lives, dwelt, and was worshipped, and served, the living God.

You here, or yonder where I was a week ago, shew me your church-edifice. You point out to me this and that about it that you admire, and that you think I ought to admire. You are proud, justly proud, of the measure of success that has crowned your efforts as a congregation, and as I try to form some little idea of the work you have done and the sacrifices you have made, I compliment you. You have indeed done well. But the temple here is not after all the ecclesiastical edifice in which we are now assembled. The temple is you the people of God, these throbbing hearts of yours, these awakened souls of yours, these consecrated lives of yours. Our God is not a god of wood or stone; the Blessed Jesus we believe in and love and worship, is not a lifeless senseless block, and so He cannot be worshipped with wood and stone however grandly and architecturally piled up. He is the living God, the loving Jesus, and by His Spirit He dwells in the hearts of His people, and is best served and worshipped when they serve and worship Him with their love and life, when they lay their living loving selves on His altar. They tell me of the polished marble pillars in Diana's temple, so lofty and grand. They tell me that seven of them were the gifts of kings. They tell me that so many of them were inwrought with gems. But here in this temple are pillars that are

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.

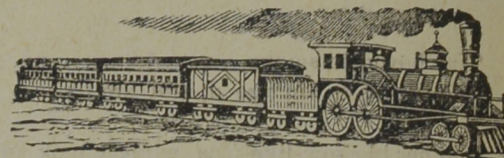
Express from Sussex, 8.30
Fast Express from Montreal and Quebec, 10.50
Fast Express from Halifax, 14.50
Day Express from Halifax & Campbellton, 20.10
Express from Halifax, Pictou & Mulgrave, 23.30

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.



NEW BRUNSWICK RAILWAY CO

ALL RAIL LINE

Arrangement of Trains

IN EFFECT JUNE 4th, 1889.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

6.00 A. M.—Express for Fredericton Junction, St. John and intermediate points, Vancorbora, 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, John and points east.

3.25 P. M.—For Fredericton Junction, St. John, etc. Connecting at Junction with Fast Express, via "Short Line" for Montreal and the West.

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.
Vancorbora, 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.

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. C. 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 HOBENT,
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 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 practicing in Boston, who may be consulted confidentially. Speciality Diseases of Man, file No. 4 Blichard Street.

